

FINDING A WORKABLE HOLISM

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PREFACE

The motivation and rationale of this thesis are found in the Concept Gathering System as devised by Dr. Charles Brauner of U.B.C., Department of Social and Educational Studies. It is due to his patience and guidance that this paper takes its current form. To him is due my profound gratitude.

The thesis is dedicated to my wife Bonnie, whose good typing and listening helped bring the work to completion.

### ABSTRACT

The following thesis examines the need for a holistic learning vehicle. Rather than accept the claims made for left and right hemisphere thinking, an examination is made of holism as defined by respected writers. Culled from their works are ideas of undeniable logic and indisputable claim. These are exposed as the basic components of holism that are likely to receive unquestioned acceptance by the most scientific of educators.

It is a holistic perception that the world has to be appreciated for the relationships that give it unity. Only then will life take on meaning beyond the superficial, transient, or short term. Decisions can then be made that consider broad ideas rather than any narrow focus detrimental to the large body, be it a small community or the world. If this is to occur, there must exist a learning system that is capable of conveying the unquestionable holistic principles and ideas to children. Possessed of this, every student will have an appreciation for the unity of his/her world. Once this is understood, the individual will be better able to make judgments and decisions that consider broad needs and views. By so doing s/he will enhance the quality of life for him/herself and others.

Upon these tenets are hung the attributes of Dr. Charles Brauner's Concept Gathering System. In Chapter III the earlier selected holistic verities are given a one-to-one relationship with the System to show how it incorporates the credible effects of holism.

Subsequent chapters provide an in depth look at the Concept Gathering System. It is first described in detail (chapter IV). Then its function in practice is considered (chapter V). In chapter VI the benefits accruing from



such holistic learning are outlined. Here the reader is reminded how the original values of holism are successfully met by the Concept Gathering System. Finally the System's application in the school is reviewed with particular attention given to its suitability to the gifted child, and the advantages offered to it by modern technological equipment. Appendix I is an example of the completed System. Appendix II shows how ideas and summaries can be gathered from a book passage.

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## INTRODUCTION

Holism is defined by the Concise Oxford Dictionary (1960) as: the "Tendency in nature to form wholes that are more than the sum of the parts by creative evolution." An example: that mankind as a rational being is somehow more than the sum of his/her animal parts. For that extra the concept of mind and soul have often been advanced. But this suggests an accepted belief in the concept of holism that is not shared by, say, the Random House Dictionary (1966). Here holism is described as: "the theory that whole entities, as fundamental components of reality, have an existence other than as the mere sum of their parts." There is a subtle difference here so that an example of the latter can be: the idea that intangible or unobserved relationships often play a significant role in the development of otherwise isolated and independent entities, e.g. societies, and organic with inorganic matter. This reveals the lack of agreement that surrounds holism, both in its form and validity. In fact form tends to influence validity which consists of different attributes depending upon the theory being advanced. There are many theories and as much agreement as disagreement exists among them. Some theories have received sufficient support to make them popular, such as Einstein's unified field theory which sought one principle that would provide the key to universal organization, and the religions that contend God unifies our world and provides purpose. It is views of this order as well as some that are distinctive in their character, that I will describe in this paper. The writers Lewis Mumford, Theodore Roszak, and Teilhard de Chardin will exemplify three different forms of Organicism; Patterned, Harmonious, Reflective. In addition, the

outlooks of Hans Driesch and Henri Bergson will be examined under the headings of Equipotential Vitalism and Generative Vitalism. Arthur Koestler's ideas will be treated under the heading of Holonism, and the outlooks of those advocating General Systems Theory will be considered. Finally we will look at System Analysis. Taken together:

1. Organicism
  - 1.1 Patterned Organicism
  - 1.2 Harmonious Organicism
  - 1.3 Reflective Organicism
2. Vitalism (Classical)
  - 2.1 Equipotential Vitalism
  - 2.2 Generative Vitalism
3. Holonism
4. General Systems Theory
5. Systems Analysis

make up the various headings for the examination of holism. Once these main forms have been analysed, it will be possible to form an opinion as to what aspects, if any, constitute a valid form of holism.

There are some factors, of course, that are common to all forms of holism. In the main holism attempts to explain the integrated nature of our world, what it is that constitutes that something that makes the whole greater than the sum of the parts, and the seeming conflict between the state of order and disorder. So far holism has failed to become accepted as a science, in part because its theorists are so factionalized, and also simply because its theories are not empirically verifiable. Persuasion comes, for the most part, from reasoned arguments, and history has shown

that these collapse much quicker than paradigms supported by empirical data or mathematically formulated laws. With this in mind, and with apologies to those holists whose work I have not included, we can look at the aforementioned examples of holism.

### ORGANICISM

The Random House Dictionary (1966) definition of Organicism conveys the fundamental difference this school of holism has with the Vitalists. Organicism is the view that holism occurs as a secular or worldly phenomenon, while Vitalism is the view that holism has its basis in the non-physical side of human existence. Random House speaks of Organicism as "the theory that vital activities arise not from any one point of an organism but from its autonomous composition." Vital activities are those that arise spontaneously and need to be satisfied if the entity is not to be in some way diminished. Physiologically, the matter of breathing is a vital activity. Although the lungs play an important part in this process it occurs as a result of the individual's total condition and involves total bodily interaction. Therefore it is not from any one point that we breathe, but by the individual being autonomous or self-directing. One might also cite a person's desire for music. Although the ears perceive it, it is the whole person, body and mind, that appreciates it. A non-vital activity can be construed as one in which the cause is knowable. Eating may be considered a non-vital activity, even though the hunger pangs that cause this action do not fall under that heading. The term 'autonomous composition' refers to the organism's ability to be self-directing, but the drive behind such action is unclear. Why, for instance, do we find beauty

in some things but not in others? Such a definition of Organicism presents us with several conditions, some of which will emerge as we look into the subject more closely. What is immediately apparent is that:

1. Any explanation of Organicism must involve a reliance upon speculation concerning vital causes.

2. Relationships must play a large part in the theory as no organism is capable of surviving entirely on its own.

3. The environment must necessarily be viewed as a part of all relationships. It is interesting to note here the five ideas that D.C. Phillips attributed to Organicism:

- i. The analytic approach as typified by the physico-chemical sciences proves inadequate when applied to certain cases—for example, to a biological organism, to society, or even to reality as a whole.
- ii. The whole is more than the sum of its parts.
- iii. The whole determines the nature of its parts.
- iv. The parts cannot be understood if considered in isolation from the whole.
- v. The parts are dynamically interrelated or interdependent.

(Phillips, 1976, page 6.)

Organicism seems to be most aptly applied to theories that concentrate upon the individual and its relationships, for it is only this condition that emerges with any force out of the definition. Fortunately several holists fit into such a category.



### PATTERNED ORGANICISM

Lewis Mumford exemplifies the organicist form of holism. He describes himself as a writer and city planner and takes the view that mankind has been incorrectly represented through the past centuries. Today s/he is paying the social price for that error. While it has been recognized that mankind should be defined as sapient (wise), it has been mainly his/her ability to fabricate utensils and tools that has received attention and respect through the ages. Hence social organizations, e.g. cities, have catered to this dimension, and the efficiency of mankind, rather than to those factors that enable him to satisfy his needs as a sentient, intellectual being. To be fulfilled, mankind must satisfy naturally occurring vital activities, e.g. aesthetic appreciation, perpetuation of rites, taboos and spiritual well being, basic freedoms, et cetera. But this is not permitted when other concerns are made more pressing. In North America, the demand for efficiency has been allowed to claim attention to the detriment of the aforementioned needs. Complete self-expression is thus hampered by mankind's subordinating itself to material progress (Schumacher, 1974, p. 201-211). This complaint finds clear expression in Mumford's book The Urban Prospect (1968). Here he points out:

Our trouble is that ... we have ceased to respect ourselves, just as we have ceased to love our neighbours and want to be near them; we have ceased to cherish our own history and enlarge our own prospects, by promoting character and variety and beauty wherever we find it, whether in landscapes or in people. Because the machine, if left to its own devices, goes in for standardization, mass production, automation, quantitative excess, we have let our lives be governed by these same mechanical factors ... (p. 7)

In The Myth and the Machine, Mumford refers to mankind's ability to organize and so form itself into a mega-machine. This organization has gained steadily in power; the mechanized technologies overpowering the small craft processes, with subsequent loss of autonomy. The former system he refers to as authoritarian, and the latter democratic. The crafts are seen as democratic in a humanistic rather than a political sense, since demos takes its meaning from "of the people." Although the democratic system met mankind's needs best it was easily wiped out by the authoritarian, high-efficiency systems. The qualities Mumford (1967, p. 236) ascribes to his idea of democracy tend to convey the sense of organic fulfillment that underlies his holism.

The spinal principle of democracy is the perception that the traits and needs and interests that all men share have a superior claim to those put forward by any special organization, institution or group.

As a self-proclaimed generalist, Mumford quite naturally expresses here a need for a balance that will satisfy each person's need and at the same time leave the environment and its resources in an unthreatened condition.

Balance plays a large part in Mumford's philosophy. Its absence is most evident in cities that have been allowed to reach the megalopolitan stage. Here one can see "the strangulation of life ... dying because of that cancerous overgrowth and congestion which many highly esteemed experts mistakenly confuse with economic dynamism and social vitality" (Mumford, 1968, p. 213). Here our priorities have been wrongly assumed causing an imbalance between material and moral progress. Accompanying the growth of large cities has been the neglect of rituals and taboos, the result of which

has been the increasingly evident social degeneration. Mumford holds that taboos, particularly, have been used as controlling influences on mankind in the past. They ensured self-control. Their practical value need not be great so long as they inhibited the destructive tendencies and encouraged order and cooperation in society. Mumford (1967, p. 70) cites an example from the Eulayi tribe in Australia where a child is invoked through a ritual not to steal, and to be kind. In this way, "Moral order and mental order thus developed together." Today in our society it seems mankind's moral development has failed to keep pace with its material progress. But Mumford believes this imbalance is correctable once we change our priorities and respond better to our organistic ties. This, he believes, we are quite capable of doing.

By nature mankind is creative and orderly, Mumford (1967, p. 55) contends, and has an innate and satisfying tendency to produce "the arts of creation and constructive organization, the deliberate forming of patterns, the putting together of ordered wholes. This principle lies at the base of all organic development, ... it is fundamental both to human culture and purposeful development." For Mumford an ordered whole is constituted by a central idea supported by components essential to the fulfillment of the idea's goal. The original idea should emanate from mankind's reflective nature as opposed to its desire for self-aggrandizement. Mumford sees no reason why mankind should not possess the characteristics to be found in every other form of organic life. To him it is only necessary to be aware of this condition to realize a more satisfying existence. What Mumford is getting at is that while mankind is quite capable of organizing itself, there are right and wrong ways of doing so. The right way will enhance the

individual by stressing relationships that have the greatest significance for him/her as an organism. The whole will then be composed of healthy, reliable parts, parts suitable to their purpose. To paraphrase Mumford's thinking, mankind's ability to see things in terms of patterns enabled him/her to devise a religion and a supporting structure. Inorganically this is evident in Gothic architecture where suitable stone was carefully tailored to its position in the structure. The resultant building permitted sufficient light for congregational worship. The pattern of stone created a whole ideal for the purpose. Organically the Passion Festival at Ober Ammergau in Germany presents a pattern in time attended by participants rendered suitable for the purpose of celebrating Christ's crucifixion by centuries of celebration. The resulting whole is a stable society whose religious faith is periodically affirmed.

**Harmonious Organicism:** Another who focuses upon the autonomous nature of the individual is Theodore Roszak. He was profoundly influenced by Lewis Mumford to whom he dedicated his book Person/Planet. This takes (even further than Mumford carried it) the concept of individual fulfillment. Roszak originally drew attention through his book The Making of a Counter Culture, which elaborated on the 1960's denial of the post-war industrial society and how this movement sought self-identity yet failed to significantly change the world. In Person/Plant Lewis Mumford's philosophy is written even larger. Roszak (1978, p. XXV) argues for complete self-fulfillment for everyone as opposed to their "being cramped into some pre-existing social slot which simply will not adapt to their shape." The family, school and workplace stand accused of despising 'personhood'. They

represent a world "whose policy is to grind personhood down into rubble and then to remold the pieces into obedient, efficient, and, of course, cheerful personnel" (p. XXVII/XXVIII) Like Mumford, Roszak decries bigness and sees this as the cause of our environmental problems (p. 36). We possess, he says, "... an economic style whose dynamism is too great, too fast, too reckless for the ecological systems that must absorb its impact" (p. 330). Yet he visualizes an interaction between mankind and earth that promises to resolve this conflict. Personal growth (by which he means the development of mankind's spiritual and creative needs) is needed to counteract (by specific actions) the bigness of industry. Roszak even goes so far as to hypothesize that "Perhaps this is even the subtle interaction which the Earth uses to defend [itself] against our depredations" (p. 37). The call here is obviously for compromise and equipoise.

Like Mumford, Roszak stresses balance. This is made clear by his reference to psychospiritual explorations - telepathy - psychokinesis - ESP etc. and the limited role played by women, up to now. These two notions are blended when Roszak calls for the cure to our social ills by the feminine virtues of intuition, compassion, organic nurturing and trusting, for these comprise "a lifegiving discipline that will balance our society's technological excesses." (p. 44). Referring to James Lovelock's Gaia hypothesis, of which we will speak later, he suggests we need the spirit of woman now. "Rather the Goddess is going to have to be born in our midst, not simply as a systems analyst's hypothesis, but as a living creature." (p. 45). The Goddess referred to is the Greek Mother of Earth used by Lovelock to represent the self-regulating aspect that appears to control our planet. What form this Goddess will take, and what role she will play in the world,

Roszak does not say, but it is important to note that he divorces himself from Lovelock's analytic approach. This somewhat confirms D.C. Phillips' view of Roszak as reacting to systems analysis as traditional science. Most important to Roszak appears to be the democratic (in Mumford's terms) interaction between mankind and mankind, and mankind and planet, so that a true balance of needs is obtained. This brings us to the importance of relationships.

The main thrust of Organicism's holism is irrevocably connected to the importance of relationships and Roszak's comments seem to reflect this. He asks us to perceive the world from the prospect of a constituent part. He contends that the degree to which we are successful at doing this will determine the knowledge we can gain of nature. If the web of the universe is threading itself through us, the degree to which "... we know ourselves 'inside' is ultimately what we will allow ourselves to know of nature 'outside', for nature is also us .... We are intimately part of the pattern we try to understand when we investigate the world." (Roszak, 1978, p. 47). Since that is the case, Roszak condemns that part of the scientific mentality that sets out to conquer nature. He reasons, that a people who are part of nature and out to conquer nature are working against their own contentedness. From this, he recommends that the world should be viewed holistically, as a pack of interacting systems (1978, p. 49). In effect Roszak is calling for us to recognize the harmony inherent in our world, a harmony that requires we utilize all the given components.

**Reflective Organicism:** Another important feature of Organicism is complexity. Lewis Mumford referred to it, but so does Pierre Teilhard de

Chardin. A geologist and member of the Society of Jesus, Teilhard de Chardin accepts the importance of complexity in the evolution of life. He points out that our world is facing ever increasing complexity. This is being manifest not only in the generally accepted notion of an expanding universe, but also in the in-folding of matter. Living beings, says Teilhard de Chardin, are the culmination of this in-folding process, or arranging. The in-folding is a "formidable growth of complexity, increasing with the passage of time and resulting in proteins, cells and living matter of every kind" (P. Teilhard de Chardin, 1964, p. 251). It was a cosmic in-folding that "gave birth to the first cell and the first thought on earth" (p. 253). Teilhard de Chardin feels we must accept that there is an inexorable process in progress that points "to a continuous global drift of the 'stuff of things' towards" a concentration of human life (p. 252). This optimistic view of evolution has its ultimate expression in anthropogenesis.

Although Teilhard de Chardin speaks of our general awakening to the "vast and extreme organicity of the universe as a whole, considered in terms of its internal forces of development," he is quite specific as to how the anthropogenesis functions. It is by means of individual education that each organism advances. Hence education plays an important part in his philosophy, "for we see heredity pass through education beyond the individual to enter into its collective phase and become social" (p. 29). The individual and society are mutually enhancing, for while the individual's reflective psychism engenders totalisation, this "by its nature does not merely differentiate but personalizes what it unites" (p. 254).

Teilhard de Chardin reiterates Mumford's comments when he states that, since the ice age, mankind has achieved a great deal in terms of social

organization. He goes even further and remarks: "What an extraordinary and irreversible increase of collective consciousness is manifest in the growth, association and opposition of techniques, visions, passions and ideas! What an intensification of reflective life." (p. 274). But this social organization is a product of more than just mental processes: it has a geographic component too. The largeness of our numbers is decreasing the planet's size, to the point where we must embark upon a more intense human 'planetisation'. (p. 258). Teilhard de Chardin posits that the earth's curvature geographically compresses the population to the point where "there arises ... an irresistible grouping principle, which in its impact on the intelligence, almost automatically overrules the egotistical and mutually repulsive tendencies of the individual." This together with a mental curvature represents the "reflective, psychic environment which surrounds us," compelling us forward (p. 283). But there is another element to consider and that is the focus - Love or God - the end towards which we should be moving, and which will eventually transform man, until there is just God "all in all" (p. 309).

Society, it seems, must have an objective in order to achieve totalization - Teilhard de Chardin's term for a unity that will embrace the world. It is now, he feels, that we must make the choice to assume a collective faith so that we can "reaffirm our sense of the Species on a new plane" (p. 257). Underlying this faith will be the precepts "Life, Trust and Freedom" (p. 258). He feels a superorganization is already under way and will culminate in the emergence of an ultra-humanity.

It is Teilhard de Chardin's fascination for the mind that permits him to hold such an optimistic view for mankind. Here is a unique, reflective



instrument, what Teilhard de Chardin (1964) calls "the most 'centro-complex' organism yet achieved to our knowledge in the universe" (p. 220). On its potential rests the future of mankind, and while its endowment may have happened by either "hazard, position or structure" its source continued to "pass a critical barrier separating the Unreflective from the Reflective—that is to say, to enter the sphere of intelligence, foresight and freedom of action" (p. 220). It is this freedom of action that is so important to our look at Organicism, but it is still conditional upon the will or the mind. This occupies what Teilhard de Chardin labels the Noosphere, the "thinking envelope of the Earth" (p. 132) which floods "thought over the entire surface of the biosphere" (p. 220). It is this developed thought that has assumed the place of the vis a tergo or 'push from behind' as Bergson expressed it. The intelligence that was originally a means of survival "gradually elevated to the function and dignity of a 'reason for living' with a resultant modification in anthropogenesis (p. 276). Man has thus reached a stage where he may accept or reject "whatever does not appear to satisfy his heart or his reason." (p. 277). Ultimately, then, man controls his own destiny by his thoughts and actions.

## Conclusions

Our look at Organicism has shown that certain aspects distinguish this form of holism. These are:

1. The whole is considered greater than the sum of the parts.
2. The whole is influenced by the quality of the parts.
3. Relationships play a major part in the well-being of the parts and the whole.

4. Balance is required between order and diversity.
5. There is a place for the psychic element in this balance.
6. Harmony is required - Roszak's notion of a Goddess is intended to impart balance and a sense of proportion to the whole.
7. Reflection is essential - man's constant advance demands he constantly reappraise his place in the world.

It is interesting to compare the above with the findings of D.C. Phillips as expressed on page 4.

## Vitalism

The Concise Oxford and the Random House Dictionaries are in agreement as to the definition of Vitalism. Both see it as the "Doctrine that life originates in a vital principle distinct from chemical and other physical forces." The philosophers whose theories we will look at make this very obvious. They all share the view that an organism is driven to its purpose by some vital force. Throughout this study on holism, I wished to examine only theories proposed in this century. However, on the subject of Vitalism it seems inconceivable that we should ignore a thinker who has had enormous impact on the western world (B. Russell, 1961, p. 90 & 193): Aristotle. He originally conceived of four causes in life: the material, formal, efficient and final. Only the last two concern us here, the first two now being conditions of the third. It is modern science that is occupied with this third, efficient cause, or what would now be called cause in 'cause and effect'. Only occasionally do we concern ourselves today with the fourth, or final cause as Aristotle intended it. This is when we attribute some purpose to the action of an organism, often the task of psychology or religion.

Originally final cause acted on the organic and the inorganic, and was conferred by God, the prime mover. Russell (1961, p. 181) points out that there was more than one God and it is unclear whether all were prime movers. Mankind supposedly progressed closer to this equivalent of the divine state which embodies a maximum of form and a minimum of substance. However, mankind was never expected to realize this sublime state (Russell, 1961, p. 181). Nevertheless contemplation was highly valued, for it was the primary occupation of God who was eternal (McKeon, 1941, p. 879-A 1072b, 25). Even

though final cause acted on all matter it lent itself easily to the subject of biology, of which more will be said later. What should be pointed out here is that final cause was the ultimate pinnacle, transcending even the task of the soul, or the mind. The final cause acted as a kind of magnet that drew everything to it since it was the thing toward which all things were supposed to aim or aspire.

Although Aristotle holds that the body possesses a soul which gives it form, the soul is not as important as the mind, which alone is capable of thought. Only it can strive to the perfection exemplified by God. "Hence the mind can be immortal, though the rest of the soul cannot." Yet the soul can impart unity such as making the marble into a statue through the efforts of a sculptor. And when instilled in man or woman s/he has the form that renders him/her "an organic whole, having purpose as a unit" (B. Russell, 1961, p. 183). But neither the soul nor the mind can impart movement (McKeon, 1941, p. 879-A 1072b). This comes from the final cause which also provides the oneness implicit in the assembly of parts. Aristotle provides the example of flesh composed of fire and earth. Apart they are elements; together they are flesh. The syllable "ab" is different from the separate elements "a" and "b", hence, "the syllable ... is something - not only its elements (the vowel and the consonant) but also something else, and the flesh is not only fire and earth or the hot and the cold, but also something else." This something else is the final cause "which makes this thing flesh and that a syllable." (McKeon, 1941, p. 811-A 1041b, 11-30).

Bertrand Russell (1977) points out that Aristotle's teleological view arose to explain the states or order he found in nature. But his eagerness to unify the organic and inorganic prompted Aristotle to suggest that both

had purpose or potentiality, and therefore finality (p. 89). Sometimes this finality might be as trivial as, the purpose of the stone is to fall to the ground. Nevertheless this can be seen as an optimistic view, such as in his Ethics where "He believes in the scientific importance of final causes, and this implies the belief that purpose governs the course of the development in the universe." Then all changes suggest an increase in organization" a perfecting of the form and furthering of cause so that the entity more closely approximates its final cause or purpose (B. Russell, 1961, p. 194). This sense of development, process, or evolution toward a final goal implicit in the very nature of things as they were ordained by its creator is at the very heart of Classical Vitalism.

Classical Vitalism held sway in the western world until about three hundred and fifty years ago, at which time more scientific accounts were being advanced for the behaviour of inorganic matter. There has still been a place, however, for a vitalistic explanation of organic functions, particularly at the beginning of this century. In the main, past support came from Hans Driesch and Henri Bergson in the form of Equipotential Vitalism and Generative Vitalism.

**Equipotential Vitalism:** Hans Driesch (1929), a biologist, was struck by the morphogenetic independence of embryonic parts in organisms that constituted "one whole in organization and in function." This prompted him to consider that whole organisms arrive at their natural states through three harmonies" causal, functional and "some sort of harmony of constellation" which "must be said to be one of the most fundamental characters of all production of individual form." Of this harmony he shows wonder in "the fact that there

is a whole organism at the end, in spite of the relative independence of the single events leading to it" (p. 78). As suggested earlier, it is here in biology that vitalism received its most obvious expression. Driesch, therefore, labelled the inner harmony he observed in organisms the "harmonious-equipotential system" (p. 88 & p. 102). Observing this harmonious development even when parts have been taken away, Driesch notes that cause could not be mechanical in nature, "For a machine, typical with regard to the three chief dimensions of space, cannot remain itself if you remove parts of it or if you rearrange its parts at will" (p. 103/4). His explanation for this self-direction of the organism is entelechy, a term borrowed from Aristotle to impart the sense of purpose or teleology integral to every organism. Actually, Driesch shies away from the term teleological because of the possible confusion it poses between primary and secondary purposes. Secondary purpose refers to the willing and knowing acquired through experience (p. 244). Primary purpose refers to entelechy as it occurs in Driesch's vitalism. Entelechy acts on electrons, atoms, forming enzymes and arranging zymogens "in morphogenesis as well as in physiology", where morphogenesis refers to the origin of form. Zymogens is a term for any of various substances that may change into an enzyme because of some internal change. This would constitute zymogenesis. Its actions are not constant, in fact, it only interferes when needed. Mechanical functions take over, "until entelechy interferes de novo." One assumes this occurs at times of regeneration (what Driesch calls restitutive), or in morphogenesis (1929, p. 285).

Entelechy is really a single entity that can diversify to cover the many parts of an organism, and it acts into space rather than resides there

(p. 284). Its action is that of a causal agent, but it is hard to describe, for as Driesch says, "it is not energy, not force, not intensity and not constant ...." Even so, it possesses the ability to activate or cease generation for "It acts by suspending and setting free reactions based upon potential differences regulatively" (p. 268). Here Driesch accounts for suspended activity but does not fully explain it. Lacking energy entelechy may set free into actuality what it has itself prevented from becoming a part of actuality, "what is has suspended hitherto" (p. 262). It should here be explained that while Driesch's entelechy does not attempt to impart cause to the organic as Aristotle did (that is in a trivial way), it does operate upon inorganic substances, and it is these that are being suspended or released. In that way there is something of entelechy at play in the basic structures of life.

It is entelechy that influences an organism's constituents, whose actions were usually attributed to the diversities that kept them from equilibrium (p. 259). For the behaviour of a system "is not exclusively dependent on the differences of intensity among the constituents, but on something further" (p. 261). This 'something further' being entelechy, a pervading force that directs the organism to a purpose. Not surprisingly this vitalism runs into conflict with some of Darwin's theories, namely "natural selection, and contingent variation. The latter refers to the effect of random mutations. To Driesch, Darwinism is not credible because it fails to explain the restitutive action of organisms (pp. 168-175). It also fails to explain, even in mechanistic terms, "the origin of any organic institution," which prompts Driesch to claim validity for the autonomy of life - his own form of vitalism (p. 175). Of his entelechy, Driesch is

eager to point out that "There is nothing like it in inorganic nature" (p. 268). Whereas Jan Smuts (1926) perceives it as just another label for 'Life' (p. 172).

**Generative Vitalism:** Henri Bergson's philosophy also greatly relied upon cause. He used the term *élan vital* to refer to the creative urge that imbued all life and advanced it to a state of becoming. The word 'becoming' imparts a sense of flow or continuance which could be found in Driesch's philosophy, but is the essence of Bergson. His ideas are somewhat hard to grasp, and the reason for this may be traced to his coming from the irrationalist tradition emerging out of Rousseau and the Romantic movement, in reaction to the more mechanistic reasoning of, say, Descartes (B. Russell, 1977, p. 292). Bergson felt that the rationalists, with their careful efforts to achieve precision, were missing something by concentrating on the static, material world. Only space, out of time and space, was being considered. He wanted to address time, not in a measured way, but holistically. Hence the stress upon flow. His expression of time was duration and this referred to an attitude of mind, somewhat mystical in form, that required one release the controls of ego and attain a state of just being. Even Bertrand Russell confessed, in regard to duration, "It is ... a very difficult conception. I do not fully understand it myself ...." Yet Russell (1961) managed to convey the unity one was supposed to acquire by stating, "It forms the past and the present into one organic whole, where there is mutual penetration, succession without distinction" (p. 759). The past needed to be blended with the present so as to be an "indivisible and indestructible continuity", like that of a "melody where the past enters



into the present and forms with it an undivided whole which remains undivided and even indivisible in spite of what is added at every instant, or rather, thanks to what is added." It is as if the very meaningfulness of the way a properly attuned life is lived from moment to moment gives the past and the present extraordinary unity that is identical to the way the melody of a song gives it continuity over time.

Of this duration one must grasp an 'intuition' rather than an intellectual representation (H. Bergson, 1946, p. 83). For the latter can provide a "spacial transportation ... and metaphorical translation alone ..." (p. 84). It is perhaps easier to grasp intuition by considering what it is not - intellectual rationalism - but it demands description. Bergson referred to intuition as a shadow, somewhat diminished from its concrete form. And even the shadow suffers under explanation because we have to resort to symbols to project it (p. 129/30). The great attribute of intuition is its negation of any preconceived notion. It denies the intellectual logic forcing the mind to recall experiences and emotions and thus register the act of living. What Bergson required of us is to capture the action of becoming so that no separateness between solid things is realized.

In conjunction with duration and intuition is the *élan vital*, the vital, creative impulse that drives our being. The term creative is significant and brings together the ideas of oneness and creation, or fulfillment.

Like Driesch, Bergson disagreed with Darwin's theory of evolution because this suggested advances by gradual accretions or mutations. In Bergson's view evolution would take the shape of comparatively quantum

leaps, for such would be possible in a system possessing a creative vitality. Such leaps can also be found in artists, who are individuals sufficiently divorced from the practicalities of life to be able to respond intuitively and creatively to the élan vital embodied within them. And like Driesch, but for different reasons, Bergson denies a teleological view that presupposes a known end. For the life-force is capable of producing genuine novelty and is truly creative. Hence the title of his book Creative Evolution. This effectively nullifies the mechanistic or teleological theories where the outcome is never anything fundamentally new (B. Russell, 1977, p. 292). At the same time there is no opportunity here to 'give us pause', for we are within a process of instinctive urging from behind where the perceptions of the present have greater validity than the recollections of the past. This demands that attention should be given to our ongoing experience, which in its basic form is represented by instinct, and in its advanced form, by intuition. But in our society both are subordinate to intellect.

To Bergson the task of intellect was mundane analysis to which the individual had to adhere when coping with the practical aspects of our world. This suggests a limited scope for Bergson's ideas in terms of their practicability, but it was a limit of which he was well aware (H. Bergson, 1946, p. 225). As one would expect, criticism of Bergson's ideas have concentrated upon: the unrealistic expectation that everyone can experience intuition of duration by introspection and "the denial of the intellect" (J. Marotaom. 1955, p. 115/6). Even so Bergson's concept of time and space, and becoming influenced Wm. James, Alfred North Whitehead and some of today's theoretical physicists.

## Conclusions

Vitalism is distinguished by a faith, one that depends upon a single idea, and therefore explanation, to account for the evolving of organisms and systems that other theories seek to explain by various compilations of mutually supporting ideas. True, other elements are described in vitalistic theories (such as Bergson's duration and intuition) but these are part of the process, not conditions that need to be fulfilled. In the end only one attribute needs to be present, ie. the life-force: all the rest is merely description. Vitalism is perhaps the simplest form of holism (the descriptive conditions notwithstanding), but at the same time it is the easiest to fault. It provides little to support its claim other than the denial of conventional theories. Perhaps Bertrand Russell (1961) may be excused his flippancy when he declared that anyone "whose action is built on contemplation ... will not regret that there is not reason to think it [Bergson's philosophy] true" (p. 765).

**Holonism:** In Janus - A Summing Up, Arthur Koestler advances a compendium of ideas, of which some reflect his earliest writings. His outlook is essentially optimistic, but one is hard put to categorize him into any one camp. His views, nevertheless, make him worthy of examination. A generalist, strong supporter of General Systems Theory (GST) and humanitarian philosophy, Koestler (1978) hesitates to ascribe the order of our world to anything more specific than a "third order of reality", which he likens to "a text written in invisible ink" and therefore unknowable (p. 285).

He has an independent idea as to causality that blends hierarchy with several other criteria. His theory is termed SOHO or Self-regulating Open Hierarchic Order. Vital to the appreciation of this concept is the holon, a term coined by Koestler to describe life's independent components that act autonomously. Perhaps Holonism is as good a name for Koestler's outlook as any.

Whether in the form of an organelle, a piece of tissue, or a whole heart, each can be considered a self-contained whole while at the same time functioning as a subordinate part. Hence Janus, the name of Koestler's book, suggests a dual outlook. Named after the two faced God, it stands for upward and downward as well as an inward and outward view. This dual vision is incorporated in what Koestler refers to as the holon. Such a view forces him to deny any value to the gestalt. He views the gestalt as a power attributed to the whole and in need of no intermediary assistance of the kind that only the holon can provide. By so doing he draws himself away from both Organicism (as defined by D.C. Phillips, his point #4) and GST. Koestler actually makes a point of stressing, regarding the special position

of the holon, that it "is meant to supply the missing link between atomism and holism, and to supplant the dualistic way of thinking in terms of 'parts' and 'wholes', ..." (1978, pp. 292/3). Instead of the gestalt, Koestler looks toward structures to demonstrate the holon's principles of interaction in order to bring about change and order.

These structures can be stable inorganic systems, ranging from atoms to galaxies, (p. 306) or fluctuating, organic and social systems. All satisfy the conditions of a holon by being both part and whole. Interacting with these tendencies for change are the instigators of change that are seen to operate much like the human nervous system where 'scanners and filters' convey information, which in turn 'triggers' the appropriate response. Both phylogeny and ontogeny are effected this way. Phylogeny being the necessarily long term evolution of a species, or being, while ontogeny refers to the briefer development of a being. It is the self-transcending tendency of the holon that supplies the "innate drive in living matter to perfect itself [or to take it] towards an optimal actualization of its evolutionary potential" (p. 225). This somewhat vitalistic explanation of a system is as close as we will get to the heart of Koestler's theory. Koestler declares his position regarding vitalism:

The purposiveness of all vital processes, the strategy of the genes and the power of the exploratory drive in animal and man, all seem to indicate that the pull of the future is as real as the power of the past. Causality and finality are complementary principles in the sciences of life; if you take finality and purpose out you have taken the life out of biology as well as psychology [asterisk omitted]. If this be called vitalism, I have no objection ... (p. 226)

In some ways, Holonism, like General Systems Theory, which we will

examine next, shows a great appreciation of Organicism. Organicism is quite compatible with the duality of the holon that renders itself, and therefore the whole system, self-regulating. Embodied in the holon is the catalyst that synthesizes systems, making them viable and progressive. It is this vitalistic element that gives one hope that, in time, man will evolve to the point where he will be capable of using the full potential of the brain, which, to this point, has been beyond his capacity to realise (p. 276). In summary, then, the holon exhibits the following properties:

1. It is upward-downward facing.
2. It is inward-outward facing.
3. It makes a thing a self-contained whole.
4. It is self-transcending.
5. It is self-assertive.
6. It is innate.
7. It is a driving force.
8. It drives living matter to perfect itself.
9. It moves things toward the actualization of their evolutionary potential.
10. It is, likely, a non-material property.

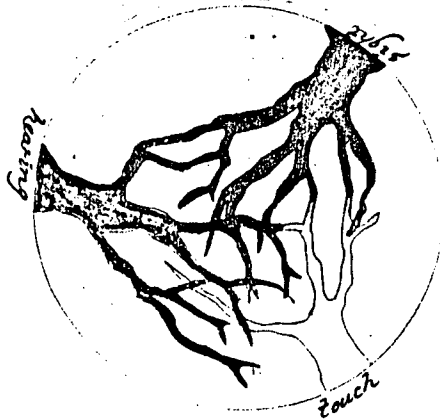
In other words, it seems to have all the characteristics traditionally associated with the concept "soul." We can now turn our attention to the Open part of the SOHO concept.

'Open' reveals the wide scope to be found in Koestler's theory of systems. He could have used the word for several reasons, the most important being that self-regulating organisms can only operate in open systems. For an explanation of open systems, see ahead to section on GST,

in this chapter. Only here, where interaction with the environment can occur, is it possible to establish the necessary interrelationships. This fact alone justifies use of the word 'open', yet it also captures the strategy component of the strategy/rules nature of the holon. Like the game of chess, the holon also possesses rules of the game, and strategies that are guided by the rules. Instinct, reflex and practice all demonstrate rule-bound behaviour that contain order and stability, but they can be affected by a flexible strategy which is determined by higher level mental processes. At its highest level, this becomes symbolic thought (p. 43). This introduces the idea of a holon hierarchy, which is an important consideration, but will be fully addressed shortly. What should be mentioned here is the way the system displays openness.

Facilitating and expanding the interactions within holon hierarchies are the reticulation and arborizing networks operating at various levels within the system. Koestler has likened the idea to a forest where the trees resemble the hierarchies. He provides an example of such a system in the attempt to use abstract memory. This "is not based on a single hierarchy but on several interlocking hierarchies pertaining to different sensory realms such as vision, hearing and smell" (p. 50). The following diagram helps illustrate this point. And while openness applies to the

Fig. 1



interaction of hierarchies, it also bears upon the very nature of the hierarchy itself.

Some hierarchies are potentially limitless, and it is to this phenomenon that Koestler applies the term 'open ended'. The hierarchy can be "'open ended' in one or both directions." Take, for example, the chemist analysing a chemical compound. His apex will be the molecular level, "branching into chemical radicals, branching into atoms." Whereas in a more penetrating study that examines sub-atomic processes, "what appears to the chemist as a complete tree turns out to be merely a branch of a more comprehensive hierarchy" (p. 55). More significant yet is the fact that the chemist's 'hierarchic tree' faces him with only a very limited number of the potential hierarchies of our world (Koestler, 1978, p. 56). Although our look at the term 'open' has forced us to consider certain qualities of hierarchy, there is still more that can be said about the third component of Koestler's SOHO.

The term hierarchic inclines one to think that certain rules exist so that holons remain stable, and to a certain extent, predictable. Koestler confirms this by suggesting that the holon is subject to regulation channels, mechanization and elements of freedom. Regulation channels are the pathways through which signals travel sequentially so as to react to environmental changes or to establish equilibrium. Any attempt at short-circuiting "intermediary levels by directing conscious attention" to otherwise automatic functions will lead to psychosomatic disorders. This relates to the terms mechanization and freedom, where it will be seen that it is counterproductive to ask a higher order process to do a lower one.

As the levels of the holons increase in the hierarchy, the degree of



freedom (as was mentioned earlier) also increases, and mechanization decreases. Take, for instance, Koestler's example of typing a letter. The lower order operations of finger movement are automatic and mechanistic, requiring little thought, just simply operating on learned channels of experience and practice. Composing the letter's contents, on the other hand, requires a great deal of thought, construction, and therefore freedom. Any attempt to apply freedom to the lower function of finger movement - thinking out each automatic action - would greatly impair the performance. At the same time, composition is beyond the capacity of a mechanistic act. Mechanization can, therefore, apply to those actions that are learned by practice, eventually becoming automatic routines, while freedom refers to the flexibility that accompanies, and is commensurate with, higher levels of thought. With Koestler's assertion that in both phylogeny and ontogeny consciousness is an emerging quality (p. 310), freedom takes on greater significance.

The term freedom can be synonymous with greater degrees of complexity, e.g. a game of chess compared to draughts, or in the sub-atomic world of physics (p. 237). This also applies to both ends of a hierarchy where choices, complexity and freedom equally extend. At these levels "the constraints diminish, and the degrees of freedom increase, ad infinitum" (p. 239). This suggests a conundrum of infinite regress accompanying the open ended holon, that Koestler finds impossible to answer. He can only advocate perceiving freedom as something to cherish and nurture. He has come to realise that it is too easily lost either by passive behaviour, mechanical routines that lead to complacency, or irresponsible actions arising out of primitive levels in the hierarchy residing in the 'old brain' (p. 240).

Even more important to human kind is the use of freedom made by the artist, that utilizer of the integrative "power of his imagination" (p. 135). Here is likely to occur "the highest manifestation of the integrative tendency ... that of extracting order out of disorder and information out of noise" (p. 310). Now we have reached the last concept of SOHO, that of order.

The correct balance between order and disorder is equilibrium. Equilibrium is established by the interactions of particles, elements or organisms with their environment ameliorating stresses that have become manifest. Because it is active, Koestler speaks of a dynamic equilibrium. The dual nature of the holon is expected to behave so as to achieve this. A monopoly of either tendency - self-assertive or integrative - will disrupt the equilibrium to the ultimate detriment of the whole. This may bring about changes to society, or an organism that can be degenerative, or regenerative, depending on the circumstances. Regenerative conditions are implemented by "fluctuations from the highest level of integration down to earlier, more primitive levels, and up again to a new, modified pattern" (p. 311). But while the holon is the tool that may carry out the job, it is impossible to lose sight of the fact that the condition just described must rely on some sort of vitalism, or remote purposer, for its completion, as Koestler has made clear.

To summarize: the holon and SOHO, with its emphasis on hierarchy, present specific attributes which tend to characterize Koestler's holism.

The holon is both inward and outward facing.

It is both self-assertive and self-transcending.

It imparts autonomy so the entity is a self-contained whole.

It is innate in life.

It provides direction and drive.

It causes living matter to perfect itself.

It stimulates self-actualization and evolutionary potential.

It likely possesses a non-material form.

SOHO suggests all the above regulating features together with:

Infinite scope for complexity through its open nature and hierarchy.

Greater freedom as complexity increases in the hierarchy:

This improves the opportunity to bring about order.

Order, or balance, is maintained through the interaction of holons.

This look at the holon and the SOHO model gives a good insight into Koestler's philosophy and tends to show why he is somewhat removed from other holists by his theory. His adherence to hierarchy tends to remove his work from the Organicism camp, but aligns him strongly to General Systems Theory and systems research. Yet his fascination for the para-normal places him in the Organicism camp, but excludes him from the scientific orthodoxy of systems research. He is, of course, the perfect example of a transition between Organicism and systems theory, and adequately prepares us to look at General Systems Theory.

**GENERAL SYSTEMS THEORY:** General Systems Theory (GST) is characterized by a faith in the self-organizing power of hierarchic open - as opposed to closed - systems. This faith approximates the inherent drive associated with

vitalism.\* Accompanying this characteristic is the belief that GST is a tool that can unify the various sciences by its application to their various problems. This would be achieved through mathematical models whenever possible, or by an attempt to find "general aspects, correspondence and isomorphisms common to 'systems'" (von Bertalanffy, 1975, p. 157).

Growing out of the Organicism movement, GST was first introduced by Ludwig von Bertalanffy orally in the 1930s and in publications after the war (p. 153). The process is predicated on belief in systems as wholes. In fact, GST is the "scientific exploration of 'wholes' and 'wholeness'" (p. 157). "No longer do [they] see in the world a blind play of atoms, but rather a great organization" (p. 123). Critical to this theory is the ability of biological open systems to maintain a state of "dying and becoming" so as to achieve a steady state. An open system is one that is able to exchange matter with its environment: something a closed system cannot do. The significance of open and closed systems was made obvious by the second law of thermodynamics, which was contradicted by living systems maintaining themselves in a steady state. Prior to it being recognized that living systems were open, this maintenance was considered "as the bulwark of vitalism" (p. 120).

The second law of thermodynamics states that closed systems - by which is meant systems that cannot draw on, or exchange with its environment, e.g. our universe is considered a closed system (Mattessich R., 1978, p. 274)-

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\*Ludwig von Bertalanffy, Perspectives on General System Theory, George Braziller, New York, 1975. While von Bertalanffy denies Driesch's vitalism has any power of equifinality over the biological open system, he uses Bergson's term 'élan vital' to describe his own active system. See page 133. See also Ludwig von Bertalanffy, General System Theory, George Braziller Inc., New York, 1968, page 192.

increase in entropy, or a state of maximum disorder, to "the disappearance of existing differentiations" (von Bertalanffy, 1975, p. 46). Strangely enough, this manifests itself in states of equalization or balance, where e.g. gases of different temperatures when combined will level out to an even temperature rather than remain separate. This condition produces a dissipation of energy that will eventually bring the universe to a final state where everything is uniformly distributed. But in the case of open systems such as constitute animate nature, the very opposite appears to be true. Here, where the organism is able to interact with its environment, "the living organism maintains itself in a state of highest organization [passing] ... from states of lower to higher heterogeneity." There is, in fact, a movement towards higher organization and complexity. The entropy charge found in a closed system always being positive, is here found to be negative, resulting in a dynamic morphology, permitting an interactive metabolism (p. 46).

Open living systems demonstrate another fact that Driesch attributed to entelechy, but von Bertalanffy credits to equifinality, or the ability of the organic process to achieve the same goal "from different starting points and in different ways" (p. 100). It is only in equifinality and anamorphosis that von Bertalanffy finds arguments for vitalism, or finality, in the regulability of organic systems (p. 79). However, his arguments for a mathematical proof that would make causality another expression of finality fall short of being convincing. Ludwig von Bertalanffy (1968) proves here only that events will occur either pushed or pulled by finality to reach a state of equilibrium. As he points out, the mathematics proves nothing. We are therefore left with only his biased teleological argument

hinged to the goal directedness of systems (p. 77). The process of equifinality is intriguing in the normal forming organism "where the organism reaches its final size irrespective of its initial size and growth pattern ..." (von Bertalanffy, 1975, p. 100). But, like Driesch, von Bertalanffy was captured by the organism's potential when taken from its normal state. The fusing of two embryos into one organism, or deriving the same from a 1/2 or a 1/4 of an embryo, indicated the uniqueness of equifinality (p. 120). While von Bertalanffy claims this "is not derived from a vitalistic prerequisite, but is a general characteristic of systems reactions" (p. 100), he places it as a phenomenon of dynamic teleology in his discussion of finality (von Bertalanffy, 1968, p. 78). At the same time, he points out that equifinality is a consequence "of the characteristic state of the organism as an open system, and thus accessible to scientific interpretation and theory" (p. 70). This shows that Professor von Bertalanffy is in something of a quandary as to where equifinality fits: his struggle is to avoid the epithet of vitalism, and at the same time to show that his idea is a legitimate pursuit for science. He attempts to resolve this dilemma by asserting that teleological or direct behaviour can "well be defined in scientific terms ..." (p. 80).

Coupled with the principles of open systems as related to thermodynamics is the notion of hierarchy which is considered fundamental to GST (p. 27). An example of hierarchy is given in Table I.

Table I.

An Informal Survey of Main Levels in the Hierarchy of Systems.  
Partly in pursuance in Boulding, 1956b

LEVEL	DESCRIPTION AND EXAMPLES	THEORY AND MODELS
Static structures	Atoms, molecules, crystals biological structures from the electron microscopic to the macroscopic level	E.G. structural formulas of chemistry: crystallography; anatomical descriptions
Clock works	Clocks, conventional machines in general, solar systems	Conventional physics such as laws of mechanics (Newtonian and Einsteinian) and others
Control mechanisms	Thermostat, servo-mechanisms, homeostatic mechanism in organisms	Cybernetics: feedback and information theory
Open systems	Flame, cells and organisms in general maintaining themselves in flow of matter (metabolism)	(a) Expansion of physical theory to systems  (b) Information storage in genetic code (DNA) Connection of (a) and (b) presently unclear
Lower organisms	"Plant-like" organisms: Increasing differentiation of system (so-called "division of labor" in the organism); distinction of reproduction and functional individual ("germ track and soma")	Theory and models almost lacking
Animals	Increasing importance of traffic in information (evolution of receptors, nervous systems); learning; beginnings of consciousness	Beginnings in automata theory (S-R relations), feedback (regulatory phenomena), autonomous behavior (relaxation oscillations), etc.
Man	Symbolism; past and future, self and world, self- awareness, etc., as con-	Incipient theory of symbolism

sequences; communication by language, etc.

Socio-cultural systems	Populations of organisms (humans included); symbol-determined communities (cultures) in man only	Statistical and possibly dynamic laws in population dynamics, sociology, economics, possibly history. Beginnings of a theory of cultural systems.
Symbolic systems	Language, logic, mathematics, sciences, arts, morals, etc.	Algorithms of symbols (e.g. mathematics, grammar); "rules of the game" such as in visual arts, music, etc.

N.B. - This survey is impressionistic and intuitive with no claim for logical rigor. Higher levels as a rule presuppose lower ones (e.g. life phenomena those at the physico-chemical level, socio-cultural phenomena the level of human activity, etc.); but the relation of levels requires clarification in each case (cf. problems such as open system and genetic code as apparent prerequisites of "life"; relation of "conceptual" to "real" systems, etc.). In this sense, the survey suggests both the limits of reductionism and the gaps in actual knowledge.  
(von Bertalanffy, 1975, p. 84)

In 1975, a GST of dynamic hierarchic order, which in 1968 was considered to be a "mainstay of general systems theory," was still being sought, and was regarded as a "pressing problem" (von Bertalanffy, 1968, p. (1975, p. 148). Hierarchic order was seen to be "intimately connected with ... differentiation, evaluation, ... the measure of organization ... or information theory" (1968, p. 28). Its importance is indicated by Arthur Koestler's feeling that the two concepts, of hierarchy and thermodynamics, may be unified to become the theory of "The Tree and the Candle" (1975, p. 28). This is a good simile, in which the proportions are probably correct, for it is the belief that all forms of life fall within some sort of hierarchic system that permits the adherents of GST to hold that their findings can be quite generally applied.



Kenneth E. Boulding who, together with von Bertalanffy, Anatol Rapoport and R.W. Gerard, founded GST research, saw an application for GST in the area of economics and social science. Others in the fields of psychology, physiology, communications, psychiatry and biology saw similar opportunities (Ervin Laszlo, 1972). What lay behind this drive was the idea that all such disciplines could be shown to be systems possessing isomorphic hierarchies. The aims of a 1954 GST research program give a clear indication of their expectations.

Major functions are to: (1) investigate the isomorphy of concepts, laws, and models in various fields, and to help in useful transfers from one field to another; (2) encourage the development of adequate theoretical models in the fields which lack them; (3) minimize the duplication of theoretical effort in different fields; (4) promote the unity of science through improving communication among specialists.

(von Bertalanffy, 1975, p. 155)

Von Bertalanffy was, in fact, quite emphatic that GST was the scientific vehicle that would provide isomorphic mapping of various disciplines. The "basic areas of physiology, i.e. physiology of metabolism, excitation, and morphogenesis ... would fuse into an integrated theoretical field under the guidance of the concept of open systems" (p. 154). This meant that it could be extended to include even sociology (von Bertalanffy, 1968, p. 195). GST was hereby being proposed as a new paradigm for science, and to its proponents, it offered the promise expected of any revolutionary theory. Others have committed themselves to GST either as a component of their theories or as the entire structure. Among the former is Arthur Koestler who made hierarchical systems fundamental in The Ghost in the Machine, and Janus (D.C. Phillips, 1976, p. 69). Among the latter is Paul Weiss, who,

unlike Koestler, denies that after gaining knowledge of the whole something of this can be realized through the properties of the parts (p. 33). This is confirmed in Weiss (1983, p. 252).

In 1983, Weiss, originally a biologist, applied GST to the social question of personal identity and potential, in his book Privacy. Here there is abundant evidence of hierarchical systems (p. 25 and 120). Also evident is the successful application of values in one social system being used to evaluate another: the cross-disciplinary application of GST (p. 120). He stresses the importance of relationships with regard to their cause which, in human terms, is revealed in how the individual will act at each decision point. It will be for his own benefit (p. 93-96). Man's actions are necessarily connected to freely-made decisions that depend upon what occurred before (p. 157). This denies being 'drawn on to act', in the simplistic manner of behaviourism. (See Weiss, 1983, p. 5, and von Bertalanffy, 1975, p. 112-3.) Instead it recognizes the complex forces that influence decisions. Man's "preference, choice and will carve out possible agencies [modes of action], they are like actions which emphasize what is to be rather than what has been or is" (Weiss, 1983, p. 161). Weiss also explains GST's departure from systems analysis, which is the field of people like James Lovelock, of whom we'll speak in a moment. Analysis reflects a loss and "at its best, replaces an irrelevant conjunction with a disjunction" (1983, p. 163). He suggests that the conjunction of items is dependent on the human objective condition and is therefore as trivial as the analyst's disjunction or separate inspection. This view of Weiss is in keeping with the findings of D.C. Phillips, who found that in GST's and Weiss's holism only knowledge of the whole was relevant (Phillips, 1976, p.

34).

One who has the ambitious plan to extend GST to world order is Erwin Laszlo, a long time adherent of social enquiry. For Laszlo (1974), conceptual reality is founded in how structures are organized. In its simplest form, it is a system with identifiable relations (the parts) and summed relations that constitute the system itself. In its turn, it manifests "some identifiable set of (external) relations to other entities (systems)" (p. 18). Hierarchy is basic to the theory of organization, for "whatever living system we analyse, we find hierarchical order in descending steps from the whole system down to the most basic subsystem" (p. 223). Laszlo also observes that the higher up the hierarchy, the smaller the populations get. "Ultimately there is but one global ecosystem which, together with its human components, forms the world system which is the principal object of ... enquiry." Where Laszlo isolates himself from systems analysis is his assertion that "the properties emerging at successive levels in hierarchical systems are irreducible transformations of the systems [sic] invariances that hold true on all levels" (p. 225). This suggests a commonality that permits cross-application of GST much as foreseen by Weiss and von Bertalanffy. And like von Bertalanffy, Laszlo has difficulty with cybernetics as a companion tool for GST. Cybernetics will be described more fully shortly, but for now can be conceived as any self-regulating entity. In mechanical terms, this can be seen as a thermostat that dictates its own action. While cybernetic principles can benefit the design for a global guidance system, for Laszlo "an organic systems approach to sociocultural and political systems is more fruitful than the more narrow ... cybernetic approach" (p. 187). Although this look at GST leaves a lot

unsaid, there is sufficient here to be able to make a summary.

## CONCLUSIONS

There are several premises in GST, some of which find agreement with other forms of holism.

- 1) Life systems are inherently hierarchic and self-organizing.
- 2) There are commonalities between life systems that render them isomorphic.
- 3) GST is deemed a cross-disciplinary tool, and a potential new paradigm for science.
- 4) The whole cannot be made known by analysis of the parts.

Criticism of GST has focused on the lack of credibility it offers. R. Mattessich (1978) points to their radical attitude and overambition which with occasional lack of rigor "... cast GST into the role of a philosophic stepchild" (p. 274). Mention is also made of von Bertalanffy's claim that the entropy law does not apply to open systems. Mattessich refutes this, claiming "this law holds for open no less than for closed systems ..." (p. 275). But GST's most ardent critic is probably D.C. Phillips (1976), who sums up a chapter on the subject with von Bertalanffy's own view about its explanatory and predictive value: "There is no question that new horizons have been opened up, but the relations to empirical facts often remain tenuous" (p. 67). Our next task, then, is to look at another form of systems research that deals with holism: systems analysis.

## SYSTEMS ANALYSIS

Systems analysis is perhaps the most easily described form of holism encountered here. Its holistic nature derives from there having to be a

superstructure under which, or within which, all analysis is carried out. This provides, like Kuhn's notion of paradigms, an umbrella or contact point for all investigations (R. Mattessich, 1978, p. 275). R. Mattessich provides the following three basic requirements of systems analysis.

- (1) Systems analysis aims at an expansion of the analytical superstructures serving the empirical and normative sciences.
- (2) The system notion is a conceptual tool serving man's need to categorize the universe into separate functional or goal oriented entities.
- (3) To overcome the dangers inherent in such an artificial departmentalization, system analysis insists that every system must be analyzed within the context of its environment in order to be more than a mere structure" (p. 20-21).

Rather than rely upon any form of vitalism systems analysts prefer to stress the third principle and look for cause in the control and feedback mechanisms of science like cybernetics (p. 275). This means examining systems as they interact with their environment: a dynamic rather than a static process. So important a tool is cybernetics to systems analysis that Mattessich considers it to be synonymous with that form of research (p. 3).

It will be remembered that cybernetics received only qualified acceptance from GST, but they differ on another point also. Systems analysis opposes the view that it is safe to maintain that "a system is characterized by the fact that it is more than the sum of its parts" (p. 20). Without attempting to attribute cause to one specific entity, systems analysts suggest it is meaningful enough to analyze systems in keeping with their environment. This brings us to a characteristic complaint that systems analysts raise against traditional science. The complaint is that

by drawing tight system boundaries they neglect environmental aspects. This places the system in an unnatural isolation (p. 21). The above features are, to a degree, exemplified by systems analyst, James Lovelock.

James Lovelock is a British scientist and inventor whose book Gaia- A New Look At Life On Earth (1979) was gaining increased attention in 1985/6. While he postulates that the earth is essentially a self-regulating giant organism, he eschews any vitalistic theory. He also contends that the earth and nature must be viewed as something more than a phenomenon to be "subdued and conquered" (p. 12). It is the earth's relationships and interactions that strike Lovelock as important. These appear to bring about conditions of homeostasis, and help to explain the hitherto unexamined atmospheric changes that have occurred on earth. In contrast to the anthropocentric slant of previously examined holists, Lovelock and his biologist partner in this hypothesis, Lynn Margolis, are pessimistic about the long term prospects of man, but not of the plants and microbes that share our world (CBC, 1975, p. 18). Lovelock's is a new idea but one in which the importance is not so much the answers given so far, but the questions the hypothesis raises.

Lovelock's hypothesis provides evidence of relationships existing between and within organic and inorganic matter that establish homeostasis in systems. This appears to occur at all levels and suggests that not only hierarchy is involved in our systems, but networks and reticulation. The term Lovelock has given to this self-regulating power of the earth is Gaia- named after the Greek goddess of the earth. One way of searching for Gaia is to ask questions about conditions as they exist on earth. One of those asked why the sea is salt. It was soon realised that the question should be

rephrased to ask, "Why is the sea not saltier?" Assuming that the sea gains its salt from rivers that wash the mineral off the land, there should be some sort of 'sink' in our oceans if the seas are not to increase in salinity. As the salt in our seas remains quite constant, Lovelock proposes that a system must have evolved to take care of the excess. Similar questions have also been asked of gases and their densities. Oxygen, carbon-dioxide, methane and nitrogen are among those gases questioned as to what process keeps them at levels stable enough for life on earth? Lovelock goes so far as to posit that our atmosphere is the circulatory system of our biosphere. This suggests that our atmosphere is not only a transportation system, but an information system as well. If true, man will have to preserve and protect it in order to keep life as we now know it.

Lovelock even suggests that man is part of Gaia. Man must calculate his effect and cooperate with nature so as to inconvenience the process of homeostasis as little as possible. And only if man is able to discard the parochial yoke does Lovelock see any hope of the earth being regarded in a suitably holistic manner. He hopes that the relationship between Gaia and humanity will become more firmly established for "We are not yet a truly collective species, corralled and tamed as an integral part of the biosphere, as we are indeed, of course, as individual creatures" (CBC, 1985, p. 7). This implies that a concerted effort is needed for mankind to realise its role in relation to earth. It is not likely to happen by chance.

For Lovelock, any suggestion that chance has played a part in earth's development is too much to ask. Chance fails to account for the successful appearance of oxygen at a time when its occurrence would have represented a

poisonous threat to the life then existent. As it was, the biosphere responded in such a manner that oxygen became one of its essential components. Such behaviour indicates a form of planetary control where systems can behave automatically to bring about homeostasis. What needs to be examined, then, is what it is that brings this state into being: how does one system know when it should interact with another? Lovelock offers cybernetics as a way in which systems can be examined.

Cybernetics has been interpreted in various ways. The Random House Dictionary refers to cybernetics as "the stuff of human control functions and of mechanical and electrical systems designed to replace them ....," while R. Mattessich (1978, p. 275) speaks of the "mathematical theory of control mechanisms, made widely popular by Norbert Wiener (1894-1964)" and expanded upon by others. It is regarded by Lovelock "to cover all knowledge concerned with systems which maintain steady states whilst regulating the flow of matter and energy in the pursuit of some goal" (CBC, 1985, p. 4). Essentially, it is the examination of information feedback loops, but Lovelock attaches to it more than a scientific function. He observes: "The key to understanding cybernetic systems is that, like life itself, they are always more than the mere assembly of constituent parts. They can only be considered and understood as operating systems. A switched off or dismantled oven reveals no more of its potential performance than does a corpse of the person it once was" (Lovelock, 1979, p. 52). Here Lovelock tends to break, somewhat, with the systems analysis position and side more with GST in giving credit to that certain 'something' that constitutes the 'whole' when the 'whole is considered greater than the sum of its parts'. Speaking of life processes where systems are seen to provide life to the



biosphere by evolving, merging, and coordinating, he points out: "The more complex cooperative network would have properties and powers greater than the sum of its parts and to this extent may be recognized as one of the faces of Gaia" (p. 27). This dynamic power is evident whenever a natural cybernetic system is in place and therefore demands a particular analysis:- one that considers the interrelationships involved, as a whole. In the case of our planet, its gases need to be studied in their relationship to other gases. What Lovelock is saying is that we can only find out more about the whole - our planet - by examining it, keeping in mind we are dealing with a coordinated body. For Lovelock, it seems something of the whole can be learned from analysis of its parts, as long as the whole is kept constantly in mind. In this he is consistent with Mattessich's idea of systems analysis. However, he branches away from that described methodology when he says of cybernetics 'the whole is greater than the sum of its parts'. This suggests that Lovelock recognizes the existence of some sort of vital cause, but finds systems analysis the only logical path by which to discover anything about it. Scientific enquiry conducted through systems analysis reaches into this realm with the Gaian hypothesis. Lovelock's faith in the Gaian process is revealed in the following:

If we accept the proposition that life actively controls and adapts the atmospheric environment to its needs, its relationship with water vapour illustrates our conclusion that the incompatibilities of biological cycles and inorganic equilibria are more apparent than real.  
(p. 82-83)

This suggests that imbalances or inconsistencies we discover in our world are part of the life-giving Gaian process. Any investigation that ignores

the holistic nature of our world is seen by Lovelock as a defeatingly limited form of enquiry.

Like other systems researchers, Lovelock decries the narrow outlook taken by traditional science where "the boundaries between the sciences are jealously guarded by the professors, and within each territory there is a different arcane language to be learnt" (p. viii). The enthusiasm to specialize and delve ever deeper into established sciences means that the cross-disciplinary relationships are being overlooked. Oceanography, for example, has "fragmented into separate sub-sciences: marine biology, chemical oceanography, ocean geographics and other hybrid subjects, of which there are as many as there are professors to defend them as territories" (p. 85). This presents an obvious problem of organization, but amply demonstrates that the sciences have been possessed of more hierarchy than network. The aim of system analysis now seems quite clear and allows us to sum up their position.

## CONCLUSION

Systems analysis appears to adhere to the following notions:

- 1) It is important to encourage the enlarging of the analytical superstructures serving the sciences.
- 2) There is a belief in hierarchy and networks that constitute goal oriented systems.
- 3) Systems must be analyzed with the superstructures kept constantly in mind.
- 4) Cybernetics is considered a vital tool for systems analysis.
- 5) The isolation of traditional science tends to overlook critical relationships the entity has with its environment.
- 6) Life's vital principles are envisioned to be held within the cybernetic system. Lovelock's systems analysis appears prepared to

accept this as implicit without requiring empirical evidence.

## EVALUATION

In order to find a workable holism, a selection of the attributes from the foregoing should be made. This, of course, suggests there is some basis for our selection. Our aim is a workable holism, so a method of looking at the world that shows evidence of a reasonable degree of practicability is called for. Therefore, we must exclude ideas that lack conviction, and accept only those that suggest a logical, though not necessarily empirical, approach. By necessity this has to be a somewhat subjective task, but one that, if based on reason, should find general acceptance.

**Patterned Organicism.** The appeal of this form of holism is its sense of balance and equilibrium. This knits in well with the belief that it is important to develop all aspects of the entity. While it rightly suggests a tendency towards pattern, care must be taken as to when and where to perceive this. It should not be expected, for example, to find pattern in regulated conformity: the world does not work that way. What might appear to be a coherent pattern might, on reflection, be detrimental to, or incompatible with, a larger one. Lewis Mumford's mega-machine is a good example. On the other hand, what may appear to be an untidy break in a pattern may be consistent with the diversity necessary to life. Diversity in the short term can become pattern in the long. The decline in carbon dioxide over the eons might be viewed as destabilizing if it were not for the fact that in the long run it was compensating for the increasing temperature of the sun. Therefore, pattern is not always self-evident, although it might be present. This necessitates care and sensitivity on the

part of decision makers. Is the pattern being sought the right one? Our search for balance through pattern should, therefore, be a cautious one.

**Harmonious Organicism.** In this case, the emphasis is upon potentiality. Man has been endowed with the opportunity to make choices, and the nature of these greatly affects his environment. The life on our planet depends upon the potentials developed or neglected. Ultimately this affects world harmony, which, it should be remembered, can be of high or low quality, for a harmony of some sort is often present. The aim, of course, is to increase the quality. Without man's presence, this occurred naturally and spanned millions of years without dramatic changes taking place. Mankind's arrival on earth has brought men and women, in addition to their ability to think, a great responsibility; that of maintaining the existing harmony. Roszak sees this resulting from developing individual potential, and if this seems unrealistic, surely the alternative - of absolving ourselves of responsibility - is even more so.

**Reflective Organicism.** It is appropriate that this form of Organicism should come last, for both pattern and harmony demand reflection. Teilhard de Chardin's views enjoy a large degree of optimism, holding as they do that the universe is undergoing a perfecting and in-folding of matter. Science tends to bear him out, of course, and whether or not one shares his religious view, it is difficult not to see the scope in what he calls the Noosphere. From this comes the opportunity for reflection and the chance to do what all Organicists seem to agree upon, and that is to enhance each individual's potential.

**Equipotential Vitalism.** Hans Driesch rather courageously attempted to explain a fundamental question in biology. This approximated trying to

explain the very source of life. Not surprisingly, his attempt is unconvincing, incorporating as it does an unacceptable amount of suppositions. Several acts of faith are asked for, such as the ability of entelechy to divide specifically when needed, or its leaving organisms suspended, or that its own or mechanical actions occur automatically. Smuts, perhaps, summed up Equipotential Vitalism best when he saw it as simply a label. In the long run we have just been presented with phenomena, not a believable explanation of causes. Equipotential does of course suggest the need organisms have to develop all their parts, and from this we can gain a reaffirmation of potential.

**Generative Vitalism.** This form of holism demands a reestablished view of the world that is difficult for many to achieve. Bergson provides a different perspective, a different way of seeing things. Essential to this perspective is the emphasis on flow, which seems to demand a greater use of our senses and emotions than traditional reasoning admits. In this realm of feeling, we approach the unexplainable, the insecure ground of which rational enquiry is so skeptical. But for our purposes, this is valuable, for it stresses an ongoing process where relationships are in constant interaction. The degree to which this process is aided by Bergson's intuition is hard to determine, if it has any bearing at all. But there is little doubt that emotions and feelings play a significant part in the sphere of human social behaviour.

The idea of an *élan vital* that aids creativity is an optimistic one, but it does little to help us predict anything about our environment. At its best, it merely complements the notion of organic potential where creative leaps are more easily explained by environmental circumstances.

Thomas Kuhn (1962, p. 121) has pointed out that quantum leaps in knowledge have long been a feature of traditional science. It would seem advisable for a workable holism to avoid the temptation of any vitalism that might detract the individual from open-minded reflection.

**Holonism.** Arthur Koestler's ideas tend to reflect the Organicist source from which they emerged. Emphasis on the individual is apparent with a clear explanation of how each unit contributes to the whole: through its self-assertive and self-transcending tendencies. The notion of freedom increasing with the level of hierarchy presents an optimistic view of our world's complexity, one that has been further developed by Ilya Prigogine (1984).

The problem lies in the fact that Holonism offers, basically, no more than a list of attributes for organic substances. It can also be argued that life forms can exist in systems that are other than hierarchic, which further limits this theory. One does not feel needful to contest Koestler's idea of dynamic equilibrium, or even the way it is individually expressed. It is the notion that holons instigate all action that 'puzzles the will', for any further enquiry on this subject must be as much guesswork, or conjecture, as was the originally well conceived idea. True, each organism is self-assertive and integrative, but the concept of the holon existing in everything organic encounters problems similar to those found with Vitalism: we end up with a need to have a faith in a vitalistic holon. By clinging to vitalistic notions we tend to absolve ourselves from some degree of intellectual activity, the very condition Koestler argues against. So once again we are left with an accurate observance of behaviour, but no fully convincing theory that permits a completely workable holism in spite of its

good points. For one thing, it lacks any predictive power. The same can be said of GST.

**General Systems Theory.** The thrust of GST is its belief in hierarchies. This permits the suggestion that isomorphism is possible from one discipline to another. If true, this would be tantamount to finding Einstein's unified field theory. It would provide easy explanations for all problems by cross-disciplinary knowledge. Unfortunately, the idea relies more on its simplistic appeal than empirical fact. Another characteristic that isolates GST is the intractable view that the whole cannot be known by its parts. D.C. Phillips argues that we know elements can combine to make compounds and this indicates we can know the whole from its parts. But this tends to beg the issue of what property in nature allows this to occur? - a question to which GST is attempting to find an answer. This reveals their basic problem, for it is that certain vital process that permits entities to coalesce and make 'the whole greater than the sum of its parts'. By being unspecific on the question of vitalism, GST gets neither complete scientific nor holist approval. No doubt we should be looking for systems and relationships, but ones that are not necessarily hierarchic or isomorphic in form.

**Systems Analysis.** There is an obvious similarity between Lovelock's systems analysis and Arthur Koestler's holonism. Both act so as to bring about equilibrium or homeostasis. In Koestler's case he concedes that the holon is granted a vitalistic component, while Lovelock essentially sidesteps the question by attributing necessary adjustments to the self-regulating process. This is intentional, of course, for the Gaian hypothesis is intended only as a proposal, not yet a theory, by means of

which a life force can be sought. Such a claim is realistic when dealing with something so far removed from our present knowledge base. Lovelock's enquiry, like many other holists - the Organicists and Koestler - seeks potential in relationships. But on Gaia's part they are discretionary, for circumstances change with the need to establish homeostasis. This form of rational enquiry, whose holism demands that the whole simply needs to be kept in mind, helps us formulate our workable holism.

A workable holism must recognize the potential of individual organic matter tempered by a far sighted view of the whole. We must be sensitive to the material and non-material effects on life processes as they interact in their relationships bringing forth the unexpected, at times. One source of the unexpected is man's creative mind. Here Teilhard de Chardin's 'reflection' and Bergson's 'becoming' find expression.

Lovelock provides us with the umbrella, or framework, of earth within which to reflect, but eventually this must be expanded to our galaxy. In short, our reflections must be forever growing and tying together, by clear details, the relationships that constantly manifest themselves to us. There will be occasion for patterns and systems, and perhaps, eventually, a recognition that the 'whole is great than the sum of its parts', a notion that for now has to remain implicit rather than explicit. Our workable holism, then, is not a simple, easily described concept. Instead, it is pragmatically eclectic, using the features given above when appropriate, but essentially concentrating on bringing together ideas and relationships under a superstructure made suitable by penetrating reflection.



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## CHAPTER II

### THE CREDIBLE EFFECTS OF HOLISM

#### HOLISTIC ATTRIBUTES AND CONCEPT GATHERING

It is true that our look at holism did not provide any conclusive evidence as to its validity, due to its reliance on faith, or on hypotheses concerning vital forces. What can be found, however, are numerous axioms, or maxims whose worth is best exhibited when attached to the gathering of ideas. It is intended in this chapter to expose these maxims and show their potential as learning tools. It will be observed that many of these maxims find support in quite separate holistic views. This fact merely elevates, or throws into greater repute, the maxim involved. Once the maxims have been established, it will be the task of the following chapter to show how they can be arranged to produce a system of learning that develops ideas.

#### MAN IS A REFLECTIVE BEING

Teilhard de Chardin was careful to point out the importance of reflective thought. It is this, after all, that separates us from other animal life and is the vehicle for mankind's abstracted ideas. History records the increasing sophistication of these ideas, which leads de Chardin to speculate that there exists a perfecting of man's intellect. Certainly it is axiomatic that any advance in mankind's condition will have to rely upon the extent to which men and women use the mind to grasp and develop ideas. The mind and its application, then, is fundamental to any forming of ideas about our world. It can form impressions in a casual unsystematized way, but will reach practical conclusions sooner when a systematic approach is employed. Such an approach will reveal itself as we examine further

contributions from holistic thought.

Although more will be said about individual effort later it is appropriate to mention at this stage the importance of this aspect of reflection. One need not be so totally holistic as to believe, as Emil Durkheim did, that society forms the individual's ideas to recognize that indeed society does contribute to individual ideas. De Chardin recognized this but he also saw that individual reflection was ultimately interpretive. So while there may be a consensus concerning general, basic ideas, their intricacies demand that every individual will form a personal view that might have substantial differences to someone else. This can be accounted for, to some extent, by the cultural baggage the individual possesses, previous learning experiences, the degree of effort given to the study of the particular idea, and the manner in which the idea is conveyed. In short, the individual will arrive at conclusions about ideas that are completely personal in nature. (Historiography is an example of how interpretations of events can vary greatly.) For this reason it is important that the individual knows how to gather ideas in a systematic way in order to minimize unnecessary differences. Differences will still exist but will be capable of being explained so as to account for the viewpoint in a rational way. For now, holism has shown that ideas are developed by reflection, and while they can permeate and change society, their assimilation occurs through individuals who bring to bear their own systematic interpretation of the facts.

#### THE WORLD EXHIBITS RELATIONSHIPS AND PATTERNS

It is certainly not difficult to accept the fact that, as Theodore

Roszak contends it is possible to observe elements of one entity in another. For example: the curved beak in all meat-tearing birds; the effect of evaporation for cooling, e.g. transpiration and perspiration; or the general benefit of camouflage. Nor is it difficult to understand the relatedness of one entity to another, such as the case of pilot fish and dolphins, the increase of algae in oxygen deprived water, or the dependence of predator on prey.

The relationships described are a few of the countless such instances in our world. In fact, it would not be an exaggeration to say that all aspects of our world can trace for themselves some form of relatedness in one form or another. Therefore, in terms of assembling ideas, relationships are fundamental. They are the front line of connectedness, the point at which detail makes sense by its placement relative to other details. Roszak sees the world as a pack of interacting systems of which man is a part. He also contends that by understanding ourselves we get closer to understanding the rest of nature.

When Arthur Koestler speaks of relationships, he refers to a source of order. The efficacy of his holon is not in question here, for we are concerned only with the nature of relationships. He uses this concept of relatedness within his hierarchies which provide relationships of both a high and low order. (Koestler believes these relationships move in a continuum and take the form of new hierarchic branches when they reach their nadir and zenith.) What this serves to establish is that relationships are pertinent to all objects worthy of study. It is the individual's responsibility to make the necessary connections where they seem most logical. As these develop, it makes sense to interpret the relationships as

something greater, more significant. For this reason it is possible to conceive that we have reached a point where relationships are forming patterns.

Lewis Mumford asserted that mankind has an inclination to create wholes, by which he meant societies and religions. These wholes are built around a central idea and fulfill a function or purpose useful to the organizing body. Mankind's ability to reflect is demonstrated when men and women are able to move beyond recognizing relationships and create a pattern such as a totem, ritual or belief.

This ability to perceive patterns reveals mankind's capacity to organize itself. It is evidence of an ability to use abstract representation as opposed to concrete articles. But in so doing, care must be exercised. Great sensitivity is required when assessing the pattern's components, and discretion is needed to not make assumptions about larger cases. For example, it would be unwise to use any of the tenets of family budgeting in the preparing of a country's fiscal framework, although this has been known to occur.

Another who dwells on relationships at a level here referred to as patterns is James Lovelock. His concern is that the interrelatedness of our world is being overlooked, and like Roszak he fears the results of a specialized interpretation that fails to take into account the relationships that exist. All these people recognize that while patterns develop they cannot be isolated from the environment in which they interact. This consideration is important to our view of holism contributing to a system of gathering ideas. It means that it must be possible to harness patterns that emerge out of perceived relationships and offer them the opportunity to

enmesh with other patterns that show a similar or like method of organization. We have, therefore, a pyramidal system that replicates, or exemplifies, nature in its structure. But like nature, integral to its structure is a need for balance.

### OUR WORLD DISPLAYS BALANCES

Isaac Newton's Third Law described how for every action there was an equal and opposite reaction. Lewis Mumford and Theodore Roszak stressed the need for adopting a view of the world that took this fact into account. In doing so one would appreciate all the relevant aspects of life and not concentrate upon one at the expense of another. Mumford, of course, was pointing to man's ability to organize and make tools while neglecting his need to develop his spiritual needs. Roszak made the same appeal but on a grander scale stating that the planet would be diminished unless the whole of its human resources were utilized. This implies that any sort of narrow view does an injustice to the total picture.

This concept of balance is obviously compatible with the aforementioned recognition of relationships and patterns, and has implications for any concept-gathering system. Such a system, if it is to accurately reflect reality, must have the opportunity of operating under the same principles to be found in the general environment. And here we recognize the application of balances. There must be, then, an opportunity to develop areas of thought that both complement and contrast. These must be capable of being expanded in a manner that allows contact to be constantly maintained with the implications of their existence.

In this way, the consequences of developing a particular idea or view

are made explicit. One will be continuously reminded of the quality of study being rendered, and the implications of the course being followed. A balance can also be maintained by embracing a wide selection of ideas, ideas that may well suggest a balance by their fitment with previous ideas. In this way, the concept gathering system will be able to grow and the patterns observed may coalesce to form signs of order integral to both man and nature. To accomplish this, a system of recording must be available.

#### MANKIND AND NATURE EXHIBIT A SENSE OF ORDER

Common to all holists is their respect for natural order. Mankind too has conformed to this habit and is able to enjoy its present security and well-being due to being able to impose order on his world. When nature is unable to supply the necessities of life for man, he applies his knowledge and manipulates nature in order to bring these necessities about. Lewis Mumford recognized that man has an inclination to create ordered wholes and by so doing is able to organize societies and religions. Not surprisingly, Arthur Koestler ascribes to the holon the capacity for bringing order out of chaos. He also realized that man has a tendency to integrate and create order. To the artist he attributes the greatest praise, for it is s/he who is capable of using his/her imagination to produce order out of disorder.

Vitalists Hans Driesch and Henri Bergson, and G.S. Theorist Ludwig von Bertalanffy, were struck by the regenerative power of nature whereby order was automatically imposed. Von Bertalanffy and Koestler both relied heavily upon hierarchy as the vehicle upon which order became established. Von Bertalanffy even went so far as to assert that a hierarchy in one discipline was isomorphic with another which therefore made it possible to predict one



case from another. The veracity of the doctrine notwithstanding, it does bear out the significance ascribed to order.

In terms of gathering ideas, order plays an important role. That device must be used to organize information before relationships and patterns emerge. Order must be applied from the very start of any idea gathering process. At the same time, the process must have in place a mechanism for imposing this order so that relationships can emerge later. As the relationships and patterns develop, they will often show the attributes of structure.

#### NATURE CAN BE VIEWED AS HAVING STRUCTURE

Lovejoy's Great Chain of Being emphasized the importance ascribed to hierarchy in the past, but our look at holism has also revealed the current appeal of hierarchy. Arthur Koestler, von Bertalanffy and the G.S. Theorists, together with James Lovelock, all appreciated the significance of hierarchy. For Koestler and von Bertalanffy, hierarchy is integral to their holistic views. For Lovelock, it operates in unison with networks so that hierarchy does not dominate so intensely. The General Systems Theorists tend to overemphasize hierarchy and by so doing reveal their weakness: a tendency to grasp at unifying causes or laws. They submit to a total commitment rather than an appraisive view based upon results. Nevertheless, it is possible to show that hierarchy exists both in nature and in man's organization.

Hierarchy basically allows that one thing can build upon another. The building blocks of life: atoms, molecules, cells, et cetera, show this to be true, so the concept deserves recognition and has value for any concept

gathering system. If ideas are to be drawn from nature and life, they must be permitted to demonstrate their origins, that is, their place in nature. A structure for recording ideas must, therefore, possess an ability for one idea to sit upon, or grow out of, another; that is, to allow for hierarchy when it appears. At the same time, it must permit the occurrence of networks or cross referencing when this appears to be more effective. The choice of whether the emphasis is on hierarchy or network is an open one and demands that a concept gathering system be open, allowing the freedom to follow either direction. Structures such as hierarchies and networks provide paths along which ideas can develop. Their open nature allows progression to be unrestricted.

#### FREEDOM AND PERFECTION CAN BE FOUND IN INDIVIDUAL POTENTIAL

Pierre de Chardin pointed out that our world has been evolving in a manner that brings it closer to perfection. Arthur Koestler made the same point but added that there exists in a hierarchy a freedom of movement and an openness in scope that renders hierarchies limitless. It is true that our contact with space is expanding previous concepts so as to find their extension away from this planet. Exobiology (biology of space) is now a study undertaken with the view that such information will help explain phenomena on earth.

The notion of perfection, however, has implications for a concept gathering system. If it is to do justice to the idea that concepts can be constantly developed, there must be some provision in the system for this to occur. Like Koestler's contention that hierarchies are open and more interpretive as they develop, the system must allow room for this freedom.

Although we have been relating man's ability to learn with the structure found in nature, it is an unfair expectation for man to replicate it entirely. For this reason greater freedom is necessary as a concept approaches the pinnacle of its development. For it is here that we encounter the greatest complexity. At this level, many networks and hierarchies coincide with the concomitant difficulty of accounting for the contribution and effect of each. In this respect, man's pursuit of concepts can replicate nature, for it too possesses greater flexibility and freedom at this level. As the complexity of detail is increased, the whole by which it is known may well appear simplified in terms of a known concept. The various phenomena that create our seasons are myriad and complex, but it suffices us to refer to the end result by the simple terms of Spring, Summer, et cetera. The whole notion of perfection, though, can be better addressed if we view it as a matter of reaching unlimited potential.

#### OUR SOLAR SYSTEM CAN BE SAID TO REPRESENT A HARMONIOUS UNIT

When relationships and patterns operate to produce an integral whole, that whole can be looked upon as a harmonious unit. Theodore Roszak realized this and used our planet to describe such a situation, but the harmony is more pure the further it extends. Our solar system, of which we are a part, displays greater harmony than earth. The spiraling Milky Way Galaxy is more harmonious than the solar system which forms only a small part of it.

Harmony, therefore, encompasses all previous details and something more that gives it beauty and simplicity. It is the focus of the action contained within it. As Roszak points out, harmony occurs when all the

components within have been utilized to their utmost capacity. The larger the concept, the less significant the flaws found at the microscopic level. Such flaws are not possible as the concept enlarges, for immutable laws ensure that harmony is maintained.

Harmony, then, gives us a receptacle into which can be placed the relationships, interactions and patterns that have become obvious. The success of interpretive reflection can be measured by the quality of the harmony realized. A weakness in any part of the concept will show up as a disharmony. Man's search for knowledge focuses upon producing concepts that find their parallel in nature. When these concepts retain unanswered questions, the cause of that harmony has yet to be found, but to seek it is still the best path to success. A concept-gathering system must, clearly, provide an opportunity for ideas to develop so that they may be allowed to suggest this harmony, and at the same time be capable of becoming an integral part of the larger concept. This is made easier when details are examined thoroughly yet under the direction of a defined and purposeful train of thought as opposed to an investigation that is amorphous and lacking direction.

#### IDEAS VIEWED HOLISTICALLY

It was James Lovelock who reminded us of the systems analyst's concern with superstructure. His concern was that it was only safe to make broad enquiries when the reason for them was kept constantly in mind. Clearly, the logic of this is that while assistance can be obtained through a wide investigation, it is also easy to become sidetracked. By holding this view, Lovelock sanctions a holistic yet scientific approach to learning. By so

doing, he escapes the trap of restricting enquiry to one specific discipline which might give a false impression of the problem. This reflects something of Theodore Roszak's view that to be unidirectional, underutilizing many components of life, leaves the person and society diminished.

At the same time, it is necessary to be fully conversant with the concept being explored. This brings us back to our starting point in this chapter. Penetrating reflection on all facets is the only way to be sure that a concept has been well grasped so that relationships and patterns can be identified. A concept gathering system must have provision for reaffirming ideas by being able to find and read the original information. The attitude of thoroughness also imbues the system with a standard, or quality, that cannot be sidestepped. In addition, it must be possible to make broad enquiries under a firm superstructure so that a sense of direction is maintained.

## CONCLUSION

The foregoing has gathered the useful aspects of holism in respect to collecting ideas, and at the same time has not had to deal with the issue of vitalism, or that something that makes the whole greater than the sum of its parts. In brief, we have learned that holism makes the following demands upon a suitable learning system.

1. The ideas must lend themselves well to the act of reflection, or contemplation.
2. The ideas must support one another, so they contribute to the extension or perfecting of further thought.
3. The ideas must be recorded so that patterns can be made visible.

4. The ideas that emerge from the patterns must be capable of being arranged so that they form harmonies, or structures.
5. The ideas must be placed in a system broad enough in scope to allow for individual interest, yet at the same time possess a well organized, guiding structure that permits unrestricted enquiry.
6. The ideas must be subject to the freedom of self-expression, without undue judgement, in order to capture individual potential.
7. The ideas must be seen to reside under an umbrella or superstructure that will indicate their correctness of fit, or harmony.

The next chapter will look at concepts as valuable tools of learning; make recommendations for their organization; and finally propose a concept gathering system that appears to comply with all the prerequisites given above.

### CHAPTER III

#### A CONCEPT GATHERING SYSTEM RATIONALE

Our look at holism's components revealed several aspects of educational value. These were outlined in chapter II and tended to convey a sense of combining or pulling together the various elements of our world. All learning depends on this, but a complete education embraces topics that span all forms of knowledge rather than narrow ones that may be more utilitarian in their aim. This chapter will focus on what the literature has to say about working with concepts. The next will expose a concept gathering system that appears to meet the needs outlined at the end of the last chapter.

There is a real fear for some that our rapidly advancing technological age is advancing towards a tendency to focus upon training as opposed to educating. Tasos Kazepides, professor of philosophy at Simon Fraser University, in an article in the B.C. Teacher, April 1987, suggested that the value of training is narrow and instrumental, while the value of education goes beyond utility. He classifies education as something good in and of itself, as opposed to something suited to some further end. His fear is that the highly trained, who we need to serve our world, are bringing about such profound changes that we need educated people, by which he is suggesting people with high proven values, to run our world. Certainly it makes sense to have our young exposed to the highest ideals our civilization can offer. Then the individual will have the opportunity to make judgments based upon the perspective of what it means to live as a human being.

One way for this knowledge to be gathered and assessed is to make

socially approved ideas the focus. The term 'idea' is here supposed to refer to something abstracted that can reach the absolute. In Hegel's words, it is "the idea that thinks itself" (Bertrand Russell, 1977, p. 247). While Plato's consideration of the idea showed more appreciation of it as a truth bound to reason, it can also be seen as an economic vehicle that permits the classifying of knowledge and experience. It is in this context that a system of gathering ideas, or concepts, was conceived by professor Charles Brauner of the University of British Columbia. The system itself will be explained further in another chapter, but first it should be pointed out that the development of concepts has already found some highly respected adherents. Those we shall look at are: Jean Piaget, Jerome Bruner, John Wilson and Henry Clay Lindgren.

One of the most influential men in conceptual thinking is Jean Piaget who proposed that a child progressed through developmental stages in which the world was conceptualized sequentially. Concepts of greater sophistication could only be grasped after the adoption of simpler ones. Knowledge of the conceptual stages was thought to aid the teacher in preparing lessons that were compatible with the child's capacity at his/her point along that continuum. These stages are:

1. The sensory-motor period (birth - 18/24 months).
2. the concrete operations period. This consists of the  
Preoperational period,
  - A. Preconceptual phase (18/24 months - 4 years)
  - B. Intuitive phase (4 years - 7 years), and the
  - C. Concrete operations phase (7 years - 11/12 years).
3. Formal operations period (11/12 years +).



The achievements possible at each stage do not concern us here, but what should be observed is that Piaget is suggesting that the ability to conceptualize is predetermined, and while feedback is required to bring about concept attainment, the individual has little control over the process. Piaget's work still provides a guide to child development, but more recent studies have shown that personal factors make these stages less rigidly bound.

Jerome Bruner is one who has deeply examined the conceptualizing inherent in learning. His working definition of a concept is "the network of inferences that are or may be set into play by an act of categorization" (Bruner, 1956, p. 244). Categorization occurs on the basis of our experience. It is, in fact, a method by which we reduce the complexity of our environment by grouping "the objects and events and people around us into classes, and ... respond to them in terms of their class membership rather than their uniqueness (Bruner, 1956, p. 1). The concept is therefore an important part of our capacity to simplify and understand our world. When we categorize to form concepts, we classify attributes. Bruner suggests we do this in one of three ways: conjunctive, disjunctive and by relation. The conjunctive category is used when a number of attributes are seen to be present, such as boys, over the age of thirteen who are left handed. The disjunctive category is characterized by its arbitrariness, and may require one attribute or another to fulfill the category. An example may be the selection of any attributes that fulfil a certain condition such as, anyone paying taxes in Seattle will be deemed a citizen of that city. Finally, classifying by relationship occurs when specific commonalities are found between attributes. For instance, the same relationship can be seen

to be apparent in vehicle classification when weight and engine size are stated. The term transom also applies to a window when it is placed over a door. All three methods of categorizing are simply "rules for grouping" which permit the establishment, or non-establishment, of a concept.

On this premise, Bruner goes on to look at concept attainment, the process and the various strategies used. Concept attainment builds upon concept formation. Formation might be the understanding that some mushrooms are poisonous while others are non-poisonous. Attainment requires further understanding so that the attributes of each group are known and one is able to tell one type from the other.

What emerges is that the process is highly complex and very subjective. It positively correlates to the position in which the individual finds him/herself. For this reason, the strategies employed are not fixed things, but are highly creative. The art of this process is summed up when Bruner states that attaining "concepts is a highly patterned, skilled performance" (Bruner, 1956, p. 55). By focusing on the term "performance" as opposed to "response," he recognizes the complex intricacies of concept attainment which he nevertheless makes an effort to explain systematically. His task is rendered more difficult by his acknowledgment that factors "situational and personological alike - will in some measure affect the definition of a task and in so doing affect the objectives that go into the forming of a behaviour strategy" (p. 59).

Once the concept has been attained, it is necessary to record it for later use. Bruner suggests this is done in two ways, one building upon the other. By summarizing the exemplars of the class established, the process of memorizing has been simplified. This means averaging many of the values

present. In the case of sorting mushrooms, the presence of a cup at the base of the stalk will indicate the mushroom is likely to be poisonous. Another device is to relate the concept learned to some "generic instance" or model, so that it is stripped of any "noisy" or irrelevant attributes. Bruner cites the example of an isosceles right-angle triangle that is visualized to capture the concept of a right-angle triangle. Every concept attained can then assume its place or fit as it relates to larger concepts.

What emerges from Bruner's A Study of Thinking is that not only are concepts an economic vehicle of thought, but also they are very complex and personal in nature. Before looking at methods of organizing concepts, we should develop personal significance even further.

In his book Educational Psychology in the Classroom, Henry Clay Lindgren developed the point that learning is more effective when the task involved is personally meaningful. Children learned concepts easier when the process made reference to their own world and perceptions. While learning will take place in the absence of such meaning, Lindgren suggests that those who concede to memorize information will do so only for the short term, or until a grade has been assigned. On the whole, children will not be able to solve problems they do not have (Lindgren, page 269/70). He emphasizes that something we learned "on our own" has more meaning than something merely assigned. It is personalized, and therefore more likely to be remembered. The implications for this form of learning, Lindgren feels, are quite far-reaching. The effects carry over into areas removed from the learning environment, so that the student "who identifies himself with society will not attack it as a delinquent" (p. 272).

Being that the desire to apply personal meaning to concepts occurs

naturally, Lindgren suggests it should be viewed as a drive whereby the greatest potential of the individual can be realized. He goes so far as to say that the synthetic and artificial methods currently used in the schools could be lessened if these drives were developed. Less reliance would therefore have to be placed on competition "and traditional marking systems" (p. 272). It would seem, then, that a system of ordering concepts in a manner whereby they have personal meaning would present an advantageous form of learning.

A method of dealing with concepts, albeit in a somewhat traditional sense, is John Wilson's Thinking With Concepts. In this book he deals with the need for conceptual analysis. Simply put he attempts to show that problems are solved easier when all parts are so thoroughly analysed that the intent of every word involved is made clear. The purpose has a very practical intent. It is most effective when dealing with examination questions: a time when one must remain particularly objective, and where subjective interpretation can lead to all sorts of pitfalls. Much of the reason for this emanates from our language, where words like "science," "democracy," "good," and "kind" do not have a precise meaning. When the answer to a problem is desired and such words have been used, it is necessary to define their intended meaning. If we fail to do so, we will be operating on our perceived meaning of the words rather than that of the individual posing the question.

Wilson takes pains to point out that both word meaning and concepts are subject to interpretation. In the analysis of concepts, for instance, he suggests there "is no 'complete answer', but only a number of logical sketches of greater or less merit" (p. 48). He confirms our previous

findings that concepts are formed independently and are based upon individual sense experience (p. 54). Concepts basically take shape depending upon our perceived meaning of words, and as these can hold subtle differences, so too can the concepts: hence the need to use some sort of systematic analysis.

Even though Wilson concentrates upon concept analysis for the purpose of facing examinations, his method can find application beyond that level. It is a sound approach to everyday problems. But what it denies is essentially what we have found necessary to give the student who wishes to build his/her repertoire of concepts, i.e. a subjective, as opposed to objective, approach to interpreting ideas.

This brief look at conceptual learning has made it clear that for the purpose of learning a system providing an organized approach for gathering concepts, one that can remain attached to the personal interpretation given, would seem to offer the best conditions. Such a system is that devised by Dr. Charles Brauner of the University of British Columbia. What follows is an outline of his Concept Gathering System.

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## CHAPTER IV

### THE CONCEPT GATHERING SYSTEM

#### THE SYSTEM IN BRIEF

If we accept Chapter II's position that ideas are at the centre of, and capture all, the components of holism that have validity, then a system of learning based on ideas so founded will contribute to a sound holistic education. In this belief the Concept Gathering System formulated by Professor C. Brauner has been created in the Appendix 1 and will be described in this chapter.

Briefly, the system is this: the student is required to read books from a predetermined bibliography. These books are classics and therefore hold a wealth of ideas that, being fundamental to our western society, comply readily with the criteria set for them at the end of Chapter II, i.e., they demand contemplation, suggest patterns, expose relationships, et cetera.

In each book ideas deemed to have significance are noted and later their substance is recorded. These idea summaries will grow to be a formidable number and, as they address ideas rather than detail, can be expected to find association with each other.

This association is logical and expected, and developed further when a concerted effort is made to sort the summaries into their related categories. What starts off as a multitudinous pile of ideas later becomes an organized structure as they fall within related patterns and harmonies. The student has travelled from the concrete to the general using ideas. This captures the collection, or input, phase of the system, but there is also a distribution, or output, phase.

While the foregoing described the gathering of ideas it must be understood that these ideas will eventually demand expression and must therefore be retraceable. For this, the structure constructed earlier is read in reverse, and the student literally works backwards tracing ideas from the general to the concrete, or specific. Ideas that appear all encompassing at the end of the system may well provide a thesis, or line of thought, upon which the student can backtrack to show support for a position or philosophical view taken. Being a hard, or written system, it is expected to last a lifetime and undergo many changes as experience influences thinking and opinion.

The Concept Gathering System, then, expands, and flows from the originally conceived bibliography and the ideas contained in it. Eventually, the flow can revert back to this source. This makes the bibliography the heart or center of the system. For this reason it is the first area to be addressed in a detailed description of the system, which diagrammatically looks as follows:

I. Bibliography	II. Idea Selection	III. Summary Writing
IV. Forming Categories	V. Forming Themes	VI. Retrieval

Before giving a description of how the system works, each stage needs to be explained in greater detail.

### **I. The Bibliography**

This can also be thought of as the "source," for it harbours the ideas upon which the system is based, and from which all new ideas form and flow.



It consists of a minimum of twenty books, all of which are carefully selected classics. Authors used in this particular system ranged from Henry Adams to Max Weber.

## II. Idea Selection

This refers to ideas that are pulled from the books in the bibliography because they are deemed significant. The criteria for what makes an idea significant are quite subjective in nature.

## III. Summarizing

Once the ideas have been selected, they need to be recorded in a succinct way, and yet still be able to yield the important circumstances that first made them significant. Here general terms can be used in place of specific ones.

## IV. Categorizing

Ideas culled from so many books as those found in our bibliography are bound to produce a large number of summaries. In turn, these will display an impressive number of occasions when they will align themselves into common elements. These elements are referred to, in this system, as Categories, and their formation plays an important part in the bringing together of ideas in order to impart meaning and knowledge.

## V. Themes

Categories will also show that together they can suggest a large idea. The larger idea is here being called a Theme, and it will embrace all the categories, summaries and ideas that contributed to its composition. Themes constitute the major ideas of our world, such as Harmony.

## VI. Retrieval

This phase allows reentry into the system for the purpose of self-

expression. It is an output rather than an input stage, permitting the student to support, by specific comments, the ideas s/he holds.

It is now possible to describe how this system works using the above six stages. It should be kept in mind that every stage is an outgrowth of the one before. Each is, therefore, mutually supporting. However, simply because it initiates the actions that occur later, perhaps it is not unreasonable to attach greatest importance to the bibliography.

The first thing to examine is the bibliography.

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### A SYNOPSIS OF EACH BOOK

As with any system, or form of construction, the outcome is only as good as the foundations permit. The bibliography has therefore received a great deal of attention in order to make it not only an abundant source, but also a reliable source of important ideas. It will be shown that in all cases, books have been selected because they present ideas the western world deems to be important. In most instances, the originator of the idea has been chosen to convey the point. Of course, another list of equally good books would do just as well.

The ideas conveyed do not have to be currently supported. It is sufficient to recognize that the idea held sway at some point and will still have adherents today. For the most part, it will be seen that the ideas forthcoming are recognized as being fundamental to our world, as it is presently organized. The sources, therefore, convey many of the ideas upon which we base our behaviour. They have not only great depth in them, but also great scope, which means there will be numerous occasions when they will find association with other ideas.

In The Education of Henry Adams, we have an individual taking responsibility for his own education that is in no way formalized. His astute observations, from the point of view of an American ambassador's son, make his ideas concerning society and politics critical to understanding the development of our own political and social history. These necessarily reflect much that came to be the compromise between the England Adams critically describes and the American of abundant energy.

The perspicacity of Adams is demonstrated by his realization that man's technological advance, like that of his education, must allow for leaps as

much as sequential gain. No wonder Adams despairs at trying to understand his world (Adams, p. 471) but he would be reassured to learn that the theory of quantum leaps has been confirmed in modern physics. Even though Adams exposed us to a world seen through the eyes of a diplomat, his interest in politics, science and history served to inform and at the same time pose questions, questions that find their parallel in the books of other thinkers and writers.

Whereas Adams dealt with interpreting human behaviour as witnessed in one specific setting, Cleanth Brooks penetrates man's soul from where he generates ideas that are more emotive and interpretive. The Well Wrought Urn is therefore justified for its inclusion in the bibliography because of this approach.

His thesis, that poetry is a relative thing and must be interpreted and appreciated in light of its time and environment, means taking the poem for what it is rather than attempting to analyse and grade it.

The ideas forthcoming, therefore, tend to develop man's capacity, if not inclination, to perceive the whole, such as when analysing his feelings and attempting to use words to make these clear. Emotional communication does not lend itself to a scientific construction of prose, as easily as it permits the rebuilding and remaking of language to convey the point.\* At the same time, The Well Wrought Urn provides an opportunity to examine what it is that imparts that essential beauty in poetry. It also includes in our bibliography a component that deals strictly with the affective domain.

While the previous books required the use of examination, memorizing,

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\*In Ernst Cassirer's Language and Myth the emotional construction of language is also addressed. The books build upon each other.

and interpretation, Bulfinch's Mythology demands something more: analogy. It is this requirement that makes the book so valuable. The ideas it yields stem from the stories and myths that, otherwise, offer little beyond acquaintance with ancient fable and appreciation of the poetic language of that day. Also imparted, however, are the values and ideals of three ages, and while these might not always be obvious today they serve to remind us of the importance of codes of behaviour and the need to live by personally valued standards. Bulfinch's Mythology, then, provides incentive to adopt moral standards, the underpinning of which will be as practical today, as then, even if the superficial behaviour differs greatly.

In some cases just the author's name justifies the work's inclusion. Such is the case with Charles Darwin's The Origin of Species. The book provides ideas that have influenced the way we think about our world's structure. Darwin's is a consistent thesis about nature, even if there is abundant evidence today to show that natural selection does not provide us with all the answers.

Natural selection and survival of the fittest are principles that can be found in creations of man: for example, his economic system. This is possible because man's systems employ the sense of order and hierarchy found in nature. This permits the observation of structure and classification as applicable to man's organization as it is to nature's.

Darwin's theory of evolution is so fundamental to the way we view the world that it is impossible to eliminate it in other writers. In our bibliography, there are those who will embrace, or not, his theory in order to make their point, e.g. Veblen and Marx. In fact, the inclusion of Darwin brings us to question causes in other areas. In their own way, Durkheim, de

Tocqueville, Weber, Veblen, Freud, and Wm. James all seek to provide causes for the effects they see. This allows an interplay to occur that has the potential for producing compatible ideas.

By including Darwin we are, therefore, putting forth the ideas that lay behind many of our modern sciences. They have underpinned anthropology, biology, zoology, et cetera, for many years, and if the theory is not so unquestioningly held today it is only because Darwin has been used as a point of departure. Enquiry into evolution has been able to proceed along a very clear path, and advances from this point on will occur simply because so much trust could be placed in Darwin's work. For this reason, it merits inclusion in our bibliography, as it will likely be some years yet before his theory is overthrown.

Around the time Darwin was making his discoveries, Alexis de Tocqueville was being just as insightful about Democracy in America. In his two-volume book, he reveals the difference in outlook between American democracy and the until-then-prevailing European aristocracy.

Highlighted are attitudes that today are taken for granted, but are the foundations of democracy. His work is necessary reading if we are to understand the history, sociology, viability and potential of democracy. Equally important for us is the fact that an essential area of knowledge-government - is covered by one who wrote about a modern system at its inception.

Ideas can also be selected from works that are less didactic than Darwin or de Tocqueville. In Dostoevsky's Notes From Underground we are provided with a short story from which it is possible to draw ideas about the human character and its failings. Dostoevsky reveals the inconsistency

of our drives that appear to focus on the detrimental and lugubrious as much as the beneficial.

It is a book that questions the human condition rather than providing answers. It generates rather than supplies ideas, but it studies an important area: that of mankind's relationship to mankind. In so doing, Dostoevsky brings the reader into a situation that s/he can experience. The reader must face the anomalies and wrestle with the inconsistencies. At the same time, the reader is forced to be interpretive, to use judgement based upon his own experience. The book is necessary and justified if only because it requires this personal consideration and examination of human psychology.

Occasionally a classical writer can be found who promotes a clear and consistent thesis. Darwin was one. Another was Emile Durkheim. In The Elementary Forms of the Religious Life he takes the position that it is the whole that conditions the part. Society, for instance, influences the individual's behaviour rather than the other way around. Once again we are faced with a somewhat radical proposal, but one that is argued so well that it is impossible not to be influenced by this world-renowned sociologist.

Naturally, nearly every idea forthcoming is consistent with the thesis which develops all aspects of religious behaviour. This reveals another advantage for our bibliography: it provides information on all the aspects that contribute to religion; the rites, symbols, totems, cults, et cetera. Again we have an author who addresses cause and effect, and by so doing originates very fundamental ideas. Such ideas are capable of influencing our view of how the world is organized and how it operates.

If our bibliography is to generate ideas that are basic to today's



world, we cannot omit Karl Marx's Capital. This is not simply because Marx became the platform and underpinning for Communism. Marx's theory has influenced historiography, economic and social views. He basically holds that capital places working class people in thrall and the latter perpetuate their degraded condition as they attempt to raise themselves out of it.

Whether one agrees with Marx or not, one is bound to find in his work ideas that stimulate. Comparison can be made between the freedom called for here and the freedom of opportunity advocated in de Tocqueville. As with our other authors, the depth of Marx's ideas is profound, and address politics by way of economics. It is therefore possible, through Marx, to balance our appreciation of political, social, and economic ideas.

Our bibliography does not forget the arts or how they should be appreciated. A fine example of this is found in William Empson's Seven Types of Ambiguity. It has a message for the critic as well as the layman. The critic is able to relate to the degrees of ambiguity that, Empson argues, defines and separates pieces of poetry. But for the critic and the layman he speaks against analysis and for personal artistic appreciation.

Here too is a case for gathering ideas about classification, albeit in the poetic sense. Proposing these ideas is a man most highly regarded in literary criticism circles. We have therefore captured in Seven Types of Ambiguity two theses: degrees of poetic ambiguity, and appreciation of language as something of beauty without the need for explanation and analysis. In both cases, we are able to work with ideas that are as viable today as they were in 1930.

Influential ideas must be able to satisfy deep-rooted questions if they are to be effective. William James' book The Varieties of Religious

Experience meets this need by addressing the basic reason for religious belief in the first place. Rather than having to find reason in any abstract philosophical system, his thesis suggests that beliefs stem from inner personal experiences.

This frees the individual to recognize the value of his inner feelings, rather than adhering to the rational explanations of philosophy. Once again we have a writer who is prepared to support a thesis that flies against the prevailing view of belief systems. He was as qualified as any in his day to do so, being a respected experimental psychologist of deep religious conviction.

The value of this book, for us, lies in the recognition of man's inner experiences. The ideas help to explain our behaviour as well as our beliefs, for the former is influenced by the latter. It sanctions and attempts to validate that each of us has the right to adhere to individual beliefs irrespective of their adhering to any particular philosophy. In essence, James is calling for religious freedom and understanding using the most deep rooted of arguments.

Similarly, in the work of Sigmund Freud, we are being encouraged to attach significance to the individual's experience. The importance of Freud for our bibliography is that he goes even further and suggests that man's pathological conditions find their counterpart in his psyche. This is most often revealed in a completely relaxed state, as when dreams occur, when thoughts are able to surface without being suppressed by any psychic effort.

The appropriateness of Freud for our bibliography is his approach of logical explanation of experience. His dream-interpretation, for example, is a process of logical deduction. Dreams are analysed so that meaning can

be grasped from each incident which is related to the emotional needs of the individual. While this generates ideas along the path of investigation, it also poses questions raised by other authors, for example Dostoevsky. Can analysis accurately interpret pathology if the individual possesses perverse ambitions inconsistent with normal psychological desires? In several ways Freud is a harbinger of new ideas, particularly in regard to sexuality and our perception of what is normal and what is not. As a basis for psychological understanding, Freud is indispensable to our bibliography.

The idea of perfection initiated by Darwin is extended by Arthur Lovejoy in The Great Chain of Being. The assumption of a God presupposes a perfection in keeping with Plato's idea of plenum formarum where everything that is possible has been brought into life. An alternative to this idea is that the universe gives evidence of heading toward perfection and therefore towards a perfect being, which suggests God has yet to be created. Such fundamental ideas, including the suggestion of leaps in evolution, pervade the book, and offer stimulating alternatives for a belief system.

The idea of cause and effect surfaces in a book that recognizes the connectedness of everything in the world. Lovejoy offers the idea that effect is always greater than the cause in keeping with the world's move to perfection. Various philosophies are described, challenged, and connected in order to make obvious their often unassumed relatedness. The Great Chain of Being offers insight into the basic human thinking of western civilization and for that reason is warranted for inclusion in our bibliography.

Edward Gibbon's The Decline and Fall of the Roman Empire chronicles the history of Rome from AD 100 to 1590. During this period we are exposed to

the conquests of Rome and the development of the church. Ideas are generated out of the age's practices which often reveal the baser acts of man. There are obvious lessons to be learned, such as when the Roman Empire became too large to be managed. At the same time, there are plentiful examples of more prosaic weaknesses like treachery, greed, vanity, revenge, and cowardice. The Decline and Fall is justified here for the above reasons and for how the quest for power will corrupt. Few are reported to have been good rulers, for in most cases their character was insufficient to withstand the temptations offered.

In this case, we have a fund of human failings that emerge out of a period of conflict. Gibbon supplies historic detail devoid of explanations and causes so one is left to interpret for oneself the misfortunes that occur. It is this that provides us with a wealth of ideas consistent with every human character trait. Whereas Gibbon provides a macroscopic look at the world's human failings, Orwell reveals a microscopic view.

The advantage of reading George Orwell is the contact made with his perception. This is manifested in his list of Essays which rely upon his personal experience. The sensitivity he applies to a wide range of topics and character discussions provides a wealth of ideas. These ideas form quicker due to Orwell's easy writing style. They reach deep into the cause of human behaviour and attitudes and cover topics that, without Orwell's sensitive handling, would appear trite.

In Orwell's Essays we have, captured, the author and his ideas more than a subject and thesis. In all his writing he presents a very humanitarian view. In this there is no need for interpretation. His writing is faithfully honest, almost naively so. The ideas evoked might

appear almost too commonplace, but like many human values and frailties, they require utterance if they are not to be overlooked and forgotten by their familiarity. Orwell's Essays, therefore, provide the quality of ideas that have made him such a respected novelist.

Our bibliography would be incomplete if we failed to include one of the greatest minds of this century - Bertrand Russell. In his History of Western Philosophy, we have not only ideas from Russell, but also from philosophers ancient to modern. The substance of these ideas can be accepted as significant in view of their contribution to Western thought. It also provides our bibliography with great scope and repute, coming, as it does, from a wide span of time and ethnic backgrounds. In his book, Russell imparts much of the basic knowledge that underlies our thinking today.

What cannot be ignored is that we are unavoidably brought into contact with Russell's view of each philosopher, as he interprets them. This is a necessary compromise given the alternative of reading each philosopher personally. The benefit of this compromise is that we have a most qualified guide to introduce us to the various branches of knowledge. This makes his History of Western Philosophy a rewarding method of surveying the great western philosophers, and at the same time an opportunity to experience the formidable mind of Bertrand Russell.

In Herodotus - The Persian War, translated by Wm Shepherd, we have a very good vehicle for ideas about values, principles, and conflict. The book provides an appreciation of Persian and Greek thought, thereby conveying how two great civilizations will differ in their structure. In addition, we are exposed to the earliest of western writers. As the translator points out, we are treated to a genuine enquiry into the conflict

between the Greeks and Persians, one that shows the earliest appreciation of causes.

The editor's notes greatly aid interpretation of the author's writing, but it is up to the individual to develop ideas about values. The extent to which bribes, or gifts, assuaged Greek indignity over plans of action, is left open to interpretation. At all times, it is necessary to understand how different was the perspective of that era. When this is achieved, ideas that focus on basic human values emerge.

In Tolstoy's What Is Art, translated by Almyer Maude, we have a many faceted approach to art. It includes art criticism, theory and function, as well as opinion on life's meaning. The book holds a firm thesis: Art, to be good, must intentionally convey the artist's emotions. Failure to do so will mean the artist has put more emphasis on form - how the work is done - rather than upon the subject matter - what it is transmitting.

The book tends to initiate questions as much as furnish set ideas. Tolstoy's opinions present a view that can be agreed with in total, in part, or not at all. No matter what the position taken, one is going to find ideas that establish a perspective on how art is viewed. Like Cleanth Brooks, and Wm. Empson, Tolstoy approaches art holistically and gives our bibliography credibility due to his own artistic reputation.

The reason for including The Portable Veblen, a selection of Thorstein Veblen's economic writings, edited by Max Lerner, is twofold. It immediately supplies ideas that relate to a new economic condition which started to occur toward the end of the 19th century and the beginning of the 20th, when small units were being combined to form larger ones. In addition, his look at economic structure is from a socialist position, but

one that perceives the human condition more realistically than Marx.

Veblen provides a counter-perspective to Marx, but not one that is entirely antithetical. As opposed to Adam Smith, who contends there are natural laws that apply to economics, Veblen suggests that all economic systems are man made and suffer the same frailties and imperfections that characterize all his achievements. He equates the economic system to that of a machine, specialized in its parts, and more impersonal as the pecuniary aspects of it increase. The ideas he yields bring approbation on the individual and condemnation on big business and large institutions. The latter are shown to be the corrupters of man whose basic drive of workmanship inspires him to achieve much that is noble in this world. The book's several essays are rich in ideas that allow alternative opinions to be pitted against Marx and Max Weber.

Yet another book that develops economic thought is Max Weber's The Protestant Ethic and the Spirit of Capitalism. It contains a very definite thesis that, rightly or wrongly, puts forward the idea that the demands of religion influenced the progress of Capitalism. This thesis carries with it complementary ideas of how society developed during the emergence of Protestantism. There is much to be gained from a book such as this that delves into economics, religion, and social behaviour. It is easy to recognize many of the fundamental relationships that exist today, in modern society. Many people have adopted Weber's explanation for the composition of Capitalism which makes his book a useful comparison of ideas with the other authors we have looked at in those three areas.

Ernst Cassirer's Language and Myth satisfies three areas that have already been addressed. First, it proposes a new way of assessing man's

ability to reason logically. Second, it brings an association to language and myth that has largely been ignored: they developed together to form a basis for thought. Third, it carves a place for art, language and myth that shows poetry to be the vehicle for pure feeling via the world of illusion and fantasy.

In the first case, Language and Myth develops the idea that man's language occurred not as a result of his innate logic or rationalizing ability, but in consequence of his myth making tendency. His foremost concern is to convert conceptions into symbols. Language is born out of these conceptions and then works to aid in the understanding of facts through logical thought. Logical thought is therefore not immediately possessed by man but results as an outgrowth of his environmental interpretation. This is a theory of pre-logical conception that brings a new appreciation to the philosophers exposed by Bertrand Russell.

The second point develops Cassirer's primary thesis that language and myth worked together to produce man's perceptions. The logic we see manifest emerged out of the knowledge gained through his mythical creations and the language these inspired. Cassirer argues that man's first impressions of new phenomena were often the result of emotional reaction where intellectual reasoning had no operational base. This interpretation of myth's function can be allowed to interplay with the views that can be found in other parts of our bibliography: namely the books by Emile Durkheim, Wm. James and Sigmund Freud.

The third point, respecting poetry, brings Cassirer into a strong connection to Cleanth Brooks and Wm. Empson. All emphasize the total effect of poetry, but Cassirer goes so far as to show that it takes us back to



those metaphorical and analogous conceptions that permit self-revelation. In all three areas, Cassirer is a body to which the other authors can be attached for reasons of comparison.

From the foregoing, our bibliography can be seen to possess works that are not only respected classics, but capable of complementing each other so as to fully circumscribe the major disciplines. The resulting embodiment of ideas is expected to stimulate thought by the relationships revealed and the new concepts suggested. It can be shown that various writers lend themselves to being grouped together by subject. This was done intentionally so that they would interact and stimulate the production of ideas. The arrangement this assumed is shown as follows. While this illustrates the major headings under which the authors were combined, it must be recognized that they shared many other commonalities.

Art	Cleanth Brooks, Wm. Empson, Leo Tolstoy
Conflict Resolution	Thomas Bulfinch, Edward Gibbons, Herodotus
Economics	Karl Marx, Thorstein Veblen, Max Weber
Evolution	Charles Darwin, Arthur Lovejoy
Politics and Sociology	Henry Adams, Alexis de Tocqueville
Philosophy	Ernst Cassirer, Bertrand Russell
Psychology	Dostoevsky, Sigmund Freud, George Orwell
Religion	Emile Durkheim, Wm. James

In this way, our bibliography of classics develops specific major disciplines, but it can obviously be enlarged to explore history, anthropology, or various sciences in order to gain more fundamental principles.

## IDEA SELECTION

This area of the Concept Gathering System can be divided into two components: the identification, and the recording of ideas. For ease of description, it is better if the task of recording is considered first.

Record of the idea can be made on a strip of paper 8" x 2". What needs to be recorded is where to find the idea, and its content. We need:

1. the author's initials.
2. the book's number,
3. the page bearing the idea,
4. the page section where the idea starts,
5. a brief note on the idea.

The recording slips are a temporary record and remain with the book during the initial reading in order to receive the location of the ideas found. They assist in the building of summaries, but can be discarded once the categories have been built. If they are retained with the book, they can provide interesting feedback about the initial reactions to ideas selected.

### **The author's initials.**

Identifying the record slip with just the author's initials saves both time and space. This simple form of identification is quite sufficient to allow the slip to be attached to the book should they get separated.

### **The book's number.**

For ease of later recall and organization it is desirable to give each book a number. There is no need to use alphabetical order here as new books will be expected to join the system and will have to gain a number as they

arrive.

### The idea's page number.

The strip is now ready for employment. When a passage containing a significant idea is found, the page on which it starts must be noted.

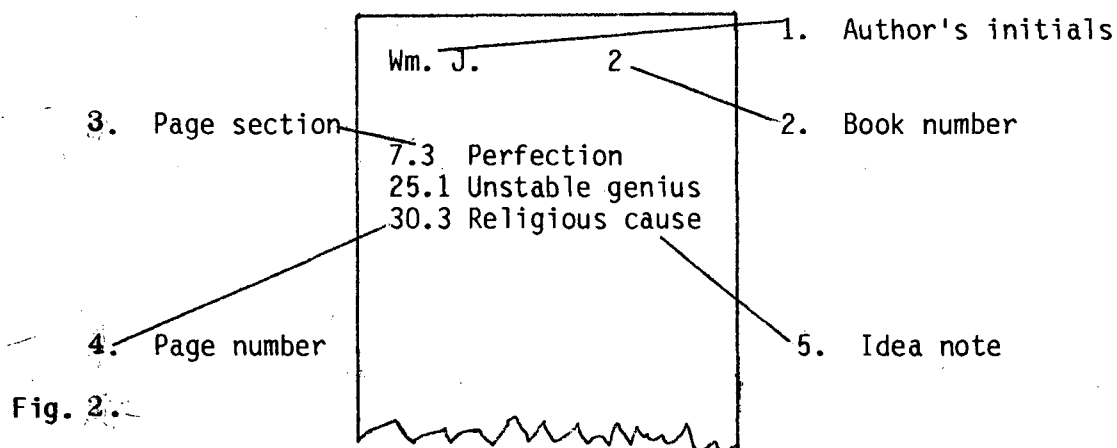
### Record the page section.

Again, for ease of later recovery, the section of the page bearing the idea must be recorded. This can be achieved by visualizing the page to be in five (5) parts. The topmost is one (1), the bottommost five (5). The placement of a small dot separates the page from the section number.

### Describe the idea.

In most cases it will take no more than two or three words to briefly describe the idea. This will greatly assist the later task of summary writing.

In appearance, the record slip will look like that shown in Fig. 2.



The second part of idea selection is that of identifying the idea. This requires that the book be read with an eye forever alert to a significant idea. Once found, the passage that holds it can be marked at the beginning and end by a small tick. The manner of finding an idea is

best exemplified by using samples extracted from the Appendix.

The first example will come from Wm. James' The Varieties of Religious Experience. The book's thesis holds that evidence for God resides more in individual experience than in abstract philosophical systems. Only individual experience provides a contact, or link, with the divine. Those with sufficient genius to claim they have been personally chosen for this insight may often exhibit eccentric behaviour. This last idea can be culled from the following passage, which supports the main thesis.

There can be no doubt that as a matter of fact a religious life, exclusively pursued, does tend to make the person exceptional and eccentric. I speak not now of your ordinary religious believer, who follows the conventional observances of his country, whether it be Buddhist, Christian, or Mohammedan. His religion has been made for him by others, communicated to him by tradition, determined to fixed forms by imitation, and retained by habit. It would profit us little to study this second-hand religious life. We must make search rather for the original experiences which were the pattern-setters to all this mass of suggested feeling and imitated conduct. These experiences we can only find in individuals for whom religion exists not as a dull habit, but as an acute fever rather. But such individuals are "geniuses" in the religious line; and like many other geniuses who have brought forth fruits effective enough for commemoration in the pages of biography, such religious geniuses have often shown symptoms of nervous instability. Even more perhaps than other kinds of genius, religious leaders have been subject to abnormal psychical visitations. Invariably they have been creatures of exalted emotional sensibility. Often they have led a discordant inner life, and had melancholy during a part of their career. They have known no measure, been liable to obsessions and fixed ideas; and frequently they have fallen into trances, heard voices, seen visions, and presented all sorts of peculiarities which are ordinarily classed as pathological. Often, moreover, these pathological features in their career have helped to give them their religious authority and influence. (Page 24-5.)

Out of the foregoing it is possible to extract the main idea that religious extremists are often perceived as being unusual, unpredictable, even unstable. For now it is sufficient to record the passage as one in which a significant idea may reside. The brief description can be, "Religious extremists unstable."

Further into this same chapter, James develops the idea that our spiritual beliefs cannot be explained away in terms of our physical condition. This notion is found expressed in the following passage:

To plead the organic causation of a religious state of mind, then, in refutation of its claim to possess superior spiritual value, is quite illogical and arbitrary, unless one has already worked out in advance some psycho-physical theory connecting spiritual values in general with determinate sorts of physiological change. Otherwise none of our thoughts and feelings, not even our scientific doctrines, not even our dis-beliefs, could retain any value as revelations of the truth, for every one of them without exception flows from the state of its possessor's body at the time. (p. 30.4)

A short description for this idea can be, "Beliefs not physically derived."

In Alexis de Tocqueville's Democracy in America Vol. 1, he describes the differences to be found between countries with aristocratic backgrounds, and democracy in America. At one point he elaborates on conditions found in American townships that permit democracy to work there as well as in the country as a whole. The following passage explains the reason for this very eloquently, and thus provides another significant idea.

The American system, which divides the local authority among so many citizens, does not scruple to multiply the functions of the town officers. For in the United States it is believed, and with truth, that patriotism is a kind of devotion which is strengthened by ritual

observance. In this manner the activity of the township is continually perceptible; it is daily manifested in the fulfillment of a duty or the exercise of a right; and a constant though gentle motion is thus kept up in society, which animates without disturbing it. The American attaches himself to his little community for the same reason that the mountaineer clings to his hills, because the characteristic features of his country are there more distinctly marked; it has a more striking physiognomy. (p. 70.3)

It can be said that the idea embodied here is that Americans have adopted democracy as a belief system and observe its practices at all levels. The descriptive note might be, "Democracy deeply embedded." Someone else forming an idea from this passage will quite possibly arrive at a different conclusion, but this is perfectly acceptable and what makes the Concept Gathering System the personal instrument it is. Even so, it does not do to misinterpret what the author is attempting to say.

To be sure of accurate interpretation, one must remain sensitive to not only the content, but also to the author's writing style. The passages from Wm. James demonstrate how the idea can be unequivocally extracted from the passage because it is specific. The de Tocqueville passage is less clear due to the nature of his writing at that point. Being less specific, it is open to broader interpretation.

When gathering ideas, it is necessary to be aware of both forms, the obvious and the implied. The latter offers the greatest scope for interpretation, but it also demands the utmost care not to twist the author's meaning. Obviously, as the system provides more personal input it exacts a greater degree of responsibility, but more will be said about this in chapter V. For now, it should be clear, from the examples given, how ideas can be gathered from the various books. The next task is to write out

these ideas in a succinct but clear way.

### **Summarizing Ideas.**

Like idea selection, summarizing ideas has a physical and an abstract component. The physical items are simply paper and pencil. The paper needs to be 8" x 2" and can receive the following information.

1. The author's initials.
2. The book's number.
3. The page number.
4. The page section number.
5. The summary.

#### **The Author's initials.**

The initials are perfectly sufficient to permit recall of the particular work involved. There is no need for the author's full name or the book title. Later use of these slips makes some sort of effective identification imperative.

#### **The book's number.**

De Tocqueville's book of two volumes demonstrates the need for a book number to be recorded on the slip. Without it we would have to write out book titles and/or volumes. Once the number has been noted, it is immediately possible to relate that summary to the book from which it came. This is the same book number called for during idea selection.

#### **The page number.**

Recording the page number allows the idea's supporting passage to be found later on.

#### **The page selection number.**

This simply renders the job of finding the idea more easy.

### The summary.

This information is vital because it is being used to advance the system. Each summary can be seen as a building block contributing to the final construction of the structure. An illustration of the summary is given in Fig. 3.

W.J.

2-341.2 Passions and mystical intuitions fix  
our beliefs that are afterwards defined  
by reason

cf E.C. & C.B.

### Fig. 3

The abstract component of summary formation was initiated during idea selection. That idea now has to be put into a form so that its fullest meaning is conveyed. Extending the examples given in idea selection will help explain the summary-making process.

To start with, a return has to be made to the book involved where the idea record slip can be found. This will help in retracing the ideas first perceived. Now, with the help of the brief description made earlier, an assessment of the idea can be made. Such careful consideration of the passage is necessary for several reasons.

1. The perception of each idea may have changed after reading the whole book.
2. Other books read may have provided a new outlook, or appreciation, of the idea.
3. It may have been a mistake to believe there was any idea there in the first place.



4. It is necessary to gain a feeling for the idea in order to compose a summary for it.

To achieve its purpose, the summary needs to be a reformulation of the original idea that does not alter the basic principle. If this can be done it will confirm that the idea has been fully grasped by the fact that its housing structure has been reduced significantly. It will also provide for later use of the idea without the fear of plagiarism. What will have occurred is a resynthesizing of the idea revealed during earlier analysis of the passage.

Using the example of Wm. James given earlier in idea selection, where the description was "Religious extremists unstable," the final summary will look as follows.

1-24.5

W.J.

People of great religious persuasion will sometimes exhibit behaviour interpretable as eccentric, or unstable.

The second example also came from Wm. James, and the passage suggested that it is inappropriate to charge that a religious belief is held only as a result of a physiological condition, for all beliefs emanate from bodies in various states. An appropriate summary for the description "Beliefs not physically derived" would be:

1-34.4

W.J.

Religious beliefs are not determined by physiological states or conditions.

We next examine a passage from de Tocqueville where the idea emerged

that democracy in America is nurtured by the practice of democracy at all levels. The description was "Democracy deeply embedded," and, after reviewing the passage again, can yield the summary:

16-70.3

de T.

Practicing democracy at all levels serves to  
entrench the belief overall.

Further examples of passages, ideas selection, and summary formation are given in Appendix II. They supply the added advantage of being placed in close proximity so the sequence of idea development is more readily observed. By these examples the process of summary writing is made explicit. The intensity of effort applied at this stage will produce benefit further into the system. This is nowhere more obvious than when attempting to find threads of relationship that will establish categories of ideas.

#### **Category formation.**

It will be remembered that this stage of the Concept Gathering System required that the summaries be examined in order to find the relationships existing between them. To achieve this, the accumulated summaries are placed in one pile, and a process of sorting started.

Although, again, there is a physical and an abstract component to this process, only the abstract requires description. It starts by operating on an intuitive basis so that summaries are brought together by their apparent sense of fit. Piles may start to form under the heading of: Reason, Faith, Physical, Abstract, Chaos, Order, et cetera. The important thing is to make a beginning of this process, then, after having manipulated the summaries

for some time, they will start to reveal their potentiality for final alignment. After much shifting around of paper, 20 or so piles might be ready for being organized into smaller groups.

It is important that the category headings adopted be terms conceived by the system builder rather than those found in nomenclature systems such as libraries. The reason for this is to ensure that the system reflects the individual's thinking rather than that of any institution. Categories will then be tailored to the individual's conception of the world and will carry those subtle nuances that categorize individual thought.

Almost every pile will be large enough to assemble smaller categories that relate to the original pile's main idea. In the system shown in Appendix I, the original pile labelled "Materialism" broke into the categories:

Drive of Materialism, and Materialism and the Spirit.

The pile labelled Change produced the categories:

Change by Reason, Change by Force, and Change Environmental.

Yet even these categories could be further reduced into sub-categories to create:

Drive of Materialism	- Ownership
	Efficiency
Change by Reason	- Economic
	Practical concerns
	Reason in Balance
Change by Force	- Religion
	Economic

When the categories have reached this stage, the summaries that compose them

must be recorded on a permanent summary record sheet. These are filed in a numerical order for easy future reference.

#### **Recording summaries.**

The 8" by 5" summary record sheet has been designed to make it easily found, and readily yielding of its information. It takes the following form. Each sheet has two sections, one providing labelling information, and one where the summary is written. Labelling shows (see Appendix 1 for examples):

1. Category heading - This displays the category title.
2. Sub-heading - Here any category sub-heading is noted.
3. Category number - Every category receives a Roman numeral which is placed in the top right hand corner. This allows each category to be traced and permits cross-referencing.
4. No. - In this column is placed the book's number, page and page section number.
5. Author - The author's name is placed in this column.
6. Order - The listing arrangement given to the summaries is stated in this box. It is usually done by book and page number order.

The largest spaces are reserved for the summaries themselves.

Once the sheets have been filled in, they can be placed in numerical order into the summary record book. The order given to the categories can be alphabetical, but it must be remembered that this will be disrupted when new categories join the system. These will have to be added on the end in order to receive the next numbers in sequence. The reason for producing a sheet of the 8" by 5" size is to allow the heading to be visible despite being overlapped by other sheets. Further assistance in forming categories

will be provided in the next chapter. For now, we can look at how to form the highest component of the system, that of themes.

#### Theme formation.

As summaries formed categories, so categories are capable of suggesting themes. Themes are here conceived as being large, all encompassing ideas, much broader in scope and application than the ideas found under idea selection. Themes are suggested by an aggregation of categories, whose composition will vary depending upon the individual's viewpoint.

Once again, it is expedient to use the system displayed in the Appendix to demonstrate how themes are acquired. The message conveyed by a theme will be very broad and seen to apply to many instances. For instance, the following theme uses three terms that can be interpreted in many ways. In "Education, in some form, is the necessary component of all human aspiration," it can be recognized that education, component, and aspiration are all open ended terms. It essentially suggests that no matter what goals we set ourselves, we have to prepare, by some sort of learning, our minds and bodies. Contributing to this thought were the following categories:

XII Education - Features of

- Purpose of

XV Forms of thought - Philosophical

Nature

Religion

XX Justice - Ancient

Modern

XXII Active knowledge

XXI Modes of knowing - Experiencing

Integrated learning

Challenge and scope of learning

Philosophical views can also emerge as themes. The impression of an irrepressible flow can be gathered from some of the categories. This evokes Bergson's élan vital and the inexorable progress and process of life. The theme "There appears to be an unstoppable flow of life controlling our universe" was prompted by the following categories:

- IV            Change by force
- III           Change, environment
- XIII          Equilibrium
- XXVII       Drive of materialism
- XXVI        Mass appeal
- XXVIII      Materialism and the spirit
- XXV         Man's needs and drives

Conditions that are fundamental in our world also present themselves as themes. For instance, structure is present in everything and therefore hard to avoid as a theme. Although the list could be unending, just the following categories were chosen to support the theme.

- II            Codes of behaviour
- VI           Modes of communication
- V            Communication in art
- VIII        Diversity and chaos
- IX           Need for diversity
- XI          Steps to democracy and war
- X            Democracy
- XIV        Power of Faith, et cetera.

Although the list will be stopped here, by its very nature it could be continued indefinitely. What should be clear from the previous examples is the method by which themes are developed. As the system builds, it can be expected that more themes will become obvious. While it is possible to create themes by looking outward and reducing categories, the system can also be put into reverse, so that the original ideas can be retrieved and used as support for the theme.

### **Retrieval.**

If a theme is put forward as a thesis, it is advantageous to be able to reach the original ideas that are capable of supporting it. This is where the retrieval process becomes necessary. In effect it is the Concept Gathering System put into reverse. The manner of doing this is best demonstrated by developing a theme stated earlier. The easiest one appears to be the idea of life's flow - "There appears to be an unstoppable flow of life controlling our universe."

This theme is capable of being supported by many categories, but we will use only those that are most supportive. Drives appear to offer the most favourable path and give us two categories in which to delve: XXV - Man's needs and drives, and XXVII - Drive of materialism. In order of operations we must:

1. Trace the category through the roman numeral to be found on the summary record sheet.
2. Scan the summaries within each category to find the most suitable supporters of the theme and thesis.

In the first category mentioned, #XXV, the most suitable appear to be:

4-151.2 Dostoevsky, "Man's basic need is for the process of

attainment.; To reach the end or final product is something he dreads";

5-427.3 Adams, "Man is by nature an active animal who is motivated by ennui."

In the second, #XXVII, there is:

17-38.1, de Tocqueville, "The nature of the American is to be drawn earthward to the pursuit of practical objects";

17-50.1 de Tocqueville, "Art in democratic countries often follows the useful, or what makes life easy."

By perusing other categories, it is possible to find more ideas. For instance, in Art #1, there is:

15-143.2 Tolstoy, "Art should tie in to the society's religious conception, for each society, like a river, will have a flow of direction in which it is going";

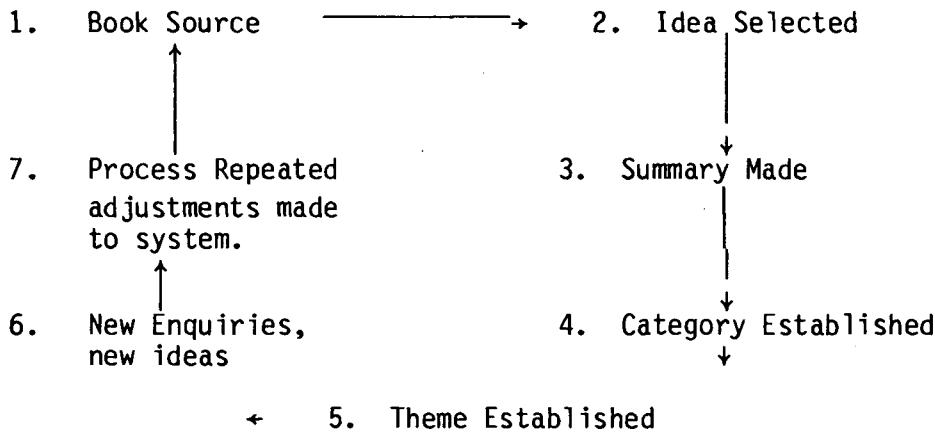
12-280.2 Orwell, "History must reflect objective truth if future generations are going to view the past accurately. Therefore, great responsibility falls upon writers to reveal the truth." These and other summaries can be used to support the theme directly. At the same time, those like Dostoevsky and Adams suggest avenues of further enquiry, i.e. into the psychology affecting man's drives. The system accounts for this and expects it to occur during the retrieval stage.

The opportunities to retrieve from and/or reenter the system are shown in Fig. 4. Retrieval allows for the need to conduct enquiry along new lines. The flow chart in Fig. 4 headed New Input shows that one place where this may occur is when themes are established (5). The theme of Pattern may suggest enquiry into Art and Design, which might produce new ideas (6). These are brought into the system in the same way ideas were created



## Retrieval Process - New Input

### Entry at Source



### Output - Entry through Themes

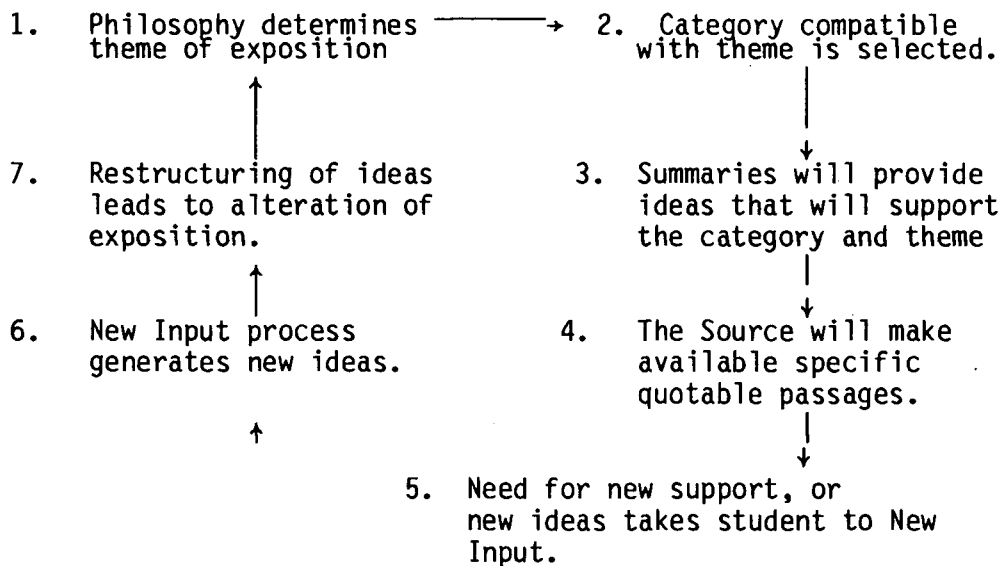


Fig. 4

originally. The resulting summaries will either join existing categories, or generate new ones.

The Output stage in Fig. 4 shows how exposing support for a theme may require new input (5). This may be needed to develop a weak point, but may well bring forth information that could alter the thesis' contention and the application of the theme. It could even influence the arrangement of categories, and ultimately one's view of the world. Again, the ideas will be processed in the same way as when the system was constructed.

This concludes the detailed explanation of how the system operates in both forward (building) and reverse (retrieving). Next to be addressed are the opportunities that can be encountered when the individual constructs his/her own Concept Gathering System.

## CHAPTER V

### THE CONCEPT GATHERING SYSTEM IN PRACTICE - WHAT IT OFFERS, AND HOW TO USE IT

The system of learning by concepts developed by Dr. Brauner is an individualized method that provides a personally tailored approach to learning. As we have seen, the nature of the system is to read a number of recognized classics on a broad range of topics, and draw from these ideas of significance that will combine to produce even broader fundamental concepts. The types of books read and the order in which they are studied is left up to the student and/or the person organizing his/her program, but a qualified bibliography has been prepared - see page 79. Starting with the bibliography, this chapter will point out, the manner of developing the system, its function, and the opportunities it offers.

#### **Bibliography.**

It has already been pointed out at great length that the bibliography is exceptional because it is composed of classical literature. While this provides immediate benefits in terms of the quality of ideas brought to the student's attention, it brings certain demands too. S/he has to use his/her initiative frequently, particularly when presented with words that are unfamiliar. Sometimes, in order to grasp ideas, use has to be made of the dictionary.

In the case of Thorstein Veblen's book, it is imperative to understand what is meant by de jure, and de facto. When the tenor of his argument is combined with the dictionary definition, the meaning of the two terms becomes clear, and so too does the idea to which they are applied. On page 345, Veblen was using the terms to illustrate how business interests, which

he refers to as pecuniary interests, and industry, differ in their thinking. His idea brought about the following summary.

19-343.4 Veblen:

The two classes of those in business and those in industry have grown apart sufficiently for there to be little understanding between them. The dialectic and sufficient reason of natural-rights (for land) of business is not understood by the cause and effect mentality of industry, and vice versa.

A clarification of the word 'teleological' helped to clarify Veblen's interpretation of Adam Smith's economic theory, and resulted in the summary

19-245.2 Veblen

Adam Smith's economic theory is viewed as being based upon natural laws that apply to all life.

by taking the initiative to look up unclear words and terms, the student will gain access more readily to ideas the author is putting forward. Such independence of thought will also help when acquiring the books in the first place.

Acquiring such an extensive library of books as shown in the bibliography can be costly, so good use should be made of used bookstores. Those close to a university or college offer the greatest potential for success. Each book is intended to remain with the student as a source of reference, and, as with any classic, the time spent reviewing the ideas it holds will justify the initial cost. The care taken in the selection of the bibliography assures the student of a powerful knowledge base that will influence his/her learning and ultimate philosophy.

### **Idea Selection - finding ideas.**

One must be wary when reading classical literature that ideas are not missed. For this reason, the purpose for reading should be kept in mind at all times. The problem is that the book can be so beguiling that the reader's attention is absorbed and the need to make notes on ideas is temporarily forgotten. To avoid this happening, a concentration for the search for ideas can be centered on chapter introductions and conclusions. Here the ideas central to the chapter are likely to be condensed. They should correlate, of course, with the chapter's heading and details, but by quickly grasping the author's style the best place for ideas can be observed, and time perhaps saved.

The discipline necessary for this is encouraged by the fact that focusing on ideas renders the book more coherent, for these ideas will frequently support the author's thesis. Therefore, the work as a whole is made more understandable. This is the case with Bertrand Russell's History of Western Philosophy. Like many other authors, Russell's grand scheme, or philosophy, is declared in the preface, or introduction. This view is something the idea seeker should keep constantly in mind as it will be the standard for the whole book. In Russell's case, we are forewarned that he is a liberal who supports the idea of a stable society "without involving more restraints than are necessary for the preservation of the community" (page 22). This does not restrict the number of his ideas; in fact, his philosophy encourages them. The point is, he has declared his colours so the reader may feel free to agree or disagree with his position.

Inherent in the task of finding ideas is the opportunity for personal interpretation, but its employment requires careful consideration. Personal

biases, while they can provide great incentives for learning, have the potential to steer enquiry in one direction only. It is possible to be blinkered to the point of being non-receptive to ideas that are incompatible with such biases.

When this occurs, there is potential for the idea to be corrupted. Realization of this will eventually present itself at either the category forming, theme forming, or the retrieval stage, when the original passage is consulted for clarification. Usually such errors are spotted at the summary writing stage when the passage is read for the second time in order to clarify the idea. Then it can be removed from the system, or adjusted to fit correctly. An illustration of being misled by personal bias occurred during the composition of our Concept Gathering System, and is explained below.

Ernst Cassirer in Language and Myth presented a thesis that can be misinterpreted. He proposed that language and myth grew together. When unexplained events occurred, they were coupled to myth at a specific stage of language development for the culture. Even today, language and myth are intertwined, but we are often too close to recognize this. Viewing language as an outgrowth of myth denies man's immediate possession of logic, which had to emerge out of this interaction.

On page 10.1 Cassirer states:

The mythical form of conception is not something super-added to certain definite elements of empirical existence; instead, the primary "experience" itself is steeped in the imagery of myth and saturated with its atmosphere. Man lives with objects only in so far as he lives with these forms; he reveals reality to himself, and himself to reality, in that he lets himself and the environment enter into this plastic medium, in which the two do not merely

make contact, but fuse with each other.

Approaching this passage from the perspective that logic has always been inherent in man (a personal bias) the idea was seen as: "Man gives objects form and binds them together with language"; a seemingly logical conclusion. But Cassirer meant nothing of the sort, and a rereading produced the conclusion: "Personal experience and the forms that present themselves are given their reality by the culture's language which itself has been formed by immediate impressions and associations"; a complete reversal of the first claim. This example points to the advantage of rereading passages before the idea takes written form in the summary. Another problem that can be caught in this way is the taking of fact for idea.

It is possible to quote two passages from Herodotus, one of which provides fact and suggests only a skimpy idea of tactics, the other supplying facts that withstand a broader interpretation and address the idea of commitment. On page 56, the first passage states:

The Spartans fought superbly, showing the difference between skilled fighters and unskilled. One of their best tactics was to turn their backs and pretend to run. The Persians would come shouting and clattering after them, and when they were about to catch up, the Spartans turned and faced them and killed an immense number. Only a few Spartans fell. After failing to gain any ground attacking in waves or in any other way, the Persians withdrew. While these attacks were going on it is said that the King leapt up from his throne three times in fear for his army.

The most this passage seems to provide is that the Spartans thought up primitive tactics that, nevertheless, probably required careful organization. This offers very little when compared to the second.

[After a Persian scout had seen the Spartans washing and combing themselves, the Persian king, Xerxes] ... sent for Damaratus to ask him about it, hoping to find out what it meant.

"I told you about these men before, when we began this expedition," Damaratus said. "You laughed when I told you how I saw your plans would turn out. My task is to tell you the truth, King. Now listen. These men have come to fight us for the pass. They are getting ready to do this, following their custom. When they are about to face death, they wash and comb their hair.

This passage, which is also on page 56, possesses fact that conveys the idea of faith and commitment. The idea it evokes has far greater depth than the first passage and fact. It is the student's task to observe this and overlook one while favouring the other. Occasionally, though, simple facts can find employment within the system. Such was the case with Gibbon 10-617.5: "Justinian tried to establish the unity of the faith through the power of 'fire and sword'." This seemingly contradictory blend of religion and war fitted in with other ideas in the same vein and contributed to the category "Change by Force - Religion #11. Very few short statements like this are capable of being so useful, therefore, it is necessary to watch for ideas formed within large passages rather than expect to find them in short, pithy statements.

Another source of ideas, or an explanation of one, is footnotes. Max Weber's The Protestant Ethic and the Spirit of Capitalism uses them extensively. The #145 for chapter IV vividly describes how the empirical study of physics was a means by which the Puritan could be expected to find God in nature through asceticism. Although this idea is consistent with the tenor of the book, it brings in a new perspective in the relationship between religion and science.



On the other hand, the footnotes found in Emile Durkheim's The Elementary Forms of the Religious Life can have the property of bringing an idea more to life by way of its explicit example. #47 in chapter 1 of book three (3) is a good example of individual faith in a totem. The footnote presents a short scenario, which in turn creates a picture that clearly expresses how primitive tribes perceive the totem. For the reasons described, the student would be well advised to look to footnotes in the harnessing of ideas.

As the ideas amass the proximity of their relationships will grow obvious. For this reason, the student may want to pit one author against another, developing areas of interest they are known to have in common (see page 94). By looking at the system in the Appendix, it is possible to see categories that demonstrate the commonality of subject area. In #XXIX, "The Need for Opposites," we have:

8-224.2 Empson	11-103.3 Brooks
226.1	11-130.3 Brooks
8-235.2 Empson	

In category #XXXII, "Organization in Nature," there occurred ideas from both Darwin and Lovejoy.

1-90.2 Darwin	7-59.4 Lovejoy
1-181.2 Darwin	7-170.4 Lovejoy
1-222.2 Darwin	7-231.1 Lovejoy

The student may wish to seize the opportunity to select ideas from specific authors so that they will interact and stimulate each other. The list of authors by subject on page 94 may assist in choosing a reading order.

To sum up, then, idea selection demands the student look for ideas that

appear to have depth. They don't necessarily have to excite, or provide previously unknown information, although this is stimulating when encountered; more likely, the reader will respond to a sense of clarity, even though the idea might be prosaic. Often the commonplace will demonstrate great meaning. In fact, as ideas develop they tend to encompass these smaller ones, but at the same time tend to assume greater simplicity. This is expected, and proof that the system is unfolding as it should.

**Idea selection - recording the idea.**

It was pointed out earlier that concepts will find better expression in one passage than in any other. It is this area that must be marked with a small tick of a pencil at its beginning and end. At the same time, a system of recording this location must take place.

For ease in recording summaries later, it is preferable to keep in the book a slip of paper approximately 8" x 2" on which can be written the idea's page and portion number. The alternative of putting in a slip of paper at each discovery point can be cumbersome as these tend to fall out.

Any lover of books will be pleased that the smallest possible blemish has been rendered to the book by the small ticks. Even the thickest books of 1000 pages or so will find their ideas contained on only two or three of the paper slips, which allow quick contact with the tick and idea.

When recording the idea's position, it is advisable to state, in a couple or so words, its focus. This will act as a check when the time comes for forming a summary. An example of this method of noting so as to aid the summary formation can be found in Appendix II. If it occurs that, on rereading, the words on the slip seem to have little bearing on the idea contained in the passage, a complete reevaluation is called for. If the

original idea does not present itself, does a new one do so? Once it has been decided to claim or reject the idea for a new one, summary formation becomes easy.

#### **Summary formation - composition.**

It is during summary formation that the student will sense s/he is undergoing his/her first self-evaluation, for it is here that proof is given that the idea has been truly grasped. The summary must capture what the author has said, but at the same time express within it a concept of significant meaning. This is necessary because the purpose of the summary is to carry this idea into the system, in a manner capable of rendering it suitable for uniting with other summaries, so that categories can be formed. Just how well any summary fits with others to form categories is another measure of how well it was written in the first place.

When written correctly, the summary will expose the idea without a great deal of superfluous detail. The following summary from Ernst Cassirer is an example of a powerful idea being couched in simple language.

#### **21-22.4 Cassirer:**

Religious connotations can be applied to objects that suggest a critical role in one's life.

In keeping with Cassirer's thesis is the next summary, but this offers the additional advantage of how we perceive the individual.

#### **21-50.3 Cassirer:**

It is the case in some cultures that the individual is only granted his individuality by being given a name.

A summary written in the latter way provides at least two opportunities for

category formation later on. It can support the idea that language contributes to perception, and it can show that, for some, a name will influence a person's social acceptance.

It is important that the summary be in the student's own words as opposed to transferring something of the book's content. This is for two reasons. First, the summary can be quoted later without the fear of plagiarism. Second, by reformulating the idea, the student is showing a complete understanding of it. An evaluation of his/her success in doing this is immediately available when the summary is compared with the passage from which the idea came. The former should be a clear encapsulation of the latter. The idea and summary must be seen to fit, or match. Such a fit will demonstrate there is a clear understanding of the concept, which will be more readily internalized for this reason. Internalizing what has been read is an important part of the Concept Gathering System and is aided by the second reading of the passage. This raises the question as to when the summary should be written after first reading the book.

The summary can be written at any time during the process of reading; either immediately after the idea has been selected, when the entire book has been read, or after a series of books has been read. There is room for personal preference here, but the last alternative appears to offer the greatest number of advantages. It allows the book to make its message abundantly clear; provides a period of time over which the material can be digested; and allows new material to play a part in the development of ideas.

Rereading the noted passages for ideas tends to show that first impressions have faded and new interpretations of the writing have taken

place. It is preferable if rereading focuses on material both before and after the passage marked. In this way errors and/or false impressions, caused for whatever reason, are eliminated. The original observation may be given new parameters by information gathered later on, or it may retain its first impression. There will even be times when nothing emerges at all, but for the most part, rereading enhances the understanding of marked passages, and something of significance is gained.

The honing of ideas that occurs during the rereading serves to improve the student's understanding of the writer's thesis. This is no accidental spin-off of the system, but one that is to be expected. Withdrawing ideas at regular intervals is bound to expose their commonality. This repetition of the same theme will have the effect of ingraining itself into the student's mind. The effect is most noticeable in the works of Ernst Cassirer, de Tocqueville, Durkheim, Marx, Russell, and Veblen. So summary writing permits a better understanding of the writer's position.

A somewhat similar effect, with a subsequent gain in knowledge, occurs when books on the same subject are read close together. Here new information can colour one's judgement so that new, or altered, impressions may be gathered about earlier ideas. The positions of Veblen and Marx are made clearer by bringing them and their ideas closer together.

It can be read into Veblen, for instance (page 617), that the industrial worker is manipulated by a man-made economic system which continues to reduce his cultural talent while, at the same time, elevating the pecuniary class to higher levels of conspicuous consumption. This trait imbues the system at all levels and thereby perpetuates it.

Marx, on the other hand, points to the same manipulated system creating

surplus goods which will eventually generate its own problem of having an insufficient market. An outlet for these goods being impossible to find among the capitalist class, there will appear the expected disequilibrium between production and consumption. Ideally, the excess would go back to the working class; but if not, the lack of market will bring down the system, or labour will.

This is, perhaps, a little simplistic, but generally Veblen implies that the working class is bound within a system, and will have no control over it until they can organize their technicians to sabotage the system from within. Marx sees the need for the working man to organize, but also recognizes an implicit weakness in the system that will eventually bring about its collapse. The difference of their views ultimately resides in their philosophies. Veblen, a Darwinian, sees the need to construct a class that can successfully compete with pecuniary interests. Marx, a Hegelian, simply argues for the last of Hegel's three stages, that of synthesis, to be brought to bear and everything will fit into place. This, coupled with man's natural rights, sums up Marx's position, which was made clearer by reading Veblen.

By placing these books together, a better appreciation of each was gathered. This allows greater confidence to be placed in the resulting summary when it comes to take its place among the categories.

#### **Summary formation - coding the summary.**

In order to retrieve the original idea in its passage, the summary must be identified with a series of numbers. This was discussed in chapter IV. These numbers provide great flexibility within the system, particularly when there is a need to show how one summary can be cross referenced to another.

Any indication that a summary has some sort of relationship to another should be noted at the time of writing. From this time on any occasion where cross referencing appears to take place should be noted.

**Forming categories.**

It is during this process that summaries are condensed in meaning so as to reveal their fundamental substance, much the way earlier passages were made to give up their ideas for summaries. To do this a search must be made for attributes they may have in common. It will be remembered that the 500 or so summaries are placed in one pile for this purpose, and their coupling up with each other will see groups form and dismantle a number of times. Eventually about 20 groups will take shape. In the case of the system exhibited in Appendix I, the following emerged as the first categories.

Action	Materialism
Behaviour	Nature
Change	Opposites
Chaos	Order
Diversity	Perfection
Economics	Reason
Equilibrium	Religion
Holism	Science
Logic	Unity
Mass	War

These later expanded to 48 in number, and can be seen with their sub-categories beginning on page 125.

The process of looking for commonalities does not cease once the category has been established. It is immediately obvious that many groups

**List of categories to be found in Appendix I:**

<u>Number</u>	<u>Heading</u>	<u>Sub-headings</u>
I	Art	Art & Religion Art interpretations Written Visual Technology & Art
II	Behaviour, Codes of	Ancient & Modern
III	Change	Environmentally stimulated
IV	Change by force	Economic Religious
V	Communication in Art	Poetry's interpretation Poetry's construction Visual communication
VI	Communication, Modes of	Individual communication Social/Group communication
VII	Conceptions & Prejudices	
VIII	Diversity & Chaos	Negative effects Positive effects
IX	Diversity, the need for	
X	Democracy	Democratic inefficiency
XI	Democracy & Control, steps to	Elements of democracy War & democracy
XII	Education	Features of education Purpose of education
XIII	Equilibrium	Economic relationships Social relationships
XIV	Faith, the power of	Individual faith Secular faith Social aspects
XV	Forms of thought	Natural Philosophical Religious



**List of Categories (continued)**

XVI	Freedom	
XVII	Hierarchy	Organization in society/nature
XVIII	Holistic scientific beliefs	
XIX	Human behaviour	Individual Social
XX	Justice	Ancient Modern
XXI	Knowing, modes of	Experiencing
XXII	Knowledge: active, empirical, sensate	
XXIII	Language: fable and myth	
XXIV	Learning, modes of	Challenge and scope Integrated learning
XXV	Man's needs and drives	Long term needs Short term needs
XXVI	Mass appeal	Negative effects Positive effects
XXVII	Materialism, drive of	Efficiency Ownership
XXVIII	Materialism and the spirit	
XXIX	Opposites, artificial and natural	Division by opposites
XXXI	Organization by man	Order and religion Order and society
XXXII	Organization in nature	Diversity Structural
XXXIII	Parts influence the whole	Individual Social
XXXIV	Perfection	Man Nature Art

**List of categories (continued)**

XXXV	Pragmatism - effects of science	The arts Poetry Science
XXXVI	Reason	Balance Practical concerns
XXXVII	Reason, change by	Economic Social
XXXVIII	Religious logic	Beliefs Physical manifestations Spiritual
XXXIX	Religious thought	Principles & views of God
XL	Science	Ancient Modern
XLI	Self-interest collective	
XLII	Self-interest	Individual
XLIII	Suffering & Diversity	God Man
XLIV	Unity	
XLV	Values, human	General
XLVI	Values, human practical	Pragmatic Economic
XLVII	Whole, parts formed by the	Economic Society
XLVIII	Beauty	

are still too large to be functionally worthwhile and need to undergo even further division. This is when sub-categories become visible. Category #XXVII, "Materialism, drive of," warranted further division and produced the sub-categories:

Efficiency -

five summaries

Ownership -

twelve summaries

Although it is obviously possible to overload some categories due to their broad application - for example, change, diversity, nature or reason- this does not seem to occur. Usually this is due to the summary suggesting one idea more than any other, but there are occasions when the obvious is ignored in order to take advantage of other opportunities offered. Such was the case with the summary:

18-181.5 Marx:

As the labourer's needs increase with the prosperity of capital, misery of the labourer will always correspond to the accumulation of capital, for he is inextricably linked with it.

This found application in the category #XLVII, "Parts Formed by the Whole," whereas it could just have easily joined #XXVII, "Drive of Materialism," with as much effect. The apparent ease with which summaries seem to apply themselves to other areas should be seen as an advantage, and to be expected. It suggests that their later alignment as themes will occur more readily.

The readiness of summaries to fit more than one category can also be an advantage at the retrieval stage of the system, but to aid this cross-referencing is required. The author column is the best place to locate such

numbers, and when put into practice looks as follows. The first example shows that a summary in "Parts Formed by the Whole," #XLVII, will fit with similar advantage into #XXXI, "Organization by Man."

17-245.4 de Tocqueville:  
cf XXXI

Love of one's country, patriotism, is a relatively recent phenomenon which found no application when individuals looked up only to the person next above them in the hierarchy, for example the vassal lord. The ultimate government was unknown to the vassal of the land.

On another occasion, a summary from Weber in #XLVI, "Practical Human Values," was found to be equally effective in #XXXVI, "Reason."

13-52.3 Weber:  
cf XXXVI

Virtues are only virtues in as much as they are useful to the individual and accomplish desired ends.

At other times, summaries may appear within the same category but be so close in their statements that they demand cross referencing. This was the case with Leo Tolstoy and Alexis de Tocqueville in #1, "Art," when the following statements were made:

15-70.5 Tolstoy  
cf de Toc #1

Sometimes art is for the upper classes and is only well understood by them.

17-61.2 de Tocqueville  
cf Tolstoy #1

Art that develops in aristocratic countries is capable of

becoming aloof from the people and as such risks becoming impotent.

When such cross referencing has been undertaken, it will be felt that full advantage has been taken of the interrelationships that exist between the various summaries.

**Forming categories - naming them and ordering summaries.**

The act of naming categories is another way of measuring how effective the sorting process was in establishing the correct fit for the summaries. This is reevaluated when the summaries are reviewed to ascertain their sense of direction or implication. The topic that emerges will be the most obvious choice for the title of that category. Any summary that appears to be out of step with the others in that group can be considered for reclassification. The act of providing a name for the category forces the student to look deeply into the summaries gathered there to find, not only the idea binding them, but a name that will attach itself effectively. Naming the category is, therefore, another way of confirming the integrity of the summaries that compose it.

Once the naming has been done, the categories will be in piles with a name affixed to each. The next task is to place the summaries into some sort of order. This means arranging any sub-categories it may contain first. Then a preferred, but non-judgemental, order can be applied. In the category #XXIV, "Modes of Learning," two sub-categories were easily formed:

1. Challenge and scope.
2. Integrated learning.

Within these two groups, a loose sense of time helped place them into order. However, few categories are this obliging and for the most part lend

themselves to being arranged by book and page number order. Once the summaries have been arranged in this way, they are ready to be entered onto the summary record sheets where they will be a tangible presentation of the Concept Gathering System.

**Category formation - entering summaries onto summary sheets.**

The categories are ready for typing, and it only remains to decide on what order this should occur, for these too must receive a number which should lend itself to some sort of sequence. Nothing serves this purpose better than alphabetical order, which will make the finding of a known concept easier. Therefore, the first numbers can be attached to the categories that appear first alphabetically. In our case, it was "Art" #1, "Behaviour, codes of" #11, "Change" #111, and so on. Numbering the categories in this way aids cross referencing and permits use of the system without the need to employ time and space consuming titles. The job of typing out the summaries and filing them is a lengthy but satisfying one. It produces visible evidence of all the work that has contributed to it. Unfortunately, the system cannot be considered operational until the summaries have been carefully reviewed for accuracy and fit.

**Forming categories - reviewing for accuracy.**

Each summary within a category is a statement supporting the category heading. Its effectiveness in the future is determined by how accurately it reflects the original passage in the book, and the idea behind the category with which it has been associated. Now that the summaries have been arrayed on the summary record sheets they are admirably suited to being reviewed against each other. A weak link in the category will need to be checked with its source for accuracy of the original idea stated in the summary.

Any changes needed to the summary should be made, after which it can be returned to the original category, or resituated elsewhere.

The system in Appendix I was not beyond benefitting from a review of the summaries, and while the idea had been adequately transferred to the summary, there was a need to relocate it to a new category.

16-384.5 de Tocqueville

Many southern crops, for example cotton, require year round attention. This aspect made slaves worth keeping.

This found better expression when aligned with XXXVII, "Drive of Materialism, Ownership." Once this task has been accomplished, it can safely be assumed that the foundation of this system of learning through ideas has been established.

#### **Forming themes.**

The system is now ready to function as intended. Set out neatly in categories are ideas selected from some of the most highly regarded books and minds of the western world. Now a truly contemplative look at the contents can take place in order to gather new insights and connections. No doubt reference will be made to the original sources to see if and how the themes were developed, but more likely the spur will be to gather new material from which more ideas can be harvested. These will be added to the system and may even suggest a new category, support for which can be drawn from some of the summaries already entered.

So far the categories have been the highest, and most encompassing, ideas in the system. They embody the patterns and relationships found to exist within the input material. Yet they also play a part in creating

ideas by forming alliances with each other so as to produce themes. Themes can assume great significance at this point because they will be the conjunction of three or more categories showing that they are the threads that unify. This thread of unification demonstrates how the world gives a great deal of evidence that its parts share much in common. Undertaking this look for themes in a peaceful environment conducive to producing a relaxed state will allow, by matching and questioning the categories and their summaries, more ideas to develop. These ideas should be recorded separately, for they will represent areas of speculation that will influence the student's thinking, and thus philosophy. The questions such thinking raises can suggest future reading material that will enhance knowledge, if not the concept involved.

#### **Retrieval.**

The Concept Gathering System's quality of construction determines how effective the retrieval process will be. As outlined in chapter IV, the retrieval process is not unduly lengthy, yet it offers the chance to state one's point of view under the umbrella of respected ideas. These ideas will have supplied the theme from which has been derived the thesis. This is now supportable throughout its development due to the categories and summaries of the Concept Gathering System.

Even so, it is unlikely that the piece of writing being undertaken will use the Concept Gathering System in isolation. More probable is that extra reading will occur and the ideas this generates will find their way back into the system as described in chapter IV. It is now that full use can be made of all the names associated with the books in the bibliography, the cross-referencing, and supporting categories.



A paper addressing 'The Reasons Behind Man's Pursuit of Wealth' will have a large amount of material to draw upon. Using less than half the system, we got:

Parts formed by whole, #XLVII	19-75.3 Veblen
- economic	19-392.5 "
	19-512.1 "
	13-281.3 Weber
- social	19-73.3 Veblen
Self-interest #XLI	17.311.2 de Tocqueville
Religious logic, #XXVIII	13-103.3 Weber
Change by reason, #XXXVII	18-121.2 Marx
Organization by man #XXXI	19-619.2 Veblen
Man's needs and drives, #XXV	5-427.3 Adams
	12-273.3 Orwell
	4-151.2 Dostoevsky

Materialism and the spirit

#XXXVIII	10-362.3 Gibbon.
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With all this support, it is best to select those summaries that appear to speak closest to the problem. The position taken overall will be the tenor suggested by these summaries. For us this became: "Some men/women possess a natural desire to be wealthy, and this is often accompanied by complementary character traits."

Our summaries permitted us to carry this idea through as a paper with specific chapter headings developing ideas. These unfolded to be:

an historic perspective, using Weber and Gibbon,  
a religious view from Weber,

a political slant from de Tocqueville,  
a psychological position from Dostoevsky, Adams,  
and the neo-Darwinian view from Veblen;

this without indulging in any desired extra reading.

What this points out is the ease with which the summaries can provide information, and then be arranged into chapters by the category heading. The final product becomes a well organized and documented body of work, with each stage and claim supported by highly respected literature. The system that gave the student an opportunity to learn quickly becomes a double edged sword capable of cutting convincingly into worldly topics.

This gives some indication of the way the Concept Gathering System behaves in practice and how its intentions are realized. It possesses great flexibility within a firm structure in which the student can never lose sight of the objective: that of amassing ideas. Our next task is to look in detail at the benefits it offers.

## CHAPTER VI

### BENEFITS OF THE CONCEPT GATHERING SYSTEM TO THE STUDENT

Being an open learning approach, the Concept Gathering System has a great deal to offer the conscientious student. Each stage demands active participation and commitment. When this is achieved, greater retention and learning is likely to occur. The personal formation of ideas during the summary, category and theme forming stages will contribute to their more likely assimilation. This will reveal itself during the retrieval stage when the student is in full control of the ideas amassed to that point. So obvious are the benefits to a student that it is possible to itemize and illustrate them by referring to the system in Appendix I. As they apply to the System, they are:

1. It supplies a broad curriculum
2. It encourages in-depth study by:
  - A. Looking beyond details
  - B. Developing ideas
  - C. Focusing thought
3. It develops individual potential
4. It develops an enquiring mind
5. It develops personal growth through:
  - A. Organization and study habits
  - B. Reading and vocabulary development
  - C. Written expression
6. It develops understanding of relationships and structure
7. It provides opportunities for writing papers

8. It develops recognition for the need of a bibliography
9. It develops a student's philosophy
10. It develops a holistic world view.

**1. It supplies a broad curriculum**

The breadth of the curriculum is initially as broad as the bibliography. In the case of our system in the Appendix, we have 21 books that range through most of the primary disciplines (see page 79). Yet this is only the start. It is expected that other books will join that bibliography, and in so doing will add to the comprehensiveness of the course of study. Logical additions to our bibliography might be:

Rachel Carson's	<u>Silent Spring</u>	on ecology and evolution,
Barbara Tuchman's	<u>Guns of August</u>	on conflict resolution, and
John Porter's	<u>The Vertical Mosaic</u>	on sociology and politics.

While these books tend to join the classifications found in our bibliography, there is no reason why new areas should not be explored, for example, anthropology, history, or education. Each book will add to the supply of knowledge and ideas. These, in their turn, can be expected to inspire more reading which will further develop the curriculum range. More than likely, the student will tend to explore those topics in which s/he has some personal interest.

Since the student developed the ideas within the system, it is anticipated that his/her reading will branch from these ideas. The bibliography has been constructed to allow such ideas to flow easily by the placing of more than one writer into a classification. Then questions on such topics as economics, totems, religions et cetera are approached from

different points of view established in well founded philosophies. Their interplay will furnish the student with a variety of ideas, ranging from those stated, to an amalgam. The already broad curriculum is expected to become even broader.

**2. It encourages in-depth study by: A. Looking beyond detail.**

Ideas that do not seem hinged to the writer's thesis can be considered isolated, but nevertheless important. Examples of these, and the need to look beyond the details presented, are found in the works of Henry Adams and Alexis de Tocqueville.

The majority of ideas that come from Adams have to do with the search for unity. Ideas that do not make this obvious can be considered isolated. On page 170.3 he brings forward the idea that British custom has a negative effect upon British thinking. It dulls the mind and prevents acuity, as the following passage makes clear:

... he had no suspicion of the thought floating in the mind of the American Minister's son, for the British mind is the slowest of all minds, as the files of the Times proved, and the capture of Vicksburg had not yet penetrated Delane's thick cortex of fixed ideas. Even if he had read Adam's thought he would have felt for it only the usual British contempt for all that he had not been taught at school. It needed a whole generation for the Times to reach Milne's standpoint.

The summary developed here became:

5-170.3 Adams:

British custom tends to narrow and inhibit thought.

In this case, it was necessary to see beneath the detail whereby Adams

complained of the British attitude to any learning taught outside of school, and recognized this to be symptomatic of an attitude that pervades their very culture. In this way the student is asked to see beyond the superficial detail.

A similar case is found in de Tocqueville whose ideas are primarily concerned with the conditions associated with the development of American democracy. On page 245.4, he considers the separate issue of feudal honor and loyalty:

The state of society and the political institutions of the Middle Ages were such that the supreme power of the nation never governed the community directly. That power did not exist in the eyes of the people: every man looked up to a certain individual whom he was bound to obey; by that intermediate personage he was connected with all the others. Thus, in feudal society, the whole system of the commonwealth rested upon the sentiment of fidelity to the person of the lord; to destroy that sentiment of which all the members of the aristocracy had constant opportunities of estimating the importance; for every one of them was a vassal as well as a lord and had to command as well as obey.

While he goes on to develop the issue further, that written above provides sufficient for it to be realized that behind the facts about feudal society in the Middle Ages, de Tocqueville is talking about a system of hierarchy. Our rather lengthy summary of this passage, which found application to more than one category, was:

17-245.4 de Tocqueville:

Love of one's country, patriotism, is a relatively recent phenomenon which found no application when individuals looked up only to the person next above them in the hierarchy, for example the vassal lord. The ultimate government was unknown to the vassal of the land.

These two examples point to the need to look beneath the details and facts to the underlying idea. At other times, the ideas are more readily observed as they follow the pattern established by the thesis.

### **B. Developing ideas.**

Emile Durkheim provides an excellent opportunity for us to observe the development of ideas as he supports his thesis in a passage that prompted the summary:

14-172.5 Durkheim

Our social patterns suggest to us the organization we can ascribe to nature.

In order to understand Durkheim's meaning here, we must look at most of a lengthy passage that brings us through an introduction, explanation, statement, and conclusion. The seed is planted with:

The idea of class is an instrument of thought which has obviously been constructed by men. But in constructing it, we have at least had need for a model; for how could this idea ever have been born, if there had been nothing either in us or around us which was capable of suggesting it to us?

The need to look for a logical cause begins with:

In all probability, we would never have thought of uniting the beings of the universe into homogeneous groups, called classes, if we had not had the example of human societies before our eyes ...

He emphasises his point with the statement:

... there are really relations of subordination and coordination, the establishment of which is the object of all classification, and men would never have thought

of arranging their knowledge in this way if they had not known beforehand what a hierarchy was [through society].

In conclusion, he points out:

The hierarchy is exclusively a social affair. It is only in society that there are superiors, inferiors and equals. Consequently, even if the facts were not enough to prove it, the mere analysis of these ideas would reveal their origin.

The student does not have to be too insightful here to grasp the idea that man's classification of nature is seen by Durkheim to have been inspired by the society he established. This is just one example of Durkheim's thesis, that the whole influences the parts. When the student is supplied with a continuity of such ideas, an understanding and appreciation of what the writer is saying is acquired. This appreciation extends beyond the knowledge imparted by the earlier mentioned isolated detail. In this case, the student is given the opportunity to gather a variety of information, all of which goes to develop a specific idea. Once this has been achieved, the student is ready to approach the final aspect of in depth study; that of focusing thought.

### C. Focusing Thought

By reviewing the summaries that emerged from Emile Durkheim and the categories they formed, we will get a sense of how the Concept Gathering System focuses thought. First, it must be appreciated that Durkheim is a holist who contends that the individual acts in accordance with the dictates of the larger social group. Once this is understood, it is possible to see how so many summaries generated by his book found their way into the same categories. The best example of this is XXXVI, "Mass Appeal - Positive



Effects." Here four of his summaries all reflect the thesis as stated.

They are:

14-262.3      14-308.2      14-387.3      14-390.1

Even though other categories hold Durkheim summaries, they all contain a semblance of his thesis. This consistency of thesis carrying over to the categories is not isolated to Durkheim. It occurs with Lovejoy, Weber, James, Veblen and many others. All are able to achieve this consistency because of the unequivocal nature of their position. This assists the student in finding those threads of commonality between the summaries that help to make the categories.

With or without this help from the writers, the student's task is to focus a particular thought as it applies to the category being built. This effort of concentration is required again when forming themes. Thought has to be focused upon one idea when the eyes are being presented with many. It is not surprising that the most demanding method of study occurs at the end of the system, for like the system itself the application of thought is progressive. It provides the added advantage that, rather than demand more effort from the student, it permits higher levels to build on those below. Developing ideas uses the earlier skill of finding ideas within detail, but is granted the assistance of a thesis to draw the student's attention to the idea. The thesis helps again when category formation demands the independent act of determining what the summaries hold in common. The relationships contained in the categories assist in forming themes later on. In three ways, then, the student is helped to develop his/her method of in-depth study.

### 3. It develops individual potential

It is the open-ended nature of the Concept Gathering System that makes this claim possible. It allows for an unlimited amount of student initiative.

The composition of every Concept Gathering System will differ because every student will have different abilities. Fortunately, the system contains various avenues where students are able to give expression to their potential. This occurs at various levels, the first of which is in the bibliography.

Over and above the original bibliography, the student is free to follow any train of thought suggested by the reading. Such action not only helps to develop the individual, but also invigorates the system as a whole. If it stimulates the system, the one to benefit will be the student. It is s/he who will work with the ideas that surface from new works, and if these are ideas towards which the student has an ability to work, the higher ideas they create will help to develop that potential. Due to the student's likely high interest, the process will be, to some extent, self-perpetuating. It is the student who decides when the enquiry should stop.

Creativity is also given great scope. Throughout idea gathering, forming summaries, forming categories and finding themes, there is no restriction on the student's creative thinking. All these connections are made at the student's discretion. The categories to be found in our system can be challenged by someone with a different creative sense. A summary by Durkheim placed in the category #XXXVIII Religious Logic might just have easily found its way into #XXI Organization by Man if someone else composed the categories. The summary read:

14-251.2 Durkheim:

Totems assume their particular form because they attach themselves readily to concepts too complex in form to be mentally carried as a meaningful unit. For example, a country's flag.

When it comes to generating themes, interest and creativity can be combined to form the idea, and suggest the areas for research to lend it support. The idea of Quality, for instance, can be examined through such subjects as: art, music, religion, even industry.

Retrieval is perhaps the most obvious vehicle for the student to demonstrate the potential of his/her ideas. Here the system allows for the fullest expression of the student's capabilities. No matter what the thesis, the resulting paper should present a format as well supported as the system from which it is gained, and as well organized. The student will be well advised to emulate the structure to be found in the system, then s/he can be sure that what is said will appear credible.

**4. It develops an enquiring mind.**

The basis of the Concept Gathering System is that of enquiry. In view of this, the student must possess and bring to the system an enquiring mind. The system will capitalize on that capacity and strengthen it. It will do so initially through the bibliography.

The bibliography's composition will go a long way to stimulate enquiry, particularly if it is compiled with the assistance of the student. In this way books with a definite appeal for the student will be included as much as possible. The system's first objective is to secure ideas from respected sources. Any additional enquiry for such ideas the student is motivated to

make can only further that aim and contribute to the system's success. For this reason, the student is encouraged to make enquiries beyond that of the original bibliography.

The need for enquiry is also found at every stage of the system. While it begins with the search for incidental ideas, it continues with the watch for the constant ideas that make up the thesis. It is taken up again during the search for the threads that will unite the summaries into categories, and when synthesizing the categories to form themes. This need for enquiry is made obvious when we look at an example from the system in the Appendix.

The most obvious need for enquiry is when information is given that must be clarified, e.g. unknown words or terms. This arose when reading Darwin. In addressing the topic of natural selection, he made reference to "a single diluvial wave" (page 100). Enquiry revealed this had to do with a flood, which made the sentence understandable. Further on (page 101), as he spoke about the intercrossing of individuals, use was made of the term "hermaphrodite." Enquiry here revealed not only the word's meaning, which made Darwin's point clear, but also its origin.

Once enquiry has made the details clear it can be used to decide on the idea being established and whether or not it appears significant. This can lead to the idea being noted, then summarized, and finally categorized; all stages requiring a certain level of enquiry. After working with the system the student will have enhanced his/her capacity to enquire and question. This trait is one that is shared by all the writers in our bibliography, and was a characteristic that made them such respected writers in the first place.

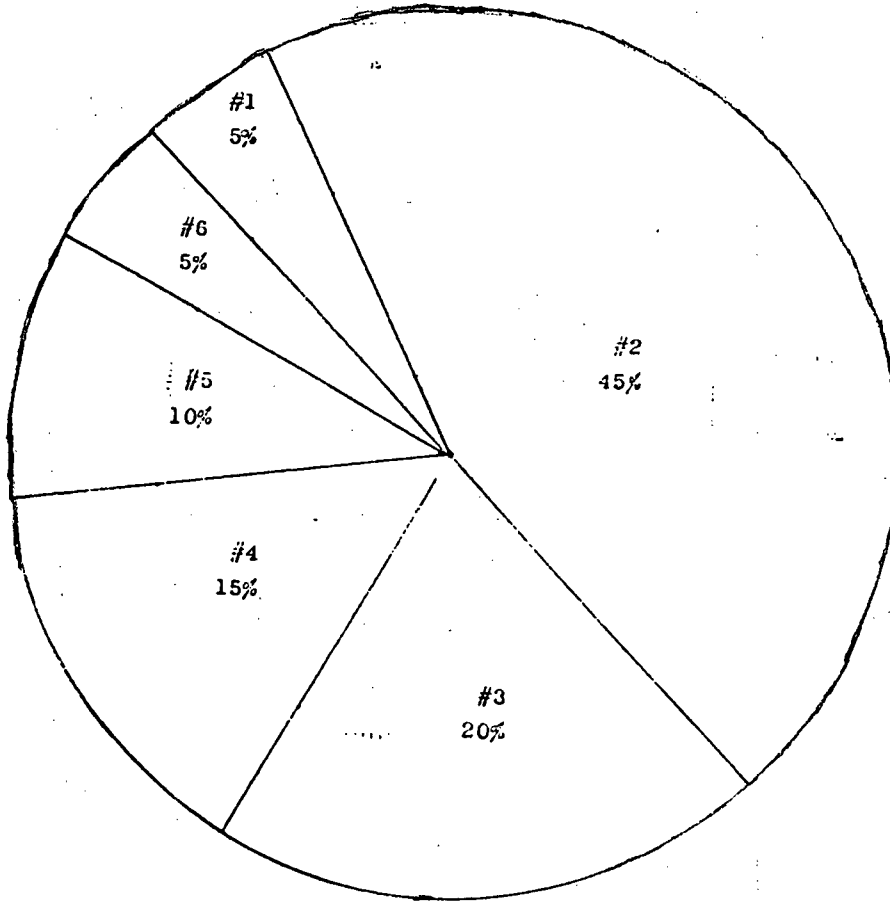
**5. It develops personal growth through, A. Organization and study habits.**

The Concept Gathering System is a highly organized and structured method of learning, so it should not be surprising that something of this is imparted to the student. It is observable, in a tangible way, at the very outset. Before reading can commence, the books have to be acquired and numbered. This act introduces a series of occupations that instill a sense of organization and time management. The latter is essential in order to manage the amount of reading required. The chart in Fig. 5 gives some indication as to how much of the time required to develop the system must be devoted to reading. Managing such a commitment demands pacing oneself through the use of tenacity and method.

A long term project such as this demands commitment, and if this is poorly developed, the system's challenge will make obvious the need to improve it. Reading alone requires a great deal of looking up unknown words, following footnotes, and noting ideas. There will be times when rereading is necessary to make the writer's meaning obvious. To maintain such a course of study, the student must be able to apply a large measure of self-discipline. This lies behind any ability to display good study habits. By making oneself take the time to make a brief description of the idea on the idea slip when reading a book, the student is practicing sound organization and study habits. The description is, in effect, a note to oneself to be read later. Although it will serve to aid the summary writing, it is also a form of self-communication, an important part of any organizing strategy. The fact that such actions are necessary if the system is to take its required shape forces the student to apply self-discipline. From this will emerge good study habits and the recognition of sound

Estimate in percentage of time spent constructing the Concept Gathering System.

Fig. 5



Number	Description of task	Percentage
1	Compiling the bibliography	5
2	Reading for ideas	45
3	Forming summaries	20
4	Forming categories	15
5	Recording summaries onto summary record sheets	10
6	Reviewing summaries for their fit	5
		<hr/> 100 <hr/>

organization.

To organize, or give orderly structure to ideas, indicates that there exists a correct place for all the parts involved. The system makes this obvious as the student works his/her way deeper into it. It is there in burgeoning form as ideas are set into summaries, but becomes more established as the categories are composed and typed onto the summary record sheets. Then the structure, with every idea set into its proper place, assumes its function as a workable schematic. The organization is now real and visible, capable of supplying information as well as providing a structure upon which to hang ideas.

What the system has to teach about organization and structure is capable of being applied during the retrieval stage. At this point, the student can allow the detail supporting his/her position to flow from headings that themselves contribute to the major thesis. In this way, s/he is simply replicating the organization and structure to be found in the Concept Gathering System.

#### **B. Reading and vocabulary development.**

A bibliography that presents new information, and perhaps new ideas, is likely to provide other aspects that are challenging, and will contribute to student growth. Two that surfaced during the compilation of our system were readability and vocabulary usage.

Often the way language is used determines the readability of a book. This can vary greatly, from the lucid to the arcane. To illustrate the point, the work of Thomas Bulfinch and Sigmund Freud will be compared.

In his introduction, Bulfinch informs us that we are to be entertained by the stories provided. Therefore, the phrasing is designed to be easily

read, and is quite poetic, as this passage illustrates.

Then the king established all his knights, and to them that were not rich he gave lands, and charged them all never to do outrage nor murder, and always to flee treason; also, by no means to be cruel, but to give mercy unto him that asked mercy, upon pain of forfeiture of their worship and lordship; and always to do ladies, damsels, and gentlewomen service, upon pain of death. Also that no man take battle in a wrongful quarrel, for no law, nor for any world's goods. Unto this were all the knights sworn of the Table Round, both old and young. And at every year were they sworn at the high feast of Pentecost. (page 338.4)

The language is certainly poetic, but more important, the idea is quite clear. This summary took the form:

20-338.4 Bulfinch:

King Arthur's knights were sworn to acts of honour, and to eschew any worldly goods.

Then it found a place in the category #XXVIII, "Materialism and the Spirit."

Freud's writing, on the other hand, presents a greater challenge. The personal anecdotes that comprise his research become rather hard to endure after a period of time, as with the following passage that attempts to describe what has since become known as a Freudian slip:

One evening, wishing to excuse myself for not having called for my wife at the theater, I said: "I was at the theater at ten minutes after ten." I was corrected: "You meant to say before ten o'clock." Naturally, I wanted to say before ten. After ten would certainly be no excuse. I had been told that the theater program read, "Finished before ten o'clock." When I arrived at the theater, I found the foyer dark and the theater empty. Evidently the performance was over earlier and my wife did not wait for me. When I looked at the



clock, it still wanted five minutes to ten. I determined to make my case more favourable at home, and say that it was ten minutes to ten. Unfortunately, the speech-blunder spoiled the intent and laid bare my dishonesty, in which I acknowledged more than there really was to confess. (page 86.3)

Freud's great use of detail to get this point across makes the idea harder to extract. Part of the cause is the seeming trivia that seems to comprise that detail.

When this excess of detail is coupled with little paragraph relief, the job becomes even more onerous. Freud's evaluation of wit, which starts on page 658, makes the point.

In his distress, a needy man borrowed twenty-five dollars from a wealthy acquaintance. The same day, he was discovered by his creditor in a restaurant eating a dish of salmon with mayonnaise. The creditor reproached him in these words: "You borrow money from me and then order salmon with mayonnaise. Is that what you need the money for?" "I don't understand you," responded the debtor, "when I have no money I can't eat salmon with mayonnaise. When I have money, I mustn't eat it. Well then, when shall I ever eat salmon with mayonnaise?" (p. 659) ... Let us return to the example "salmon with mayonnaise," which is the purest of its [the joke] kind. What is new in it will direct us into various paths. In the first place, we have to give a name to the mechanism of this newly discovered technique. I propose to designate it as displacement, for its most essential element, the deviation of the trend of thought, consists in displacing the psychic accent to another than the original theme. It is then incumbent upon us to find out the relationship of the technique of displacement to the expression of the witticism. Our example (salmon with mayonnaise) shows us that the displacement technique is absolutely independent of the verbal expression. It does not depend upon words, but upon the mental trend, and to abrogate it we are not helped by substitution so long as the sense of the answer is adhere to. (p. 659)

Freud continues to explain that this is not a joke but a cynicism.

Nevertheless, the point about his readability must be well taken, particularly when it is contrasted with that of Thomas Bulfinch.

Not surprisingly, the differences in vocabulary between these two writers are also great. This is not to suggest that they should be in any way alike, for they are books that have vastly different jobs to accomplish, but the student does have each of them to consider. Bulfinch uses a rich vocabulary that conveys the time to which it refers, but for the most part it is quite familiar. Freud, as our last example showed, uses terms that demand immediate assimilation, or clarification. In the last passage we had: displacement, psychic accent, and mental trend.

This look at the wide range of readability and vocabulary in the bibliography of classical literature indicates how real is the student's challenge. It should be remembered, however, that this is just another way the system contributes to student growth.

### C. Developing written expression

An active part of the Concept Gathering System is the forming of summaries. Here the student has to apply his/her writing skills to the task of developing an idea. Like all skills, that of writing will improve with practice, and it is this that the system supplies.

Our system in the Appendix contains about 500 summaries which means there were about 500 occasions to rehearse the writing of ideas effectively. One way of doing this is to apply a broad vocabulary to the task. General terms are substituted for narrow ones. This can be demonstrated using an example from Gibbon's The Decline and Fall of the Roman Empire. In the following passage, Gibbon addresses the practice of obsequious and humble postures that characterize the greeting between men of rank and their

inferiors. Only the beginning of this lengthy passage is given here.

The most lofty titles, and the most humble postures, which devotion has applied to the Supreme Being, have been prostituted by flattery and fear to creatures of the same nature with ourselves. The mode of adoration of falling prostrate on the ground and kissing the feet of the emperor, was borrowed by Diocletian from Persian servitude; but it was continued and aggravated till the last age of the Greek monarchy.

The passage continued to give examples of this behaviour, but even the beginning quoted above implanted the idea of hierarchy and rank, although these words are not used by Gibbon. In order to be more encompassing, the summary used words that were broad in scope, yet still retained the idea to be found in the passage.

10-710.3 Gibbon:

The idea of levels is found in the greetings between peoples of differing rank.

Use of the words 'levels' and 'rank' expanded on the book's vocabulary and permitted the summary to suggest its applications to the idea originally envisaged: hierarchy. For this reason, the summary fitted easily into the category #XVII Hierarchy - organization in nature and society.

Not only vocabulary is involved here. Consideration has to be given to how the summary is constructed. It must be succinct and therefore use words in an efficient manner. The summary is expected to reduce detail and capture the idea. When done successfully, its promise of a larger concept embodied within will be evident, while the supporting detail will be scarcely visible. This is the writing skill being practiced during every summary formation and statement. The student will be able to display

his/her economy with words during the later stage of retrieval too. An ability to be direct, to the point, and not be redundant, will serve to make any paper more convincing.

**6. It develops relationships and structures.**

**Relationships:**

During idea selection and summary writing, the student is required to find the underlying principles in passages of classical literature. The student is required to be more independent when building, or forming categories. Here relationships are sought without the aid of a writer. Forming categories has to rely upon the student's independent perception.

The difference between finding the principle behind the detail in order to compose a summary, and the forming of categories, is that the former is stated by the writer and only needs to be recognized, while the latter has to be fabricated out of numerous random ideas. Here the student needs to think deeply about those larger ideas that demonstrate how many various aspects of our world share relationship. This becomes obvious as we watch the system in action.

In the following category #XVI, "Freedom," the summaries share the same relationship, even though only three of the ten make any mention of the word freedom. Nevertheless, each summary can be said to have this idea behind it. In the following summary, the reference to freedom is implicit in the notion that men are able to enjoy a variety of careers.

16-442.5 de Tocqueville:

In America it is not uncommon for one man to carry out a variety of careers of which he has a need. This renders him more intelligent than one who specializes.

Categorizing concentrates on this ability to find common elements of relationship between different cases. A look at any category should produce the realization that every summary contained therein, displays, to some degree, the relationship depicted by the heading. In this way the student is made to observe the principles that unify our world, and at the same time, recognize the interdependence of everything in it.

### **Unifying structures.**

Once the system has been assembled, the search for themes can begin, and it is here we uncover unifying structures. Themes differ from categories only by the vastness of the concepts they use. Themes can be seen to apply to many more circumstances than those found in one category. That was why categorizing was such a thought-provoking job. In the theme "All things are perfecting," the following categories can be used, for all show something of this idea.

- #XIV      Faith, the power of
- XXXII    Organization in nature
- XXXIV    Perfection
- XXXVIII   Religious logic
- XXXIX    Religious thought
- XLIV     Unity

Themes and their unifying structures are, therefore, the takeoff point, or extension of the relationships developed earlier. The student is merely being asked to look deeper into ideas so as to come up with a structure that will unite them, and at the same time, his/her world.

### **7. It provides opportunities for writing papers.**

The forming of themes does more than provide a sense of unity: it also

offers a view that can become a position to be personally developed in the future. At the same time it provides a systematic structure to use as a vehicle for that position.

When a theme is realized from amidst the categories, this can be used as a thesis for subjects that lend themselves to it. An example of categories forming a theme that aids the development of a particular topic is given as follows. The theme "Random events contribute to evolution" was perceived in these categories:

- #III      Change
- IV        Change by force
- VIII      Diversity and chaos
- XIII     Equilibrium, balance, and relationships
- XXV      Man's needs and drives
- XXIX     Opposites, the need for
- XXX      Opposites, artificial/natural
- XLIII    Suffering and diversity

Knowing this, it is possible to undertake the topic "The progress of fatal diseases in the 20th century" with a clear sense of direction. The system provided the thesis, or hypothesis, which will obviously require support from the literature of the discipline. If it is forthcoming, then the thesis will find support both inside and outside its field. If no inside support can be found, the hypothesis may have to be changed. Viewed in the correct light, this is no loss, but a gain in knowledge. An advance has been made on previous thinking.

When the relevant literature is examined, the search for information will not be random, but directed. The student knows what sort of

information s/he is after, and need not follow other paths until the time is right to do so. Such focus is the superstructure the thesis provides. When this is coupled with the organizational structure inherent in the system, both the input and the output of information will be clearly presented. Therefore, the system does more than merely suggest an opportunity for writing: it provides the necessary support for enquiry and expression.

#### **8. It develops the need for a bibliography.**

Although new reading will be stimulated by the books read, it will also be spurred by the categories and themes that emerge. The category "Mass Appeal" might well attract the student to the works of Ortega y Gasset, particularly his Revolt of the Masses, while 'Diversity and Chaos' might direct one to read Ilya Prigogine's Order out of Chaos. Whatever the circumstances, the enquiring student is bound to increase his/her books read, and by so doing increase the bibliography.

The bibliography has not been numbered alphabetically because it is expected that new books will be read and added on in order to assume the next numbers in sequence. The ease of being able to add to the bibliography is intentional because it is from here that the system is expanded. By paying such close attention to recording the details of the books added to the system, the student is made aware of the importance of a bibliography. This is reinforced by the permanent recognition the system displays for the books from which the ideas came in the first place. The student is never allowed to lose sight of the fact that credit for certain ideas must be given to particular writers.

This regard for the bibliography culminates during the retrieval stage, when recourse might have to be taken to the idea's originator. Then, not

only the book, but the particular page is made available. When used as intended, the system presents the bibliography as a necessary part of any expression of ideas, rather than simply as a required adjunct.

**9. It develops a student's philosophy.**

The advantage of reading is that it brings an understanding of the world to the individual without that person having to go through the actual experience. Our knowledge has certainly been advanced because of this process, but even so it takes years of acquiring such knowledge before one can say that even a pre-philosophical base has been established. The Concept Gathering System is capable of speeding up that process by exposing the principles that underlie so many experiences.

It can be shown that focusing on these principles, that would otherwise be left unaddressed, forces the student to recognize their contribution to the world's affairs. Using three different categories, support can be found for the statement that 'Large organizations can have a negative effect for the individual'.

Herodotus points out that:

#XIX 16-14.3

It is easier to fool many men than to fool one.

This is found in the category "Human behaviour - social," but could just as successfully be put in "Mass appeal - negative effects." The summary comments on the power of social pressure that when brought to bear, requires exceptional strength to break its imagined expectations.

Thomas Hobbes, in The Leviathan, quoted in Russell, prophetically observed:



9-540.1 Russell:

As government bureaucracy expands individual resistance is going to be more difficult.

This summary was placed in category #XXXI, "Organization by man-order and society," but could also have been placed in #VI, "Communication, modes of-social/group." It observes that bureaucracy is self-serving, and gives the individual only arbitrary and token access to its control and capabilities, not heeding individual needs. This is more likely to occur as the bureaucracy grows in size.

Then, in Emile Durkheim, we find:

14-240.3 Durkheim:

The crowd, group, or mob will excite the individual to acts that would not occur if s/he were left alone.

This summary falls where it might be expected to, in #XXVI, "Mass appeal-negative effects." It emphasises the enormous power of persuasion, perhaps even coercion, held by a crowd. The mere size of a crowd leaves the individual at a distinct disadvantage. From either intimidation, or a wish to identity with his social group, the individual will often act contrary to his/her usual conscience.

All these summaries stress one particular thought: there is a negative effect to the individual in bigness. Without taking up the merits or weaknesses of the argument, it is obvious that every summary will contribute in some fashion to the student's knowledge. This, in turn, will make it possible for him/her to develop a specific train of thought concerning large bodies.

As small as it might be, the belief statement produced by this array of summaries will contribute to forming the student's pre-philosophy. The more encompassing the belief statement, the broader and more mature will be the pre-philosophy. The Concept Gathering System is expected to start a process where the student can assimilate enough ideas to be able to construct a reasonable and defensible philosophy. The sequence of summary building, category formation, and forming of themes is expected to supply the sort of progression that makes this possible.

**10. It develops a holistic world view.**

There is a flow to the ideas that come out of the Concept Gathering System. This flow, like that of a river, starts with small streams and rivulets that feed rivers. These feed larger rivers which eventually merge with that total mass of water: the sea. Composed of various oceans, the sea is the one that embodies all that has passed through the previous structures.

The outcome is the same with ideas. They make their appropriate contribution, and demonstrate that the whole is composed of many interrelated and common parts. The student is able to see the world as a harmonious unit, both physically and abstractly. The ideas in themes act as umbrellas under which the world operates.

This holistic viewpoint is not provided without some sense of direction. The student is encouraged to see that a holistic view can employ various themes to unify the world. Those used will indicate the philosophy of the person presenting it. The fact that another can propose a world based upon different themes, and therefore a different philosophy, points out that respect must be given to differing points of view. Our system is

capable of showing how this state of affairs comes about.

It is important to recognize that the forming of categories is a perfectly arbitrary task: one that, if done by another, would produce quite different results. This circumstance emphasises that every person will view the world differently, for each will have had different experiences and form different perspectives. Rather than emerge from the category forming process with the view that this is how the world works, or should work, it should be realized that this is just one of the ways the world works, or should work. Although it can be said that the world fits neatly together, judged by the categories formed, the same can be said of other-category formations. We saw this on page 158 when three categories lent their summaries to support just one idea. It is the same world, then, even when viewed from many perspectives.

This realization is expected to make the student appreciate that the world's complex relationships can shift to a certain extent, depending upon from where they are viewed. When this occurs, a form of parallax is created. Of this Wm. James spoke, and gave us the summary:

2-260.2 James:

If we do not share another's appreciation for certain emotions, our only recourse is to observe and record what we see. One logic is not always shared by another, so there is a need to empathise.

The ease with which it is possible to reinterpret ideas is best described by another example from the system in Appendix I.

In the category #XXIX, "Opposites, the need for," Dostoevsky contributed two observations that both support the category and show they

ascribe to a holistic view of life. It is possible to let these two summaries work together for this purpose, or use a different perspective and make them produce quite a different point.

Read in a manner sympathetic to the category in which they have been put, the following summaries are compatible.

4-135.2 Dostoevsky:

There is a place in nature for the diseased and lowly.

4-137.3 Dostoevsky:

Nature recognizes no differences in man that would permit class distinctions.

The suggestion in both is that nature has no conscience and works in keeping with its own immutable laws. By so doing, it recognizes no class distinction, but will tolerate the success of one man over another by reason of his adaptability in a particular environment.

When these summaries are viewed from a human social perspective, particularly by one who wishes to increase and display his success, the interpretation of the summaries can take a different slant. There may be more emphasis placed upon the place in nature for the diseased and lowly. It could be argued that while nature recognizes no differences in man that permit class distinctions, man is a part of the same nature that upholds natural selection. It is up to man to decide if he wishes to emphasise his superiority over others by use of class distinction. By taking this particular view the summaries have been moved from their role justifying, or not, the need for opposites, to act in support of class distinction. The

rationalization applied to the second summary is that it neither supports nor denies the validity of class distinctions.

The point being made here is that each perspective is capable of arguing its case for the world assuming the shape it requires. The example attempts to show that the interpretations given to the ideas in the system can be expected to form different viewpoints. The student must understand that while s/he will gain a holistic impression of the world after working with the system, the ideas that contribute to that view may differ greatly from others. While the endpoint will be the same, the journey will have taken different paths.

## **CONCLUSION**

It is timely at this juncture to illustrate how well the Concept Gathering System has answered the demands of holism made at the end of chapter II. The degree to which this has occurred will indicate to what extent the Concept Gathering System delivers a holistic education.

### **1. The ideas must lend themselves well to the act of reflection, or contemplation.**

The measure by which the ideas stand up to reflection or vigorous contemplation begins with the idea's original selection and never really ends, but rests at category formation. During this process the idea is subject to continual review, in part for its original content, and in part for its suitability for alignment with other ideas. The consideration given to it has to be extensive and in depth. The system has no difficulty satisfying the particular requirement of reflection. Reflection is the bulwark of the system's composition and when the initial idea has been fully

developed, contemplation is given to the categories that were created by those ideas.

2. The ideas must support one another so they contribute to the extension or perfecting of further thought.

When summaries are aligned to create categories, ideas are being allowed to show how their alliance constructs concepts of greater meaning. The ideas contribute to a hierarchy in which each branch acts as an umbrella that itself finds protection under another umbrella, or branch. This perfecting of thought occurs because ideas assume a structure by their relationship to each other. By its very label - hierarchy - ideas perfect themselves in a structured way, and like all hierarchies there is no projected end point. So, like perfection, the ultimate is an aspiration, something for which we can only hope to reach.

3. The ideas must be recorded so that patterns can be made visible.

The Concept Gathering System supplies a written record of the relationship and patterns that emerge from the selected ideas. This record makes obvious the individual's understanding of the world. It is immediately apparent if any imbalances have been created. If there has been, they will have resulted from the individual's interpretation of the specialized ideas. The breadth offered by the large bibliography attempts to eliminate narrow thinking and offer thought great scope. When applied responsibly, a balance of patterns, or connections, will emerge, and will be obvious in the written account of summaries and categories. In this way, the individual's understanding of the world is made obvious.

4. The ideas that emerge from the patterns must be capable of being arranged so that they form harmonies, or structures.

A considerable portion of holistic thought is given to the interrelationships that exist in our world. These interrelationships have the effect of influencing their position to each other and so contribute to structure. The Concept Gathering System is capable of realizing these structures, but not necessarily in any hard and fast way. This is imperative considering the myriad circumstances that affect what is perceived as structure. The word perceived is important here because the world is in the process of being understood by individuals of limited experience. The ideas that merge must do so in a manner comprehensible to the individual involved. They must be capable of being moved, or adjusted, to a degree that makes sense to that person. The summary slips and the freedom to control category construction assure the individual that the structures formed will be compatible with the thinking that arranged them. A look at the Concept Gathering System in the Appendix will confirm that its very makeup is structured in a way that lends itself easily to receiving the world's details, very much like the manner in which they exist naturally.

5. The ideas must be placed in a system broad enough in scope to allow for individual interest, yet at the same time possess a well organized guiding structure that permits unrestricted enquiry.

Although the bibliography provides the sort of scope demanded by the above holistic guidelines, every book is also a model of breadth due to its classical nature. A classic, to be so qualified, demonstrates its strength by offering its thesis over a broad range of circumstances. It is generous in the application of its details and language, and by so doing brings to the reader a great breadth of knowledge.

The unrestricted nature of the Concept Gathering System is also found

in the way it encourages the spread of personal interests. It is expected that new books will be read after being inspired by the original bibliography. At the same time, the bibliography can receive books that stem from the individual's own interests. In both depth and breadth, the examination of ideas by the System is unlimited. The manipulation of these ideas occurs within the composition that constitutes the Concept Gathering System. The student is therefore able to follow a set path or guideline when disseminating the many ideas.

6. The ideas must be subject to the freedom of self-expression, without undue judgement, in order to capture individual potential.

Arthur Koestler showed us that freedom increases with the level of a hierarchy. It therefore seems reasonable to state that perfection is commensurate with increasing freedom. If an individual is to capture his/her potential, s/he must be free to interpret and manipulate ideas. The Concept Gathering System permits this beginning with the manner in which ideas are interpreted and condensed in order to produce summaries. The review of these summaries leaves the student absolute freedom to manipulate them as s/he feels fit. At this juncture, new areas of knowledge will allow the establishment of significant categories. Such freedom is necessary if the Concept Gathering System is to deliver a personalized method of learning. At the same time, this freedom captures the assets every individual brings to his/her learning ensuring the fullest benefit, or potential, is realized.

7. The ideas must be seen to reside under an umbrella, or superstructure, that will indicate their correctness of fit or harmony.



The Concept Gathering System starts with the reading of books that generate ideas. These ideas contribute to summaries and categories that comprise an understanding of the world as perceived by the individual student. Guiding this process is the inherent structure of the Concept Gathering System, the book's author, and the individual's world perception. It is the last that takes the form of an umbrella or superstructure that directs action. Initially, this will be weak in resolve but will grow stronger as the student becomes better informed.

Observable here is the development that will affect the degree of importance placed upon themes. Themes, or harmonies as expressions of very large ideas, can be expected to change as knowledge and maturity develop. This may take many years during which the system is expanded, but at all times some sort of guiding theme is evident. A review of the detail that created the theme is always possible and will confirm the need to leave, restructure, or amend it. The contribution of new ideas ensures that the system will be constantly expanding, embracing and tying together more of the world's phenomena. The result will be a constantly expanding, holistic view of the world.

This concludes our list of what the Concept Gathering System provides for the student. It only remains for us to consider what sort of student can work with the system.

## CHAPTER VII

### WHO CAN WORK WITH THE CONCEPT GATHERING SYSTEM?

If Dr. Brauner's system of learning through ideas is able to deliver our workable holism, its implementation as a method of study in the school system must be addressed. In its present form, the system possesses characteristics that make certain demands upon those who use it. Therefore, it seems advisable that it should be adopted only by those who can meet its demands. Once this special group has successfully used the system, its application to a more general body can be entertained. Our first task is to make clear the nature of these demands. Following that we will look at the sort of student who can meet them, and the qualities possessed by that student. The demands are:

1. The student must be able to read well and enjoy the process of reading. This is necessary because the system relies so heavily upon written material as its source of input. Writing ability is not so critical to the process even though a facility with words will be reflected in the final outcome. This is a skill the system can enhance, whereas poor reading ability will frustrate the student without a major adaptation of the bibliography. It is possible to benefit from the system if writing skills are poor, but not if this is the case with reading.

2. The student must be capable of seeing ideas and relationships, for this is the focus of the system. In order to do this, the student must have the capacity to abstract. S/he will need to call upon higher level thinking skills in order to recognize the larger ideas residing in often complex arrangements of details.

3. There must be present a desire to know, or a curiosity that will translate into a task commitment. Not all books will be capable of holding the student's interest constantly, so when ideas do not emerge readily a great deal of perseverance is required to remain within the task.

The system is also a long-term one, requiring tenacity and commitment. Its most significant rewards appear only after a long period of enquiry. It also seems realistic to expect the student with such task commitment to be responsible enough to maintain the system's inherent organization and record keeping. This demands the constant application of will power so that opportunities to make and connect ideas are not missed.

4. There is also a need for the student to be able to experiment with ideas. S/he must have the courage and ingenuity to follow new paths of thought, and be independent of mind. This independence should incorporate an emotional and aesthetic sensitivity that is unrestricted by any feelings of uniqueness. There should be a certain preparedness to take risks.

These highly selective demands preclude many of the students in our classrooms. More accurately they refer to the minority of students usually referred to as the gifted. Before examining the suitability of gifted people for our learning system, it is necessary to gain a fuller explanation of just what constitutes giftedness.

#### **Identifying giftedness.**

Although there is no unanimity as to what makes giftedness, there is general agreement that people are gifted in certain areas (Marland, 1972; E. Hagen, 1980). This appreciation for the various dimensions of giftedness removes the undue emphasis that was placed on intellectual superiority as measured by standardized intelligence tests, after the work by Terman and

Oden (1959). For the purposes of this paper, it is appropriate to assume Clark's (1979) interpretation of giftedness. This distinguished "these individuals from those of more average mental accomplishments by the formers' ability to think in abstracts (sic), to generalize, to solve complex problems, and to see unusual and diverse relationships" (page 5). This view, that giftedness is more than a single characteristic of an individual (Hagen, 1980), supports the idea that it can also be expressed in many ways.

It appears to be generally accepted today that the term 'potentially gifted' is a more realistic way of perceiving a child who might show giftedness as an adult (see Clark, 1979; Maker, 1982; Renzulli, 1977). This is particularly so in the preschool years, even though this stage is marked "by discontinuity and instability." Children who give evidence of outstanding achievement in a positive way have shown that "the potential for giftedness can be nurtured ..." (Karnes and Shwedel, page 475, 1983). This means identifying the area of potential giftedness and developing complementary interests. Identification should consider not only classroom achievements, but also peer relationships, products developed, parent or guardian views, and community involvement (Hagen, 1980). Potential giftedness is best established when various indicators are brought together.

Even the role of those assessing children is being shifted from an emphasis of 'identifier of giftedness' to that of 'spotter' of potential (Weber and Battaglia, 1985, page 38). This makes sense when it is realized that the term 'gifted' is more accurately applied to mature persons who have gained recognition, or become eminent, through their contributions to society (Renzulli, 1985). At the same time, using the word 'potential'

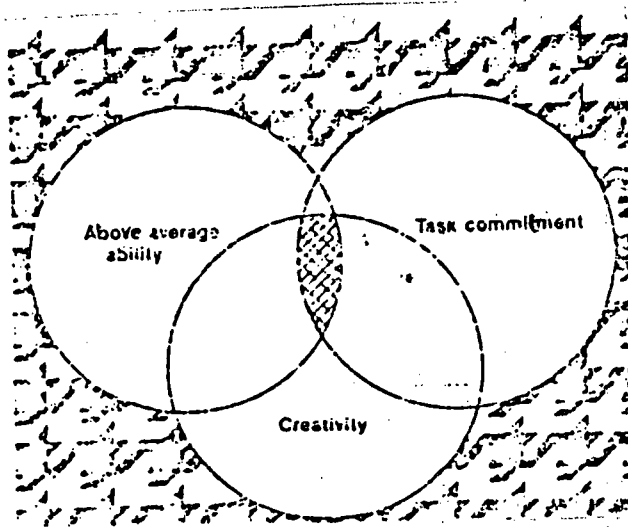
unburdens the child. Another service to the child is to recognize that giftedness, or potential giftedness, is not a generalized achievement.

Hagen (1980) stresses that, among other things, it should be remembered when identifying the potentially gifted that their talents are not absolute. More often, the individual is identified as gifted "or potentially gifted because he or she possesses more of a certain characteristic or characteristics than do others" (p. 5). This view of the specific nature of giftedness has implications for the programming put in place. It serves no useful purpose to assess an individual as potentially gifted in a particular way if there is no program in place that will suit his or her needs. This demands that particular programs must be created, and these become the criteria for searching for the gifted; a somewhat narrow approach. There are others in the field, however, who place less importance on the areas of giftedness and more on the individual's character traits.

Joseph Renzulli contends that giftedness does indeed consist of interacting characteristics, but not so complex that they cannot be defined. Above-average ability, task commitment, and creativity contribute to a three-ring conception of giftedness. Each cluster is an important part of the model which relies on all three interlocking so as to be equally supportive. The shade portion in Figure 6 indicates the interaction expected to occur.

The Renzulli model's specific inclusion of three characteristics that may vary in their proportion, but must all be present to make potential giftedness possible, opens the door to other than those with above-average ability. The model is geared to include as gifted those students who can actively use information, rather than just store it (Renzulli, 1985, p. 5).

Fig. 6. What makes giftedness?



This embraces the creative/productive student whose development of original ideas and matter allows the solving of problems, and it permits the inclusion of high achieving students who draw to a larger extent upon task commitment. Added to these important characteristics is the catalyst of interest, which can contribute to a high level of productivity that cannot always be found to accompany above-average ability alone (Renzulli, 1985, page 15).

Renzulli's conception of the potentially gifted is more generous and optimistic compared to others, and perhaps for this reason has received a great deal of attention from them (see Clar, 1979; Maker, 1982; Moller, 1986; Weber and Battaglia, 1985). The philosophy embedded in his view has been implanted into an educational model that Renzulli calls the Enrichment Triad Model. This model appears to offer some advantages to our Concept Gathering System, so more will be said about it further into this chapter. For now, while the attributes that contribute to potential giftedness can vary, the demands of our system do not, and we would be wise if, for the

moment, we consider only the academically potentially gifted as suitable students. The reason for this, if not already obvious, will be exposed as we look into how well our chosen student matches the system's demands.

**The system's demands, and how well they are met by the gifted.**

1. The student needs to be a good reader, and enjoy the process sufficiently to complete the bibliography.

Our learning system demands the student be a good reader, and the criteria for the academically gifted appear to meet this requirement. It seems superfluous to explain why the student needs to read well; the bibliography and the examples provided earlier tend to make this need obvious.

The particular skill of reading has been pinpointed as one that typifies the gifted (Clark, 1979, p. 48; Hildreth, 1966, p. 82). Good reading ability often accompanies early stimulation, encouragement and education, all of which are seen as possible contributors to giftedness. In fact Dr. Calloway's work with young children and their special sensitivity to early experiences prompted Clark (1979) to ask, "Could it be true that children are gifted because they read early?" (p. 50). The gifted from low-income families show a weakness in "knowledge and vocabulary - factors that result from their lack of exposure to reading materials and information." For while they do read, "They may not be as interested in reading as other gifted children who have been exposed to interesting materials and have been read to all their lives" (Maker, 1982, p. 184). Although this supports the interactive notion of giftedness, and demonstrates that a higher than normal reading ability accompanies being gifted, it cannot be said that all good readers can be considered academically gifted.

2. The student must be able to see ideas and relationships.

Although our bibliography is most practical for a student at the first year university level or above, others may be employed that are more suited to the child's abilities. However, the bibliography used must be capable of supplying ideas of suitable depth for the student to experience sufficient growth. The ideas available for this purpose must be neither too simple, nor too complex. When the reading material is of the correct level, it is realistic to apply the same expectation for concept development to all. Since an alternative to our bibliography is not yet available, we must, for the moment, seek students capable of observing ideas and relationships of the type described so far. This means s/he must be able to discern the idea held in a passage such as that from Wm. James that follows. It starts at 240.1 and covers the whole page, but for brevity, just the highlights need be given.

Where to seek the easy and the pleasant seems instinctive - and instinctive it appears to be in man; any deliberate tendency to pursue the hard and painful as such and for their own sakes might well strike one as purely abnormal. Nevertheless, in moderate degrees it is natural and even usual to human nature to court the arduous. It is only the extreme manifestations of the tendency that can be regarded as a paradox ... Some men and women, indeed, there are who can live on smiles and the word 'yes' forever. But for others (indeed for most), this is too tepid and relaxed a moral climate. Passive happiness is slack and insipid, and soon grows mawkish and intolerable. Some austerity and wintry negativity, some roughness, danger, stringency, and effort, some "no! no!" must be mixed in, to produce the sense of an existence with character and texture and power. The range of individual differences in this respect is enormous; but whatever the mixtures of yeses and noes may be, the person is infallibly aware when he has struck it in the right proportion for him ...

Every individual soul, in short, like every individual machine or organism, has its own best



conditions of efficiency. A given machine will run best under a certain steam-pressure, a certain amperage: an organism under a certain diet, weight, or exercise.

As the passage opens, James introduces the idea "It is natural for man to openly seek hardships." But he elaborates on this to show that these hardships, and their degree, will vary, for each person attempts to maintain the balance that is just right for him/herself. The student is required to gather from reading this the idea that: "Every life requires the right balance of joy and sorrow, ease and hardship, for complete fulfillment." So put, this can immediately form the summary.

Not only ideas, but relationships must be observed, particularly when category formation takes place. The previously formed summary is a good example of an occasion to apply more than one relationship. This provides the advantage that it can be placed in more than one category. Our student must realize that this summary could be placed with any of the following.

- #XIII      Equilibrium - social relationships
- #XIX      Human behaviour - individual
- #XXV      Man's needs and drives
- #XXIX      Opposites, the need for - social
- #XLI      Self-interest - individual
- #XLIII      Suffering and diversity - man

Summaries in all these categories contain an element that gives them some sort of connection or relationship to the Wm. James summary. It can be seen from this that an ability in our student to see ideas and relationships is essential.

The student.

The ability to perceive ideas and relationships suggests the student will have some facility with language. There is evidence to suggest that gifted children possess this facility. "Gifted children are usually accelerated in language development ..." (Karnes and Shwedel, 1983, p. 475), and generally exhibit the ability "to work comfortably with abstract ideas, and to synthesize diverse relationships ..." (Clark, 1979, p. 22). Clark goes on to show that the forming of ideas is characteristic of the gifted. They differentiate from normal children by a "heightened capacity for seeing unusual and diverse relationships" (Clark, 1979, p. 24). They also have an "ability to generate original ideas and solutions," and see early "differential patterns for thought processing (e.g. thinking in alternatives, abstract terms, sensing consequences, making generalizations" (Clark, 1979, p. 25).

This ability of the gifted to form ideas was the reason for Roberts and Haensly (1984) formulating their holistic synthesis approach to social studies. In this the objective is for the student to use right brain divergent thinking to form into a gestalt the knowledge provided by the left brain's convergent process. The individual is expected to use the senses and emotional involvement, intuitive leaps and analogies to bring about a holistic 'big picture'. In order to carry out such an exercise the student has to be able to work well with ideas and relationships.

While the foregoing indicates the gifted possess the abstracting capabilities our system demands, it would be unrealistic to expect them to develop ideas and relationships without some sort of help. This can be supplied by direct instruction, or through a period of experiences where skill development will have an opportunity to occur. An advantage of

working with the gifted is that they will learn very quickly how and when to use their talents.

### **3. Task commitment.**

Before looking at the qualities of the gifted in respect to task commitment, the demands being made by the system should be examined. Various degrees of tenacity will be required by the following areas.

- i. The reading and marking of ideas.
- ii. Forming summaries.
- iii. Forming categories.
- iv. Recording the summaries.
- v. Reviewing the summaries.
- vi. Finding themes.
- vii. Extending the system and retrieving ideas.

#### **Reading and marking ideas.**

While the nature of the Concept Gathering System is one demanding a great deal of task commitment, this varies in intensity through the system. One of the greatest demands, but one in which the student takes the most passive role, is the reading of the bibliography and the marking of ideas. As the chart on page 146 showed, by far the largest period of time is spent on this activity. In order to complete the required reading, a prodigious amount of task commitment must be applied. Just how much is influenced by the degree of interest placed in the occupation itself.

Task commitment is most necessary when the student perceives the system as an assignment of a specific length. Viewed this way, the job is formidable, but a more realistic approach is to focus on the process by which knowledge is to be gained by the development of ideas. This is more

likely to produce an engagement on the student's part that will bring about more immediate gratification. At the same time, it will lessen the amount of task commitment needed, although it will not eliminate the need completely.

#### **Forming summaries.**

Once the books have been read and the ideas selected, they have to be reread so that summaries can be formed. It is this that the student might find arduous if the interest level is not high. Even though the passages have appeal for the ideas they contain, it must be remembered that these are being asked to work in isolation, extracted as they are from the book's context. Once again, the activity is made more appealing if the student's interest is engaged in the ideas yielded by the passages.

#### **Forming categories.**

At this point, we again meet with a high need for task commitment. The ideas have been culled from the passages, made into summaries and assembled in a large and confused pile on a table ready for sorting. Their number is imposing, and a method of classifying them is slow to suggest itself. The student is made to realize that the process is entirely dependent upon his/her own decision making, as categories form only to collapse and reform in a new way. There is at this stage a real need for task commitment which nevertheless is lessened by the forming of the categories and the insight these provide. Also ameliorating the demand is the active nature of the task, and the realization that a great achievement is taking place. Even so, it must not be forgotten that category formation is mentally a taxing process requiring great commitment.

#### **Recording the summaries.**

What occurs here is one of the most fulfilling jobs within the system and requires the summaries to be placed, in a legible manner, on the summary record sheets. This is really the publication of the system. Here the summaries acquire their home, without which a permanent record of what constitutes a category will not be evident. The somewhat mechanical process is made more bearable by the contribution each summary makes to the conceived system.

#### **Reviewing the summaries.**

This is also something of a book-keeping job, but at the same time, an opportunity to enjoy the system's structural beauty. Although nearly every summary is capable of being fitted into more than one category, a check must be made that its final resting place is one that is most suitable. It is also an opportunity to make note of summaries that justify cross-referencing. This procedure demands an attitude of conscientious attachment made all the more difficult by the confidence placed in the categories as originally classified. It takes a high degree of task commitment to incur the extra work involved in challenging earlier made decisions. The motivation for such an undertaking is the desire to make as perfect as possible the relationships formed by the summaries.

#### **Finding themes.**

The task commitment demanded here is far less than that experienced during previous stages, and yet it does exist. The student has to be prepared to give studied attention to what has been established so far, and decide on what large ideas are made evident. The job is made easier if the system is able to reflect past commitment and interest.

### **Extending the system and retrieval.**

The least amount of task commitment is required at this stage. This is because it is expected that the student has realized the degree of commitment needed to produce the sort of product capable of being effective. The only reservation is if the student considers his/her job to have ceased with the construction of the system after completing the original bibliography. Obviously this is not the case, but any misapprehension on the student's part here will mean that a great deal of task commitment will have to be applied if the enthusiasm for continuing has dropped.

The task commitment needed during retrieval should be minimal being that the system will be suggesting the themes and theses. The only consideration is if the student is having to work with a system that was poorly constructed, for whatever reason. In such a case, the difficulty of working with poorly fitting summaries and developed ideas would raise the amount of commitment required.

### **The student.**

As we have seen Renzulli's definition of giftedness brings into its three ring formula the need to display task commitment. He points out "the argument for including this non-intellective cluster of traits in a definition of giftedness is nothing short of overwhelming" (1978, p. 60). Its relationship to giftedness has been demonstrated by Anne Roe, and L.M. Terman, among others. Roe (1952) studied 64 scientists: their family, social and scholastic backgrounds, in order to find a common characteristic that might link them. Although their backgrounds varied a great deal, it was found that all of them shared an independent drive, or commitment to their particular interest.

L.M. Terman, whose early work attached a great deal of importance to academic ability and intelligence in the gifted, later recognized that inner direction contributed heavily as well. This could take the form of a desire to know, or drive to achieve. The former constituted the second factor in gifted subjects as rated by teachers. The most influential factor was held to be general intelligence at 97% above the mean of the control group, while the desire to know was rated at 90%. Also rated highly, but not included as an intellectual trait, was: will power, perseverance, and the desire to excel, all of which contribute to task commitment (1959, p. 14).

As opposed to Renzulli's simplified notion of what makes giftedness, Hagen sees the components as being a "complex set of interacting characteristics." Even so, she submits that one of these components is "motivation or commitment to achieve" (1980, p. 10). They further agree that the term "motivation" does lack the ability to convey the long term commitment found in the achiever (whom we are including in our notion of the gifted), which is often displayed in extra-curricular activities. This recognition of task commitment as a component of giftedness is encouraging in view of the system's call for this attribute and its corollary, the need to know.

#### **4. The student must be independent and creative.**

This requirement can be addressed quite readily in two parts.

i. The personal interaction between the student and the books, and between the ideas and the student's perception of the relationships they hold, demands an ability to work independently.

ii. In order to see ideas and establish relationships between sometimes disparate bodies of knowledge, the student must be to some extent

creative.

### **The need for independence.**

The Concept Gathering System is a personally tailored method of learning capable of presenting the world in a unified manner. Its primary usefulness being to the individual who constructs it makes it obvious that the interaction involved must be between the student and the system alone. This necessitates the need for independence on the student's part.

Both the reading for ideas, and the later establishment of relationships call for independent interpretations, for only these will make sense as they are asked to interact with one another. The system's creator will know best why categories have formed the way they have, for they will tend to be an expression of his/her burgeoning philosophy.

Being supplied with the opportunity to work independently brings the added demand of maturity in both work habits and judgement. The adoption of good work habits is imperative if the system's structure and organization is to be maintained. This was made clear in chapter VI, section 5. At the same time, the need for mature judgement is necessary particularly when working with the present bibliography, which contains quite adult ideas. The need for maturity is reinforced by the fact that the bibliography conveys the initial ideas which, in turn, have to be enlarged through student insight. With so much depending upon student independence of thought and behaviour, the need to work independently cannot be taken lightly.

### **The need for creativity.**

In chapter VI, section 3, creativity was shown to be one aspect of a student's potential the system could develop. The use of creativity starts



with idea selection and increases its usefulness through summary formation, category formation, and finding themes.

The student is being creative to some extent when s/he first perceives an idea in the passage being read. As much as the idea has been suggested by the writer, it is also allowed to align itself with the student's sense of what is important. In forming the summary and finding it a place in a category, further signs of creativity are shown. This is evident by the summary's wording, which displays more clearly the idea found, and the category's heading, which extends the idea to greater application.

This is exemplified in a passage selected from Bertrand Russell. The idea selected, which was to do with friendship, was chosen, in part, by Russell's comment that a large part of Aristotle's Ethics was concerned with friendship. Although, as Russell pointed out, the comments given did not rise much beyond common sense, they displayed enough depth to warrant being used to support an idea. The passage starts on page 191.4.

One should not be friends with a person of higher station than one's own, unless he is also of higher virtue, which will justify the respect shown to him. We have seen that, in unequal relations, such as those of man and wife or father and son, the superior should be the more loved. ... The good man should love himself, but nobly (1169<sup>a</sup>). Friends are a comfort in misfortune, but one should not make them unhappy by seeking their sympathy, as is done by women and womanish men (1171<sup>b</sup>). It is not only in misfortune that friends are desirable, for the happy man needs friends with whom to share his happiness.

Something of these ideas entered the summary:

9-191.4 Russell:

Friendship: it is impossible to be friends with many

people. In relationships the superior should be loved the more. (Aristotle)

The creativity used became more visible when the summary was placed in a category. By joining #XLV, "Values - human," the underlying concept was utilized. It exposed friendship as a necessary part of man's world. Viewed from this perspective, friendship could be coupled with any number of categories to qualify, or be a condition of, a theme.

The creativity displayed when developing a theme can be more than at any other time. This is because the concept has become so broad in scope that it applies to a great many cases. Just one example of creativity applied to the construction of a theme can be seen in the following:

The world is enriched by any friendship, whether it occurs between man and man, nature and nature, or man and nature.

The categories lending themselves to the theme are:

#11	Behaviour, codes of
XVI	Freedom
XIII	Equilibrium - social relationships
XIX	Human behaviour
XXXIII	Parts influence the whole
XII	Self-interest
XLV	Values - human

In view of the need to make relationships such as these creativity must be considered to be a necessary component of our student.

**The student.**

A review of the literature on the gifted indicates that this group

possesses independence and creativity to the degree demanded by the system.

There is little explicit reference made in the literature to the independence of many gifted, and yet this characteristic is often implicit in the expectations held for them. Leadership is one of those non-academic skills the gifted are shown to display (DiVesta & Thompson, 1970, p. 587; Karnes & Shwedel, 1983, p. 475). Here, independence of mind is an essential quality.

Vignettes of the gifted also describe gifted children as independent, confident and poised "whose character and personality are well defined." A child was seen as "... an individualist with a strong sense of who she is and what she wants to do" (Karnes & Shwedel, 1983, p. 475). On another occasion, the child was described as: "petulant, overbearing, indifferent, with a clear sense of himself" (p. 476). At the same time it has to be pointed out that they have also been seen as: moody, unsure of himself. A loner (p. 476).

In spite of this rather mixed presentation of the gifted, the overall impression gained is that the ability to work independently seems to apply to most.

The differences between gifted and nongifted children manifest themselves not only in larger vocabularies and better comprehension but also, perhaps more importantly, in the range and quality of responses to open-ended questions and in their ability to solve problems independently (p. 477).

For the most part, independence seems to accompany other attributes, like creativity and task commitment.

In terms of task orientation, the work of MacKinnon (1964) included as

traits important to creative/productive accomplishments, the following.

It is clear that creative architects more often stress their inventiveness, independence and individuality, their enthusiasm, determination, and industry (p. 365).

Often a gifted child's independent nature can cause problems in the classroom where they may prefer to depend upon their own decisions rather than those of others. This may lead to difficulties with social interaction, and, if the problem is not handled with understanding, loss of interest in school work (Di Vesta & Thompson, 1970, p. 588).

Maker (1982) makes it clear that questions to the gifted must not encourage closure at any point. They should be open and expansive in the way of the following examples:

- Closed: Do you think a school band will benefit the school?
- + Open: In what ways will a school band benefit the school?
- Closed: Did the fire cause much damage?
- + Open: What effect did the fire have on the community?

It is possible to see here how open-endedness provides scope for the independent thought required by the gifted. Such open-endedness, of course, is inherent to the Concept Gathering System.

In considering a match between the gifted and our learning system, it should be mentioned that creativity is closely linked to independence. In fact, they even require each other. Clark (1979) pointed out that the gifted use intuition, and this is influential in learning. Fritjof Capra sees intuition being a complement to rational thinking in that it supplies the creative element (1975). But he stresses that intuition tends to come suddenly, during periods of relaxation after "concentrated intellectual

activity" (p. 32). This means the student must be permitted to work independently. Clark (1979) advocates that students work in independent programs where the parent and child are able to make the decision. It is necessary to create a climate "conducive to risk taking, exploration, and growth" (p. 150). Although the ability to work independently cannot be applied to every gifted child, it seems the opportunity to find such students is best found in this group.

### **Creativity.**

It is accepted today that creativity is a component of being gifted (see Clark, 1979; Hagen, 1980; Maker, 1982; D. Treffinger, 1986; Renzulli, 1985; Weber & Battaglia, 1985). Its inclusion on evaluation procedures of the gifted is advised despite the difficulty of measuring this component. The problem with measuring creativity is that it applies to specific areas like music, drawing, writing, etc. (Hagen, 1980, p. 10). At times, it is difficult to find a vehicle for measuring creativity, and it has to be done subjectively. Maker (1982, p. 27), in referring to the gifted, warns us that "Their creativity characteristics of curiosity and willingness to take risks suggest that they enjoy involvement in very different content areas."

Joseph Renzulli, who it will be remembered includes creativity as a necessary component in his three ring triad, confirms Maker's finding, but shows that there are elements of play involved. Included in the traits he attributes to creativity are:

Fluency, flexibility and originality of thought.  
Openness to experience: receptive to that which is new and different (even irrational) in the thoughts, actions and products of oneself and others. Curious, speculative, adventurous and 'mentally playful'; willing to take risks in thought and action, even to the point

of being uninhibited. Sensitive to detail, aesthetic characteristics of ideas and things; willing to act upon and react to external stimulation and one's own ideas and feelings (1985, p. 12).

The very personal nature of these attributes is picked up by Nancy M. Roberts and Patricia A. Haensly (1984) in their paper advocating a program for the gifted.

In "Holistic Synthesis in the Social Studies: A New Approach to Enrichment," Roberts and Haensly are attempting to satisfy the last of Bloom's taxonomy, that of synthesis. To their mind, this aspect of the taxonomy is often neglected in programs for the gifted. The reason for this happening probably resides in the fact that synthesis is a right-brain activity, whereas knowledge, comprehension, application, analysis and evaluation are left hemisphere activities. Important from our point of view is the fact that synthesis involves the use of intuition, leaps of insight, analogies, questioning and creativity. It is on the basis that the gifted can apply such divergent skills that the approach was formulated. One of the seven steps involved concentrates on the creative aspect in a manner conducive to working with our own system.

Intuition or insight. The purpose of emphasising intuition and insight is to ensure that students are aware of and making use of the creative process, especially the aspect of planning for incubation of ideas (p. 102).

Here then is a method of study for the gifted that concentrates its attention on their capacity to be creative.

Even though the assessing of creativity is difficult, in that it does not appear to correlate with measured intelligence or divergent thinking

(Renzulli, 1978), it does lend itself to subjective observation (Renzulli, 1985; Weber & Battaglia, 1985). By being able to assess, even subjectively, this aspect of giftedness, it means we have in this specialized group individuals capable of meeting this need of our system. In fact they appear to satisfy all four of our demands. It is therefore not surprising that we can draw on literature that supports the idea of the gifted working on a system, such as ours, that concentrates upon the development of concepts.

#### **Support for the gifted working with concepts.**

In a paper addressing the need for excellence, Maker (1984) urged that when planning for the gifted educators pay less attention to content which tends to maintain traditional boundaries. Instead, "The focus should be on underlying principles and ideas that are manifested in several traditional areas. Gifted students are the ones who can best understand these underlying principles and see innovative applicants in new areas" (p. 8). She tends to echo our own contention that programs for the gifted will eventually spread so that the ideas used will reach all children, and closes her article by restating her argument.

Asking that the findings of two reports be acted upon so as to bring higher level thinking skills into the classroom, she cleverly reaffirms her position. "However, we do know that we can use our combined wisdom to interpret past trends and project possible future needs. Such an interpretation will be more likely to provide appropriate solutions than will an interpretation based only on an analysis of the past" (p. 8). While this supports the notion of seeking ideas and relationships in our own learning system, it is also possible to find support for the individual's development of self-knowledge.

A paper by Moller (1986) stressed the importance of developing the individual's interests, research skills, quality of product, and independence. The method used for this purpose was the solving of problems in academic areas, the outcome of which was expected to indicate to the student his/her developing interests. These would become obvious through extensive record keeping of the material read. The following excerpt demonstrates how closely her outline resembles our own learning system.

Students should develop annotated bibliographies within their areas of interest so that each new project can build on previous information. A file of index cards that contains complete bibliographic information and summaries of the sources that the student has read serves several purposes. First, this enables the teacher to determine both the quantity and the quality of material that students read in preparing their projects. Second, students have a ready reference guide so that they can find the source of specific information by checking their summaries. Third, the teacher may review this file to determine how comprehensively a student has become acquainted with a particular field. This information may then be used in instructional planning to recommend sources and authors that the student has not read which are considered classics in the field (p. 13).

The whole process is started in the primary years and continued through until secondary school. The intent of the program is similar to the Concept Gathering System in that it expects gifted education to be perceived not as "a loosely guided series of activities or projects but as [sic] continuous progress toward meaningful goals" (p. 14). Perhaps it should be asked whether or not it is realistic to begin the program as early as the primary years considering the amount of organization necessary, but the potential to structure individual learning here is impressive.

Another who is concerned with individual child development is



Treffinger (1975) whose self-directing method eventually enables the child to learn without constant adult supervision. Through a gradual process of training, the student is encouraged to make increasingly more choices and decisions, until s/he is eventually operating independently, although teacher advice is always available. This graduating process serves to remind us that even gifted children, while ideally suited to being independent learners, require initial direction and guidance like other students.

### **Summary**

It has been established that the demands made by the Concept Gathering System have been answered by the academically gifted and the traits they are said to exhibit. It was also found that support exists for concept learning systems that help the gifted become more independent, and aware of their own self-interests and self-growth. Having established this fit and compatibility between the two, it now remains to decide how the Concept Gathering System can best be implemented in the school.

### **The Educational Model.**

It has to be remembered that our learning system is a process as well as a product - a means as well as an end. It can develop skills, and be a vehicle for learning, and for this reason it fits well into the second stage of Renzulli's Enrichment Triad Model (1977). As a final product, it will fit well into the third stage of this same model. The suitability of Renzulli's model will become obvious as it is explained in more detail.

Renzulli suggests that initially the top 15 to 20% of the students be selected for the gifted program on the basis of academic achievement. They may attend the first stage of the gifted program which is intended to

collect into a talent pool not only those with the highest IQs, "but is also open to others who show equal potential for creative production" (1985, p. 12). His system, The Revolving Door Identification Model (RDIM), attempts to include as gifted those who would otherwise be excluded when representations are the usual two or three percent that normally get selected. Even so, it has been found that this larger proportion can usually handle the activities given to gifted students (Renzulli, 1985, p. 12). During this first stage, or experience, the children are exposed to interests that represent as closely as possible the form they would take professionally. In science, for example, inventions and discoveries would be described so as to outline the accidents, lucky breaks, and chance occurrences that contribute to scientific advance. History would focus on historiography and the "excitement and joy of discovery that an historian experiences ..." (Renzulli, 1977, p. 19). At all times, the stress is upon information that tells children about different areas of study rather than the facts that have accumulated over time. The child is expected to appreciate a meaningful content with all the action and dynamism the reality implies. From this, the child is expected to find genuine interests that shape future projects, rather than have these imposed by the teacher.

Those who express an interest in pursuing a topic (the practicality of which is observed in many different ways) (Renzulli, 1977, p. 18-24; 1985, p. 12-14) are permitted to advance to the second stage of the triad. Here, as a group, they are trained in methods that will allow them to garner more information about their particular interests. If the first stage can be considered the content area, the second is the process, where the 'how to' is given. Often this relates to the interest expressed so as to give the

learning more meaning, and also to cultivate that interest further. If the student has an interest in music, for example, classification work will focus on musical forms. Whereas if the interest was in rocks, the individual would learn 'classification' as it related to the physical sciences. Over and above the learning function of this stage it also serves as a takeoff point for individual interests. The teacher will be watching for the opportunity to make a learning task into an engrossing project.

The student who demonstrates the inclination to start a project that is not just a random involvement, will be encouraged to experience the third stage of the triad. It is here that the interest is made real, and the child is brought to as near the professional reality as possible. It is Renzulli's intent that this stage take on the mood, or atmosphere, of a laboratory: not in the enclosed sense, but where the student can assume the role of 'first hand enquirer'. This might take the person to any location where meaningful investigation, or reporting, can take place. The opportunity is given for the student to engage in an intensive study that uses information as raw data to be interpreted by him/her as s/he feels fit. The whole idea is that they become producers, or users, as opposed to consumers, of knowledge. The final product should be prepared with a specific audience in mind. It is this audience that provides the motivation for the student's efforts, and gives the project purpose.

It is the second and third stages of this triad into which the mechanics of our system would fit. The manner of selecting the students does not concern us for the moment. The second stage can be associated with the assembly portion of our system, while the third stage will see the development of themes and retrieval projects. Such a relationship with

Renzulli's triad is possible because our learning system is also a process, where ideas are aligned so as to impart knowledge; and a product, containing a body of verifiable content.

The choice can be made to employ the Concept Gathering System individually, as described, or work with groups. To begin with, everybody would read independently and select their own ideas. The teacher then has the option of arranging groups where discussions will show how and why particular ideas were selected. This provides everybody with the opportunity of exploring avenues more divergent and embracing than those developed alone. The occasions of meeting as a group will vary with every class, and should be established by a teacher with great sensitivity to the dynamics of each group, and the room as a whole.

#### **Summary formation.**

Although a teacher will instruct how this task is best carried out, small groups can assist individuals to gain expertise.\* Proficiency at this task will enable students to eventually work alone to develop their own ideas.

#### **Category formation.**

It is unrealistic to expect groups to contribute to this process advantageously. Individuals will work alone on their summaries to produce concepts that will have lasting meaning. Once assembled, the summaries will be recorded on the summary record sheets under the appropriate category heading.

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\*For information on working co-operative groups, see David W. Johnson, Roger T. Johnson, Edythe Johnson Holubec, and Patricia Roy, Circles of Learning, Minneapolis, 1984.

While the system operates very much as expected if done independently, the student has the added benefit of a teacher. The teacher's role is that of instructor/guide. S/he instructs how to convert ideas into summaries, and summaries into categories. At the same time, s/he leads students to observe the trends that have developed in the process. Students are encouraged to realize where his/her thoughts are being directed by the categories that have emerged. When this can be articulated and coupled with an interest or concern, the student is ready to enter Renzulli's stage III, or project stage. In terms of the Concept Gathering System, it is the retrieval stage.

Those who enter this stage will have the advantage of possessing some sense of direction. They will be able to take a position on a topic of interest. By so doing, they are adding another dimension to Renzulli's triad, not only an interest to develop but a path of attack as well. The topic of deep, or extremely motivating interest now has a structure upon which to hang.

It can be expected that a feeling for the world gathered from the Concept Gathering System will influence the nature of the enquiry by the hypothesis held. An example will indicate what is meant here, and illustrate how Renzulli's call for a project to be undertaken can be satisfied.

#### Categories formed.

- |       |                                     |
|-------|-------------------------------------|
| #IV   | Change by force - economic          |
| XI    | Democracy and control, steps to     |
| XIII  | Equilibrium, economic relationships |
| XXVII | Materialism, drive of               |

will further knowledge. This rationale perfectly reflects the aims of the Concept Gathering System. The expectations of both appear to be realized when allowed to work together. Now that we have the system operating in the school, it should be asked what assistance the new technologies can offer.

#### **Computer and the Concept Gathering System.**

Computer technology is advancing rapidly and so is computer accessibility. While schools are creating computer laboratories, individual families are making the computer a part of their media center. It therefore seems realistic to investigate how suitable the Concept Gathering System is for processing by computer. Due to the ease with which information can be filed, retrieved, disseminated, and collated, the computer appears to have a great deal to offer at every stage.

#### **Bibliography.**

This list can be accessed in full, and will show the identification number assigned to each book.

#### **Idea selection.**

Here the computer offers no advantages. All the books have to be read and marked as before, with full use made of the idea selection slips. The need here is for direct interaction with the book.

#### **Summary formation**

Although this too is an intellectual task, the computer can offer some advantages. Once the wording of the summary has been established, it can be entered into the computer using the code of book, page, and section numbers. A printout of these will guarantee the survival of the summary despite any loss of the recording medium. These tangible copies assist in the next stage.

### Category formation.

The summary printouts can be amassed into a pile, as before, so that categories can be formed. Once this has been achieved, each summary can be entered into the computer under the appropriate category heading and number, by its identification numbers alone. The computer will already have the content on file, so this can be recalled at any time by merely providing the appropriate call numbers. It will also be easy to obtain a copy of all the categories formed at any one time.

### Method of entry.

As earlier stated, once the summaries' contents have been entered into the computer along with their identification numbers, only these numbers need be used to gain access to that content again. The entry process, therefore, occurs in mainly two stages. The first stage sees the summary content entered together with the numbers that correlate to it.

The second stage has those summaries arranged into categories. The order of operations will look as follows:

Open category file and select the particular one required. Then enter the particular summaries being used, by number only.

Category number	Category title	Category sub-heading and number	Summary numbers
1	Art	Art and Religion, I-i	13-274.3 15-54.3 15-143.2 15-149.2 15-159.1
1	Art	I-ii Art interpretation	5-317.3 8-247.2 11-75.3 14-264.2 etc.

With this information in the computer, the student can withdraw a wide assortment of data. The following list gives an impression of what can be elicited.

Retrievable from the computer:

#### Bibliography

Category list showing number or name, or both.

Category list, as above but including sub-headings in number and/or name.

List of summaries within a category.

List of summaries in a sub-heading within a category.

Summary contents within a sub-heading in a category.

The contents of individual summaries.

As impressive as this list appears, other possibilities present themselves, such as retrieving summary cross references. To do this the reference number must be attached to the summary that gives it importance. Either another column can be made available, or the number can be included with the summary comment. In this way extra support for a summary is immediately obvious.

If careful consideration is given to the wording of all summaries it opens up the possibility of correlating those of similar ideas, even though they may be housed in different categories. Unfortunately the computer is not able to deal in ideas; at least it cannot perceive them, it can only recognize unequivocal terms. If, therefore, it is asked to retrieve all summaries using the terms 'primary' or 'first cause' or 'teleological' it can do so. In this way it can provide summaries from every category within the system that support the idea of final cause, or the view that everything moves to the purpose for which it has been made. This application of the



computer can be of great assistance to an idea gathering system such as ours, but in order to be so a significant amount of organization must take place. To be effective standardized terms should be adopted and used whenever the opportunity presents itself. For instance, any summary concerned with a religious issue should use the word "religion" in its description. This makes it traceable later on. The computer cannot hope to capture all the subtleties contained in the various ideas and so relate them to other areas. What it can do is present blocks that appear to show relationships and leave the decision making to the student.

Our look at computers shows that they complement our learning system well. If organized correctly, they permit easy retrieval of associated ideas through specific terms. Yet it may well be that the written copy will be used in conjunction with the computer, for while this can provide speedy access to information, it is not able to reason. At present, only man is able to perceive the relationships that exist between ideas: only he can apply those holistic tendencies that permit the world to be seen as interrelationships.

### **Conclusion.**

Our objective has been to find a path of study that uses the creditable aspects of holism to provide the student with an arguable appreciation of that belief. Dr. C. Brauner's Concept Gathering System has shown, through examination, its capability to impart such beliefs. The most suitable student will be one who is considered academically potentially gifted, and with this caliber of child the system can be implemented in the classroom. It is justified as a course of study by the extent to which it unerringly

achieves its aim: to bring the student to a better appreciation of a holistic world by the obvious interrelationships of its primary ideas.

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### Transcript

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**Appendix I**

Category: ART			#1
Sub-head: Art and Religion			
No.	Author	Order:	
13-274.3	Weber	Shakespeare hated Puritanism because it was inimical to the arts.	
15-54.3 55.4	Tolstoy	Art consistent with the aims and aspirations of the accepted religion is called good art.	
15-143.2	Tolstoy  cf. Durkheim	Art should tie in to the society's religious conception for each society, like a river, will have a flow of direction in which it is going.	

Category: ART			# 1
Sub-head: Art Interpretation			
No.	Author	Order: Book and page	
5-317.3	Adams	By 1870-90 art could no longer be simplistic.	
8-247.2	Empson	As poetry relates to the object of life it should permit the reader to "maintain one's defences and equilibrium and live as well as one can." Hence analysis is not necessary.	
11-75.3	Brooks	It is suggested that a poem be read carefully to realise its effect as something organic, by which it must be meant that it is in touch with, rather than distanced from, present reality.	

Category: Above			#1
Sub-head: Above			
No.	Author	Order:	
15-149.2	Tolstoy	Christian art tends to unite everyone to whom it is expressed - the world, whereas cult - <u>national</u> - non-Christian art divides itself from all outside that frame of reference.	
15-159.1	Tolstoy	The nature of the feelings being transmitted in art define the piece as either Christian or Universal, the latter being the highest form.	
Category: ART			#1
Sub-head: Written Art			
No.	Author	Order: Book and page	
11-256.3	Brooks	Poetry does not test or state ideas, but rather deals with the way man comes to terms with "ideas and events".	
12-12.4	Orwell	By the time you have perfected a writing style you have already outgrown it.	
12-81.3	Orwell	Joyce, like Dickens, could always create because he cared.	

Category: Above			# 1
Sub-head: Above			
No.	Author	Order: Book and page	
17-29.1	de Tocqueville	Poets in democratic countries are better able to appreciate man's place in the universe and the same design that rules all destinies.	
12-280.2	Orwell	History must reflect objective truth if future generations are going to view the past accurately. Therefore great responsibility falls upon writers to reveal the truth.	

Category: ART			#1
Sub-head: Visual Art			
No.	Author	Order: Book and page	
12-259.3	Orwell	Dali is a good example of the art and the artist where it is possible to admire the art and loath the artist. The two can be separable.	
15-114.5 -116.1	Tolstoy	Art is perverted when it is granted the nature of a profession. Art cannot be taught, only something resembling art can.	

Category: Above			#1
Sub-head: Above			
No.	Author	Order: Book and page	
14-264.2	Durkheim	Symbols, even tatooing, make possible social life by translating society forming influence into something individually understandable.	
15-70.5	Tolstoy cf. Tolstoy	Sometimes art is for the upper classes only and is only well understood by them.	
15-140.2	Tolstoy	Art is the greater the more it infects the beholder.	

Category: Above			#1
Sub-head: Above			
No.	Author	Order: Book and page	
15-141.3	Tolstoy	The more the artist can draw from the depths of his nature the more sincere will his expression be.	
17-61.2	de Tocqueville  cf. Leo Tolstoy - 1	Art that develops in aristocratic countries is capable of becoming aloof from the people and as such risks becoming impotent.	

Category: ART			# 1
Sub-head: Technology and Art			
No.	Author	Order: Book and page	
5-388.2	Adams	The power in machines could not be embodied in art. They are two different forms. cf. Organization	
12-344.3	Orwell	Totalitarian mechanization is not the forum from which to generate imaginative art.	
15-104.4	Tolstoy	To praise art for its realism is to praise its extent of counterfeit.	



Category: CODES OF BEHAVIOUR			# 11
Sub-head: Ancient and Modern			
No.	Author	Order: Book and page	
6-71.4	Herodotus	Fighting for honour was sufficient reward for the Greeks and this surprised the Persians and tyrants.	
10-22.1	Gibbons	AD 98-180. Cities in Rome competed with each other to improve their environment for strangers and citizens.	
20-362.1	Bulfinch	A medieval nation of cowardice is one who applies initiative outside the code of fighting that has been deemed acceptable.	
Category: Above			# 11
Sub-head: Above			
No.	Author	Order: Book and page	
11-34.1	Brooks	The hypocrite can be said to wear clothes that do not fit. cf. Macbeth	
12-18.3	Orwell	Ingrained attitudes are hard to break even when their contradiction stares one in the face.	
12-155.2	Orwell	The invisible chain that binds England permits a tolerance and latitude unknown in other countries. For example: freedom of nationals during wartime.	

Category: Above			# 11
Sub-head: Above			
No.	Author	Order: Book and page	
12-159.2	Orwell	Fascism had more to attract the English upper classes than Communism, but the ruling body did not sell the people into semi-slavery as was done in France. cf. Eugenics in U. S. and England, and Ford-Nazi funds.	
19-93.4	Veblen	Good manners give evidence of the intrinsic worth of the individual and his superiority or subserviance to others in society.	

Category: Above			# 11
Sub-head: Above			
No.	Author	Order: Book and page	
20-362.5	Bulfinch	Non-compliance with socially acceptable behaviour brought shame to a medieval knight. For example: Lancelot travelling in a cart and not on horseback.	
20-364.5	Bulfinch	Dishonour was the ultimate disgrace with which to be faced during the time of knights.	
9-303.5	Russell	Traditions will endure only if they are embedded in a secure philosophy.	

Category: CHANGE			#111
Sub-head: Environment Stimulates Change			
No.	Author	Order: Book and page	
1-274.3	Darwin	Changes in the condition of life benefit all living things: in breeding, environmental, even habit.	
1-279.5	Darwin	Organic beings taken from their natural environment become insensitive to their normal restrictions.	
16-375	de Tocqueville	The north of America realized slavery was uneconomical and eventually the south were in a position whereby they had slaves whom it was too expensive to keep but impractical to release.	
Category: Above			#111
Sub-head: Above			
No.	Author	Order: Book and page	
18-195.2	Marx	Turning the peasants off the agricultural land not only provided a source of labour for capital but also gave it its market which has constantly expanded.	
18-306.1	Marx	The creation of urban centers occurred through the division of labour collecting in areas where the excess of their production could find a market.	
19-289.3	Veblen	Overproduction is seen by Veblen as an integral feature of Marxian economics because the wage earner is unable to purchase the products he produces.	

Category: CHANGE BY FORCE

Sub-head: Economic

#1V

No. Author Order: Book and page

12-280.3 Orwell Not only does power corrupt, but also the means by which power is obtained can be corrupting, if it is violent through revolution.

16-392.2 de Tocqueville A few thousand black people were sent to Liberia so they could be in their natural environment.

18-362.5 Marx The bourgeoisie must be eradicated by means of arms.

Category: Above

Sub-head: Above

#1V

No. Author Order: Above

18-380.3 Marx The 1870 Paris Commune demonstrates the action necessary to oppose the ineffectual assurances of democracy that leave the wage labourer in an unchanged condition.

19-71.2 Veblen The change from a peaceable to a predatory culture can only occur with the increase in prevailing technology.

Category: CHANGE BY FORCE

Sub-head: Religion

# IV

No.

Author

Order: Book and page

10-294.2	Gibbon	The first Christian Emperor Constantine was also the first to lead an army into battle professing the support of God.
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10-617.5	Gibbon	Justinian tried to establish the unity of the faith through the power of "fire and sword".
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10-679.2	Gibbon	Mahomet felt religion should be introduced by the sword rather than by fasting and prayer.
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Category: COMMUNICATION IN ART			# V
Sub-head: Poetry's Interpretation			
No.	Author	Order: Book and page	
8-8.5	Empson	Just the reading of a poem can convey the tone and feeling one is expected to gather.	
8-9.4	Empson	Some critics of poetry may tend to comment on the poem's beauty and others may do this and analyse its source of beauty too. The latter is Empson.	
8-15.5	Empson	Poetry can be appreciated on different levels: pure sound, analysis and atmosphere. Atmosphere, ie. implied meaning, should be kept in mind during analysis.	
Category: Above			# V
Sub-head: Above			
No.	Author	Order: Book and page	
8-62.2	Empson	To understand a poet one must construct his poems in your own mind.	
8-151.5	Empson	Wordsworth offers, in Tintern Abbey, an opportunity to dig, analyse, and find his way of thinking - his pentheism.	
8-175.4	Empson	The Romantic movement's poetic technique provided a collection of words intended to produce a sensory image that cannot be evoked by anyone.	

Category: Above			# v
Sub-head: Above			
No.	Author	Order: Book and page	
8-239.1	Empson	As with many other subjects poetry and its criticism must be conveyed as a compound rather than as separate elements.	
8-245.1	Empson	The critic faces the difficulty of conveying a living process, one, in which, as a participant, he cannot divorce himself from the joint process of becoming.	
8-248.3	Empson	A critic that values curiosity over sympathy is incapable of examining the poem.	
Category: Above			# v
Sub-head: Above			
No.	Author	Order: Book and page	
11-52.4	Brooks	When experiencing poetry one should be aware, if a critic, of the author's intended audience and circumstances at the time of writing.	

Category: COMMUNICATION IN ART			# V
Sub-head: Poetry's Construction			
No.	Author	Order: Book and page	
8-20.1	Empson	Nineteenth century poets were less ambiguous (in Empson's terms) and therefore created less atmosphere.	
8-25.1	Empson	The coupling together of two ambiguous or contrasting words, like swift and still, leave the reader to interpret their meaning.	
8-237.4	Empson	There is a place today for ambiguity, used knowledgably, so as to convey a variety of possible statements. But it should not be by chance or accident that it occurs.	
Category: Above			# V
Sub-head: Above			
No.	Author	Order: Book and page	
11-59.1	Brooks	Light is a most expressive way of creating an ambience through the use of opposites, the accuracy of which the English language would not possess.	
11-73.2	Brooks	Water can be used in its many forms to provide a symbolism in poetry no dictionary could supply.	
11-76.1	Brooks	The poet has the responsibility or option to remake language and should not be expected to effectively communicate anything. What emerges from the poem is rightly the responsibility, in most cases of good poetry, of the reader.	



Category: Above			# V
Sub-head: Above			
No.	Author	Order: Book and page	
11-206.3	Brooks	Poetry is a process of conflict resolution employing 'various tensions' and dramatic processes. Considering this, a poem is unique in its method of expression.	
11-212.4	Brooks	The poem is unique in that it is a summation of personal experience unified rather than a scientific analogue of experience.	
11-263.1	Brooks	The final test for any poetry is whether or not the use of the symbols has been adequate to the task given to it by the poet.	
Category: Above			# V
Sub-head: Above			
No.	Author	Order: Book and page	
12-361.4	Orwell	A good writer will constantly reflect and ask himself questions on how he can improve on what he is saying.	
21-99.2	Cassirer	Poetry attempts to reconnect us with the realm of pure feelings.	

Category: COMMUNICATION IN ART

# V

Sub-head: Visual Communication

No.

Author

Order: Book and page

15-46.2	Tolstoy	Art is conceived to be something of beauty but this fails to define art in the same way that the subjective opinion about food fails to define good food because each person's taste varies. Also the purpose of food is nourishment and value is not attributed to food in this way.
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15-49.2	Tolstoy	As one of the obvious elements of life, Art can be viewed as a means by which man shares his feelings through a union or non-verbal intercourse.
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15-51.4	Tolstoy	Art is the ability to express in a non-verbal way one's emotions and feelings to the extent that another can share the same emotions and feelings.
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Category: MODES OF COMMUNICATION			# V1
Sub-head: Individual Communication			
No.	Author	Order: Book and page	
3-94.2	Freud	Literary errors are often prompted by inhibitions or reservations in the unconscious.	
3-207.1	Freud	Wish-fulfilment is the purpose of interpreted dreams. cf. page 218	
3-467.1	Freud	Dream-work which mediates between Dream thought and content is rooted in the unconscious and acts in a way that the conscious mind finds difficult to understand.	
Category: Above			# V1
Sub-head: Above			
No.	Author	Order: Book and page	
3-542.4	Freud	Even though our unconscious mind surrounds our conscious mind it is imperfectly communicated to us.	
3-549.2	Freud	Dreams lead us to the future by their 'indestructible wish'.	
6-45.1	Herodotus	Themistocles gave a more optimistic interpretation to the oracle and planned a successful mission.	

Category: Communication, Modes of			# V1
Sub-head: Individual			
No.	Author	Order: Book and page	
3-178.3	Freud	Psychosis, neurosis, and anxiety are all expressions of our sub-conscious.	

Category: <u>MODES OF COMMUNICATION</u>			# V1
Sub-head: <u>Social or Group Communication</u>			
No.	Author	Order:	
8-70.3	Empson	The more civilized the language (and presumably society), the more simple can be its structure.	
8-236.1	Empson	The English language is being used in an over simplified manner today, to the point where nuance of meaning is being sacrificed to word efficiency.	
10-556.5	Gibbons	Low (ed.) observes that riots are a legitimate form of communication between the people and an emperor.	

	Category: Above			# V1
	Sub-head: Above			
	No.	Author	Order: Book and page	
	19-388.3	Veblen	Sabotage - or unemployment had to be the expedient of industry at times of overproduction.	

Category: CONCEPTIONS AND PREJUDICES			# V11
Sub-head:			
No.	Author	Order: Book and page	
12-28.2	Orwell	Social pressure can force one to do the opposite of one's intentions, merely by their presence - a silent expectation.	
12-61.4	Orwell	Dickens perpetuates the stigma attached to class difference and while he supports 'the people' he does not wish to be one of them - hence his heroes display evidence of being from a higher class.	
12-329.3	Orwell	Competitive team games are more likely to occur in urban centers when the opportunity to engage in the rustic sports of the rurals to spend energy is limited.	
Category: Above			# V11
Sub-head:			
No.	Author	Order: Book and page	
13-38.2	Weber	Catholics are found to occupy the crafts and Protestants tend to gravitate to factory work and skilled labour and administrative work.	
19-343.4	Veblen	The two classes of those in business and those in industry have grown apart sufficiently for there to be little understanding between them. The dialectic and sufficient reason of natural-rights (for land) of business is not understood by the cause and effect mentality of industry and vice versa.	
19-475.1	Veblen	The intellectual Jew qualifies as one able to bring an increase and diffusion of knowledge to the west by reason of his non-contamination by inhibitions.	

Category: Above			# V11
Sub-head:			
No.	Author	Order: Book and page	
19-555.2	Veblen	The right of ownership and usufruct by reason of possession holds no validity for Veblen.	
21-9.3	Cassirer	Our language prescribes our reality which once assumed is difficult to change.	

Category: DIVERSITY AND CHAOS			# Vlll
Sub-head: Negative Effects of Chaos			
No.	Author	Order: Book and page	
10-137.3	Gibbon	A.D. 313 the arts and genius declined during the distractions of the Roman Empire to despotism, soldiers' licence and barbarian attacks.	
12-48.4	Orwell	Dickens' sense of revolution as a monster differs to the class struggle where the tyrannical noblemen are necessary contributors to the process and perish equally with the perpetrators of the terror.	
12-167.2	Orwell	In terms of efficiency fascism is more effective than capitalism or socialism. What fascism lacks is the diversity to which profits may be channeled.	
Category: DIVERSITY AND CHAOS			# Vlll
Sub-head: Benefits of Chaos			
No.	Author	Order: Book and page	
1-86.2	Dickens	For organisms there is a constant struggle for life during which there are periods of great destruction and from which will emerge the vigorous and healthy.	
5-406.5	Adams	Like Prigogine, Henry Adams saw that "unity was chaos" or at least required chaos.	
7-65.3	Lovejoy	One view under the 'Great Chain of Being' is that man merely fills a place that would otherwise be left vacant. Plotinus felt that perpetual war amongst animals and amongst men is necessary for the good of the whole.	



Category: Above			# Vlll
Sub-head: Above			
No.	Author	Order: Book and page	
10-107.2	Gibbon	Gibbon finds that genius surfaces at times of confusion.	
10-441.1	Gibbon	A.D. 408. The idle multitude indulged in extravagances and amusements calculated to dissipate their society.	

Category: THE NEED FOR DIVERSITY			#
Sub-head:			1X
No.	Author	Order: Book and page	
2-140.4	James	There is a place for evil facts in life, for they are "a genuine portion of reality" and perhaps the key to "the deepest levels of truth". Evil is an aspect of diversity.	
2-266.2	James	The diversity of religions is necessary considering the diverse needs of man.	
4-145.2	Dostoevsky	Rationalism's attempt to create a calculated Utopia denies the need for diversity that can only come with the individual's unfettered caprice.	
Category: Above			#
Sub-head: Above			1X
No.	Author	Order: Book and page	
7-10.2	Lovejoy	The realization of complexity generated ideas that, of necessity, held notions that were general and vague, i.e. the holistic notion that no element is a complex can be understood "apart from its relations within that complex."	
7-182.4	Lovejoy	There is no need in Nature for a quantity or number to be maximalized. What should reach the limit of possibility is the state of diversity.	
7-307.3	Lovejoy	Romantic-Diversitarianism suggests we should cherish the differences that exist between men. Individuality takes precedence.	

Category: Above			# 1X
Sub-head: Above			
No.	Author	Order: Book and page	
8-xiii.4	Empson	William Empson suggests that good poetry stems from a background of conflict which might not be understood by the age in which it was written.	
9-508.1	Russell	Diversity was absent from T. More's Utopia, but it has also been absent from planned social systems too and this is their weakness.	
10-853.4	Gibbon	A.D. 1453. The daunting multiplicity of Christendom thwarted any clear direction from above.	

Category: Above			# 1X
Sub-head: Above			
No.	Author	Order: Book and page	
11-7.2	Brooks	Wordsworth's pantheistic beliefs pressed him to have his poetry convey that the customary holds great beauty.	
12-144.5	Orwell	Nations differ to each other by the composition of the people. England for example is "highly differentiated."	
14-271.2	Durkheim	Religion is not indifferent to contradictions in nature and takes account of all such occasions, as opposed to science whose logic it also shares.	

			# 1X
Category: Above			
Sub-head: Above			
No.	Author	Order: Book and page	
17-150.2	de Tocqueville	Although tranquility is a good thing, it behoves a country not to respect it so much as to become a slave to it and the mechanism that makes it possible.	

Category: DEMOCRACY			# X
Sub-head: Democratic Inefficiency			
No.	Author	Order: Book and page	
16-54.3	de Tocqueville	In knowledge as in wealth there is a mediocrity in America not found in an aristocracy.	
16-94.1	de Tocqueville	Centralization is a characteristic of U. S. government but it errs on the side of inefficiency for the sake of being sensitive to the people. It gives freedom over domination.	
6-99.3	Herodotus	A Democracy that allows self-voting arrives at no decision other than second place position.	
Category: Above			# X
Sub-head: Above			
No.	Author	Order: Book and page	
16-209.4	de Tocqueville	The equality evident in a democracy does not ensure that the wisest decisions are those that are made.	
16-224.1	de Tocqueville	In democracies expenses increase in relationship to the civilization of the people.	
16-247.5	de Tocqueville	The great merit of U. S. democracy is that it is able to commit faults it can afterwards repair.	

Category: Above			#X
Sub-head: Above			
No.	Author	Order: Book and page	
17-146.1	de Tocqueville	Democracy has created opportunity for every man, but in so doing it has congested what was once an open market so that no one individual can find an easy path to success amongst the competition.	
17-273.3	de Tocqueville	The likelihood of changing men's opinions is rare in a democratic society where each person must be convinced by reason, for in the past changes have occurred by great names who carried influence amongst the few in high position, for example Luther.	

Category: STEPS TO DEMOCRACY AND CONTROL			# X1
Sub-head: Elements of Democracy			
No.	Author	Order: Book and page	
9-496.2	Russell	For stability it is wiser to give more power to the people.	
16-28.4 16-30.3	de Tocqueville	Poverty and misfortune were among the conditions that formed America's first settlers, and such conditions created a visible physiognomy that distinguish early formers of democracy.	
16-70.1	de Tocqueville	Americans adhere to their communities because they have grown to identify with them and the governing structure that uses its own people in its autonomous administration.	
Category: Above			# X1
Sub-head: Above			
No.	Author	Order: Book and page	
16-318.3	de Tocqueville	Moving from an aristocracy to a democracy: as the people became their own masters it is necessary to replace the political tie with a moral one. Hence the need for a Diety.	
17-105.4	de Tocqueville	The chain of community members from peasant to King is broken at every link with the introduction of a democracy where the individual feels he controls his own destiny.	

Category: STEPS TO DEMOCRACY AND CONTROL

#X1

Sub-head: War and Democracy

No. Author Order: Book and page

6-66.3 Herodotus. In was as in life motivation is imparted by the individual having a vested interest in, and a chance to contribute to the decisions of the enterprise.

9-203.3 Russell The size of a State depends on the techniques of war and industry to make it self-sufficient.

9-427.4 Russell In twelfth century Italy, cities established themselves as protective areas in war and commerce. This enhanced the development of business in that area and made cities sanctuaries for free thinkers.

Category: Above

#X1

Sub-head: Above

No. Author Order: Book and page

10-793.5 Gibbon The crusades had the effect of depleting the baron's ranks and making way for new, smaller entities of influence.

17-297.4 de Tocqueville de Tocqueville perceptively saw that while war is more difficult to start among democratic nations, it is more pervasive in that it spreads over a larger area.



Category: EDUCATION			# X11
Sub-head: Features of Education			
No.	Author	Order: Book and page	
5-300.4	Adams	The teachers effect is extensive, and his pupil will think according to his teaching.	
10-831.3	Gibbon	It took an immersion into Greek and Roman thought before there could emerge a new initiative in learning at the Renaissance.	
12-432.1	Orwell	Learning is not improved by threats.	
Category: Above			# X11
Sub-head: Above			
No.	Author	Order: Book and page	
12-433.3	Orwell	It should be remembered that children are prepared to believe in the knowledge and power of adults.	
18-102.1	Marx	The education given to boys employed in the factories was scant and poorly administered.	

Category: EDUCATION			# X11
Sub-head: Purpose of Education			
No.	Author	Order: Book and page	
5-170.3	Adams	The British respect only learning assimilated at school. British custom tends to narrow and inhibit thought.	
5-347.2	Adams	The measure of education should be its fitness as reflected by success of individuals.	
5-348.3	Adams	Social position triumphed over education for society had failed to determine the sort of education it required.	
Category: Above			# X11
Sub-head: Above			
No.	Author	Order: Book and page	
10-246.3	Gibbon	Constantine hoped, by schools and professors, to regenerate the arts that had declined by A. D. 324.	
10-570.4	Gibbon	Education was for the purpose of enquiry and persuasion and one might study rhetoric or philosophy, but schools were not for commerce or business, A. D. 502-505.	
17-20.1	de Tocqueville	Applying general principles in politics can be dangerous. To avoid this adherence people should be immersed in the details of politics by heavy or constant occupation, by which they will get to know the subject better.	

Category: EQUILIBRIUM			#X111
Sub-head: Economic Equilibrium			
No.	Author	Order: Book and page	
10-244.3	Gibbon	For many years Constantinople was the most attractive center for trade and commerce in the world.	
16-384.5	de Tocqueville	Many southern crops, for example cotton, require year round attention. This aspect made slaves worth keeping. See XXIII	
18-22.3	Marx	There is in industry a net profit rate, or equilibrium, or average, that is achieved through the effects of competition, money/capital gravitating to those areas of highest yield.	
Category: Above			#X111
Sub-head: Above			
No.	Author	Order: Book and page	
18-32.3	Marx	As materials relate to labour, Marx puts forth these tenets: 1. Exchange value consists of the amount of labour contained in an article and this relates to others in this way; 2. The greater the amount of labour in an article the greater the value; 3. Article value occurs only when given social use; 4. Such articles must possess utility to have value.	
18-100.4	Marx	The employment of the whole family increased household costs, for ready made clothing had to be bought in place of home-made sewing, etcetera.	

Category: Above			#X111
Sub-head: Above			
No.	Author	Order: Book and page	
18-139.3	Marx	Increase of machinery allows capital to increase its investment in labour, but to a much smaller extent than if new machinery were not introduced. What is forgotten here is that only the efficiency of new machines renders it possible to increase production and to a small extent labour - Marx overlooks this fact.	
18-306.3	Marx	The expansion of the producer/consumer relationship disrupted equilibrium to the extent where new, more complicated interpretations of the pattern developed, for example export of products.	
18-309.1	Marx	The equilibrium existing between production and consumption can be disrupted after the impulse of the consumer demands greater production; for then production must increase in a manner consistent with its own construction, in which cooperation between components is essential, and where it might insist that production exceed the consumer's demands to achieve the necessary cooperation of parts.	#
Category:			
Sub-head:			
No.	Author	Order:	

Category: Above			# X111
Sub-head: Above <i>Economic</i>			
No.	Author	Order: Book and page	

19-262.3	Veblen	Value. For Adam Smith this resides in the heightening of the serviceability of the materials given. For Bentham it is the discomfort or irksomeness that goes into procuring the goods.
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19-266.2	Veblen	Adam Smith's economic view is positive in that it suggests that rewards to those in industry coincide with benefits - by way of goods and services - that accrue to society.
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Category: EQUILIBRIUM			# X111
Sub-head: Social Relationships			
No.	Author	Order: Book and page	

12-53.4	Orwell	Revolutions really aspire to ask, "How can we prevent power from being abused?" This raises two questions: 1. What is the use of a system before changing men's hearts? 2. How can we change men's hearts after the system has been changed?
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12-78.2	Orwell	Orwell describes Dickens' writing as poor in whole but marvelous in detail - "rotten architecture but beautiful gargoyles."
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12-158.1	Orwell	The English ruling classes have been quite anachronistic and out of touch with the changing world, hence situations have been saved by those lower on the scale.
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Category: Above

Sub-head: Above

#  
X111

No.

Author

Order: Book and page

14-388.4

Durkheim

Individuals need society as much as society needs individuals. Society, as with religion, can only exist in so far as it can occupy human consciousness.

Category: POWER OF FAITH			# XIV
Sub-head: Individual Religion and Faith			
No.	Author	Order: Book and page	
2-110.2	James	Religion or faith has the potential for preventing and curing disease as much as science.	
2-210.2	James	Once converted to religion the individual continues to identify himself with it even if his enthusiasm declines.	
10-400.1	Gibbon	In the 4th century, Theodosius the emperor carried out a penance prescribed by the archbishop Ambrose.	
Category: Above			# XIV
Sub-head: Above			
No.	Author	Order: Book and page	
10-471.1	Gibbon	The first hunger strike by an emperor could have been that of Theodosius when he challenged his excommunication by a monk.	
10-510.2	Gibbon	Voluntary monastic devotion demanded much of the disciple His blind submission could mean undergoing extraordinary hardships. The resulting being was a fanatic of belief, or a madman.	
13-106.2	Weber	Calvin exhorted his people to distrust even their closest friends and trust only God.	

Category: Above			# XIV
Sub-head: Above			
No.	Author	Order: Book and page	
13-261.3 13-158.1	Weber	Calvinism authorized that one watch how time was spent as closely as one watched one's gold or silver. Sleep needed regulating as did contemplative thought.	
14-185.1	Durkheim	Aboriginal tribes demonstrate a close affinity between man and animal, to the point where the state of one will effect the other.	
14-257.5	Durkheim	The worship that occurs between the individual and his god serves to strengthen the bond between the individual and society of which the god is just a 'figurative expression'.	

Category: Above			# XIV
Sub-head: Above			
No.	Author	Order: Book and page	
20-217.4	Bulfinch	The transmigration of souls, or Metempsychosis, which is the doctrine of India that denies them harming any animal because it might possess the soul of an ancestor, was explained by Anchises to his son Aeneas in the plan of creation.	



Category: POWER OF FAITH			# XIV
Sub-head: Secular Faith			
No.	Author	Order: Book and page	
2-60.2	James	The sentiment of reality attaches itself so firmly to belief that our whole life is strongly influenced, even though there is nothing present that can be given definite description.	
10-484.5	Gibbon	Attila, King of the Huns, inculcated the doctrine of predestination to his army.	
13-227.5	Weber	Predestination applies to one's fate in this and the next world.	
Category: Above			# XIV
Sub-head: Above			
No.	Author	Order: Book and page	
20-26.5	Bulfinch	Cephalus and Procris show that a lack of faith can bring punishing consequences.	
20-455.5	Bulfinch	The story of Owain and the lion typifies the invisibility of the legend's heroes.	

Category: POWER OF FAITH

Sub-head: Social Religion and Faith

#  
XIV

No. Author Order: Book and page

- |          |         |                                                                                                                                                                     |
|----------|---------|---------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| 9-331.3  | Russell | Miracles had worked earlier for the Jews and later for Christians.                                                                                                  |
| 9-440.3  | Russell | Albigenses' crusade in 1209 was seen as an attack on heresy - treason to Christ - and those accused were dealt with harshly.                                        |
| 10-161.5 | Gibbon  | The acceptance of mystical occurrences or miracles is more readily given to earlier periods, for example the fourth century, than to periods close to our own time. |

Category: Above

Sub-head: Above

#  
XIV

No. Author Order: Book and page

- |          |          |                                                                                                                                        |
|----------|----------|----------------------------------------------------------------------------------------------------------------------------------------|
| 10-426.5 | Gibbon   | Constantine's religion won Rome over, but was itself captivated by the idolatry of paganism and imitated it to a large extent.         |
| 10-857.1 | Gibbon   | A.D. 800-1100. Public opinion and habit gave the pope greater influence than the emperor.                                              |
| 14-255.2 | Durkheim | The social force that dominates man has been interpreted as religious. Religion, therefore, is the source for moral and material life. |

Category: FORMS OF THOUGHT			# XV
Sub-head: Forms of Thought and Nature			
No.	Author	Order: Book and page	
1-66.3	Darwin	There is apparent in nature an 'actual passage' along which life and organisms travel so as to blur the distinction between species and sub-species, and sub-species and varieties.	
1-284.4	Darwin	The close similarity between offspring of species and varieties suggests there is no essential distinction between them.	
1-337.4	Darwin	The close resemblance of embryos of recent and extinct species suggests the principle of inheritance.	

Forms of Thought

Sub-head: Natural			# XV
No.	Author	Order: Book and page	
3-803.3	Freud	The economy of form in wit, comic and humour becomes more sophisticated the older we get and needs to be so to be effective.	

Category: Above			# XV
Sub-head: Above			
No.	Author	Order: Book and page	
7-58.2	Lovejoy	If there is suggested a place for a species between some known to exist it is consistent with 'plentitude' for that species to exist so as to produce no gap.	
19-62.4	Veblen	Industrial activity is the (implicit) view that consists of 'any attempt by man to use non-human elements of nature for the use of man.'	
19-245.2	Veblen	Adam Smith's economic theory is viewed as being based upon natural laws that apply to all life.	
Category: FORMS OF THOUGHT			# XV
Sub-head: Philosophical Forms of Thought			
No.	Author	Order: Book and page	
2-33.2	James	Empirical philosophy contends that our guide should be the search for truth. Truth is what will appear viable or capable of surviving.	
3-781.3	Freud	Magic is characterized by man's making his ideas a substitute for the order of nature.	
3-882.3	Freud	The realization that superstition, anxiety, dreams and demons are simply the screens behind which lies understanding, gives new perspective to primitive cultures.	

Category: Above			# XV
Sub-head: Above			
No.	Author	Order: Book and page	
7-3.5 7-7.2	Lovejoy	Ideas, and therefore philosophy, is composed more of implicit assumptions of the time than classifications, or isms, implies. Such patterns, as opposed to content, are better indicators of the history of ideas.	
7-12.1	Lovejoy	There exists in philosophy an appeal to the reader that is implicit in the concepts, and which generates a feeling of empathy in some readers. For example, the appeal to the unknown and mysterious in H. Bergson.	
7-14.2	Lovejoy	Philosophic semantics is often an obstacle to understanding.	

Category: Above			# XV
Sub-head: Above			
No.	Author	Order: Book and page	
7-16.5	Lovejoy	The history of literature is really the history of the movement of ideas which have influenced thought. Hence literature carries philosophical thought.	
7-292.5	Lovejoy	The Enlightenment can be thought of as the "standardization of thought and life", that is, simplification.	
9-269.2	Russell	Epictetus and Marcus Aurelius lived (A. D. 100) at a time when the future was foreseen as bleak at best. Their philosophy is therefore one of enduring rather than one of hope. (Eg Bacon, Locke, Condorcet)	

Category: FORMS OF THOUGHT			# XV
Sub-head: Forms of Thought and Religion			
No.	Author	Order: Book and page	
2-76.5	James	Professor J. R. Seeley suggests that any habitual and regulated admiration, such as our music and science, can be taken as a form of religion.	
2-265.1	James	Survival of the fittest also applies to religions.	
7-39.5	Lovejoy	Plato's idea of an ineffable 'One' is the basis for the religions - Judaism, Moslem, and Christian.	
Category: Above			# XV
Sub-head: Above			
No.	Author	Order: Book and page	
7-94.1	Lovejoy	There are two necessary principles emerging out of the One unity: Good and Evil. One can be attached to the undivided at rest while the other can find its parallel in activity and motion. For example, cold and heat, light and dark.	
7-97.5	Lovejoy	By the 18th century, a 'This Worldly' philosophy found acceptance together with the notion that sensible experience was good and a part of the actualization of variety that demonstrated evidence of divine action, a corollary to supersensible possibilities.	
7-102.4	Lovejoy	Man's central position in the universe in the 15th century assumed as many negative as positive explanations.	

Category: Above			#
Sub-head: Above			
No.	Author	Order: Book and page	XV.
9-411.1	Russell	An example of Anselm's ontological argument: simply because our thoughts can conceive of God, who is the greatest possible object of thought, He must exist.	

Category: FREEDOM			# XVI
Sub-head: Effects of Freedom			
No.	Author	Order: Book and page	
6-123.3	Herodotus	The Greeks shared the spoils of war among themselves.	
9-22.3	Russell	Liberalism desires a secure society without over many constraints.	
9-234.1	Russell	Specialization occurred during the 4th and 5th centuries B.C. in Greece. Although one's function might change over time one would be expected to perform a specialized role when required.	
Category: Above			# XVI
Sub-head: Above			
No.	Author	Order: Book and page	
16-44.3	de Tocqueville	There are two kinds of liberty. 1. The freedom of every individual to do good or evil and is incompatible with authority. 2. The other freedom subsists on authority and is of a nature to be protected for it was sanctioned by Christ.	
6-14.2	Herodotus	Those who work for a master are more easily defeated than those who work for themselves.	
16-195.4	de Tocqueville	In a democracy where freedom of the press exists political opinions change very little.	



Category: Above

# XVI

Sub-head: Above

No. Author Order: Book and page

16-442.5 de Tocqueville In America it is not uncommon for one man to carry out a variety of careers of which he has needs. This renders him more intelligent than one who specializes.

17-24.3 de Tocqueville The Koran of Mohammed is very prescriptive in its laws, whereas the Gospel speaks of no more than general relations with God. For this reason the former will never find acceptance in a democratic country.

17-80.5 de Tocqueville In a democracy the subjects of poetry may be rendered less numerous, but more vast. The poet's scope is increased.

Category: Above

# XVI

Sub-head: Above

No. Author Order: Book and page

17-144.1 de Tocqueville Participation in a democracy brings with it a sense of responsibility and pressure that will effect the countenance of the individual to appear more serious and less lighthearted than the feudal peasant.

17-148.1 de Tocqueville A close relationship exists between freedom and economic productivity.

17-234.3 de Tocqueville The noise of the crowd in a democracy tends to hide the voice of a dissenter who in an aristocratic environment stands out plainly amid the hush.

Category: Above			# XVI
Sub-head: Above			
No.	Author	Order: Book and page	
18-74.2	Marx	The efficiency of specialized production unavoidably imparts a loss of animism such as is found when a variety of tasks are undertaken, for example, handicrafts.	

Category: HIERARCHY			# XVII
Sub-head: Organization in Nature and Society			
No.	Author	Order: Book and page	
1-72.3	Darwin	Dominant species tend to grow larger to the point where they form smaller genera and divide into a hierarchy of groups.	
1-386.1	Darwin	The action of natural selection argues for a "natural arrangement" or hierarchy.	
1-387.2	Darwin	The community of descent is the bond that classifications and hierarchy reveal to us.	
Category: Above			# XVII
Sub-head: Above			
No.	Author	Order: Book and page	
10-707.2	Gibbon	Like Mahomet's seven steps, Theophilus organized the palace of Constantinople so that the most inferior people were placed at the bottom.	
10-710.3	Gibbon	The idea of levels is found in the greetings between peoples of differing rank.	
12-244.1	Orwell	Yeats believed too in the importance of a more hierarchical age.	

Category: Above			# XV11
Sub-head: Above			
No.	Author	Order: Book and page	
14-173.1	Durkheim	Hierarchy is the basis upon which society is built and is reflected in nature providing things higher, lower and equal.	
17-11.1	de Tocqueville	In an aristocratic society people look up to the individual; in an egalitarian society respect is given to the majority.	

Category: HOLISTIC SCIENTIFIC BELIEFS			#XVlll
Sub-head:			
No.	Author	Order: Book and page	
5-431.3	Adams	Science has put multiplicity in the place of unity.	
5-454.3	Adams	Poincare pointed out that the tendency to believe in simple scientific laws has been abandoned to a great degree.	
9-64.3	Russell	Physics has shown that material can evaporate into a physical process - energy - which is what is permanent.	
Category: Above			#XVlll
Sub-head: Above			
No.	Author	Order: Book and page	
9-517.2	Russell	An aesthetic bias had accompanied science up to the discovery by Kepler of the ellipse.	
17-48.3	de Tocqueville	Science that continues to examine secondary causes only and neglects primary ones may suffer to regret losing principles that provide a path for civilization.	
20-256.2	Bulfinch	The Hindu's creator of the universe is Brahma, whose attributes - creation - preservation - destruction, coincide with our western ideans of the universe.	

Category: Above

Sub-head:			#XV111
No.	Author	Order: Book and page	
21-7.4	Cassirer	The language of science is not primary but a formation of arbitrary schemes.	

Category: HUMAN BEHAVIOUR			#XLX
Sub-head: Individual Behaviour			
No.	Author	Order: Book and page	
3-12.3	Freud	Ego attempts to control the id's lawless tendencies. Inability to do so renders a conflict resulting in psychosis.	
3-12.5	Freud	Super ego is the precipitate of all learning and continues from the ego. It is the bed of conscience. Neurosis results from a conflict between these two states.	
3-60.4	Freud	Among other reasons, forgetting is caused by the need to avoid unpleasant or painful memories.	
Category: Above			#XLX
Sub-head: Above			
No.	Author	Order: Book and page	
3-63.4	Freud	Concealing or not recalling early memories can be related to the degree to which they are attached to important impressions one wishes to forget.	
3-110.5 3-112.3	Freud	Important resolutions can be forgotten when they are supplanted by more pressing concerns. Inhibitions can transfer a resolution.	
3-319.2	Freud	Dream-content is the manifest interpretation of dreams, thoughts which our consciousness does not remember or know about. Interpreting content, therefore, is misleading.	

Category: Above

#  
XIX

Sub-head: Above

No. Author Order: Book and page

3-586.3 Freud A suckling child presents a picture of sexual gratification.

3-589.3 Freud The child who will not defecate is perceived as naughtly.

3-864.2 Freud Neuroses are often forms of asocial behaviour.

Category: Above

#  
XIX

Sub-head: Above

No. Author Order: Book and page

5-108.3 Adams Henry Adams held that a 'friend in power is a friend lost'.

10-107.4 Gibbon The Usurpers' elevation to Emperor was more often the act of fear to refuse, than ambition.

12-133.3 Orwell For H. Miller there is an appeal to being absolved of responsibility and being merely an observer of the world.



Category: HUMAN BEHAVIOUR			# XIX
Sub-head: Social Behaviour			
No.	Author	Order: Book and page	
3-40.3	Freud	Some forgetting is motivated by repression.	
3-152.3	Freud	Chance incidents often have their base in unconscious relationships.	
3-236.4	Freud	Neurotic anxiety is based in the sexual life and reflects the thwarting of the libido.	
Category: Above			# XIX
Sub-head: Above			
No.	Author	Order: Book and page	
5-180.5	Adams	English eccentricity was notorious even in the 19th century when an American thought it a great waste of energy.	
6-14.3	Herodotus	It is easier to fool many men than one.	
6-26.1	Herodotus	Revenge was used as a suitable excuse for invasion when the object was attractive enough.	

Category: Above			#XIX
Sub-head: Above			
No.	Author	Order: Book and page	
6-89.4	Herodotus	The case of Mardonius is an example of behaving in the most expedient manner, volunteering himself a risk to offset inevitable chastisement.	
6-116.3	Herodotus	The common sense of letting circumstances that exist in your favour win the battle for you is sometimes ignored for the pleasure of warfare.	
6-119.3	Herodotus	The sin of pride prevented Anompharetus from retreating and thus caused confusion in the Greek army.	

Category: Above			#XIX
Sub-head: Above			
No.	Author	Order: Book and page	
6-125.2	Herodotus	Collection of spoils by helots is evidence of misplaced trust.	
7-201.4	Lovejoy	Condemnation of the sin of pride had its roots, in the time of Opoe and Rousseau. Pride caused us to question and challenge our place in order of things.	
9-199.3	Russell	Aristotle: what is common to most men receives the least care from them.	

Category: Above			# XIX
Sub-head: Above			
No.	Author	Order: Book and page	
9-231.3	Russell	It is felt that tenure of a country is more secure when those occupying it are engaged in agriculture as opposed to commerce alone.	
20-36.4	Bulfinch	The fable of Phaeton reminds us of the impetuosity of youth that will not listen to reason.	
20-150.2	Bulfinch	Penelope's web can refer to any article which is dismantled after being assembled so as to delay construction.	

Category: Above			XIX
Sub-head: Above			
No.	Author	Order: Book and page	
21-50.3	Cassirer	It is the case in some cultures that the individual is only granted his individuality by being given a name.	

Category: JUSTICE			# XX
Sub-head: Ancient			
No.	Author	Order: Book and page	
6-40.1	Herodotus	Spartans feared their law more than any one man and this gave them great strength.	
9-46.5	Russell	The Greek idea of Justice corresponded to the stern measure in that the world consisted of balances beyond which one should not go.	
10-443.2	Gibbon	There is a high price to be paid for visibility when a populace takes revenge on its own people.	

Category: Above			# XX
Sub-head: Above			
No.	Author	Order: Book and page	
16-345.3	de Tocqueville	The black slave, as the North American indian, has been debased by submitting to unreasonable requests to where he is unable to function reasonably in white society.	
17-176.2	de Tocqueville	Equality of conditions in America renders the American compassionate, but this ceases with the occasion of inequality, for example slaves.	

Category: JUSTICE			# XX
Sub-head: Modern			
No.	Author	Order: Book and page	
12-150.3	Orwell	Part of England's integrity is its respect for the law.	
16-46.5	de Tocqueville	The "bail" or committal alternatives in America's justice system are a remnant of English aristocracy and antithetical to a democratic country.	
16-295.4	de Tocqueville	The jury system in a democracy teaches people to judge others fairly and to take on responsibility for the affairs of others!	

Category: MODES OF KNOWING

Sub-head: Experiencing

#  
XX1

No.	Author	Order: Book and page
2-172.3	James	Professor E. D. Starbuck posits two ways of thinking: one by volition, the other by self-surrender (such as trying to remember a name). Religious conversion occurs through the latter.
2-335.2	James	Adoption of mystic beliefs alters the facts we have in our lives so that they take on a different hue, but they do not change the facts substantively.
2-354.3	James	The ability of reason to demonstrate the "truth of the deliverances of direct religious experience is absolutely hopeless."

Category: Above

Sub-head: Above

#  
XX1

No.	Author	Order: Book and page
2-386.5	James	The world needs to be perceived objectively and subjectively. A fact cannot be appraised in isolation from man's emotional state. Science and religion must combine.
2-401.5	James	The faith of people in God may help Him be "effectively faithful to His own greater tasks." This faith asserts that there is another world besides our verifiably scientific one.
3-146.3	Freud	Only for the most balanced minds is external reality not distorted by "the psychic individuality of the one perceiving it."

Category: Above			# XX1
Sub-head: Above			
No.	Author	Order: Book and page	
8-XV.4	Empson	Great poetry appeals to a generalization from the specific example presented, and calls upon human experience and judgements to reach this.	
8-79.4	Empson	Ambiguities exist in life as in language: a priori knowledge cannot be known through sense, yet there is no other (scientific) mode of knowledge; no person can reach our isolation, but human contacts are of value.	
8-243.1	Empson	For a critic to successfully say what was in the writer's mind and what should occur to the reader is too dangerous a task. William Empson feels it is better to talk about both parties at once.	
Category: Above			# XX1
Sub-head: Above			
No.	Author	Order: Book and page	
11-21.1	Brooks	The imagination is a paradox but a necessary one from which we may enjoy "Beauty, Truth, and Raritie". The same may not come from analysis.	
11-177.3	Brooks	The Lyric simplicity of a poem is the essential housing that binds the intricacies and complexities formulated by the poet. This should be observed rather than a thoughtful meditation given. That is, emotion, not intellect.	
11-191.4	Brooks	Yeats wishes us to experience his poetry and the images in it as it occurs, not to be statically reviewed or considered.	

Category: Above			# XXI
Sub-head: Above			
No.	Author	Order: Book and page	
12-414.2	Orwell	Others, like Tolstoy, might miss the magic in Shakespeare as the old man misses that element and energy of childhood that he has lost.	
17-43.2	de Tocqueville	Meditation contributes to the betterment of science but America lacks a conducive environment with all its bustling and rush and striving for fortune.	
21-30.4	Cassirer	Concepts derive their meaning from the autonomous, and subjective, activity of the mind.	

Category: Above			XXI
Sub-head:			
No.	Author	Order: Book and page	
21-34.5	Cassirer	Poetry is rooted in the subjective experiencing or feeling, rather than in an objective view of things.	



Category: KNOWLEDGE: ACTIVE, EMPIRICAL, SENSATE			# XX11
Sub-head:			
No.	Author	Order: Book and page	
4-144.2	Dostoevsky	Civilization has presented man with merely greater opportunities for variety of sensations.	
11-111.2	Brooks	America's use of English more accurately accords with original meaning than present day English in England.	
12-67.4	Orwell	Dickens' writing is often a static consideration of individuals as private rather than social beings.	
Category: Above			# XX11
Sub-head: Above			
No.	Author	Order: Book and page	
14-484.3	Durkheim	Grasping of concepts is a very individual task in which we see the detail of content and the relationship it has in its location.	
14-494.3	Durkheim	The dichotomy of sense and matter vs. pure and impersonal reason is explained somewhat in the individual and society.	
16-330.1	de Tocqueville	The American's knowledge of democracy comes from his first hand experience of working with it.	

Category: Above			# XX11
Sub-head: Above			
No.	Author	Order: Book and page	
18-11.2	Marx	Man's consciousness develops from material conditions, and these have to be in place, and witnessable in a measurable way, before conscience can grasp the ideological forms a transformation suggests, be it expressed politically, judicially, religiously, etcetera.	
21-26.2	Cassirer	The particular receives its meaning by the place it is given as we synthesize it with past experience under a given idea.	
21-58.1	Cassirer	Once a name has been given to an object it becomes real, being fused with it, and becomes the symbol of established meaning.	

Category: LANGUAGE: FABLE AND MYTH

#

Sub-head:

XX111

No. Author Order: Book and page

10-130.1 Gibbon Grandiose epithets lost their sense of importance by or through their overuse, for example: divinity.

20-103.3 Bulfinch "Bellerophonic letters" describe letters in which the bearer is subject to their content that is prejudicial to himself.

20-107.4 Bulfinch The term "Argonauts" indicates how language can be derived from myth.

Category: Above

Sub-head:

#

XX111

No. Author Order: Book and page

20-219.5 Bulfinch Sibyl is a mortal who received from Apollo her wish for longevity and survived about 1000 years, but she forgot to ask for lasting youth and grew shrivelled and ugly as she aged.

20-263.2 Bulfinch The god Pan is associated with nature and the forests. Terror filled those who ventured into the forests at night, hence the name panic.

21-3.2 Cassirer In the world of myth it is possible to find an object's essence in its name.

Category: Above

Sub-head:

# XX111

No.	Author	Order: Book and page
21-11.5	Cassirer	Language is an entity unto itself and applied its mechanics to the representations and symbols we gave it. It is detached from objects and events.
21-20.3	Cassirer	Dieties' names often pervade language in order to convey the attributes given to them.
21-84.1	Cassirer	Metaphorical thinking is common to both myth and language.

Category: Above

Sub-head:

# XX111

No.	Author	Order: Book and page
21-86.2	Cassirer	Mythology is construed by some to be language where the metaphorical connection is myth has been lost.

Category: MODES OF LEARNING			# XXIV
Sub-head: Challenge and scope of learning			
No.	Author	Order: Book and page	
3-86.3	Freud	Mistakes in speech are unlikely to occur when the speaker is mindful of content and full of conviction. <i>&lt; f Freudian slip</i>	
5-148.3	Adams	Truth can enjoy only a limited scope in the world and an education in tact and discretion allows the right amount to be employed.	
5-302.3	Adams	A good teacher will not pretend to teach what he does not know, but will join the students in their quest to learn.	
Category: Above			# XXIV
Sub-head: Above			
No.	Author	Order: Book and page	
5-302.4	Adams	One philosophy of teaching is to work with the top students and cultivate those who truly want to, and can, learn.	
5-382.1	Adams	The introduction of new rays, dynamos, engines and atoms exploded educational practices. It was enough to gather the concept without the principle.	
9-138.4	Russell	In order to experience the ecstasy of utter certainty in knowledge one must immerse oneself in the details. until the time when one sees the whole.	

Category: Above			# XXIV
Sub-head: Above			
No.	Author	Order: Book and page	
10-646.1	Gibbon	A.D. 962 Charlemagne's establishing of schools introduced a new era into Europe.	
Category: MODES OF LEARNING			# XXIV
Sub-head: Integrated Learning			
No.	Author	Order: Book and page	
5-312.3	Adams	The epitome of a good education seemed, to Adams, one that was broad but that was of a piece, scientifically directed.	
5-423.2	Adams	International relations is the only sure basis of history.	
5-428.4	Adams	Not science, only religion and the Schoolmen offered Unity for our world. This came from God whose force created mind, which in turn devised form. Mind and Unity were mutually supportive.	

Category: Above			# XXIV
Sub-head: Above			
No.	Author	Order: Book and page	
7-16.4	Lovejoy	The influence of English gardens on general thought during the Romantic period is an example of a connection the knowledge of which would aid us in understanding presently poorly conceived facts. Our universities should be working in this area.	
7-18.3	Lovejoy	Education that considers or investigates a subject over a period of time for comparison (for example, England of 1600-1900) is unlikely to appreciate the more probable commonalities existing between different countries during the same period (for example, Renaissance in England and France).	
7-20.1	Lovejoy	Inferior writers can reflect their time's condition more accurately than a good writer. This makes their books worthy of historical study. Here may appear general ideas, notions as opposed to those of a select few.	

Category: Above			# XXIV
Sub-head: Above			
No.	Author	Order: Book and page	
14-32.5	Durkheim	The history of ideas is the source for an attempt at a theory of knowledge.	
14-260.1	Durkheim	Emile Durkheim argues that ideas possess something cohesive that cannot be found by analysis of material structures.	
21-5.2	Cassirer	Mythology exists today, albeit unobserved, forming languages as language exercises its power on thought.	

Category: MAN'S NEEDS AND DRIVES			#
Sub-head: Man's Longterm Needs			XXV
No.	Author	Order: Book and page	
2-297.5	James	Ultimately every individual must make his own religious decision based upon what answers his own specific needs.	
3-178.3	Freud	Psychosis, neurosis, anxiety, etcetera are all expressions of our sub-conscious.	
3-803.3	Freud	The economy of form in wit, comic and humour becomes more sophisticated the older we get and needs to be so to be effective.	
Category: Above			#
Sub-head: Above			XXV
No.	Author	Order: Book and page	
4-147.3	Dostoevsky	Life consists of reason and will, the latter of which is most important for it "satisfies the whole of life."	
4-148.2	Dostoevsky	Personality and individuality are, for some, the most precious things for mankind.	
4-151.2	Dostoevsky	Man's basic need is for the <u>process</u> of attainment. To reach the end or final produce is something he dreads.	



			# XXV
Category: Above			
Sub-head: Above			
No.	Author	Order: Book and page	
5-427.3	Adams	Man is by nature an active animal who is motivated so by ennui.	
12-273.3	Orwell	Power is admired when it takes the form in which it can be personally appreciated, for example in individuals as opposed to institutions.	
18-101.4	Marx	The death rate increased in areas where mothers were absent from the home due to work.	

Man's Needs  
Sub-head: Short term

XXV

No.	Author	Order: Book and page	
3-21.2	Freud	Wit is modern man's safety valve.	
3-739.4	Freud	The "Psychic damming" invoked by the comic acts as a pleasurable gushing when removed.	
3-798.1	Freud	Humour is most effective when the content has been economically condensed.	

Category: Above			# XXV
Sub-head: Above			
No.	Author	Order: Above	
4-139.4	Dostoevsky	To be at ease is man's aim, whether he operate on primary or secondary causes.	
4-166.3	Dostoevsky	The preservation of dignity - the respect of fellow man - warrants acts that would otherwise be too base to contemplate.	
12-208.4	Orwell	Lewd comic postcards fill a need in much of the British populace depending upon the degree to which the individual needs to satisfy a humour of lowness or obscenity.	

Category: MASS APPEAL			# XXVI
Sub-head: Negative Effects of Masses			
No.	Author	Order: Book and page	
12-48.5	Orwell	Dickens evokes a powerful sense of mob hysteria in "A Tale of Two Cities", and also how unfeeling and anarchic this can be.	
12-180.3	Orwell	War is a great instigator of change. It makes the individual aware that he is more than an individual. He is a necessary part of a larger intity.	
14-240.3	Durkheim	The crowd, group, or mob will excite the individual to acts that would not occur if he were left in his original state.	
Category: Above			# XXVI
Sub-head: Above			
No.	Author	Order: Book and page	
20-534.1	Bulfinch	The Saracens in fighting King Richard used a variety of noise makers to excite the spirit and courage of their men and intimidate the foe.	

Category: MASS APPEAL			# XXVI
Sub-head: Positive Mass Effects			
No.	Author	Order: Book and page	
5-252.3	Adams	Such a mind is described that reflected outside images like water, so solitary was its nature.	
14-262.3	Durkheim	Individual consciousnesses are closed to one another unless there exists a form of expression that demonstrates shared internal states. For example, a running club shows a commonality of the desire to run which is made physically obvious.	
14-308.2	Durkheim	In the collective ideas of Emile Durkheim the individual plays a necessary part that is enhanced with the greater number and diversity of individuals.	
Category: Above			# XXVI
Sub-head: Above			
No.	Author	Order: Book and page	
14-387.3	Durkheim	The common faith which binds men together is reaffirmed when the group meets.	
14-390.1	Durkheim	Reconvening as a group reestablishes the social ideals, and, by so doing, social order.	

Category: DRIVE OF MATERIALISM

Sub-head: Efficiency

#  
XXVII

No.	Author	Order: Book and page
5-238.2 5-239.2	Adams	The railway introduced an extravagance and haste which was before unknown.
13-235.5	Weber	It is suggested that early Puritanism infused the military with its rigid discipline, for example: Cromwell's methods.
17-38.1	de Tocqueville	The nature of the American is to be drawn earthward to the pursuit of practical objects.

Category: Above

Sub-head: Above

#  
XXVII

No.	Author	Order: Book and page
17-50.1	de Tocqueville	Art in Democratic countries often follows the useful, or what makes life easy. It can also replicate nature instead of being an expression unique in itself.
18-73.2	Marx	The repetitive nature of specialized, detail labourers is more efficient and cost effective than the handicraft worker.

Category: DRIVE OF MATERIALISM			# XXV11
Sub-head: Ownership			
No.	Author	Order: Book and page	

4-140.5	Dostoevsky	The hypocrisy of cherishing the finer aspects of life is witnessed in our successful men.
5-445.4	Adams	The materialistic American is motivated to such an extent that his aspirations supersede his affections to women, who, by necessity, are forced to follow suit.
6-125.5	Herodotus	From evidence of the two different forms of meals it seemed the Persians were moving from a position of wealth to one of poverty.

Category: Above			# XXV11
Sub-head: Above			
No.	Author	Order: Book and page	

13-53.2	Weber	Economic acquisition is the primary concern of man in order to satisfy his material needs.
13-175.3	Weber	The Methodists recognized that wealth was misdirecting people whose interest focused more on their increased goods.
14-254.4	Durkheim	Forces of society are often conceived of as material forms and therefore it is not surprising that they are closely related to material things. Hence "they (totems) dominate the two worlds (of moral and material life).

Category: Above			# XXV11
Sub-head: Above			
No.	Author	Order: Book and page	
16-305.1	de Tocqueville	The American's emotions are excited by the opportunity for gain and fortune. Such individual focus is as much a virtue as a disadvantage.	
18-XXIV-1	Marx	Surplus value is the source of capitalist profits and constitutes that portion of a worker's day occupied working after he has earned his wages.	
19-125.4	Veblen	There is in man a need for conspicuous consumption to display or give evidence of his success.	

Category: Above			# XXVII
Sub-head: Above			
No.	Author	Order: Book and page	
19-159.4	Veblen	Pecuniary beauty is often a feature of devout ceremony in order to give it the right degree of power or prestige.	
19-233.2	Veblen	Man's conduct is to a degree dictated by his economic life history which is itself a cumulative process of means and ends. Habits of yesterday determine his behaviour today.	
16-384.5	de Tocqueville	Many southern crops, for example cotton, require year round attention. This aspect made slaves worth keeping.	

Materialism, Drive of

Sub-head: Ownership

XXV11

No.	Author	Order: Book and page
19-273.4	Veblen	When money is seen to act as a medium of exchange, as opposed to Adam Smith's circulatory notion, it normalizes life forming processes such as man's objective values. Ie. it facilitates a need to establish personal worth.



Category: MATERIALISM AND THE SPIRIT			# XXVlll
Sub-head:			
No.	Author	Order: Book and page	
10-362.3	Gibbon	The ethics of the bishop of Jerusalem were not above selling portions of the holy cross which remained remarkably intact.	
13-25.4	Weber	Capitalist interests in India and China did not use the prevailing knowledge in business perhaps because of the difference of their rationalism to the Western culture.	
13-235.4	Weber	Weber stresses that the Reformation took asceticism out of the monestaries and put it into active life.	
Category: Above			# XXVlll
Sub-head: Above			
No.	Author	Order: Book and page	
13-282.3	Weber	The craftsman has lost the opportunity to experience joy in his creation. It was supplanted by Puritan asceticism. Today that is lost to the power of capital.	
15-172.3	Tolstoy	Art should help progress humanity towards unity and blessedness. As it is, it has been treated like a woman, prostituted for its looks rather than the (maternity) inspiration of which it is capable.	
17-142.1	de Tocqueville	The fervour of fanatical spiritualism in America is affected by the division it holds to the material objective most often pursued there. The pendulum swing has to be great to account for the difference in number and perspective.	

Category: Above			# XXV111
Sub-head: Above			
No.	Author	Order: Book and page	
17-154.4	de Tocqueville	Materialism possesses the danger, particularly in a democratic country, of suggesting to the people that all is matter, thus foresaking the spiritual.	
20-332.4	Bulfinch	King Arthur's knights were sworn to acts of honour and to eschew any world's goods.	

Category: THE NEED FOR OPPOSITES

Sub-head: Natural Opposites

#  
XXIX

No.	Author	Order: Book and page
4-135.2	Dostoevsky	There is a place in nature for the diseased and lowly.
4-137.3	Dostoevsky	Nature recognizes no differences in man that would permit class distinctions.
7-64.5	Lovejoy	Within the concept of "The Great Chain of Being" there is a place for low characters without whom the whole would be diminished.

Category: Above

Sub-head: Above

#  
XXIX

No.	Author	Order: Book and page
8-224.2 226.1	Empson	The contradiction is more apparent than real when opposites are juxtaposed. Although they need resolving eventually they have the effect of imparting something of the whole.
8-235.2	Empson	Ambiguity conveys tension which increases with the degree of ambiguity. Poetry should convey and maintain this tension.
9-556.4	Russell	Spinoza feels that we should view the world as if everything is part of the Whole. Evil, then, is only a part viewed as if it were self-sufficient which it is not.

Category: Above

#

Sub-head: Above

XXIX

No.

Author

Order: Book and page

11-103.3	Brooks	By blending satisfactorily the Gay and the Serious Pope manages to convey just the right trivial tone to his poem.
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11-130.3	Brooks	Wordsworth's use of symbolism is subtle in respect to his contrasting two aspects of light.
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19-435.1	Veblen	Sabotage is a restraint applied by syndicates and business and industry to control forces that would otherwise create a threatening disequilibrium.
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Category: Above

#

Sub-head: Above

XXIX

No.

Author

Order: Book and page

19-581.3	Veblen	Individual prestige finds its corollary in patriotism where the object is to enhance the country by diminishing the opponent.
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19-586.5	Veblen	Patriotism eventually falls back upon competition between opponents that is jointly damaging.
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Category: THE NEED FOR OPPOSITES

#

Sub-head: Social Opposites

XXIX

No.	Author	Order: Book and page
4-175.2	Dostoevsky	There is a natural repulsion of opposites that creates divisions in a classed society.
14-29.3	Durkheim	Organism and Society represent the two internal/external outlooks in man.
16-6.2	de Tocqueville	The leveling off in society has been occurring since the eleventh century, and as the noble has fallen, the peasant has risen.

Category: Above

#

Sub-head: Above

XXIX

No.	Author	Order: Book and page
16-356.3	de Tocqueville	The Indian strongly resembles the European noble in that hunting and war are the only manly pursuits. Commerce is beneath them.
18-155.3	Marx	The relationship between capitalist and wage labourer is that of buyer and vendor, a situation implicit in the nature of capitalism.
19-65.2	Veblen	In primitive people the two acts essential to life-exploitation and industry - are carried out by man and woman respectively.

OPPOSITES: ARTIFICIAL AND NATURAL			#
Sub-head: Division by Opposites			XXX
No.	Author	Order: Book and page	
4-168.2	Dostoevsky	Appreciation of "the good and the beautiful" is most poignant when viewed from the contrast of the low, simple and vulgar.	
4-175.4	Dostoevsky	Beauty corrupted is depravity. The more external the beauty the more corruptible it is.	
6-90.2	Herodotus	Better to have your enemy go free than to be a prisoner causing disruption in your midst.	
Category: Above			#
Sub-head: Above			XXX
No.	Author	Order: Book and page	
6-128.1 6-129.3	Herodotus	The employment of the enemy in your ranks suggests either a naivety on the part of the Persians or foolishness on the part of the opposing enemy. (The resulting distrust corresponds to WW11 in Canada and Japan.)	
9-252.4	Russell	Epicurus advocated passive rather than active pleasures, for example, equilibrium is the desired state. Hunger with its accompanying pain would be active, while satiation (or <sup>leading to</sup> equilibrium) is passive.	
10-167.1	Gibbon	Early Christians practised behaviour that was the antithesis of the earlier Roman world. Hence they denied sensual pleasure and abstained from military defence or administrative involvement, a pendulum effect.	

Category: Above			#
Sub-head: Above			XXX
No.	Author	Order: Book and page	
12-57.3	Orwell	England is typical of a nationalistic country where "Xenophobia" is bred into the people.	
12-122.3	Orwell	During the prosperous 1910-30's writers felt comfortable enough to look at the pessimistic side of life. During hard times the need is to be optimistic.	
12-178.3	Orwell	George Orwell considers there is no appeal for communism in western Europe; fascism is perhaps more attractive.	
Category: Above			#
Sub-head: Above			XXX
No.	Author	Order: Book and page	
14-345.3	Durkheim	Sacred days simply put the two opposing ideas (sacred and profane) into perspective and create a proper balance of the two by separating them.	
14-468.2	Durkheim	Christianity realistically portrays evil as a good of extensive power that represents life's impurities and as in life has light overpowering darkness.	
15-73.3	Tolstoy	The upper classes who produced art found plenty to occupy them in their own class but found the lower classes devoid of content.	

Category: Above			#
Sub-head: Above			XXX
No.	Author	Order: Book and page	
20-139.1	Bulfinch	The Fates ordained the Famine and Ceres (cereal) cannot meet, which is in keeping with nature's laws.	



Category: ORGANIZATION BY MAN			# XXX1
Sub-head: Order and Religion			
No.	Author	Order: Book and page	
10-164.5	Gibbon	Christian virtues ensured that the Christian behaved in a manner that accorded to public peace and lawful engagement.	
10-170.1	Gibbon	The Bishop and presbyters administered the early Christian communities, for even the most perfect freedom and equality "requires a directing hand." Whole congregational suffrage exemplified workable governments that later synods joined together.	
10-797.4	Gibbon	A.D. 1425-1448. Every fifth child of the Christians was inducted into the highly rigorous Turkish army.	

Category: Above			# XXX1
Sub-head: Above			
No.	Author	Order: Book and page	
13-119.3	Weber	Order was brought to Puritan men by a subordination of the emotions and a destruction of "spontaneous, impulsive enjoyment."	
14-170.2	Durkheim	Early religions showed recognition of the resemblances of things in nature by assigning them together as they correspond in affinity or repulsion.	

Category: ORGANIZATION BY MAN			# XXX1
Sub-head: Order and Society			
No.	Author	Order: Book and page	
7-193.5	Lovejoy	Kant perpetuated the Northern myth by stating that man's perfection increased with his distance from the sun.	
7-206.3	Lovejoy	One's place in society was deemed one's place in the Great Chain. Any attempt at equality defied this intended order.	
8-205.2	Empson  cf xxxvi Reason	Machines have a beauty unique, for they have the strength of passion without disorder.	
Category: ABOVE			# XXX1
Sub-head: Above			
No.	Author	Order: Book and page	
9-540.1	Russell	Although our government has taken roughly the shape Hobbes imagined, and although we have the checks and balances suggested by Locke in his division of power, it is evident that as the State's functions increase individual resistance is going to be more difficult.	
13-22.2 -24.1	Weber	Capitalism in the occident is characterized by the fact that: 1. business is kept separate from the household; 2. there has existed a national organization of free labour.	
14-172.5	Durkheim	Our social patterns suggest to us the organization we can ascribe to nature.	

Category: Above			# XXX1
Sub-head: Above			
No.	Author	Order: Book and page	
19-619.2	Veblen	Those selected to be engaged in the administration of the country should come from the top ten per cent.	
21-81.3	Cassirer	Naming and classifying gives man a world that is comprehensible, for example the whole known by its parts.	

Category: ORGANIZATION IN NATURE			# XXX11
Sub-head: Diversity in Organization			
No.	Author	Order: Book and page	
1-128.5	Darwin	Increased diversity in a specie's decendants improves that suecie's chance of survival by enlarging until a new distinct genera is produced.	
1-156.3	Darwin	Organic beings low in the scale are more variable than those high on the scale.	
1-178.3	Darwin	Throughout nature diversified means are often employed to produce the same end, for example, the wings of birds and bats.	
Category: Above			# XXX11
Sub-head: Above			
No.	Author	Order: Book and page	
1-369.3	Darwin	Animals and fresh water birds disperse the seeds and low animal life which produces the distribution we now have.	
1-384.3	Darwin	Lowly organized organisms are more variable than higher ones.	
1-435.2	Darwin	Diversity, extinction and birth are the features of the "Natural System" which operates on the basis of "Nature non facit saltum".	

Category: Above			# XXX11
Sub-head: Above			
No.	Author	Order: Book and page	
12-243.2	Orwell	Yeats tended to believe in the fact of recurring cycles in life, so that we are only repeating something that has occurred before.	
14-31.2	Durkheim	Society is part of nature and exhibits the same ideas, classifications, groups. etcetera, i.e. analogies that in the individual are more apparent.	
20-258.2	Bulfinch	While the Hindu religion and idea of castes imparts some hardships it also provides advantages to the lowest group who can eat any form of meat desired.	

Category: ORGANIZATION IN NATURE			# XXX11
Sub-head: Structural Organization			
No.	Author	Order: Book and page	
1-90.2	Darwin	Nature's production, due to its long duration, is far truer to the ideal than man's which concentrates on the short term.	
1-181.2	Darwin	In nature natural selection acts through successive variations as opposed to sudden leaps.	
1-222.2	Darwin	Gradations of structure with differing functions for each organism occur across species.	

Category: Above			# XXX11
Sub-head: Above			
No.	Author	Order: Book and page	
7-59.4	Lovejoy	Since Plato's Continuity and Aristotle's notion of hierarchies, there has come the belief in a "Great Chain of Being", suggesting a continuity of life, each differing to the one before and after by the 'least possible' degree of difference.	
7-170.4	Lovejoy	Leibniz declares that God has a choice in what inhabits the earth. The choice applies to what composes the sets that relate to each other.	
7-231.1	Lovejoy	Buffon concluded that a continuity discounted the idea that species could be classified - their gradations would be too close.	

Category: PARTS			#
Sub-head: Individual Parts			XXX111
No.	Author	Order: Book and page	
2-36.3	James	Neurotics, psychopaths, etcetera, of high intellect are more likely to influence their age than if they were less neurotic.	
3-194.3	Freud	Freud's analysis of dreams is done in detail rather than en masse. It conceives dreams as built up or composed, as opposed to being one symbol.	
9-428.5	Russell	Anselm, a nominalist, held that a whole that has parts has no reality of its own. Only the parts are real.	

Category: Parts influence the whole			#
Sub-head: Individual			XXX111
No.	Author	Order: Book and Page	
4-147.3	Dostoevsky	Life consists of reason and will, the latter being the most important, for it "satisfies the whole of life."	

Category: PARTS: INFLUENCE AND CONTROL OF THE WHOLE			#
Sub-head: Social Parts			XXX111
No.	Author	Order: Book and page	
2-390.1	James	The surest way of capturing feeling, and therefore life's vital essence, is to concentrate on the individual who cannot function without feeling. Religion is best perpetuated through the individual.	
4-149.3	Dostoevsky	Man is not a manipulated being by nature and should not be used as such by nature or society.	
8-154.2	Emerson	A poet might achieve an effect through social pressure and be unaware that he has done so.	

Sub-head: Above			#
Sub-head: Above			XXX111
No.	Author	Order: Book and page	
16-452.2	de Tocqueville	The United States and Russia are destined to sway the destinies of the globe. (1840)	
17-91.4	de Tocqueville	Events of this world can be attributed in part to very general facts and in part to special influences. Democratic countries are dominated by a greater proportion of the former compared to the latter, while in aristocratic countries the reverse is true.	
19-578.3	Veblen	A State can establish peace with another nation but it has little effect upon maintaining it.	



Category: PERFECTION			#
Sub-head: Perfection and Man			XXXIV
No.	Author	Order: Book and page	
10-407.1	Gibbon	Gibbon outlines the degeneracy that led to the decline of Rome. (AD 395)	
10-529.2	Gibbon	Gibbon speaks of a perfecting of our world and man's place in it.	
15-107.1	Tolstoy	A good artist must bring to his work not only talent but aspects from the highest life-conception of his time and the desire to transmit his emotions.	
Category: Above			#
Sub-head: Above			XXXIV
No.	Author	Order: Book and page	
15-179.3	Tolstoy	Art should move the individual from reason and intellect to the perfection of feeling and unity found in their religious perception.	
16-409.4	de Tocqueville	Americans hold that everyone has the right to self-government and that there is a perfectability in man.	
17-35.2	de Tocqueville	As mankind advances socially he perceives individual weakness clearer but gives hope for a perfecting of man over time.	

Category: Above			#
Sub-head: Above			XXXIV
No.	Author	Order: Book and page	
19-301.3	Veblen	Veblen perceives no sensible difference between the races of English-Dutch-German and Slavs of Great Russia.	
19-302.5	Veblen	The German race may not differ to many others as a race but culturally there is a significant difference and it is one peculiar to a hybrid people.	
19-627.3	Veblen	A state in which pecuniary interests between nations and classes are unstable is usually stabilized by force.	
Category: PERFECTION			#
Sub-head: Perfection in Nature			XXXIV
No.	Author	Order: Book and page	
1-57.4	Darwin	The slow process of natural selection accounts for the change in nature's species, for what is successful is the most perfect or suitable allowed by selection.	
1-58.5	Darwin	Organisms are perfecting themselves in relationship to their environment.	
1-190.4	Darwin	Although natural selection will not necessarily lead to absolute perfection, larger populations will possess greater perfection than smaller ones.	

Category: Above			# XXXIV
Sub-head: Above			
No.	Author	Order: Book and page	
1-434	Darwin	As man selects variation that is useful to him, so does nature by natural selection.	
1-439.2	Darwin	Newer, or more recent species show evidence of specialization compared to more ancient forms.	
1-450.2	Darwin	Natural selection works for the good of all leading to greater perfection.	
Category: Above			# XXXIV
Sub-head: Above			
No.	Author	Order: Book and page	
2-7.4	James	The necessary elements of good and evil prevent perfection in Reformation thought. Mystical thought comes close only because it denies worldly responsibilities.	
5-33.5	Adams	In 1850 it was possible to reach perfection through education.	
5-402.1	Adams	Modern science is the more perplexing for a student who has travelled from an age where perfection was possible.	

Category: Above			#
Sub-head: Above			XXXIV
No.	Author	Order: Book and page	
7-25.3	Lovejoy	Lovejoy proposes that the truly good and real bear no resemblance to the occupations of man's mind: being that his thoughts are fleeting, ephemeral, quagmires and delusive.	
7-256.4 7-259.4	Lovejoy	Leibniz saw a continual creative advance occurring in nature, a perfecting of matter, an endless Becoming.	
Category: PERFECTION			#
Sub-head: Perfection and the Arts			XXXIV
No.	Author	Order: Book and page	
7-52.3	Lovejoy	Assuming that eternal essences have temporal counterparts, and all such will be manifest, then the world is better the more things it contains. (Plato's Plentitude)	
7-211.3	Lovejoy	Voltaire held that the perfection of the whole was possible only by the multiplicity of evils.	
9-77.2	Russell	(430 BC) The stimulus of Victory imparted to Athens the ability to produce works of art, architecture, sculptures and dramatists that have not been surpassed even today, though nothing of note came before.	

Above			#
Sub-head: Above			
No.	Author	Order: Book and page	XXXIV
11-158.1 11-159.3	Brooks	Poetry that remains in the unreal becomes perfection when compared to the realities of life: hence the superiority of art that conjures up an existence surpassing the corporal.	

PRAGMATISM			#
Sub-head: Poetry and Pragmatism			XXXV
No.	Author	Order: Book and page	
8-187.3	Empson	Nineteenth century poetic (literary) vagueness permitted an ambiguity that could not be achieved by a language that had been rendered more specific by scientific thought.	
11-77 11-9.2	Brooks	The poet is forced to use words in various, complex, ways in order to convey his point, that finds no single expression in the English language. This can be destabilizing compared to science.	
11-77.2	Brooks	Analysing poetry for the purpose of classification, or knowing, or presupposing what the writer intended, is looking for tags, not poetry.	
Category: Above			#
Sub-head: Above			XXXV
No.	Author	Order: Book and page	
11-133.1	Brooks	Wordsworth works with paradoxes - ways of seeing. For example, analytic reason is opposed to synthesized imagination, i.e. bright light of common day vs. shadow of childhood. The former being blind, preoccupied as he is with analysis and dissection.	
12-420.3	Orwell	Not everyone has the same desire for power. We all seek it in varying degree, but when convinced of a creed and the rightness of it we are more prepared to bully others into believing it too.	
16-26.3	de Tocqueville	Man appropriates the soil by agriculture, Other occupations seem to be just caretaker roles.	

Category: PRAGMATISM: EFFECTS OF SCIENCE

#

Sub-head: Science and Pragmatism

XXXV

No.

Author

Order: Book and page

2-380.4

James

Even the science of religion is faced with the spectre of the notion that in the realms of science there is no place for religion.

3-858.4

Freud

The taboo disappeared as man progressed to a state where he had better control over his life.

7-187.2

Lovejoy

Nature exists for man's needs, was a thought of the eighteenth century.

Sub-head: Above

Sub-head: Above

#

XXXV

No.

Author

Order: Book and page

9-463.1

Russell

"Ocean's razor" (thirteenth century). It is vain to do with more what can be done with less. If everything in a science can be known without going into unnecessary steps then it is more fruitful to do so.

9-521.2

Russell

Newton's mathematical law of inverse proportion threatened science with its dogma almost as much as had Aristotle's final cause.

14-32.3

Durkheim

of whole influences parts.

Analysis and empiricism do not reveal a true theory of knowledge, for there exists a complexity that falsifies such information.

X ref whole influences parts

Category: Above

Sub-head: Above

#

XXXV

No.

Author

Order: Book and page

14-269.4

Durkheim

Analysis provides no more than new facts. Understanding occurs only when two entities are seen to be related by some sort of kinship. Religion has provided a first step in explaining what these kinships might be.

15-185.3

Tolstoy

Science attempts to rationalize the current world by stating that what is is what should be.

18-65.1

Marx

The employment of mass labour uses ratio to achieve tasks impossible for individual labour.



REASON			#
Sub-head: Reason in Balance			XXXVI
No.	Author	Order: Book and page	
2-341.2	James	Passions and mystical intuitions fix our beliefs that are afterwards defined by reason.	
4-140.4	Dostoevsky <i>cf de Toc</i>	Man's actions can be faulted if they do not stem from a reflected primary cause.	
7-7.3	Lovejoy	Ways of thinking implicit in a society do much to influence beliefs in present and future generations. Two examples are the world view of seventeenth and eighteenth centuries characterized by a focus upon simple answers to questions on the universe. The alternative, reached later, was a more Hamlet-like attitude, ie. complex, interrelationships (RomanticPer.)	
Category: Above			#
Sub-head: Above			XXXVI
No.	Author	Order: Book and page	
11-122.5	Brooks	Gray's "Elegy" demonstrates an instance of not reading too much into a poem, for it is an innocent tale of people too simple to have a story.	
12-113.5	Orwell	Walt Whitman and Henry Miller convey an acceptance of situations. This allows them to get close to the common man who also has to remain passive to the larger events of the world over which he has no control.	
12-207.1	Orwell	Don Quixote and Sancho Panza reflect the ancient dualism of body and soul, folly and wisdom which exists in all of us.	

Above			#
Sub-head: Above			
No.	Author	Order: Book and page	XXXV1
12-249.3	Orwell	Verse can be acceptable where poetry is not. Poetry is often not popular because it is associated with unintelligibility.	
12-292.1	Orwell	Antisemitism has its roots in nationalism which is also a wide spread disease. Only those who know they are not immune from such emotions can carry out the necessary investigations into either.	
Category: REASON			#
Sub-head: Reason: Practical Concerns			
No.	Author	Order: Book and page	XXXV1
6-35.5	Herodotus	The natural obstacles land and sea will thwart an expedition if provision for food is not considered or if insufficient harbours are planned.	
7-47.3	Lovejoy	Western man's objective has been to allow his intellect to grant that he lives in a rational world.	
9-35.5	Russell	Civilized man differs to the savage in his ability to use forethought to plan ahead. This distinguishes farming from hunting. Law, religion and custom are ways civilizations check impulsive acts.	

Category: Above			#
Sub-head: Above			XXXVI
No.	Author	Order: Book and page	
9-52.3	Russell	The Greeks revered the contemplative life as the highest ideal. For example, three classes came to the Olympic games: 1. to buy and sell, 2. to compete, 3. spectators to watch.	
9-101.5	Russell	A stupid man's report is questionable mainly because he will interpret what he hears into something he can understand. Better to have an enemy versed in the subject report than a stupid friend.	
9-184.1	Russell	The irrational separates man, but the rational unites us. Aristotle felt that by partaking of the rational, man partook of the divine.	
Category: Above			#
Sub-head: Above			XXXVI
No.	Author	Order: Book and page	
9-557.3	Russell	Spinoza objects to emotions of passion for these suggest we are controlled by some outside power. This ceases once we have formed a clear idea of it.	
13-14.1	Weber	Architecture, Art, Science, Music and Law in the occident have all, from the Renaissance, been developed in a rational, specialized way that defines western from eastern culture.	
13-118.2	Weber	The Puritan aesthetic nature, was fueled by Descartes' "cogito ergo sum" which suggested that nature could be subdued only by constant thought.	

Category: Above			#
Sub-head: Above			XXXVI
No.	Author	Order: Book and page	
17-14.4	de Tocqueville	The advantage of general ideas is that they allow man's intellect to make judgements on a number of objects at one time.	
18-316.2	Marx	Marx possessed a faith in the intellectual development of the working class.	
21-21.3	Cassirer	By looking at language it is possible to use induction to find its mythical origins and formative or constructive laws.	

Category: Above			#
Sub-head:			XXXVI
No.	Author	Order: Book and page	
21-88.5	Cassirer	Sense impressions are what gives objects their name, not arbitrary sound complexes.	

Category: CHANGE BY REASON

#

Sub-head: Economic Change Through Reason

XXXVII

No.

Author

Order: Book and page

18-121.2

Marx

The shortening of the hours of labour in a day was the impulse to the great improvements made in machines.

18-312.5

Marx

Economic disequilibrium will arise out of not being able to find consumers for the excess production, but once this is possible the social conditions sought by Marx and Engels will be achieved.

18-333.3

Marx

The unemployment created by the bourgeoisie through the introduction of new machines is seen by Marx as the condition that will bring down this group and assert the proletariat.

Sub-head: Above

#

Sub-head: Above

XXXVII

No.

Author

Order: Book and page

18-335.3

Marx

Abolition of private property which can be used to buy and sell in order to subordinate the wage labourer would occur under Communism.

19-35.4

Veblen

Veblen, like Marx, looks forward to an overturn in the present form of society, but Veblen sees it occurring through a Darwinian evolution "vaguely syndicalist", that could do a better job.

19-292.1

Veblen

Marx's theory of accumulation resulting in over-production is his consummate explanation of how socialism will come into being.

Category: Above			#
Sub-head: Above			XXXV11
No.	Author	Order: Book and page	
19-463.1	Veblen	Veblen advocates the expedient of soviets or syndicates of engineers to apply general strikes that will, with the approval of the underlying population, force absentee owners to relinquish control.	

CHANGE BY REASON			#
Sub-head: Social Change by Use of Reason			XXXV11
No.	Author	Order: Book and page	
5-231.3	Adams	Adams doubted Darwinism (as did Duesch and Bergson) for what really attracted was Motion and Change.	
10-589.4	Gibbon	AD 590-604, Forty monks succeeded within two years to baptize the King of Kent in England and 10,000 Anglo-Saxons. A conquest like this the Romans could not pull off with six legions.	
14-493.3	Durkheim	Eventually we meet with the difficulty of society within an international sphere and the adjustments this demands.	

Category: Above			#
Sub-head: Above			XXXV11
No.	Author	Order: Book and page	
16-255.3	de Tocqueville	The benefits of democracy are long in coming and arrive only after incidents of civil discord, but this is to be preferred to despotism that provides immediate benefits but long-term disquiet.	

which transmigrates.

Category: RELIGIOUS LOGIC

#

Sub-head: Logic and Beliefs

XXXVIII

No.

Author

Order: Book and page

2-33.3

James

Medical materialists attribute base visceral (physiological) causes for religious experiences that by others are credited to supernatural experience, visions, hearings.

2-34.2

James

The extent by which mankind takes up a belief is the final test of its veracity.

2-260.2

James

If we do not share another's appreciation for certain emotions, our only recourse is to observe and record what we see. One logic is not always shared by another, so there is a need to empathise.

Category: Above

Sub-head: Above

#

XXXVI11

No.

Author

Order: Book and page

2-399.3

James

The unseen realm that produces effects on our world can be viewed as real for just that reason.

14-239.3

Durkheim

Society acts upon individuals, and mythology attempts to explain these actions.

14-251.2

Durkheim

Totems assume their particular form because they attach themselves readily to concepts too complex in form to be mentally carried as a meaningful unit. For example, the flag for a country.



Category: Above			#
Sub-head: Above			XXXV11
No.	Author	Order: Book and page	
14-364.1	Durkheim	The fact that primitives conferred sacredness onto many heterogeneous items was due to their proximity to the totem ideals and the contagion they imparted.	
14-411.3	Durkheim	One is better able to understand one's fellow man by participating in his rites and causation categories, the latter emerging out of the feelings of regularity nature provides.	
14-459.1	Durkheim	Taboos are derived in the same manner as rites and for a similar purpose, ie. to account for the unexplained.	

Category: Above			#
Sub-head: Above			XXXV111
No.	Author	Order: Book and page	
13-111.3	Weber	By being assertive in life's daily struggles one gave evidence of the self-sufficiency and confidence that bore the mark of one in a state of Grace. Lack of confidence and lack of faith equaled lack of Grace.	
19-489.2	Veblen	The fall of Rome permitted a reversion to spiritual savagery in which Christianity exemplified the necessary characteristics.	
19-495.3	Veblen	Although much of the impulse of the Christian spirit as originally understood has disappeared, such values have not left business, which leads one to suspect that it is motivated by an attitude of workmanship.	

Above			#
Sub-head: Above			XXXV111
No.	Author	Order: Book and page	
20-144.4	Bulfinch	Fable can lend itself to interpretation if not allegory, and the battle of Achelous with Hercules has been related to the coursing of a river over land and producing areas of fertility.	
20-241.2	Bulfinch	It is often simple to apply allegory to legends of fable as in the case of Saturn who devours his children. The Greeks call this same deity Cronos (Time) and thus there can be seen some truth in the idea.	
21-22.4	Cassirer	Religious connotations can be applied to objects that suggest a critical role in one's life.	

Category: Above

Sub-head: Above			XXXV111
No.	Author	Order: Book and page	
21-85.1	Cassirer	Many religions saw Nature as animate - animism - so that it speaks and acts.	

Category: RELIGIOUS LOGIC			#
Sub-head: Physical Manifestations of Religious Logic			XXXVIII
No.	Author	Order: Book and page	
2-263.2	James	Religions that become functionally worthless are discredited by that population.	
2-264.3	James	Judgement of other men's religions comes from standards derived out of life common to us and our ancestors.	
9-276.1	Russell	The Stoics proposed laws for equality and they effectively improved conditions for women and slaves, but their ideas had the greatest effect under Christianity.	

Sub-head: Above			#
No.	Author	Order: Book and page	XXXVIII
9-300.2	Russell	Plotinus, who wound up the line of inward looking philosophers, imported a great many tenets to Christendom. By then Science was no longer cultivated and the merits of virtue ascended. His ideas were among those that helped assuage the brutality of the barbarians then marauding.	
9-306.3	Russell	The conditions of despair in AD 500-1000 when barbarians were attacking Europe drove people to seek home in the afterlife. As times improved, this intensity subsided although religious practices were maintained.	
14-104.5	Durkheim	Religion was born to account for physical phenomena.	

Category: Above

Sub-head: Above

#

XXXV11

No.

Author

Order: Book and page

10-414.2 Gibbon Preservation of the temples for art's sake inspired the Pagans to hope for their original function to be resotred and forced Christians to work energetically against this end. (AD 381-389)

10-419.1 Gibbon AD 390. Superstitious rites were banned under the edict of Theodosius, for example, sacrificing to inanimate idols guiltless victims.

10-510.5 Gibbon AD 370. The monks of this age worked assiduously at getting members for their order. They would use guile and insinuate themselves into families to get the children. (cf. Moonies)

Category: Above

Sub-head: Above

#

XXXV111

No.

Author

Order: Book and page

14-62.5 Durkheim Durkheim's definition of a religion is: consisting of beliefs and practices uniting a moral community into a church.

14-85.1 Durkheim Religions can be said to progress from ascribing beliefs to animal or vegetable form to anthropomorphic form.

20-231.2 Bulfinch Pythagoras' system of numbers saw 3 as the number of the whole having a beginning, middle and end and 4 as the most perfect, while 10 denotes the system of the world. The monad or unit is the source of all numbers and the Diety the source for nature and the human soul  
which transmits it.

Category: Above  
Sub-head: Above

XXXVIII

No.	Author	Order: Book and page
21-33.4	Cassirer.	Phenomena that provides a virtuous protection or benefit can be viewed by a primitive as a deity. It is not a reasoned judgement.

Category: RELIGIOUS LOGIC

Sub-head: Spiritual Examples of Religious Logic

#

XXXVIII

No.	Author	Order: Book and page
2-42.5	James	William James arbitrarily considered Religion to be, that relationship with what man considers divine in terms of his acts, feelings and experiences.
2-54.4	James	Religion is an enchantment that comes as a gift and is either there or not there and cannot be possessed by another's command. It fills the individual who internally feels an empty waste.
2-74.5	James cf EC	Faith cannot be challenged by reason, for "instinct leads, intelligence does but follow."

Category: Above			#
Sub-head: Above			XXXV111
No.	Author	Order: Book and page	
2-269.3	James	It is realistic to divorce the religious component from the unholy aspects that occupy man's mind.	
2-392.2	James	Religion, says Professor Leuba, is used and God is used. He can take the form of friend, provider, object of love.	
2-393.5	James	For some, religion is the connection with a higher part of the universe with which they can remain in contact and use as a salvation later.	

Category: Above			#
Sub-head: Above			XXXV111
No.	Author	Order: Book and page	
7-84.1	Lovejoy	Christianity had two ways to go under Neo-Platonic thought. It could celebrate the diversity created by God and spend time in the active life, or seek the perfection of divine life in contemplation. It chose the latter of course.	
9-311.1	Russell	Christianity, as with Judaism and Islam, is an eclectic religion borrowing from the Jews, Plato and the Greeks, including the stoics.	
9-352.2	Russell	Pantheism is the belief that the world is part of God.	

Category: Above			#
Sub-head: Above			XXXVII
No.	Author	Order: Book and page	
12-418.2	Orwell	Christian view is hedonistic because it seeks a release from the painful struggles on earth. Humanists see the need to experience suffering.	
13-103.3	Weber	Calvin saw in the New Testament a Father whose grace decreed that some would be saved and some not, an extreme inhumanity.	
14-44.1	Durkheim	A definition of religion places the individual in relationship to the divine or spiritual.	

Category: RELIGIOUS THOUGHT AND IDEAS

#

Sub-head: Religious Principles and Views of God

XXXIX

No. Author Order: Book and page

7-16.1 Lovejoy English gardens in the Romantic period reflected the generally accepted view of God at that time, that there was presented a rich diversity of untrimmed natural shapes.

7-152.2 Lovejoy Spinoza's principle of sufficient reason ties in with Plato's continuity and plenitude so that all that exists does so because it can be assigned a good cause or reason for so doing; necessary existence.

7-156.4 Lovejoy A thesis of God's creation holds that He had no need to create an imperfect world and therefore our existence is completely arbitrary.

Category: Above

Sub-head: Above

#

XXXIX

No. Author Order: Book and page

7-157.3 Lovejoy Augustus and Descartes believed in Absolute Will;  
7-158.3 Descartes for the existence of "eternal truths", and both certainly, by reason of self-sufficiency, for the creation of our universe.

7-181.3 Lovejoy Leibniz could conceive of no leap in nature (cf. Bergson for God's choice would not be arbitrary.

7-198.1 Lovejoy The Great Chain of Being generated, well before Darwin, an interest in evolution through its policy of continuity.



Category: Above

#

Sub-head: Above

XXXIX

No.

Author

Order: Book and page

7-329.3

Lovejoy

The Great Chain of Being was found to have no basis but it exerted great influence and was a necessary pathway to today's accepted notions.

8-153.2

Emerson

Pantheism which views God in nature, demands a determinism and predestination.

21-18.3

Cassirer

Objects that command our undivided interest can become subjects of religious thought.

Category: Above

Sub-head: Above

XXXIX

No.

Author

Order: Book and page

21-74.1

Cassirer

The divine is something set apart from attributes which would tend to limit its essence.

21-80.3

Cassirer

The Polynesian "Mana", or infinite is grounded in sense, and sensual desires that possess a practical interest for the individual.

Category: SCIENCE

Sub-head: Ancient Thought and Science

# XL

No.	Author	Order: Book and page
3-875.2	Freud	The power of man's mind, "Omnipotence of Thought", engendered magic and animistic thought, which was succeeded by religious and scientific thought.
7-143.2	Lovejoy	It was once man ceased to figure at the center of the universe that they took interest in their own achievements, but advances occurred spasmodically. Being at the center had a negative connotation as it was farthest from the heavens.
9-84.3	Russell	440 BC. The Atomists asked mechanistic questions as opposed to (Socrates, Plato, Aristotle) final cause (or purpose). Only after the Renaissance did this approach return.

Category: Above

#

Sub-head: Above

XL

No.	Author	Order: Book and page
9-428.2	Russell	The scholastic method of the thirteenth century was deficient in that it 1. wanted to reason in matters better given to examination of the evidence (observation), 2. indifference to facts and science, 3. and an undue stress on dialectic semantics.
9-529.3	Russell	Bacon's error in induction was to suggest that the hypothesis should emerge from the facts whereas this is a fallacy and would simply present a mass of diverse facts.
13-249.3	Weber	The favourite science of Puritans, Baptists, or Pietists was physics, for God could only be known by His works.

Category: SCIENCE

Sub-head: The Forms of Modern Science

XL

No.	Author	Order: Book and page
7-20.3	Lovejoy	Lovejoy approaches Thomas Kuhn's work of the cause for the introduction of new ideas.
9-514.3	Russell	Renaissance scientists, for example Copernicus, based their hypotheses on evidence. This allowed Copernicus to state how and why he believes rather than what he believes. Hence his proposals rightly remained hypotheses.
9-522.2	Russell	By the end of the seventeenth century the magic and sorcery that had earlier produced the witch hunts and rendered the portents of comets credible, were seen as incredible. The hand of God too was seen to apply less to material causes, for example the solar system.

Category: Above

Sub-head: Above

XL

No.	Author	Order: Book and page
9-560.2	Russell	Spinoza's philosophy is one science cannot accept, his world of substance being based on reasoning, not observation.
14-43.1	Durkheim	The supernatural took form only after the positive sciences established laws that were deemed natural. Previous to this all phenomena must have appeared explainable, for example by religious forces.
14-477.4	Durkheim	Science and Religion share much in common although scientific reflection is given more weight than religious speculation today.

Category: Above

Sub-head: Above

XL

No. Author Order: Book and page

15-121.2 Tolstoy As Art conveys scientific truths to emotions, art will be as false as the notions held by science.

Category: COLLECTIVE SELF-INTEREST

Sub-head:

#

XL1

No.	Author	Order: Book and page
3-12.2	Freud	Id; the gratification of all individual and social needs.
11-40.3	Brooks	We tend to admire one who has the courage to, not only fight on in defeat, but fight against the unreasonable odds of one's fate, for example fighting a class distinction in England.
12-179.3	Orwell	A true socialism would not be adopted by the English Labour party because the working people would have a great deal to lose, and there is more unity in Great Britain than first appears.

Category: Above

Sub-head:

XL1

No.	Author	Order: Book and page
14-460.5	Durkheim	Religious practices, rites and sufferings are all done for the same purpose and that is to improve the individual to a point above where he would be if he followed his inclinations.
16-140.2	de Tocqueville	Election of a president elates that party, not so much as for the triumph of their principles but for the fact that supporters of those principles now form the majority.

Category: SELF-INTEREST			#
Sub-head: The Individual's Self-interest			XL11
No.	Author	Order: Book and page	
10-181.3	Gibbon	Love of the supernatural and polytheism died slowly due to the ease with which such beliefs consoled the individual.	
10-434.2	Gibbon	AD 408. The behaviour of the nobles is deplored. Many grew soft and lacked integrity, virtue and prudence.	
12-17.2	Orwell cf. <i>1984</i>	More than being hungry or socially disgraced, boredom is the worst of a troupe's evils.	

Category: Above			" XL11
Sub-head: Above			
No.	Author	Order: Book and page	
15-189.3	Tolstoy	Art plays a vital part in man's life for it engages the element of feeling, that important half of man's duality.	
17-226.1	de Tocqueville	Americans will chose to meet separately from those places where they are required to gather by law, for example government, justice systems, in order to satisfy their personal desires and interests.	
17-311.2	de Tocqueville	The tendency towards self-interest in a democracy prevents an easy excursion of the individual into public life.	

Category: Above			#
Sub-head: Above			XL11
No.	Author	Order: Book and page	
17-336.1	de Tocqueville	The base problem in a democracy in its early stages is that institutions created run the lives of the people too efficiently; to the point where it is necessary for people to make an effort to participate so that their lives will not be enervated or diminished.	

Category: DIVERSITY AND SUFFERING  
Sub-head: God: Suffering and Diversity

#

XL111

No.	Author	Order: Book and page
5-289.1	Adams	By the suffering witnesses God is deemed a substance but not a person.
9-20.1	Russell	The Reformation and protestantism brought the idea that there should be no intermediary between the soul and God, whereas the Roman Catholic Church was the vehicle of revelation and every individual could submit his private opinion. The Reformation terminated in England this social cohesiveness and advanced personal isolation with many sects and a social diversity and subjectiveness
10-315.3	Gibbon	By adopting creeds within a religion we have effectively created divisions between ourselves, and even caused "each other's ruin."

Category: Above

#

Sub-head: Above

XL111

No.	Author	Order: Book and page
10-538.5	Gibbon	AD 524. Even the edict of Theodoric could not convince the populace to accept religious toleration.
10-554.4	Gibbon	AD 532. The factions of the Green and the Blue did much to rend Constantinople by frequent conflicts.



Category: DIVERSITY AND SUFFERING

Sub-head: Man and Suffering

XL111

No.	Author	Order: Book and page
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1-89.5	Darwin	Socially man has far to go in living harmoniously with his fellow beings and environment.
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4-152.3	Dostoevsky	The basis or source of consciousness is suffering, but this is preferable to calculated certainty which leaves us with nothing to understand.
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9-684.3	Russell	Kant's "reason denies war" does not tie in with the need for diversity.
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Category: Above

Sub-head: Above

XL111

No.	Author	Order: Book and page
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10-585.4	Gibbon	The loss of persons to the plague in Constantinople was from five to ten thousand per day during a three month period.
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10-756.1	Gibbon	The Moslems and Greeks conspired, with their people, against the Franks. The differences in dress and language contributed to their ill feeling.
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12-328.1	Orwell	When supported by nationalism, sports do nothing to foster good will: more likely it fosters the ill will of the battlefield.
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Category: UNITY

Sub-head: Unity

XLIV

No.	Author	Order: Book and page
5-398.1	Adams	As elements of unity are exposed so are the incidents of diversity and complexity making the world, and science, more puzzling than ever.
6-67.3	Herodotus	The Greeks achieved unity in their ranks and avoided squabbles over leadership.
9-59.4	Russell	Unity is a combination of opposites: one dying to give birth to the other.

Category: Above

#

Sub-head: Above

XLIV

No.	Author	Order: Book and page
9-658.2	Russell <i>of the Time</i>	Nationalism once assumed a common ancestry, a bloodline that accorded a greatness on the people.
10-313.1	Gibbon	Christianity united under the banner of the Homosusion belief in consubstantiality. This helped the churches of the west remain intact. AD 324.
10-717.2	Gibbon	Greece and Europe rejoiced in the use of union and independence.

Category: Above			#
Sub-head: Above			XLIV
No.	Author	Order: Book and page	
9-658.2	Russell <i>of the</i>	Nationalism once assumed a common ancestry, a bloodline that accorded a greatness on the people.	
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Category: Above			#
Sub-head: Above			XLIV
No.	Author	Order: Book and page	
10-751.3	Gibbon	Acre, near Jerusalem, became the scene of much crime and violence for it possessed rulers but no government and received streams of pilgrims and fugitives.	
13-180.4	Weber	Goethe's <u>Faust</u> featured a renunciation from beautiful harmony (of universal man) for an age of specialization.	
21-10.1	Cassirer	Man fuses himself with his environment by his spiritual intimacy with it.	

Category: Above

Sub-head: Above

XLIV

No.	Author	Order: Book and page
21-83.2	Cassirer	Language and Myth provide the opportunity to observe his unity.
21-90.1	Cassirer	No matter how much entities intertwine, relate, and synthesize, they are still independent bodies.

Category: HUMAN VALUES AND THE NATURE OF MAN

Sub-head: General

#  
XLV

No.	Author	Order: Book and page
5-113.5	Adams	Nothing is harder to accomplish, or admired more, than holding one's tongue.
6-82.1	Herodotus	An example is given of ostracism enhancing the attraction of the person sent away.
9-191.4	Russell	Friendship: it is impossible to be friends with many people. In relationships the superior should be loved the more. (Aristotle)

Category: Above

Sub-head: Above

#  
XLV

No.	Author	Order: Book and page
9-559.5	Russell	All things of value are as difficult to obtain as they are rare. (Spinoza)
10-181.2	Gibbon	The doubt cast by those of high rank on paganism increased the apprehensions of those who still held such beliefs.
11-95.1	Brooks	Pope's poem "The Rape of the Lock" shows how a woman's honour was preserved.

Category: Above			#
Sub-head: Above			XLV
No.	Author	Order: Book and page	
12-417.3	Orwell	The point is made that to become vulnerable is admirable, but do not be surprised if someone takes advantage of you. And if you wish to be altruistic do not expect any return for yourself.	
17-111.4	de Tocqueville	The relationship between the rich and the poor is more harmonious when the rich have an air of simplicity; this more than conferring benefit.	
18-68.3	Marx	The employment of a manager who orchestrates the actions of the employees, as a conductor does for an orchestra, is seen by Karl Marx as despotic.	

Category: Above			#
Sub-head: Above			XLV
No.	Author	Order: Book and page	
19-67.2	Veblen	Workmanship that demonstrates efficiency is man's method of exhibiting a forceful behaviour capable of producing esteem.	
19-69.5	Veblen	At times when strength and violent acts are esteemed, industry (work) is perceived as irksome.	
19-114.3	Veblen	In a patriarchal society the consumption by wives of stimulants is discouraged for it is seen that they, as a chattel of the man, should not consume anything that does not contribute to the man's well-being.	

Category: Values, human

Sub-head:

#

XIV

No.

Author

Order: Book & page

19-177.1

Veblen

Pets are kept for their honorific value rather than any functional one. In fact the latter can detract from the animal's appeal. (Honour vs. Utility)

Category: PRACTICAL HUMAN VALUES			# XLVI
Sub-head: Pragmatic Values			
No.	Author	Order: Book and page	
5-358.3	Adams	Silence is praised for its sagacity.	
5-418.2	Adams	"Power is poison", says Henry Adams and it contaminates friendships.	
6-78.4	Herodotus	It was a woman who gave the best advice to Xerxes.	

Category: Above

Sub-head: Above

No.	Author	Order: Book and page	# XLVI
9-114.2	Russell	Eugenics was practiced by the Greeks, rewards were given to those who fathered three to four children and mothers were encouraged to exhibit only emotions favourable to the state, regarding the child.	
12-95.4	Orwell	Billy Bunter and Greyfriars exhibited an air of security, solidarity and safety in its unquestionable routines and behaviour.	
13-52.3	Weber (cf xxxv)	Virtues are only virtues in as much as they are useful to the individual and accomplish desired ends.	



Category: Above			#
Sub-head: Above			XLVI
No.	Author	Order: Book and page	
17-224.1	de Tocqueville	Man's true respect for a woman is seen to be more real in America than Europe where superficial courtesy masks an underlying contempt.	
19-170.2	Veblen	The establishment of taste in preparing grounds (land) was not unaffected by thrift and a sense of expense. If inexpensiveness was evident it was probably generated by a countervailing sense of workmanship.	

Category: PRACTICAL HUMAN VALUES

Sub-head: Practical, Economic Values

No.	Author	Order: Book and page	XLVI
10-454.5	Gibbon	AD 410. The destruction of an enemy's precious works of art heightens rapaciousness as much as it does the value of the remaining art.	
13-49.1	Weber	Punctuality in returning borrowed money ensures easy borrowing in the future.	
13-193.3	Weber	Honesty and integrity in dealings with other men is of utmost importance.	

Category: Above			#
Sub-head: Above			XLVI
No.	Author	Order: Book and page	
19-314.2	Veblen	The inclination to workmanship with its predisposition to economy is sustained by a parental bent that imbues society.	
19-348.2	Veblen	The machine has generated, most severely in the industrial classes, a sense of behaviour, workday ideals and accented reality, so that it is creating a set of values that differ to older institutions.	

Category: THE PARTS FORMED BY THE WHOLE

Sub-head: Economic Examples of Whole Dictating to Part

XLV11

No.	Author	Order: Book and page
13-80.3	Weber	A man's position in the world defined how he lived, according to God, was Protestant dogma.
13-281.3	Weber	The poor were allowed so to be by God as they would probably not withstand the temptations of wealth.
18-45.4	Marx	Surplus-value exceeds ordinary value to the degree by which the capitalist has used the labour of the employee beyond the latter's need to earn his subsistence.

Category: Above

Sub-head: Above

#

XLV11

No.	Author	Order: Book and page
18-70.1	Marx	The holistic effect of labour amassing to produce for the capitalist is seen as something innate and natural in capital.
18-162.3	Marx	The labourer has needs that should be relieved but not cured if the interests of capital are to be continued.
18-164.1	Marx	The forces of supply and demand that effect labour are derived from such forces applying to capital and the industries in which they have invested.

Category: Above

Sub-head: Above

No.	Author	Order: Book and page	XLV11
18-181.3	Marx	As the labourer's needs increase with the prosperity of capital, misery of the labourer will always correspond to the accumulation of capital for he is inextricably linked with it.	
19-75.3	Veblen	Ownership and the acquisition of goods is done primarily for the purpose of emulation, or in order to appear superior to other individuals.	
19-392.3	Veblen	The respect given to the old captains of industry was derived from man's need to defer or look up to persons of achievement or quality.	

Category: Above

Sub-head: Above

No.	Author	Order: Book and page	# XLV11
19-512.1	Veblen	Our highest interests are often put in the hands of those who have shown themselves fit for academic pursuits by possessing wealth alone.	
21-92.1	Cassirer	The part and the whole are identical.	

Category: THE PARTS FORMED BY THE WHOLE

Sub-head: Society and the Individual as the whole Dictating to the Part

No.	Author	Order: Book and page	XLVII
1-389.3	Darwin	"Characters do not give the genus", rather "Genus gives the characters", suggests a holistic approach of whole dictating to part.	
4-177.3	Dostoevsky	It is a dream to expect to subjugate human vanity by intelligence, for Veblen appears correct that man constructs its own heroes and leaders.	
6-133.5	Herodotus	The environment determines the nature of man developed there.	

Category: Above

Sub-head: Above

#

XLVII

No.	Author	Order: Book and page	
7-346.3	Lovejoy	Cassius, fifteenth century, said, " ...none can be known unless all are known."	
11-153.2	Brooks	Re Keats' "Ode", only the whole poem has meaning.	
11-166.1	Brooks	Distrust in any paraphrasing of a poem is healthy in that it fails to represent the poem as a whole.	

Category: Above

Sub-head: Above

#

No.	Author	Order: Book and page	XLV11
11-197.1	Brooks	It is impossible in poetry to take a part in order to learn of the whole.	
14-30.5	Durkheim	Emile Durkheim's holistic outlook affirms that individual behaviour is dictated by the larger society.	
14-41.5	Durkheim	Determinism suggests society is a state within, rather than part of, nature, and is subject to natural laws superior to it.	

Category: Above

#

Sub-head: Above

XLV11

No.	Author	Order: Book and page	
14-207.3	Durkheim	Durkheim argues that individual totems can be assumed only after the collective totem has come into effect. The same applies to cults.	
14-240.2	Durkheim	There is something of the collective force in each individual, where consciousness makes it manifest.	
14-306.2	Durkheim	Leibniz's monads express something of Durkheim's ideas in that each contains and expresses universal consciousness or, the world.	

Category: Above

Sub-head: Above

XLV11

No.	Author	Order: Book and page
14-307.1	Durkheim	Society contributes to the individual those attributes and conditions that are intangible. Our senses cannot contribute to personalizing more than this social element.
17-245.4	de Tocqueville	Love of one's country, patriotism, is a relatively recent phenomenon which found no application when individuals looked up only to the person next above them in the hierarchy, for example the vassal lord. The ultimate government was unknown to the vassal of the land.
19-28.4	Veblen	Much of what emerges in Veblen's work is how the institution negatively effects man's development as an individual.

Category: Above

Sub-head: Above

#

XLV11

No.	Author	Order: Book and page
19-33.5	Veblen	Veblen could not believe in the national calculation of the proletariat as Marx had done following Bertham's theory of acting to produce the most happiness. Instead he saw man as acting as he was influenced by institutions which often ran counter to his interests.
19-73.3	Veblen	Primitive ownership (even of a wife) gave evidence of individual prepotence.
19-234.2	Veblen	When one is connected to the economics of a community one is unacoidably connected to a teleological process, for there are aims to which the economics aspire, that affects one's life.

## Beauty

Sub-head:			XLV111
No.	Author	Order: Book and page	
11-164.3	Brooks  cf Unity	The sylvan or rural historian (eg. Keats' Ode) is a more perfect example of history because it ignores the wealth of facts and approaches a natural truth.	
19-171.2	Veblen	It appears difficult for those of the leisure classes to avoid supplementing aesthetic beauty with pecuniary beauty.	



Appendix 11

In the following examples the flow from passage to idea to summary can be found. Our first look is at de Tocqueville, book number 17, page 154.4.

Materialism, among all nations, is a dangerous disease of the human mind; but it is more especially to be dreaded among a democratic people because it readily amalgamates with that vice which is most familiar to the heart under such circumstances. Democracy encourages a taste for physical gratification; this taste, if it becomes excessive, soon disposes men to believe that all is matter only; and materialism, in its turn, hurries them on with mad impatience to these same delights; such is the fatal circle within which democratic nations are driven round. It were well that they should see the danger and hold back.

Most religions are only general, simple, and practical means of teaching men the doctrine of the immortality of the soul. That is the greatest benefit which a democratic people derives from its belief, and hence belief is more necessary to such a people than to all others. When, therefore, any religion has struck its roots deep into a democracy, beware that you do not disturb it; but rather watch it carefully, as the most precious bequest of aristocratic ages. Do not seek to supersede the old religious opinions of men by new ones, lest in the passage from one faith to another, the soul being left for a while stripped of all belief, the love of physical gratifications should grow upon it and fill it wholly.

Idea - The spirit dominated by the material.

Summary - "Materialism possesses the danger, particularly in a democratic country, of suggesting to the people that all is matter, thus foresaking the spritual."

Category XXVIII Materialism and the Spirit.

The next passage, again from de Tocqueville, holds ideas such as the loss of potential, and prejudice, but the topic of respect is the one chosen for development. The book is #17, page 224.1

It has often been remarked that in Europe a certain degree of contempt lurks in the flattery which men lavish upon women;

although a European frequently affects to be the slave of women, it may be seen that he never sincerely thinks her his equal. In the United States men seldom compliment women, but they daily show how much they esteem them. They constantly display an entire confidence in the understanding of a wife and a profound respect for her freedom; they have decided that her mind is just as fitted as that of a man to discover the plain truth, and her heart as firm to embrace it; and they have never sought to place her virtue, any more than his, under the shelter of prejudice, ignorance, and fear.

It would seem in Europe, where man so easily submits to the despotic sway of women, that they are nevertheless deprived of some of the greatest attributes of the human species and considered as seductive but imperfect beings, and (what may well provoke astonishment) women ultimately look upon themselves in the same light and almost consider it as a privilege that they are entitled to show themselves futile, feeble, and timid. The women of America claim no such privileges.

Again, it may be said that in our morals we have reserved strange immunities to man, so that there is, as it were, one virtue for his use and another for the guidance of his partner, and that, according to the opinion of the public, the very same act may be punished alternately as a crime or only as a fault. The Americans do not know this iniquitous division of duties and rights; among them the seducer is as much dishonored as his victim.

It is true that the Americans rarely lavish upon women those eager attentions which are commonly paid them in Europe, but their conduct to women always implies that they suppose them to be virtuous and refined; and such is the respect entertained for the moral freedom of the sex that in the presence of a woman the most guarded language is used lest her ear should be offended by an expression. In America a young unmarried woman may alone and without fear undertake a long journey.

Idea - Democracy respects women.

Summary - "Man's true respect for a woman is seen to be more real in America than Europe where superficial courtesy masks an underlying contempt."

Category - #XLVI Values, human practical.

A more challenging source of ideas is found in The Basic Writings of Sigmund Freud, Edited by Dr. A. A. Brill, our book number 3. In a chapter dealing with Determinism and Chance & Beliefs, Freud sums up by recognizing that often distressing phenomena or behaviour occurs due to repressed thoughts becoming manifest and finding expression. The passage appears on page 178.3, and summarizes a complex account of neuroses.

But the common character of the mildest, as well as the severest cases, to which the faulty and chance actions contribute, lies in the ability to refer the phenomena to unwelcome, repressed, psychic material, which though pushed away from consciousness, is nevertheless not robbed of all capacity to express itself.

Idea - Neurotic behaviour expresses thoughts.

Summary - "Psychosis, neurosis, anxiety, etcetera are all expressions of our sub-conscious."

Category #XXV Man's needs and drives.