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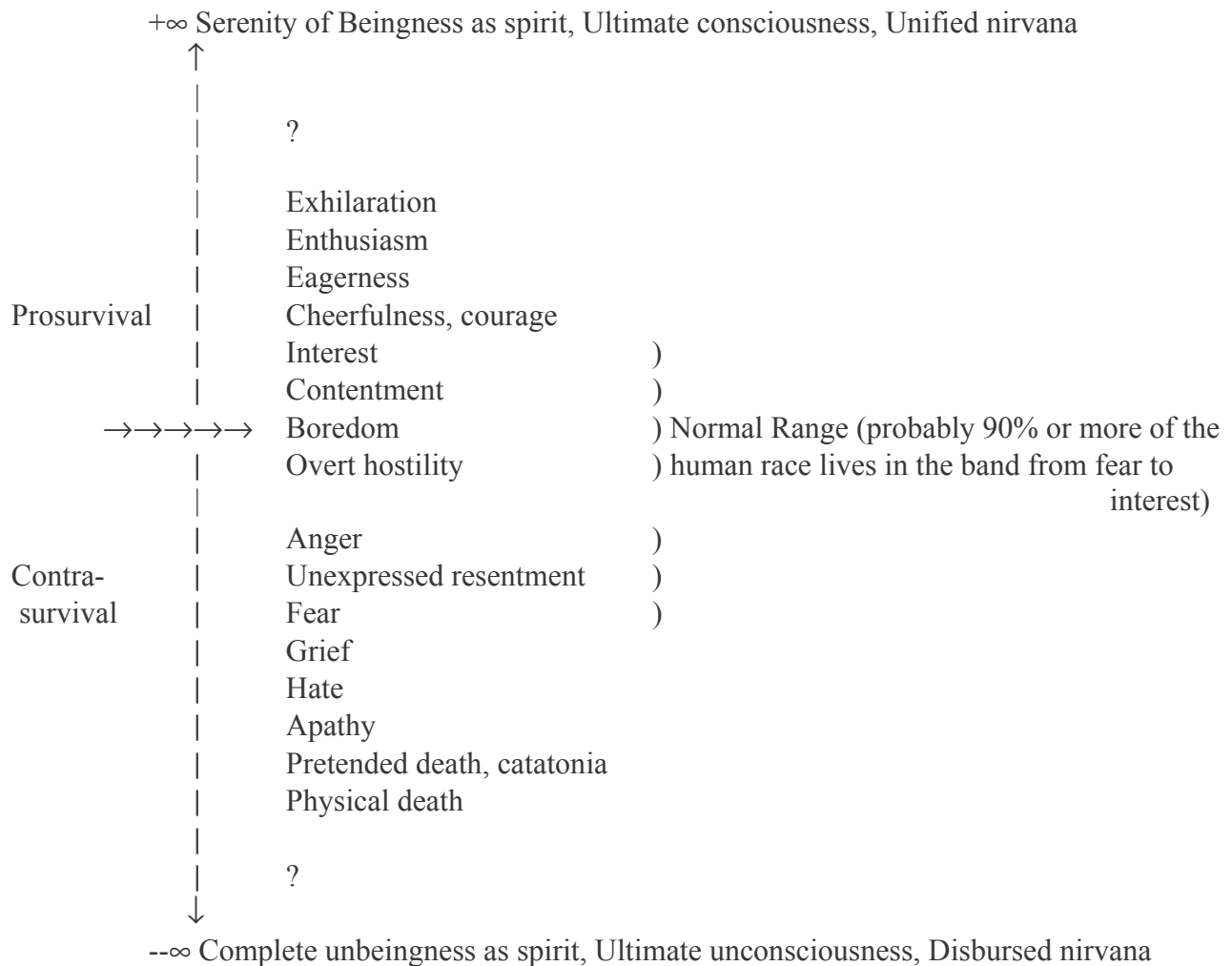
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A. THE SCOPE OF PSYCHOLOGY

Following Koch's definition (1961) I see psychology as the scientific study of the functioning of whole organisms (especially whole human organisms more commonly known as people). In the recent past of psychology there has been the unnecessary restriction that experience is not a legitimate area of scientific study even though it is an aspect of human functioning (although some have even denied this. See Appendix B). The major objection has been to the unreliability of the methods of study of human experience, particularly when this experience becomes interesting (such as religious or creative experience). The conditions for the more interesting types of experience tend to be complex and those who wish to restrict the specification of these conditions to extra-dermal considerations give up in despair and make the invalid jump that these conditions are outside of the scope of science. That is, they say that because there is a technical difficulty this leaves the area outside of the scope of science. This is a most flagrant example of the disease known as "Means or Methods Centering" (Maslow, 1954; See Appendix C). Unfortunately the disease is rife in psychology.

There is another disease in contemporary psychology called "The Sacredness of the Norm." The behavioral manifestation of this disease includes such things such as throwing out deviant cases because they mess up the experiment (contribute to error variance). The "cure" for this is usually "increasing the N" so that a democratic majority will prevail and "truth by agreement and vote" emerges victorious. An alternative is to study the deviant case to obtain clues as to why the independent variable does not operate in the manner predicted. This is not usually included in the write-up but is part of the "pre-test." It can be argued, however, that when things do not go as predicted then the study could become interesting. "When you run into something interesting, drop everything else and study it." (Skinner, 1956, p. 81) This particular disease involves an inappropriate application of the principles of democracy. For concerted and integrated action of people, agreement at some level is necessary. But to find out TRUTH you do not vote on it. Many applications of statistics, however, are based on this fallacy of truth by vote. Thus you take a poll to find out if the earth is flat or round and thus "lie with statistics."

Another manifestation of this "normalcy disease" is the restriction of study to either normal or subnormal people and the study of super-normal individuals is left to certain "confused and/or tender minded and/or sloppy and/or humanistic" psychologists. It is an interesting commentary on the field of psychology that the term "abnormal" only means "nonnormal" or "from the norm" but ask any psychologist and the word immediately connotes subnormal. To illustrate I use the following figure adapted from Hubbard's "Emotional Tone Scale"). Here the norm is considered to be at best largely boredom this is a median estimate; the mean would be lower since the distribution is skewed down.) Now abnormal using this framework is typically considered to be phenomena below boredom (stopping at bodily death in our culture) while the area of above normal phenomena is left largely untouched by science until recently.



To the general area of the study of above normal phenomena and people I have given the name "The Study of Optimum Functioning." This title at least gives it the appearance of being scientific and may save some unnecessary argument with those who tend to worry about the scientific respectability of psychology. Recently this general area has been somewhat accepted as being respectable (which means that enough people have become interested in the area so that it can no longer be safely derogated by those who wish to keep psychology "pure").

In developmental psychology the concept of "optimum functioning" (fully functioning, Rogers -- 1959, 1963a, 1963b; high level wellness -- Dunn, 1961, Jourard, 1964; self actualizing -- Maslow, 1954, 1962) can be used as a general framework for the discussion of the development of the human being; particularly the "normal" development away from his potentials and abilities. It seems to be a novel idea that we do not need any more normal people; that we have enough of them already and the world shows it. It is both practically and theoretically necessary to look beyond the average levels of ability and sanity that the usual child rearing practices produce and at least consider the possibility that man can be more than average.

The study of optimum functioning includes the possibility of the spiritual aspects of human functioning. The general flavor of psychology is either anti-spiritual or non-spiritual and one may get into conflict and argument by seriously considering spiritual aspects. I have (I hope) personally matured to the point where I no longer enclose the word "spiritual" in quote marks. This term, along with its related terms like "mind," "soul," etc. are some of the major "nut-buttons" of psychologists

and scientists in general. (A nut button is a fairly specific stimulus situation, commonly a symbol, word or phrase, which is connected to a topic or area of life. If the stimulus is touched -- "pushed" -- then a series of irrationalities starts in the person -- "he goes off his nut" -- so that further discussion is useless without some form of rehabilitation of sanity. In the area of politics there is an excellent example given in Manas, December 30, 1964).

Psychology's fear of the spiritual (and "flight from tenderness" in general) is interesting since the majority of the earth's population say they believe in spirit of some form. This tends to degenerate into magic in most cases -- and this I believe is what Freud (1928) was complaining about when he referred to religion as an illusion. That is, by saying "I believe____" or turning a "prayer wheel" people feel they will save their souls, or whatever it is they are interested in saving. Maslow's book (1964) on "core religious experiences" helps to restore religion to mankind in general line with the original meaning of the word "religion." It stems from the Latin verb "religere" meaning "to bind together," and refers to the sentiments which unite men in a common set of values which enlarge (heighten) their horizons (Winthrop, 1965). However, to the majority, the psychology of religion would be nothing more than the study of frustration, boredom, fear and pretense since this is their typical level of functioning. The institutionalized embodiment tends to mirror the level of the members. As Maslow (1964, pp. 30-31) points out:

"...for most people a conventional religion, while strongly religionizing one part of life, thereby also strongly 'de-religionizes' the rest of life. The experiences of the holy, the sacred, the divine, of awe, of creatureliness, of surrender, of mystery, of piety, thanksgiving, gratitude, self-dedication, if they happen at all, tend to be confined to a single day of the week to happen under one roof only, of one kind of structure only, under triggering circumstances only, to rest heavily on the presence of certain traditional, powerful, but intrinsically irrelevant stimuli, e.g., organ music, incense, chanting of a particular kind, certain regalia, and other arbitrary triggers. Being religious, or rather feeling religious, under these ecclesiastical auspices seems to absolve many (most ?) people from the necessity or desire to feel these experiences at any other time. 'Religionizing' only one part of life secularizes the rest of it."

B. SCIENCE AND HUMANISM

1. SOME DEFINITIONS

a. SCIENCE

(1) THE AIM AND VALUE SYSTEM OF SCIENCE

Science is the evaluatively neutral pursuit of knowledge. Ideally it renounces all claims as to what ought to be found in this pursuit except that it be true. Bronowski (1959) makes a distinction between the facts discovered and the activity or process of discovering them. The two must not be confused. The practice of science is not neutral but is firmly directed and strictly judged. The aim of science is to discover what is true about the universe (or universes) and the activity of science is directed to seek the truth. It is judged by the criterion of being true to the facts. According to Bronowski, the content of science is an interrelated set of changing concepts whose only reality is that they give to, and are tested by, the empirical facts of nature.

There is nothing absolute about these concepts and they link together to form a flexible framework which is always building and is always being rebuilt. There is one thing that this framework must fit and that is the facts of nature. Thus there is an implicit premise which all practicing scientists

assume and that is there is something "out there" to be discovered, to fit the conceptual model to. The "out there" means outside or independent of the process of discovery. This does not mean that the process of testing and discovery has no influence on what is "out there." One implication of relativity theory in physics is that what is "found" depends in part on the observer; but what is found is not just a product of the observer and the process of discovery. If one does not assume this, then statistical tests (especially goodness of fit models), experimental manipulation and the rest of the paraphernalia of science become largely meaningless.

The findings of science are indeed neutral. That is, they describe and do not exhort. Scientific laws are descriptive, not prescriptive or proscriptive. However, you find scientists and layman who say you can't violate the laws of Nature! (thus equating science and nature). I feel that part of the problem is a semantic confusion involving the word "law." In their more rational moments scientists will admit that their laws are descriptive (are confirmable and/or disconfirmable; that is have a finite probability of not being true) but in the heat of the argument (about ESP or Spirit, etc.) they treat their laws as prescriptive and proscriptive.

Note that in the above discussion there was no statement as to what the "facts of nature" involve and so it may (indeed will) turn out that many facts involve things which are now generally considered spiritual or supernatural in nature. It is interesting how rational and conventional scientists squirm when unexplained phenomena -- facts -- occur. They make pronouncements against everything that does not harmonize with their systematizations. With impeccable logic they say "There are not supernatural occurrences. Therefore the alleged phenomena did not occur." All too frequently a scientist slugs his data into shape with his theory rather than using data to test it. Thanks be to the brave souls such as Charles Fort (1919, 1931 and deGrazia, 1966) who will not let the uncomfortable facts be damned to oblivion but insist on parading them before the unwilling scientific bystanders.

Many people have the hallucinatory image of scientists and academicians as noble and courageous knights bravely riding white steeds of reason and wielding the weapons of methodology and self correction to cut down superstition, error, fear and suppression so that beautiful truth may shine forth to enlighten man . Should the reader have this image he need only read the fascinating book edited by deGrazia called The Velikovsky Affair (1966) and all of his high opinion of science will be shattered. It turns out that scientists and academicians, like most other people, are interested in money, power, status, prestige, safety and (if it does not interfere with the attainment of the above values) truth. Science is becoming more like the Christian church was with regard to heretics. When the church was powerful and popular it used the most extreme means to deal with the trouble makers. Now that science is powerful and popular it is using the modern versions of these techniques of coercion: e.g., you cannot get burned literally at the stake now for espousing or supporting unpopular approaches in science but you can effectively eliminate all your chances for advancement, recognition and position in the scientific establishment; you can be crucified professionally if not physically. Should the reader read the deGrazia volume I would suggest that he follow it with an antidote by reading Maslow, The Psychology of Science (1966) to discover what science could and should be like.

(2) THE METHOD OF SCIENCE: THE WAY OF ATTAINING THE STATED AIM

The "scientific method" as I see it is a set of techniques (or a general procedure) which more or less forces the person using the method to confront the facts as they are and not as he wishes they were or hopes they are. After all, "the facts are friendly" as Rogers (1961) has said. If one, be he scientist or not, sees the facts as threatening then this indicates that some self-deception is involved. The method also involves the use of the facts which are found to test and revise the person's ideas (theory) about the area under study. Feigl (1956) discusses this topic in terms of "normal" vs "perverse" inductive procedures. Perverse inductive procedures are insensitive to accumulating evidence and are thus not self-corrective and/or do not point to just one conclusion -- have uniqueness. The interpersonal behavior which corresponds to normal inductive procedure is that of "really listening" or unbiased interpersonal sampling. The attitude could be described as one of "respect" for the other's viewpoint. Maslow (1962) calls it "B-cognition" and "B-love"; Rogers (1959) calls it "unconditional positive regard"; Hubbard calls it "affinity" or "the willingness to assume a viewpoint." (Warren, 1964, 1969a)

b. HUMANISM

(1) THE AIM AND VALUE SYSTEM OF HUMANISM

According to Martindale (1962) humanism locates the ultimate value in the fullest self-realization of the person and this includes spiritual realizations. It involves a system of values and the modes of conduct designed to secure these values. The terms used to signify these general aims of humanism are varied; e.g., Nirvana, Satori, Salvation, Creative Expression of the Self, Self-actualization, Discovering the Basic Personality, etc.

It is somewhat paradoxical that much of the membership of the American Humanist Association seems to be anti-spiritual; that is, they are opposed to spirit even if it is true. This is the flavor of the famous article "Science and the Supernatural" by A. J. Carlson (first appeared in Science, February 27, 1931) who is one of the founders of the A.H.A. (see also Price's 1955 article of the same title and the refutation by Meehl and Scriven.) They seem to have swallowed the line put forth by organized Christianity that Spirit for the average man is largely non-empirical, un-experienceable and un-knowable and un-provable (except at death). By accepting this line they have put themselves in the position of accepting a very narrow definition of "What's what." Literally "what is" becomes equated with "what we can do, know and experience now."

(2) THE METHOD OF ATTAINING A HUMANISTIC AIM

These again are varied. In religion there are several explicit approaches in Zen training, Yoga exercises, Scientology processes, Huna, and various forms of religious training and practice (see Sorokin, 1954, 1964).

The point I wish to make in this paper is that there is nothing intrinsic in the method of science as defined above which precludes its application to the goal of self-realization. In addition, this paper seeks to demonstrate that it is possible (and I feel being done) to study spiritual phenomena in a rigorous scientific manner (following the logic of replication and the repeatability criterion).

As an example, artists use scientific and technical knowledge in the process of creation. In this situation it is called knowledge of the properties of the medium of expression. Schillinger has attempted a general mathematical framework for all art forms, especially music. Using his system it

is possible (he claims) to derive any desired idiom in music. Some art forms, such as architecture and furniture design require a detailed knowledge of certain aspects of science and technology. See the history of the Bauhaus for the marriage of artistic and scientific-technological endeavors (Bayer, Gropius, and Gropius, 1959).

2. THE TENSION BETWEEN SCIENCE AND HUMANISM

These two general areas have frequently been seen as incompatible, either in practice or in principle. It is my contention that they are not opposed in principle and that it is possible to study even the most extreme humanistic areas meaningfully using the method of science (normal inductive procedures).

This paper puts itself and its author in opposition both to dogmatic science and religion. I thus feel personally that I am in the same position as was Fort when he wrote LO!, p. 21):

"We hear much of the conflict between science and religion, but our conflict is with both of these. Science and religion always have agreed in opposing and suppressing the various witchcrafts. Now that religion is inglorious, one of the most fantastic of transferences of worships is that of glorifying science, as a beneficent being. It is the attributing of all that is of development, or of possible betterment, to science. But no scientist had ever upheld a new idea, without bringing upon himself abuse from other scientists. Science has done its utmost to prevent whatever Science has done."

According to Martindale (1962) the tension reflects the systematic instrumentalism of science as opposed to the valuative approach of humanism. He says that scientific knowledge is ultimately instrumental in character; that is, it increases man's ability to predict, control and master nature. To accept this statement of the issue one must say that the aim of science is to be useful or "to control and master nature." This I feel is a fundamental error and causes an "apparency" of tension. That is, the inclusion of control as an aim gives rise to the tension and in addition limits science to the term "experimental science" thus leaving out naturalistic sciences such as astronomy and meteorology. One of the reasons, then, for this seeming tension between the two areas (see Snow's 1964, discussion for instance) is the equation of contemporary science with the current style of technology and scientists with "research technicians" (Maslow, 1966; Mills, 1959). As Goodman (1964) points out there has always been an intimate and mutually productive relation between science and technology. This does not mean that the two are identical (see Appendix C on "Means Centering"). Those who equate science with its technology are the ones who generate tension which supposedly exists between science and humanism. Goodman (1964) has given a brilliant statement of the dilemma (p. 25-27);

"A dangerous confusion occurs, however, when contemporary science and the current style of technology come to exist in people's minds as one block, to be necessarily taken as a single whole. The effect of this is that political arguments for some kind or complex of technology, which indeed has been made possible by modern science, are illogically strengthened by the moral excellence, the prestige, and the superstition of science itself...Because the adventure of modern science must be pursued, it is concluded that there are no choices in the adoption of scientific technology. This is an error in reasoning, but unfortunately there

are powerful vested interests in business and politics throughout the world...that want to reinforce this error and probably believe it.

"The criteria for the practice of science and the practice of technology are distinct. One may affirm the most absolute freedom and encouragement - including a blank check -- should be given to the pursuit of scientific knowledge, and yet that the mass application of this knowledge to industrial arts, communications, pedagogy, medicine etc., should be highly selective and discriminating...When we turn to technical applications we are in the realm of prudence and choice, we weigh and balance values, take account of consequences and realize that consequences are often incalculable."

There are sources of tension other than the one created by the above confusion of technology and science. As stated (Martindale, 1962) humanism is a value program devoted to the achievement of the full development of man. Its theory of society is normative in that the only valid goal of a society is the fullest possible promotion of self-actualization (the empirical problem is just what is this self which is actualized using environmental resources). Now, it is true that science has no value position in this sense and its theory is not normative. Both the humanist and the scientist value personal autonomy, however, but they value it for different reasons. Martindale states that for the humanist, qua human being, it is an end in itself. For the scientist, qua scientist, it is a requirement and an instrument in the practice of science -- to be able to follow the facts wherever they may lead. In practice, however, there is less and less autonomy for scientists and so they are involved in a dilemma which gives rise to the tension in that the press on science usually involves power systems in society and these systems tend to be antithetical to humanism. Scientists have tended to put aside the ethical problems of the applications of their discoveries and say that this is outside the scope of the science. As scientists this may be true, but as human beings, it is not (see the Goodman article).

Science also "disenchants the world" and thus comes into conflict with some vested interests in the humanities (but this is the problem of those vested interests. For instance, by keeping spirit on a non-empirical level and thus out of the grasp of science one can create jobs for professional interpreters of the spiritual realm). Science seeks to explain the "mystery of life." In this process of disenchantment it is felt that one can, in principle at least, explain all things. This tends to reduce all problems to ones of method and thus raises the question of whether man can have meanings that go beyond the practical and technical (Martindale, 1962).

Now it is true that science cannot provide ultimate significance to life but it can implement a particular interest that employs science. That is, given an aim, science provides through its method the systematic discovery of the most efficient way of arriving at this goal. The fundamental issue of the Western world, according to Martindale, is "Who shall determine the use of science?" Because it tends to be very useful in the mastery of the material conditions of life, science gravitates to the configurations of power in a society; that is, industry, government and the military. The question arises, is this an intrinsic aspect of science? I answer no; it is possible to use the scientific approach to arrive at humanistic goals and in fact it is being done.

3. TRUTH AS A VALUE

The argument involves the idea of truth as a value. I do not feel it is necessary to settle the issue of "What is Truth?" to demonstrate that scientific and spiritual-humanistic truth are basically or fundamentally alike or have a common ground. A more or less metaphysical definition of truth would be something like the "is-ness" of Hubbard, the "such-ness" of Zen, the "istigkeit" of Meister Eckhart. The act of pure creation (something from nothing) and pure vanishment (nothing from something) would be the ultimate operational criterion of truth or "is-ness" of a phenomenon. However, the argument does not require acceptance of this definition but only requires demonstrating that whatever truth "is" scientific and spiritual-humanistic truth are not intrinsically different.

The activity of science is committed to truth as an end in itself. One can only practice science if he values the truth. This is the goal of any approach, at least the one given lip service to. Now the truth which science seeks is factual truth or empirical truth. If the term empirical is taken to refer to the world as presented to us by sense experience (even if the senses are helped by instruments and/or training so that experience is not restricted to average contemporary levels of ability and sensitivity) then there is a possible bridge between the domains of science and spiritual-humanism as they are presently conceived.

Since all thought systems seek TRUTH the difference between the values of science and other approaches to truth is imbedded in the conception of experience. Science, in practice, tends to make the unnecessary restriction that everyone must be able to experience the phenomenon in order for it to be considered a fact. This is confusing truth or fact with agreement. However, since science allows use of instruments and special talents (training) to discover and experience the facts, it is not necessary that everyone be able to experience the fact at any one time. In principle, however, everyone should be able to experience the facts given the proper training and instruments (the problem is thus reduced to a technical one in training and gadgetry).

I conclude that the spiritual-humanistic and scientific approaches are not in principle incompatible. I say this because even the most obscure mystics (who represent an extreme of humanistic values) claim that their experiencing of the truth is possible providing the person has the proper training. Now, this mystic truth is based on empiricism (expanded definition) just as much as is scientific truth. Thus, by a logical extension of the term empiricism the ultimate values of science and other systems of knowledge are compatible. This means that the problems are primarily technical in nature and the study of mystic truth scientifically involves making the "mystic method" more reliable, replicatable, efficient, broadly applicable and what have you. This is the virtue of science and technology -- systematic discovery of the most efficient method of attaining a given end.

4. SCIENCE: "FAR OUT" AND "NEAR IN"

The problem is how do we study experiences called religious (mystic, transcendent) in a scientific (preferably experimental) manner, i.e., be scientific while still studying the area in a meaningful fashion (see Barber, 1971). The argument involves the logic of replication in which I attempt to demonstrate that the problem is largely technical (see Appendix B for a discussion of the problems of language in the study of individual experience).

If we follow the contemporary rules of the "game of science" i.e., given repeatable and specifiable manipulations or processes then certain results will occur with a specifiable frequency and/or with specifiable characteristics. Then:

- (a) "Near in" science obtains results. These results do not clash (too much) with the accepted definitions of what is real or possible.
- (b) "Far out" science obtains (or could obtain) results also. Far out science refers to such things as para-psychology in general, out of the body experiences, past lives and the cycle of re-birth, tracing the evolution of man via use of individual memories (genetic memory), real or true (non-trick) magic, pure creation and vanishment and in general violating the materialistic presupposition of much of modern science. I think it is safe to say that for most scientists and Westerners these are pretty far out. These phenomena conflict with accepted definitions and agreements about reality (and this is the major source of blockage to their acceptance -- the lack of agreement).

Now, if one wishes to call the results of "far out" science illusion-hallucination-delusion-etc. then you should also call the results of "near in" science illusion-etc. (although admittedly more acceptable illusions). That is if it is demonstrated that both follow the "rules of the game of science" equally well then there is no justification for calling one set of results "wrong-untrue-etc." and the other "right-true-etc." within the game itself. Other considerations outside the logic of science must be brought in and these are psychological or sociological considerations.

The problem is that even though these "far out" results can be shown to be replicable (i.e., follow the rules of science, see Price, 1956) they are not acceptable to scientists (cf. the history of hypnotism). Scientists will not accept them except possibly after a long period of adaptation to the shock of such findings being repeatable. In addition, much more proof or replication is required for these results than for the more agreed upon results. (Again, this is confusing truth with agreement. People frequently feel that what is agreed upon is also true but people believe things which are quite un-true, especially in the social realm. Scientists, being people for the most part, are not immune to this but they do have a means to counteract this confusion of agreement with truth and this is the method of science).

It has frequently been said that the reason these far out findings are not accepted by scientists is that there is no theory to relate them to. One function of theory is to have the findings make some sense to the scientist. There are also certain logical criteria for theory which are more or less independent of this psychological criterion. These involve such things as logical coherence, parsimony, definiteness and precision, etc. Now, the point is that even if a theory lives up to these logical criteria it will not be accepted by most scientists unless it also lives up to the psychological criterion and already fits the agreed upon presuppositions as to "what's what." Thus, it can be fairly said that the problem is a social-psychological one and not a problem of the application of the logic of science to "far out" areas (e.g. "Huna" is reasonably explicit and testable; but unacceptable, see Long, 1948, 1953).

It will also be said that even if these "far out" findings are replicable, are they TRUE? The logic of replication says that if you do this then you will get this result (probably). The question of whether or not this result is true is another issue. You can say at least it is replicable although it may be an "illusion." The importance of the result involves some evaluation of the consequences which follow from acting on the result. The result which is consistently found may imply a change in our ideas about the universe of discourse to which the study is relevant. When this universe of discourse is the "basic nature of man" then of course the consequences of a result are broad indeed.

As a general summary of this social-psychological problem let me quote (with slight modification) this passage:

"A man armed with facts-plus-meanings [theory] which are not understood by other men is impotent. He says, "They will have to see!" but they don't have to see. They are busy with facts-plus-meanings of their own. Whole mountains of facts will not persuade them, save as they climb the mountains themselves, hewing out their own ascents. The truths -- the facts -- that make men free are always self-discovered, never borrowed from the recorded certainties of other men." (Manas, July 15, 1964, v. 17, #29, p. 8)

The method of science can provide a better ascent so that one can use the recorded certainties of other men, not because a faith in the findings of others makes you free, but because the path is better marked and wider. Put another way, science seeks to make things explicit and to reduce them to a matter of techniques and efficiency. This is true whether the application of science is to building a better mouse trap, an atomic bomb, or liberating the spirit of man.

C. EAST MEETS WEST: A RADICAL PROPOSAL FOR THE STUDY OF SPIRITUAL EXPERIENCE

1. GENERAL CONSIDERATIONS

For some time now I have had as a "hobby" an interest in the integration of Eastern and Western approaches to man in the hope that the "twain shall meet" (in something other than combat) or at least that the two sides may envision the possibility that they are not in principle divided. To this end I have used in my teaching ideas from The Tibetan Book of the Dead (Evans-Wentz, 1960), the literature of Zen and Yoga and other Eastern approaches as well as the literature and research in physiology, neuro-physiology and psycho-physics (to select what most would consider to be the two extremes). At one time I said (in jest) that the two frontiers of psychology were physiological-neurological psychology and "mystical psychology" (or the psychology of experiences called religious). The more I consider this, the more I feel that it is true. Then there is the fascinating and "wild wedding" of the two areas in "chemical mysticism" or psychedelic substances. I dare say that is must have come as a shock to both chemists-pharmacologists and mystics that they should find themselves so intimately bound together (see Blum, 1964 and Watts, 1962). We also have with us "Bio-Feedback Training" (Barber, 1971)

Now, the most interesting and I believe successful wedding of East and West would be one where the virtues of science and technology (i.e., the systematic discovery of the most efficient method of attaining a given end) are combined with the worthwhile and noble goal of true religions -- Liberating the Spirit of Man. There is an essential difference between Eastern and Western (Christian) religions which helps explain some of the resistance to applying science to spiritual matters and why this is a "radical proposal." This is brought out by Watts (1964, pp. 212-213) in this passage:

Centuries before Western psychology invented the idea of the unconscious aspect of one's "own" mind, Indian and Chinese philosophers devised experiments whereby consciousness could be expanded or deepened [heightened] so as to include vast areas of experience entirely ignored (or "screened out") by conscious attention, as we are normally taught to use it. While it is true that Jewish, Islamic and Christian mystics

had their own spiritual exercises and their own experiences of expanded consciousness, they never really began to work out a "geography" of the inner man comparable to the very careful and detailed studies of Hindu and Buddhist philosophers. On the contrary, Western theology is quite remarkably taciturn about the nature of man's soul and spirit.

It was from such experiments that the Indians and the Chinese derived their sense of unity and continuity between the depths [heights] of man (Atman) and the depths [heights] of the universe (Braham). On the other hand, the Jewish-Christian-Islamic world lacked this experimental approach, and indeed, violently resisted its emergence. [see Joseph Needham, pp. 89-98 on the alliance of Western mysticism and the experimental methods of natural philosophy as against the purely scriptural authority of orthodox theology]. It is thus that the world-view of Western theology is based, not on experimental inquiry, but on scriptural revelation. Even today, some of the most liberal Protestant theologians have a curious, nostalgic way of equating the true with the "Biblical" -- as if, during the times when these books were written, men had a surer contact with the divine than at other times, and other places. In turn, the Biblical view of the world seems to be based on an analogy between the order of nature and the order of government according to the style of patrist monarchies. Obviously, the more plausible of these world-views in the intellectual climate of today will be that which is based on experiment.

However, it must be noted that a considerable number of Christian intellectuals make the Bible or the Church their point of departure by a "leap of faith" that seems to absolve them from any intellectual responsibility for examining the basic premises of their views.

When one contrasts the approach of the fundamentalists in Buddhism with those in Christianity the difference is striking. Zen Buddhism, which I consider the fundamentalism in Buddhism, involves an intense personal examination by training of the fundamental ideas of Buddhism. The reliance is on personal experience and abilities. The idea is that the fundamental ideas are examined and questioned and applied to the here-and-now. Christian fundamentalism involves going back to a particular version of the Bible (which version has been added to, subtracted from, amended, altered, translated, voted upon etc. by mortal men) and treating this version (e.g. The King James) as the absolute authority on spirit and nature. The Zen Buddhists are in present time, while Christian Fundamentalists are stuck in the past.

The non-empirical nature of much of Christianity is also illustrated by discussions of "God," "after life," "Heaven and Hell," "Soul," etc. which are indulged in endlessly by certain well educated people. As long as these discussions are kept at a very abstract level, the people involved do not feel uncomfortable. However, let someone come along who takes these ideas seriously (experientially), that is, who has had an experience in the spiritual realm and who "really means it," and you will see various manifestations of discomfort -- blushing, shifting feet, clearing of throat, etc. For the American middle class, religion is something to approve of but not to experience. Religious experience is left to the professionals and/or deranged. Several seminaries now use personality tests to screen applicants and I dare say that anyone who had an unusual (or any) religious experience would be looked on with suspicion. This tactic does eliminate the deranged but it also eliminates anyone who might give meaning and significance to religion. However, to the religious

administrators the prophet (one who has a core religious experience) has always been a source of embarrassment Maslow, 1964).

All my "radical proposal" really says is that if Eastern religions are basically experimental in nature (as Watts says) then by applying the scientific method we can make them systematically experimental in nature. This is what I call "sharpening the mystic method."

Readers who are unfamiliar with Eastern approaches to man (philosophy and psychology) or conversely, those who are unfamiliar with Western scientific and technological thought will probably find that an approach such as this "sounds queer and funny to your ears and a little bit jumbled etc....." A certain amount of this is to be expected in any attempt to cut across old and established realms of thought. This is especially true in an attempt to combine religion and science where there is a very strong belief on both sides that the two can never meet. It may help if one reads some other literature in the area of the integration of Eastern and Western approaches to man (e.g., Watts' Psychotherapy: East and West; Fingarette's The Self in Transformation: Psychoanalysis, Philosophy, and the Life of the Spirit which relates psychoanalysis and the "language of many selves" to the Karma doctrine and the cycle of rebirth and also relates the idea of Satori to a complete analysis; Siu's The Tao of Science: An Essay on Western Knowledge and Eastern Wisdom; the journal Manas is devoted to this problem at the social-psychological level. There are many other works in this area -- it seems to be in the Zeitgeist). In lieu of reading in one field or the other it will help if one rises above this East-West dichotomy in some way using whatever technique the reader has to open his mind to new combinations of approaches to man. At least it will be of some assistance to be willing to assume the viewpoint of the approach which is most unfamiliar rather than the usual method of attempting to cram one approach into the other.

This issue of East-West approaches to man can be seen also in terms of the concern with the "mind-body problem" or "mental vs physical." This proposal is a "double language theory" in the sense which Feigl (1958) means this term. However, the primary data language is not physicalistic but is that of spirit and what we call the physical universe is the derived or secondary manifestations of considerations on the part of spirit(s). One seeks to derive or explain the physical world in terms of the properties and abilities of spirit. (This approach I call "top down Science.") These are defined and the processes or rehabilitation techniques are designed to restore these abilities to self-determined functioning. This issue of spirit vs matter is primarily a Western concern. India, for instance, has never made any clear-cut distinction between spirit and matter. This opposition is peculiar to the Occident.

Because of the nature of the proposal (to study rationally and systematically one of the major "nut buttons" of the Western world -- religion) it will be necessary to be separate and independent from (and probably rejected by) the approved-orthodox approaches to the study of man. There are compensations however. This will allow one to explore whatever phenomena come up, no matter how fantastic and unacceptable (or un-agreed upon) they may be. Science, properly conducted, should allow this since it is supposed to have built in corrective mechanisms (see Maslow, 1966). If the findings later turn out to be hoax or imagination, then all one has done is waste some time and possibly caused oneself some personal embarrassment (such as happened to Freud and the incest fantasies which he took to be real). However, a premature rejection of a finding as untrue because one cannot agree with it can be quite damaging in the search for "what's what." The rejection of disagreeable findings also presumes that one knows "what's what" to begin with (you have a "hot line to THE truth") and thus makes the activity of science mere busy work for idle minds (see Fort's opinion of modern science).

I am sure that the proposal will be seen as heretical in both the realms of religion and science. To scientists, one is using the "sacred methods" of science to study things which "should not" be studied scientifically. Taboo topics are either too pure or too dirty or both (see Farberow, 1963). In addition, "every scientist knows" that you cannot get anywhere by studying such things as "spirit" meaningfully because spirit is "obviously" invisible and unknowable. For the Western man, especially "well educated" man, this is a strong belief. Fortunately, it is not so strong in the Orient. For the orthodox religious humanist, being precise about such a complex and delicate thing as spirit is somehow defiling the sacred mysteries (a process of disenchantment). Thus, it is to be expected that one will receive much criticism from both camps.

When dealing with any system which treats the spirit of man, it is appropriate to keep in mind this quotation from the Tao-Te Ching by Lao-Tzu (when quoting authorities it is best to pick one which is at least 2000 years old):

On hearing of the Way, the best of men will earnestly explore its length. The mediocre person learns of it and takes it up and sets it down. But vulgar people, when they hear the news, will laugh out loud, and, if they did not laugh, it would not be the Way. (trans. Blakney, p. 94)

Thus, the only way to decide whether a particular way is the way for you is to try it ("explore its length"). Again, this is a reliance on your own personal experience and seems to be very difficult for Western man to use in the study of religion. If you do not wish to do this, that is your choice. However, you can not make valid statements about its truth or lack of it. You can only say that you do not understand it or agree with it. More than this you do not know.

2. THE STRUCTURE OF THE FIELD OF STUDY.*

* Modeled in part after the field of "Scientology" (see Appendix A). This section of the paper is in no way to be considered the official or approved view of Scientology; it is entirely an interpretation from my own viewpoint. Also, my use of Scientology as a model does not mean that I understand or approve of everything said or done in that field. Nor do I think it is the only workable approach available. I do think it is a fruitful approach based on my knowledge of the elementary aspects of the field which is too corrupted by the organization of Scientology. I have considerable reservations about the professional organization and many of the personnel, however. I feel that many of the personnel and public relations practices of the organization are doing considerable damage to the general use of theory and techniques which could be quite valuable.

a. GENERAL CONSIDERATIONS.

Among many psychologists there is much concern over scientific rigor and experimental approaches (see Appendix B). There is also a general feeling that human behavior and functioning is very complex. But apparent complexity is relative to one's understanding of the topic area and understanding in science usually refers to the explanatory and predictive power of the available theory (see Maslow, 1966, Chap. 9). Thus, it can be said with just as much validity that the reason human beings appear complex is that our theories are inadequate -- with an adequate theory or framework for understanding, the complexity diminishes. I feel that it is an error to consider a fact or set of facts as complex. A fact is a fact is a fact...The explanation (theory) may be complex or simple. To consider a phenomenon complex tends to stifle the study of that phenomenon. Thus the aspiring student of man is pushed to be rigorous and non-sloppy but brainwashed with the idea that his subject matter is far too complex for a mere mortal scientist. The student thus has two choices:

to become rigorously trivial or sloppily vital. In a similar manner the labeling of a problem or disease as hopeless or incurable is nothing more than a projection of the inadequacies of the discipline attempting to deal with the problem. What is really meant is that present knowledge and technology cannot deal with the problem. The discipline also cannot confront the fact that it is less than perfect (probably because the skills of the members are over sold to the general public) so they must "solve" the problem by denying responsibility or derogating it; i.e., "No one could be expected to solve an insoluble problem or cure an incurable disease; therefore we are not going to waste time on this area."

It is the claim of this paper that the study of spiritual experience and ability is best approached from a rigorous manner, that the area must be analyzed so that within a given sub-area (or level of human functioning) the methods are comparatively simple and precise, much as Skinner's approach to the study of "complex behavior." The study of spiritual phenomena must be treated with more rigor and simplicity rather than the opposite approach of increasing complexity and richness of research methods. This is again the contrast of East and West. The Eastern approach emphasizes simplicity, c.f. Zen and Taoism. "The scholar learns more and more. The wise man less and less."

Fundamentally, this approach is concerned with "levels of awareness, functioning and ability." The theoretical aspect serves as a framework for the understanding of a given level of awareness and functioning and also serves as a conceptual bridge between the levels. It shows the person how to progress from one level to the next. The applied aspect (the rehabilitative processes) provides the means by which the person progresses from one level to the next.

A rigorous approach to this area involves an explicit definition (a testable definition) of what is the ultimate spiritual goal (state of being, level of functioning) of man. Along with this an explicit statement of the methods of reaching this level is necessary. These two areas of research are interrelated and the formulation of the level (or state of being) will influence the methods and vice versa. As one approaches closer to the level and can see it more clearly one may also see that better methods exist to attain the level. This "boot strap" aspect gives rise to one of the problems of defining religious experience -- the problem of validity -- and thus at some point the experience must produce effects observable by others (possibly using instruments, etc.) so that the progress of the individual is not entirely encapsulated in experience.

On the other hand, as one approaches the level it may be that certain aspects (both trivial and fundamental) were incorrectly formulated and this will imply changes in method (both trivial and fundamental). In addition, what was considered the ultimate level early in the search may later turn out to be a sub-level and when one arrives at the earlier level the others may come into view (the use of the analogy of mountain climbing might clarify these points where "on a clear day you can see forever"). Again, this gives rise to the problem of validity -- is any given level attained the ultimate? This may be an unanswerable question but the order or position of the levels should be ascertainable.

b. THE SPIRITUAL GOAL OF MAN

As mentioned, an eternal problem in the study of religious experience is the problem of validity: Is it truly religious or just an illusion? William James' classic The Varieties of Religious Experience might have been more aptly titled "The Varieties of Experiences Called Religious" (and hence, I come by the rather cumbersome title of this paper). As the title indicates James was not primarily concerned with whether or not an experience was truly religious; he wished to describe and discuss all experiences called religious. To be sure he did think some were more useful, valuable or valid than others since he did make a distinction between healthy and sick experiences, souls and people. It is the contention of this paper that sickness and the ultimate spiritual goal or level are incompatible because part of the definition of this level is health, competence and the ability to cause a desired effect.

Psychedelic substances provide experiences which have been called religious and so some discussion of their relevance to the area is necessary (see Leary, 1964; Leary and Clark, 1963; Leary, Metzner and Alpert, 1964; A. Huxley, 1963). There is a question in my mind of whether experiences induced by external agents are "truly religious." These external agents include the standard ones used in churches (music, incense, chants, colored glass, ritual, etc.) Middle Class Christian Americans and the F.D.A. have criticized the Indians of the Native American Church for using the non-standard aid, peyote, in their religious services. The only difference which I see between using peyote as opposed to incense, organ music et al is that the peyote is much more effective and impressive. The point is that these artificial aids are to be considered just that; artificial and aids. They are not to be considered intrinsic to the religious experience (see the quote from Maslow). However, when the aids are so effective and impressive (as are the psychedelics) they tend to be sought for themselves. Thus, the original aim of spiritual enlightenment or liberation may become sidetracked. The great problem for serious psychedelic researchers is that too many people are in it for "kicks" or "the experience."

The tendency to be sidetracked leads to a possible objection or reservation as to the use of these substances for liberative purposes. According to several Eastern religions one of the primary traps (or "conning mechanisms") of the spirit of man which keeps him from liberation is an intense interest and fascination with the body and its abilities; that is, attention and effort is concentrated on this aspect to the exclusion of other aspects of functioning. One would predict that processes and techniques which concentrate on these aspects of functioning exclusively (as an end) will tend to impede the attainment of liberation. This applies to both positive and negative concentration. The denial of body, such as occurs in some forms of Christianity, will be just as entrapping as an overindulgence.

Now, it is typical of many descriptions of experiences under the influence of psychedelic substances that perception "is raised to a higher power" (i.e., colors are brighter, contrasts are sharpened, etc.). Also, the experience is described (under proper guidance) as extremely enjoyable and insight giving coupled with a strong feeling of importance and significance. Now, if it is true that one of the primary traps is this fascination with body experiences (exclusively), then what better mechanism of entrapment of spirit is there than the psychedelics? They are fun, enjoyable, impressive and give the feeling (?illusion) that one is attaining freedom; whereas, one may be merely "switching capsules." This one, however, is more insidious since it is fun and makes you feel free.

This potential trap has been recognized in the book The Psychedelic Experience: A Manual Based on The Tibetan Book of the Dead where the First Bardo is the true aim and the second and third contain the potential traps and illusions. Leary, Metzner and Alpert (1964) in their manual do not

accept the cycle of death and re-birth in the literal sense but see it as only a metaphor for "ego loss" and "non-game involvement." I think that the Tibetan Book of the Dead is meant to be taken in both a literal and a metaphorical sense -- it refers to both realms of experience. This attitude of Leary et al seems to be due to the fact that they are caught up in the "biological game." For instance the continually refer to the experiences people have when they take the psychedelics as a function of cells (brain or otherwise); mind and brain function are synonymous. The spiritual aim of man as I conceive of it is to become a creator of "games" and not become encapsulated in them. Leary and the other researchers in psychedelics are caught up in the game of drugs and are thus not causes but effects of their own game. At times they say that one is "spontaneously turned on" -- the experience occurs without the use of the drug. This to me just indicates that they are even more at the effect end of their game; they are becoming even more encapsulated and thus may be approaching a psychotic state (completely encapsulated in one's own game with no self-determined way out). Thus it is that these substances are called both psychedelic and psychotomimetic.

The aim is to not be caught in any game including the game of becoming liberated. The best and truest liberation technique would liberate the individual from the necessity of using the technique. As G. K. Chesterton wrote of A. R. Orage "The world was swarming with men who had been emancipated from convention...He was one of the first men who were emancipated from emancipation." This is what I refer to as self-determination (the self here is the being or spirit). This type of phenomenon I do not see as occurring in the area of the psychedelics and indeed the opposite may be happening .

Also, it is unclear as to what, if any, abilities follow from these psychedelic experiences and so the whole movement tends to gravitate toward the "kicks" aspect; "the experience." Experience alone is not sufficient although it is probably necessary. Just experience without the ability to do anything based on the experience easily results in entrapment (a method for avoiding confronting unpleasantness). Assuming that the experience is valid or true, then one fundamental weakness of the serious researchers in the psychedelics is this lack of emphasis on the ability changes. (This emphasis on ability is in the tradition of pragmatism -- a pragmatic criterion of truth -- where a close connection exists between knowledge and action, or the ability to act). All in all I have considerable reservations about the religious use of psychedelics and feel that they are on the wrong path to "true liberation." (see also deRopp, 1968)

The question is, just what is the criterion and formulation of the spiritual aim of man? Simply stated it is a liberated spirit. Liberated from the necessity of assuming a physical form, a location in space and time (such as a body. The psychedelic researchers say that one is not compelled to become game involved). Put another and equivalent way, but emphasizing the observable abilities involved, it is the condition of being at cause over matter, energy, space, time and form without having to use these factors to create the effect. One is able to act, handle things and exist without physical support and assistance (as defined above). This is roughly the goal of several Oriental religions and is spoken of as "freedom from the cycle of death and re-birth" (Evans-Wentz, 1960; Leary, Metzner and Alpert, 1964). Christianity has made the goal unresearchable by saying that it is only possible after physical death. This I feel is a fundamental weakness of the religion and indeed is now a spiritual trap.

This attainment of liberation has sometimes been called "Nirvana" but it is my contention that there has been a confusion and identification of two quite different states of being with the one term Nirvana. The true goal is what I refer to as "Unified Nirvana" (?High Nirvana) as compared to "Disbursed Nirvana" (? "Low Nirvana").

Unified Nirvana is an individualistic conception and involves the retention of awareness of one's own beingness and also involves the self-determined control over whether or not one assumes a particular manifestation or "game involvement" e.g., a location in space and time. It involves the ability to assume a viewpoint or number of viewpoints or not assume them as you desire (non compulsion) and the ability to retain the awareness of your own individually or beingness. In general it involves a being at causal control over matter, energy, space, time and form without necessarily using these various aspects of the physical world.

Disbursed Nirvana involves a loss of individuality, unity with everything, disbursing of beingness, "mystic oneness," and in general being so disbursed that one is incapable of assuming any definite physical manifestation or location or becoming "game involved" (e.g., as salt is disbursed in water). This comes closer to what the mystics refer to as the abyss. I feel that among some writers these two extremes have been equated and considered equally desirable. However, the viewpoint of this paper is that only the unified form is the "true goal for man." (c.f. Royce in The Encapsulated Man where he speaks of "individuated" and "ultimate consciousness" which is roughly what I refer to as Unified Nirvana and "ultimate unconsciousness" or what I call Disbursed Nirvana. See the figure of this paper for the "Big Picture." See also A.C. Clarke in Childhood's End for a vivid description of a form of Disbursed Nirvana, pp. 210-214).

Again, it is emphasized that a necessary aspect of the ultimate state of being is the abilities and capabilities that the person has. A person who claims to be at a given level but is unable to do much more than he previously could or must continue to do something which he previously was compelled to do (e.g., is forced into abberative games, compulsions, worries, etc. "against his will") is most likely only apparently at a given level or he may be temporarily at a level but has not had time to develop the appropriate abilities. It all may be illusion. By specifying the observables and the abilities which accompany objective experience we can avoid this trap of illusion and provide a criterion for the validity of the subjective claim. Thus ability and responsibility are intrinsic aspects of a given level of functioning.

c. STEPS OF THE GOAL: REHABILITATIVE PROCESSING OF SPIRITUAL POTENTIAL

As mentioned earlier, the approach deals with the concept of levels of awareness, functioning and ability. A level is a segment of technique, performance and theory; it is the body of data and skills for the given point of progress of the individual. The concept of levels is rather common in mystical writings and Eastern philosophy. The "Big Picture" given may help clarify the levels of functioning within the normal or common range. The states of existence above the level of eagerness are unreal to most people. Indeed, the reality of a higher level tends to be an inverse function of how far the person is below this level. Thus, a person at chronic fear can hardly believe that people exist who are really eager and enthusiastic about life, welcoming each new day. (For a detailed description of the characteristics of the 9 lower levels labeled in the figure see P. W. Warren (ed) An Introduction to the Philosophy of L. R. Hubbard, Part III "Levels of Human Functioning").

One of the cardinal principles of rehabilitation (and indeed of most learning) is that the helper-guide must start with where the individual is and work from there; use whatever is real to the person at his level of functioning and gradually raise this level; take what the person can do in the direction of desirable abilities and get him to do them better. For instance, if one has an extremely withdrawn or encapsulated person (such as a catatonic schizophrenic) the helper should not sit and talk at him (although too many therapists do just that and achieve no progress.) The relatively greater success of the conditioning therapies can be attributed in part to the fact that they use what is real to the

patients to get into communication with the patients; e.g. food is much more real than more abstract forms of reinforcement. The relatively abstract realm of words has no reality to this person. It does no good to talk at the person when your very existence is doubtful to him -- you are no more real than the other voices he hears from his own imagination. At this level the form of communication must be much more solid; for instance, touch and direct physical contact would be more effective. The helper could take the hand of the person and have him touch (take his hand and place it on) various non-threatening objects so that the reality of the outside world is strengthened and go on from there (see the technique in Warren, 1964)

This obvious principle of starting with the level of functioning of the person is fundamental but frequently overlooked and disregarded. Thus at the beginning, the actual techniques used in spiritual rehabilitation will not appear to be very different from techniques which could be used in standard therapeutic practices. However, the ultimate goal is quite different. This paper will not discuss or describe the actual processes used because, especially at the higher levels, they are not meaningful to me at present and I am sure that the majority of readers would not be able to make any sense of them. In other papers, I deal with and describe the theory and techniques which are fairly close to the "Normal levels of unawareness." Since the theory and techniques of the upper levels deal with the spirit of man and since spirit is quite unreal to most people (i.e., they have no experiential referent for the term) they are not discussed. At this point I only wish to point out that they exist (Huna, Zen and Yoga techniques have been around for centuries; more recently there are the techniques of "Psychosynthesis," "Scientology" and "Amprinistics").

At all levels the stress is placed on the causative or creative aspect of the person. In fact one could conceive of the whole process of spiritual rehabilitation as one of rehabilitating the causative power of the person, making him more self-determined rather than environment or other determined (Maslow, Goldstein, Rogers and others refer to self-actualization). For this reason there is great stress placed on what the person can do, his abilities and capabilities, and not just "The Experience." The techniques must provide a gradient approach (successive approximation or shaping) to higher levels of functioning. They must make certain that the person has a thorough understanding and reality and ability to use the phenomena on a given level before going on to a higher level. The exercises should be so constructed that near perfect execution is attained before one goes on to the next higher exercise -- the general model is that of programmed learning.

A person is taken from the lowest level up to the highest on a graded scale of more information and higher skills. The information and skills of a higher level depend on having obtained and understood the theory and ability and skills of the lower levels.

If the exercises are properly developed and appropriately graded, there should be a minimum necessity for the use of a helper-guide, assuming the person does the exercises correctly. However, a helper-guide will facilitate the progress considerably, particularly at the lower levels. In fact, at the lowest levels of human functioning (apathy, fear, grief, hostility, etc.) the helper-guide is absolutely necessary. At these levels the person is almost totally other-determined and an S-R robot.

This approach means that an "experiential referent" is established for the theory and skills on a given level and nothing of any importance is left to "faith" or belief (Faith for the average person can be defined as "saying you believe something you really don't believe").

Thus, given the modern temperament, one major virtue of this approach would be that nothing would be required to be accepted on faith and so it is a true "naturalistic religion." That which is not real to the person does not need to be accepted. Rather the attitude would be that one should not

preclude the possibility that a particular phenomenon which is real to others at higher levels can also be real to you; i.e., one must maintain an "open mind." More than this would not be required. This approach is in marked contrast to Christianity and most other organized religions (Eastern and Western) where the major crucial ideas (soul, God, heaven, etc.) are accepted on faith.

Thus, the basic format of the processes or techniques of spiritual rehabilitation would be a strict adherence to a set of exercises. The aim is to attain the maximum reliability and precision of application of these exercises to attain a given result. (See Zener's 1958, 1962, discussion of supplementing the "interobserver agreement criterion" with the "repeatability criterion" in the study of individual experience; see also Appendix B and the discussion of the logic of replication).

As the term exercise implies there are very definite criteria as to what one is expected to do and whether or not he can do or has done it. However, there must be in addition to this, evidence that the skills acquired or uncovered using these exercises carry over into other areas (life in general) and are not just restricted to the rehabilitation situation. This is the problem of transfer of training and learning which plagues all people interested in initiating change; e.g., educators in the schools; therapists have difficulty producing change within the therapy situation let alone having it generalize outside the room. (For a description of the various higher levels from the viewpoint of Scientology see the journal The Auditor, No. 10, or the book All About Releases available at various Scientology centers; for a description of the various levels within the normal range see Part III in Warren, 1964). The characteristics of the level of functioning of people a cut above the average have been described also by Maslow, Jourard, Rogers, G. Murphy and others. The point here is that these descriptions are the beginning and not the end of man's upward climb.

3. OVERVIEW OF THE FIELD OF STUDY

As a summary of the scientific study of experiences called religious or spiritual (disregarding for the time whether or not these are "truly religious") an S-O-R format for the organization of this area is presented.

S-Variables	O-Variables	R-Variables
Repeatable techniques Treatments, Processes Methods.	Experiences	Observables by others. Abilities
Psychedelic substances (Leary, Metzner, Alpert)	Mood & emotion changes: elation, joy, ecstasy, awe, horror, dread, etc. ⇒	Self-report, personality- mood tests; physical health; observations.
Scientology processes (Hubbard)	Control of & communication, with the body ⇒	Special physical abilities, physical health
Amprinistic techniques	Changes & improvements in, perception and sensation ⇒	Psychophysical tests; discrimination and sensitivity.
Huna (Long)	New-expanded viewpoint; becoming un-encapsulated ⇒	Attitude changes regarding life, self, world, etc.; improved ethical viewpoint; more altruistic & synergetic (Maslow)
Psycho-synthesis (Assagioli)		
Gurdjieff techniques (King; Ouspensky)	"Out of the body" experiences. Free from usual physical, limits/experiences. ⇒	ESP tests; Occult powers; Real (non-trick) magic. (Fox; Long; Johnson)
Zen, Yoga, etc. (Maupin)	Memories of past lives; reincarnation experiences, (Martin) ⇒	Historical verification; eliminating other explanations; stability and clarity of memory; amount of detail (Stevenson)
Bio-Feedback Training (Barber)		
Miscellaneous techniques (Sorokin; A. Huxley, 1963)	Genetic memory" (tracing the genetic history of man via, individual memories). ⇒	Independent agreement between cases--similarity of content of accounts.

APPENDIX A

L. R. HUBBARD (THE ORIGINATOR OF SCIENTOLOGY) AND HIS ORGANIZATION (HUBBARD ASSOCIATION OF SCIENTOLOGISTS, INTERNATIONAL--HASI)

Hubbard is a very colorful person. He has been called everything from a super-charlatan "making a fortune off a 'religion'" (see Phelan, 1964; Malko, 1970) to a second Gautama, or at least a second Freud. At any rate he has been in the center of a storm of controversy ever since he has been doing work in the field of the study of man. He has developed his ideas and techniques until their present form without the help of the "bonified behavioral sciences and healing professions." This has actually been fortunate, for even though there is a great deal of mis-information on the part of both Scientologists and professionals in the behavioral and healing disciplines as to just what the other side is actually doing, Hubbard's separation and independence from (or rejection by) the orthodox approaches to man has allowed him to explore whatever phenomena have come up no matter how fantastic unacceptable (or un-agreed upon) they may be.

Hubbard's formal training and background has been in the physical sciences and engineering. However, his interests turned to the study of man through his contact with a student of Freud's and his interest in "mystical concerns" (or problems of the spirit of man) came about through his contact with and knowledge of Eastern philosophy. He is attempting to apply engineering precision to an area as ethereal and unreal to the West as treating the spirit of man.

To most (not all) psychologists, psychiatrists and related people Hubbard and his ideas are primarily objects of fear or mirth or irritation but rarely tolerance or understanding or open minded interest. For some exceptions see Payne, 1958; Winters, 1951; L. Huxley, 1963; and Barton, 1965. A. Huxley's utopian novel Island (1962) has many instances where Hubbard's rehabilitation techniques are used.

In Scientology and Hubbard one can see a fascinating combination of the approaches taken by B. F. Skinner, G. Fechner, A. Comte and Plato.

Hubbard's approach is similar to Skinner's because he seeks to keep the rehabilitation situation to the simplest possible level (like a "Skinner box") and eliminate all sources of random variance on the part of the helper. The person being helped is the only one allowed random variation within the limits set by the format of the rehabilitation process. This format, in turn, is controlled by the helper. The helper is rather strictly "programmed" as to how he conducts the situation. Indeed, Hubbard is seeking to substitute certainty in procedure and technique for observation of the client by the helper, intuition, etc. of the usual rehabilitation situation. Thus the setting is reduced to the bare essentials and the total rehabilitation process is explicitly programmed -- both within the actual session and in the overall course of Rehabilitation. The levels and exercises are so constructed that the person has continual successes of small magnitude and knowledge of success or failure is immediate. This is very similar to modern programmed learning -- a gradual approximation to the final goal in small steps, each step building on the mastery of the material and skills in the earlier ones.

Hubbard is similar to Fechner in that he has developed elaborate, precise and well worked out "psychophysical" techniques to be used in plotting the progress of the client; both moment by moment progress and general overall progress. For this purpose he uses an "electropsychometer" (a modified Wheatstone bridge GSR instrument) with many specialized applications. Fechner developed his psychophysical methods to test his philosophy and metaphysics. For him, the

methods were of secondary importance. However, the methods are what modern psychology has taken up. Possibly more attention will be paid to his philosophy in the future but Fechner's fame rests on his methods. Hubbard has found it necessary, for the sake of precision and to reduce the guess work of rehabilitation, to develop his meter and assessment techniques to plot the route to liberation.

Finally, Hubbard is like Comte and Plato in his view of social structure and organization. Comte placed sociologists at the pinnacle; the high priests of society. Plato placed philosophers in the upper echelon of the ruling class. Hubbard places Scientologists in the top power categories. For Comte, sociology was the queen of the sciences. Hubbard feels the same about Scientology; it is the general philosophical system which is basic and fundamental to all sciences and provides the integration of all of these sciences. As Hubbard puts it there is nothing of comparable magnitude to Scientology.

The social structure (Hubbard Association of Scientologists, International--HASI) is the most objectionable aspect of Scientology. Fortunately, I do not feel that the objectionable aspect is intrinsically related to the philosophy or rehabilitation techniques. Thus one can evaluate them separately. I am quite impressed with the theory and techniques but strongly opposed to the mechanisms of social control employed. In spite of the official emphasis on the increase in ability to communicate, on liberation and competence, in general on attaining the full ability of the individual in all activities, there has been a rather consistent failure in personnel matters, both internally and externally.

Internally, their methods of handling ethical problems among their members have been gauche and ineffective to say the least. For purposes of illustration let me quote some extracts from policy letters, ethics orders, etc. I will let the reader draw his own conclusions as to what these letters and statements reveal about their author. Suffice to say, this is why many of the most competent, highly skilled and highly trained of Mr. Hubbard's followers are leaving him.

Extract from a policy letter of March, 1965 titled "Justice, Suppressive Acts, Suppression of Scientology and Scientologists, The Fair Game Law" [direct quotes are in Arial font; *my inserts are italicized in brackets and in Times New Roman*]

Due to the extreme urgency of our mission I have worked to remove some of the fundamental barriers from our progress.

The chief stumbling block, huge above all others, is the upset we have with POTENTIAL TROUBLE SOURCES and their relationship to Suppressive persons or groups.

A POTENTIAL TROUBLE SOURCE is defined as a person who while active in Scientology or a pc [*client to be helped*] yet remains connected to a person or group that is a suppressive person or group.

A SUPPRESSIVE PERSON or GROUP is one that actively seeks to suppress or damage Scientology or a Scientologist by Suppressive Acts.

SUPPRESSIVE ACTS are acts calculated to impede or destroy Scientology or a Scientologist and which are listed at length in this policy letter. [*one type of suppressive act is altering the words of Hubbard's texts; another is to suggest that another system or approach is worthy of looking into -- PWW*]...

A Suppressive Person or Group becomes "Fair Game." "By FAIR GAME is meant, without rights for self, possessions or position, and no Scientologist may be brought before a Committee of Evidence or punished for any action taken against a Suppressive Person or Group during the period that person or group is "fair game."

The homes, property, places and abodes of persons who have been active in attempting to suppress Scientology or Scientologists are all beyond any protection of Scientology justice, unless absolved by later justice or an amnesty.

A truly Suppressive Person or Group has no rights of any kind and actions taken against them are not punishable.

Ethics Order, July, 1965, No. 292 (?)

...our wish to help anyone is totally based on whim, cannot really be bought, might possibly be earned by helping us." *[contrast this with the official goals as stated later in this appendix -- PWW]*

Executive Letter September, 1965, Subject: Amprinistics *[this is a rival approach developed by one of Hubbard's students and in which several of his top people are now -- 1965 -- involved -- PWW]*

They are each fair game, can be sued or harassed.

Any meeting held by them should be torn up.

If these persons move into your area act thru any agency you can to have them deported or arrested on whatever grounds.

Harass these persons in any possible way."

[The Ethics Orders coming out of the local organizations are similar and are usually posted on public bulletin boards for anyone to see who comes in off the street--PWW]

[In addition, there are several Ethics Orders whose content has the following form:

"Name of Husband and Name of Wife are hereby placed under a Separation Order. They are to have no contact with each other until some state of Processing is achieved, usually one only available currently at central headquarters in England."--PWW]

In addition and related to this, the organization at all levels has what I refer to as "an extreme lack in public relations finesse." Thus, Scientology has had "bad press" and Scientologists have the reputation of being cranks and crack-pots. The "bad press" results from the fact that much of the press is bad (interested in sensationalism, sadism and turmoil to sell). But it also results from their own activity and policy. The impression left in many people is rather consistently bad; it leaves a "bad taste in the mouth" as one person wrote me.

In a talk with a long time follower of Hubbard who has received a fairly high level of training and is also independent and self-determined, it was pointed out to me that Scientologists come on all

levels of health, responsibility, ability etc. All of this has caused me to make a very sharp differentiation between the theory and techniques of Scientology and the practitioners and people involved in the movement. These developments have resulted in this "policy statement" on my part:

My interest in the theory and techniques of Scientology is in no way to be considered an endorsement of the behavior or personnel of the organization "Hubbard Association of Scientologists, International" regardless of the level of position of the personnel. Also, an endorsement of the activity of a person or organization at one time does not mean that I endorse this person or group at any other time (past or future). All endorsements must be considered on an individual basis with the realization of the time restriction.

As I see it, there tend to be basically two types of people who become involved in Scientology. The "down and outers" who are grasping at any passing straw for salvation (and many are literally saved by Hubbard) and the open minded independent experimental individuals who are interested in the possible personal benefits promised but who are also interested in the more extensive use of their acquired knowledge and skills in many other areas of life.

Now due to the authoritarian structure of the organization many of the independent and competent ones become fed up and leave, sometimes establishing their own system and are thus in competition with Hubbard (c.f. Amprinistics). This attitude is well stated by one person in the movement when he said "I can hardly wait to get to St. Hill [the main headquarters--PWW] and take his courses so that I can tell Hubbard to go to hell."

Thus, those who remain in the organization tend to be ones who have been saved but whose state of functioning is not up to the point of emancipation. These people tend to treat Hubbard as a deity (savior) and are totally committed to him and the movement. Also they tend to be unknowledgeable about many other things going on in the world and coupled with this they have an attitude of superiority with regard to all non-scientology approaches. For one thing, they probably confuse their own (possibly great) personal improvement with their standing with people in general. That is, they feel that because they have made such large gains they must be superior to almost everyone else. However, this may be an illusion since they could have started near the bottom of human functioning in the first place and the large gain may have only brought them up to average. This subjective experience of progress tends to breed a feeling of superiority and this feeling is magnified by the huge amount of social support they receive from fellow Scientologists -- "Scientologists are on the only winning side." However, ignorance coupled with arrogance a fatal combination for ever becoming liberated and so I feel these people are in a spiritual trap.

The combination of the authoritarianism of the organization and the theory and techniques which preach and practice liberation and individuation produces an interesting paradox. To the extent that Hubbard is successful in his rehabilitation processes he has no one to staff his organization because the liberated rebel at the benevolent despot social structure. They achieve liberation from their own capsules and also the capsule of the Scientology organization (HASI).

Again, to give one the flavor of the organization, this policy statement on safeguarding technology is illustrative (HCO Policy Letter of February, 1965. [direct quotes are in Arial font; *my inserts are italicized in brackets and in Times New Roman*].

For some years we have had a word "squirreling." It means altering Scientology, off-beat practices [*Which practices are sanctioned and which are not changes greatly and rapidly. For*

instance, the latest, surest and bestest technique of one day may become the next day's forbidden practice].

It is a bad thing. I have found a way to explain why. Scientology is a workable system. This does not mean it is the best possible system or a perfect system...

In fifty thousand years of history on this planet alone, Man never evolved a workable system. It is doubtful if, in foreseeable history, he will ever evolve another. Man is caught in a huge and complex labyrinth. To get out of it requires that he follow closely the taped path of Scientology.

Scientology will take him out of the labyrinth. But only if he follows the exact markings in the tunnels. It has taken me a third of a century in this lifetime to tape this route out.

It has been proven that efforts by Man to find different routes come to nothing. It is also a clear fact that the route called Scientology does lead out of the labyrinth. Therefore it is a workable system, a route that can be traveled.

What would you think of a guide who, because his party said it was dark and the road rough, and who said another tunnel looked better, abandoned the route he knew would lead out and led his party to a lost nowhere in the dark? You'd think he was a pretty wishy-washy guide. *[However, not all other tunnels lead to nowhere]*

What would you think of an instructor who let a student depart from procedure the instructor knew worked? You'd think he was a pretty wishy-washy instructor.

What would happen in a labyrinth if the guide let some girl stop in a pretty canyon and left her there forever to contemplate the rocks? You'd think he was a pretty heartless guide. You'd expect him to say at least, "Miss, those rocks may be pretty, but the road doesn't go that way."

All right, how about an auditor *[Scientology practitioner guide]* who abandons the procedure which will make his pc [one who is being helped] eventually clear *[of blocks to liberation]* just because the pc *[client to be helped]* had a cognition?

People have following the route mixed up with 'the right to have their own ideas'. Anyone is certainly entitled to have opinions and ideas and cognitions -- so long as they do not bar the route out for self and others *[i.e., it is all right to have 'Right Thought'; the reader can conjecture as to who determines what is Right Thought]*.

Scientology is a workable system. It white tapes the road out of the labyrinth. If there were no white tapes marking the right tunnels, Man would just go on wandering around and around the way he has for eons, darting off on wrong roads, going in circles, ending up in the sticky dark, alone.

Scientology, exactly and correctly followed, [emphasis PWW] takes the person up and out of the mess. *[squirreling is thus suppressive]*

So when you see somebody having a ball getting everyone to take peyote...know he is pulling people off the route. Realize he is squirreling. He isn't following the route.

Scientology is a new thing -- it is a road out. There has not been one. Not all the salesmanship in this world can make a bad route a proper route. And an awful lot of bad routes are being sold. Their end product is further slavery, more darkness, more misery. Scientology is the only workable system Man has. It has already taken people toward higher I.Q., better lives and all that. No other system has. So realize that it has no competitor. Scientology is a workable system. It has the route taped. The search is done. Now the route only needs to be walked. So put the feet of students and pcs [helped] on that route. Don't let them off of it, no matter how fascinating the side roads seem to them. And move them on up and out.

Squirreling is today destructive of a workable system. Don't let your party down. By whatever means, keep them on the route. And they'll be free. If you don't they won't."

The implications of this statement are many. One is that granted that Scientology is a workable way and granted that there are possibly other better ways, the only person competent or skilled enough to find these ways is Hubbard. All other explorations by others are labeled "squirreling." Several of Hubbard's advanced students have disagreed and since it is probably not possible to work with Hubbard in any meaningful sense but only for him, they have gone on to their own ways. They have sometimes established their own system or route, the most important one that I am aware of is Amprinistics (see the bibliography). From what I know of this approach it avoids the self-entrapment aspects of Scientology (HASI) and relies much less on the authority of the originator and more on one's own personal experiential authority. Another very interesting implication of this statement of policy is that many Scientologists, in doing their official duties, are squirreling in that they are alienating many potentially interested people by their lack of ability and/or concern with public relations finesse. As a result of the "bad taste" left, many do not look further into the possibilities of Scientology and thus, in effect, have this door to liberation closed to them.

There are thus a number of reasons why Hubbard is not popular, especially with the academic and professional world, outside of the fact that the field in which he is working is taboo for scientific research.

As just discussed his general approach is paternalistic and uncompromising. When one goes for training or rehabilitation (processing) things are done as he says with no compromise. Authoritarianism may be valuable if it eventually allows the person to grow into independence. Control by another person is not per se bad -- only if the control does not allow self-control, competence and the ability to develop. In this sense the goal of child rearing is to provide the proper amount of parent control with respect to the child's abilities and knowledge so that the child can develop self-control without being prematurely confronted with situations he is unable to handle. The skill of a parent or other helper is

When, What and How Much control is to be exercised. Too much control will hold the person back; too little control may result in serious damage (e.g., being hit by a car in the street). Along with this total obedience requirement Mr. Hubbard says he guarantees results -- Liberation. For some who have gone all the way the end result of following Mr. Hubbard straight down the line in training and processing is liberation and individuation -- "finding your true or basic self." I have received letters from several advanced students of Hubbard's who have broken with him. In some of these letters they have indicated that the break was not due to their personal progress but to other factors. If I give the impression in this appendix that Hubbard is succeeding in producing healthy people in spite of the unhealthy organization he has, this may not be the case as illustrated in this letter

received from one who had received on of the highest levels of training and rehabilitation processes. [slightly altered by PW -- translating some of the abbreviations, etc.direct quotes are in Arial font; *my inserts are italicized in brackets and in Times New Roman*]:

...[Regarding Hubbard's] success in rehabilitating people. As far as I personally know, he has never personally done any rehabilitation for anybody. I do have it on trusted friend's observation that he has done a great deal for a few people. The relative few [*clients*] that I know that he has [processed with rehabilitation techniques], I have never been impressed by.

[Regarding] Scientology success in rehabilitating people. This seems to be inversely related to the length of time around a [*Scientology Organization Headquarters*] or length of training. Those who were lucky enough to have processing work well on them immediately, and then took off to live, or some few to practice, have done from fair to well. Those who stayed with [*a Scientology Organization*] for extended periods to help have gotten worse and worse, until they either [*left it*], or went into a complete collapse and now 'cannot' leave, and are as brainwashed as any other true believer....

Am sorry to say that most of the recent breaks that I know about -- including mine, and also some who have not been impressed with Amprinistics -- have NOT been the healthy optimum of looking at what is going on, and freely deciding that they wanted no part of that. They have been slapped personally and directly one way or another, and that shock woke them up. One big reason for this, aside from the fact that one doesn't really believe others are criminal, etc. is that the remaining "actives" had all been very gradiently conditioned to overlooking and justifying the clay feet of the idol. This includes me...

In a similar line but more positive is this letter (extracts):

All our lives we have sought extension of our personal abilities and have envisioned that eventual development of a technology that could and would without exception, guarantee results and progressively advance mankind towards his basic potential.

In this search we have investigated and experienced everything from the orthodox to the occult...We have left little to chance, and have put ourselves, our family, and many of our friends and associates through some narrow squeaks, unsmooth passages, and several trying times.

For the past eight years [*since 1957*] we have been associated both as laymen and professionals with the Hubbard Association of Scientologists, International; the Founding Church of Scientology and several other affiliated organizations directed by...Hubbard.

Our own personal gains through the technology, practices and philosophy of Scientology have been great in quality, and of sufficient quantity to warrant our interest and allegiance for all these years. For this we can

thank Dr. Hubbard and all the members of the Association, and can guarantee our continued credence to the methods of Scientology for what progress we did make, to this point.

However, over the years, though faithfully attempting to understand and comply with the various technical and administrative changes in this field, Scientology left us with the feeling of something to be desired.

Recently we have investigated, studied, applied and evaluated the results obtainable through yet another philosophic approach to better mankind's abilities -- Amprinistics...."

In addition to this type of social organization, Hubbard's works are generally written from spontaneous moments of inspiration ("revelation") and this approach goes very much against the grain of the scientific community. In this aspect one's attitude should be that the ideas are data (viewpoints) for consideration and should not be rejected or accepted on the basis of the manner of presentation. However, all too often if one does not follow the accepted format and procedure and get the work published in a "proper" journal it will not be considered worthy of reading (the inability to separate source factors from content factors is characteristic of a "closed mind" and scientists are not immune to this; see Fort, 1919, 1931 and Rokeach, 1960.

Related to this is Hubbard's penchant to become enamored with his own way of saying things; his own verbiage. His system abounds in "Hubbwords," as one clever follower once said. Some of these neologisms are necessary and essential. As Mr. Hubbard wrote me: "Be glad we have our Scientology nomenclature. You cannot go on forever calling something previously unknown, so unnamed, or named but with erroneous connotations, so unusable, 'the thing', especially when you have a few hundred such 'things'." However, I feel some terms are obfuscating, and succeed in convincing the uninitiated that the in-group is a super-secret cult with secret language and all the trimmings. Some of the followers, of course, like this atmosphere and so it does provide a source of cohesion. But it tends to alienate many otherwise interested people and drive out others.

One of my concerns is the fact that Mr. Hubbard's theory and technique, which are exciting and worthwhile contributions, are being swamped and suppressed by his personnel practices and public relations.

As a summary of the field let me quote some excerpts from a pamphlet titled Three Routes to Freedom (1964). This describes the structure of the system (training levels, philosophy and theory, and rehabilitation techniques) and it also describes the goal of the system as officially presented. [direct quotes are in Arial font]:

Scientology is the name of a body of knowledge discovered by.... Hubbard. It means 'Scio' (knowing, in the fullest sense of the word) 'logos' (study of). In it are the answers sought by Man in the fields of religion, mysticism, spiritualism, philosophy, mental arts, metaphysics, science and allied studies. Its goal is the attainment of the full ability of the individual in all activities. It has a long and vivid record of success even before it achieved full development. Its earlier precursor was Dianetics ('dia', through; 'noos', mind). Scientology contains the answers to life and death and proudly delivers exactly what it promises to all those who wish to pursue its way properly. Scientology is given only to those who personally want it. Scientology is undoubtedly the best and most comprehensive body of

knowledge in the reach of Man. At its highest levels it resolves even Scientology, an ability never possessed by any other study.

A PRECLEAR is one who receives processing. The original term was "one who is becoming clearer," hence preclear. The word...means what it originally did, although the state of clear has been raised repeatedly until it now means more or less the same as the highest state. There is a condition called "Keyed-out Clear" which is achievable at Level IV but it is not as permanent as that attained at Level VII, which is as close to an absolute as can be attained.

A preclear is not a patient or subject. Preclears are not sane or insane, neurotic or normal. A preclear is just somebody who wants to be better and make things better and is using Scientology....

AN AUDITOR is a trained Scientologist who administers Scientology to preclears...

AUDITING is the activity of administering Scientology to an individual or a group...

A LEVEL is a segment of technical information or performance of Scientology whether philosophical or technological for any application of Scientology. There are levels for the untutored general public (Level O) up through I, II, III, IV, V, VI and VII....

LEVEL means "that body of Scientology data for that point of progress of the individual." A being is taken from Level O up to Level VII on a gradient scale of more and more information. The information of a higher level depends on having obtained and understood the data or attainments of case of lower levels. This is true of each level in turn. One can not expect a being to embrace the data of Level IV unless the person has already understood and experienced the truth of Level III, etc.

THE BRIDGE is a term originating in Dianetic days to symbolize travel from unknowingness to revelation. It itself is based on the mystic's Abyss allegory wherein a wide, deep chasm is seen to separate a lower state of existence and a higher plateau of perfection; many attempting to attain the higher plateau do not, but fall instead into the abyss. We conceive Scientology as a bridge between the lower and higher state, a thing hitherto lacking. The bridge could be seen to exist as several linked spans, each one of which could be called a level. The lowest level is the approach to the bridge from the lower state of existence, and higher levels one by one lead on to the higher plateau, with VII the highest end of the bridge and the point of egress onto the plateau. This allegory is....quite true. Man has lacked then, a bridge that any could travel. Scientology is the first bridge. It is complete, detailed, and safe.

There still exists the danger of attempting, say, to start traveling the bridge from Level IV. In trying to start from Level IV, one omits recognition of being at Level O and traveling Levels I, II and III. This drops the person into the abyss. Therefore the Gradation Programme is the road map over the bridge and reduces the danger of crossing the abyss and makes a successful negotiation of the bridge a comparatively easy thing. By not providing explicit and detailed directions for its travel, the bridge would soon be lost and later efforts to negotiate it after we have succeeded would fail utterly. The targets of all religions, mysticism, spiritualism, metaphysics, and all other studies, hopes and ambitions that Man has had are summarized and obtainable to their full feasibility in crossing this bridge. We find our- selves the sole guardians of the only bridge between the lower and

the highest states of existence--an ambitious statement, but one which becomes real to the student of such efforts as he effects his own crossing of the bridge. The Gradation Programme therefore could be called the 'Road Map Across the Bridge' and if we would preserve the bridge we must then preserve the Gradation Programme and frown [suppress-PWW] on violations of it in the knowledge that such violations will drop many more into the Abyss than would isolatedly be speeded across. Let us not apathetically shrug away the responsibility for accomplishing the hopes of Man, but keep for him a bridge which he can travel to reach a higher and far happier state of existence, with similar resultant improvements in his societies, thus carrying him away from the inhumanity and barbarity with which he has been forced, through lack of enlightenment, to handle his affairs. Man's complete destruction would surely follow our forgetfulness. Therefore the Gradation Programme.

GRADE is the word used to describe the attainment of level achieved by a preclear...GRADE is the personal point of progress on the bridge. Grades...exactly follow the numbering and technology of Levels....

PROCESS means a processing activity of a certain level. Processes are auditor techniques administered by an auditor... to a preclear to improve the preclear's ability in life and rid the preclear of mental or physical retardations....

All these routes [Preclear, Coauditor, Auditor] lead to the same destination, Level VII and complete recovery of abilities. They are all feasible.

By routes and proven processes, with every assistance available to those who travel this established way, complete victory for the individual is assured.

Departures from these routes, violations of established qualifications and procedures, disregard of tested policies, short cuts in processes, departures from tested technology no matter how apparently desirable or how unimportant the sign-posts we have erected seem, will result inevitably in chaos and disaster.

Man has been trying for thousands of years to find his way upward and out. The way has been found, the bridge approaches and spans well marked. If followed precisely the way will be passable. Even so well marked and followed, it will be bumpy enough. For you should not expect a ride on a cloud while passing in fact through the accumulated hell of eons. but you can get across and safely to the plateau.

If you violate the rules of the game you will not pass at all but arrive instead in the abyss, not because we want you to but because you would not walk upon the road.

Cut-rate auditing, slipshod training, getting more auditing than you give, pretending to understand when you don't, buying some offbeat brand, experimenting with peyote...turning up late for appointments, suing somebody to make trouble,...any of these and other departures will hold you up or stop you completely. We know. We've been through it all, again and again.

There is no shorter way than this. We're lucky that there's any way at all. There never has been before, you know. "So good luck, good processing, good auditing, and good wins. We'll see you on the other side."

In September, 1965 Mr. Hubbard had this to say about "The Aims of Scientology": [direct quotes are in Arial font; *my inserts are italicized in brackets and in Times New Roman*]:

A civilization without insanity, without criminals and without war, where the able can prosper and honest beings can have rights, and where Man is free to rise to greater heights,....

First announced to an enturbulated world fifteen years ago, these aims are well within the grasp of our technology. Non-political in nature, Scientology welcomes any individual of any race, creed or nation.

We seek no revolution. We seek only evolution to higher states of being for the individual and for society.

We are achieving our aims.

After endless millennia of ignorance about himself, his mind and the Universe, a breakthrough has been made for man.

Other efforts Man has made have been surpassed.

The combined truths of Fifty Thousand years of thinking men, distilled and amplified by new discoveries about Man, have made for this success.

We welcome you to Scientology. We only expect of you your help in achieving our aims and helping others. We expect you to be helped.

Scientology is the most vital movement on Earth today.

In a turbulent world, the job is not easy. But then, if it were, we wouldn't have to be doing it.

We respect Man and believe he is worthy of help. We respect you and believe you, too, can help.

Scientology does not owe its help. We have done nothing to cause us to propitiate. Had we done so, we would not now be bright enough to do what we are doing.

Man suspects all offers of help. He has often been betrayed, his confidence shattered. Too frequently he has given his trust and been betrayed. We may err, for we build a world with broken straws. But we will never betray your faith in us so long as you are one of us.
[emphasis by PWW]...

And may a new day dawn for you, for those you love and for man.

Our aims are simple, if great.

And we will succeed, and are succeeding at each new revolution of the earth.

Your help is acceptable to us.

Our help is yours."

The images presented by these statements are noble and intriguing. Reading the ideas of Mr. Hubbard such as those contained in my compilation of Hubbard's work (Warren, 1964) are stimulating and "inspiring" (Jourard, 1964)

The image conjured by the policy letters are very disturbing and "dispiriting." It brings to mind the inquisition, witch trails, the tactics of fascist groups who define the insiders as the only ones of worth and all outsiders are expendable. "Those who are not for us are against us." This characteristic of many Utopian schemes I find disheartening and feel that it is a very denial of the aim striven for. Even though this has been a characteristic of Utopias from Plato on, it is not intrinsic to such schemes. It is a dangerous trap to which they are all prone, however.

One might ask, which is the true image of Scientology and Mr. Hubbard. I do not know. Both elements are present and so that both images are true. The potential for good and evil are present simultaneously.

APPENDIX B: THE SCIENTIFIC (EXPERIMENTAL) STUDY OF PERSONAL EXPERIENCE

1. THE PSYCHOLOGY OF IMMEDIATE EXPERIENCE: AN ILLUSTRATION*

* Based largely on Smillie (1956). See also Maslow (1965) and Watts (1963).

The problems created by the defensive denial by academic psychology of the possibility of studying personal-unique experience can be illustrated by a discussion of two modes of orientation to reality, called by Smillie the Immanent and the Abstractive.

a. EXAMPLES

It may be of some use to consider some "experiential examples":

- (1) Try just experiencing something without analyzing or thinking about the experience (be "empty minded").
- (2) Imagine how you would experience the world if you had all your senses but had no words or symbols to abstract this experience. This is the situation of anyone who has been born and lived to the age of say 6 months (which includes the majority of the readers).
- (3) Recall or relive or imagine a personal experience for which you had no words at the time (e.g. it was too beautiful, gigantic, overwhelming, horrible--it "left you speechless") and then withdraw your personal involvement from this experience and analyze, think, compare it. The experience becomes dim, less vivid or real.
- (4) Similarly, recall or relive a time when you were experiencing a deep or strong emotion (grief, bliss, sorrow, fear) and then withdraw your personal involvement and analyze, think about, compare the emotion. The emotion becomes less real or gripping. This is one of the methods of psychotherapy used for people who are stuck in a given emotion (e.g. anxiety). most people are stuck in non-emotion.

(5) An abstraction may be very general or very specific in scope. For example: flower, red flower, red rose, red New-Yorker, red New-Yorker in my garden, this particular red New-Yorker in my garden which I am looking at at 4:35 P.M. on May 27, 1965, etc. Each one of the above is more and more specific in its designation yet none of these phrases can bring you as close to a single bloom as you can by experience; touch, see, smell, taste, etc.

The above examples seek to illustrate a difference in the quality or mode of experience. The "Immanent" mode is a personal one which derives from one's own unique experiences and perceptions. It is psychologically prior to, provides the basis for, the "Abstractive" mode. This orientation is established through a system of socially shared symbols and concepts. Western scientists and philosophers have imbued the abstractive with value and have relegated the immanent to inferior positions with such terms as "primitive", "immature", "pathological", etc.

b. TABLE COMPARING THE TWO MODES OF EXPERIENCE

	IMMANENT	ABSTRACTIVE
Knowledge of the world gained through:	<u>Direct, personal experience.</u> World & nature of existence discovered by process of self-actualization. Analysis, comparison & description are applied to experience, presuppose it, and are foreign to it. Object of experience is not different from the person experiencing the object.	<u>Manipulation of abstractions</u> in logical ways to provide rational evidence. Personal experience taken by itself, without objective verification is doubtful and biased. Reliance on explicitly defined set of mental operations (logic, math, grammar)
Relation between self & object-environment: (Watts, 1963 Maslow, 1965)	<u>Unity.</u> Eliminate boundaries between self & object. Person does not feel he exists as distinct from what he experiences; one with the world about him. Self-object boundaries not seen as absolute and unchangable; fluid.	<u>Different & distinct.</u> Maturity defined by the ability to stand apart from the object; report what objectively exists. Not rely on unanalyzed personal experience of observer. Methods to correct for personal bias: 1. pool judgments-vote. Take what is common to several descriptions or what can be arrived at by common agreement. 2. Apply logic to reports & make them coherent and logical.
Psychological set-approach to world:	<u>Open ,receptive,</u> willing to assume, viewpoint of other. Relaxation of concentration to allow awareness of many aspects of experience; sensitive to wide variety of external & internal stimuli.	<u>Conscious, deliberate intention.</u> Goal directed, analytical. Use logic & manipulation to arrive at some predetermined goal -- requires effort & concentration. Focus attention on relevant (to the goal) detail & eliminate extraneous impressions.
The "Really Real" (basic nature of reality):	<u>Experience.</u>	<u>Symbols and the relations between them.</u>
Miscellaneous comparisons:	<ol style="list-style-type: none"> 1. Personal, not shared. 2. Natural. 3. Inborn (given). 4. Immediate. 5. Brain damaged. 6. Children. 7. Artists. 8. Eastern (Zen, Yoga). 	<ol style="list-style-type: none"> 1. Socially shared symbol systems. 2. Derived. 3. Learned. 4. Delayed (Experience then think about the experience). 5. Normal. 6. Adults. 7. Scholars. 8. Western (Science, Logic).
Type of being purely in one or the other mode.	Pratyeka Buddha (in Nirvana).	Robot, thinking machine. (?)

c. USES AND PROBLEMS IN THE IMMANENT-ABSTRACTIVE DISTINCTION

(1) THE PROBLEM OF COMMUNICATION

To communicate this attitude toward reality one is either forced into a language of mysticism and poetry, using analogy and metaphor when trying to elicit a comparable experience in the other person or one slips into language that is abstractive, objective, scientific. This carries the very denial of the immanent point of view even as it attempts to describe it. The problem of psychology and education lies in this paradox. How, or in what manner, is it possible to study immanent experience using the abstractive methods of science? Maslow (1964, Appendix F) deals with this problem of communication (pp. 84-5, 89-90):

Direct verbal description of peak-experiences in a sober, cool, analytic, "scientific" way succeeds only with those who already know what you mean, i.e., people who have vivid peaks and who can, therefore, feel or intuit what you are trying to point to even when your words are quite inadequate in themselves...

I "learned,"...to shift over more and more to figures of speech, metaphors, similes, etc., and, in general, to use more and more poetic speech. It turns out that these are often more apt to "click," to touch off an echoing experience, a parallel, isomorphic vibration than are sober, cool, carefully descriptive phrases...

...this implies another kind of education, i.e., experiential education...it also implies another kind of communication between alonenesses, between encapsulated, isolated egos....In...experiential teaching....what is necessary to do first is to change the person and to change his awareness of himself. That is, what we must do is to make him become aware of the fact that peak-experiences go on inside himself. Until he has become aware of such experience and has this experience as a basis for comparison, he is a non-peaker; and it is useless to try to communicate to him the feel and the nature of peak-experience. But if we can change him, in the sense of making him aware of what is going on inside himself, then he becomes a different kind of communicatee. It is now possible to communicate with him. He now knows what you are talking about when you speak of peak-experiences; and it is possible to teach him by reference to his own weak peak-experiences how to improve them, how to enrich them, how to enlarge them, and also how to draw the proper conclusions from these experiences... the process of education (and of therapy) is helping the person to become aware of internal, subjective, subverbal experiences, so that these experiences can be brought into the world of abstraction, of conversation, of communication, of naming, etc....

(2) MYSTICAL AND NON-NORMAL EXPERIENCES

As pointed out in the first part of this paper, the "Sacredness of the norm" disease in psychology has resulted in the restriction of the study of abnormal (non-normal) experience to subnormal and so to a general derogation by "scientific psychologists" of all non-normal experience. An illustration of the immanent approach is contained in Huxley's Doors of Perception (1963; p. 22) where he describes his experience under the influence of Mescaline. He is talking of his perception of the legs of a bamboo chair:

I spent several minutes--or was it several centuries?--not merely gazing at those bamboo legs, but actually being them--or rather being myself in them; or, to be still more accurate (for "I" was not involved in the case, nor in any certain sense were "they") being my Not-Self in the Not-Self which was the chair.

The self as a distinct and separately existing being is not part of the experience and Huxley is forced to use a negative phrase to account for the positive experience. There is no clear conception of clock time. Now, to the scientific psychologist or the psychiatrist, Huxley was confused in his time orientation, he was unable to make a distinction between self and other, a process of depersonalization. A clear case of temporary insanity (the psychedelic drugs are also called "psychotomimetic"). To Huxley, the experience contained neither confusion nor failure but was extremely clear and provided a kind of fulfillment "beyond success and failure."

The problem for psychology is to stop immature derogation of all things not understood (one can learn nothing until he drops his arrogant attitude) and meaningfully studying these non-normal states. Derogation is just a symptom of denial of that which you cannot confront.

(3) USEFULNESS OF THE TWO ORIENTATIONS

There appears to be as much confusion on the part of spiritual-humanists as among scientists as to the relative merits of these two modes of orientation: abstractive vs immanent. Maslow (1965) takes Suzuki to task for confusing the issue and lumping all experiences of the immanent form ("innocent cognition of suchness") together and considering them valuable. Maslow distinguishes between: 1. the child, who is not yet able to abstract, 2. the brain-injured, who has lost the ability to abstract and is thus reduced to the concrete and 3. the wise, healthy and mature person who is able to perceive concretely and also to unify the concrete with the abstract, the temporal with the eternal, the realm of deficiencies with the realm of Being (unitive consciousness). Werner (1957, p. 138) says "...the more mature compared with the less mature individual has at his disposal a greater number of developmentally different operations."

Thus, one orientation is not "better" than the other. While the two are to a certain extent mutually exclusive, they both represent human potentialities and to a degree are used by all people. What is bad is being stuck in one or the other. Being stuck in the immanent mode is characteristic of the schizophrenic who is out of touch with "reality" and his fellow men; he cannot communicate his experiences and is frightened by them since they are different (and probably accepts the common error that non-normal is bad and sub-normal). Most of the rest of the world is stuck in the abstractive. Because several million "abstractionists" can't be wrong, the other state is derogated with such terms as "unreasonable", "illogical", "word salad", "fuzzy headed mysticism", "immature", etc.

Thus, the more mature person is one who can shift from one end of the abstractive-immanent continuum to the other; "who has at his disposal a greater number of developmentally different operations" (Werner, 1957). It is interesting that the closest the psychoanalysts can come to this is using a semi-negative concept such as "adaptive regression" (Kriss, 1952; Schafer, 1958; Maupin, 1962, 1965).

The immanent orientation is found most consistently in our culture in young children. This characteristic is usually interpreted as a failure to adopt an abstractive orientation. For the Scientific Child Psychologist, using an abstractive model, the immanent orientation of the child is such that it spoils the best laid research designs.

2. THE PLACE OF PERSONAL EXPERIENCE IN (EXPERIMENTAL) PSYCHOLOGY*

* Summary of the issue based largely on Zener (1958) and Zener and Gaffron (1962). See also Maslow (1966).

a. INTRODUCTION

Instead of denying that people have experience as did some behaviorists (which is an insane position) or saying that individual experience is not part of (experimental) psychology (which is a cowardly position), this section of the paper deals with the question of what approach (especially experimental approach) can one take to the problem of individual, unique and private experience. Just as I do not want to throw out personal experience as a valid area of experimental study, I do not wish to throw out the experimental approach as a valid method of studying personal experience. ("The flight from precision" is the particular foolishness of some tender minded psychologists. It too is a cowardly position but from the other side; if you are habitually vague then nobody can pin down your meaning and you can slip away from actually confronting the test of your ideas.)

Thus, following Zener, I say that experiences are themselves (as opposed to verbal reports and other indicants of them) legitimate as data and are of crucial importance for psychology, particularly experimental psychology. While it is true that the indicants of experiential states are the observable data, these indicants are not the object of study in this case. The object is the experience. Physics does not confuse Geiger counter noises with the flow of particles so why should psychology confuse indicants of experience with the experience itself?

To state a truism which many psychologists suppress, all psychologically relevant experience is in some degree influenced by internal states and processes of the individual. Those tough minded psychologists who wish to restrict the scope of psychology (particularly experimental psychology) to situations in which the role of these inner determinants is minimized disastrously limit the scope of psychological events that can be studied experimentally.

b. OBSERVATION REPORTS IN PHYSICS AND PSYCHOLOGY

Psychology has long used physics as its father figure. Thus, a discussion of the role of the observer and the type of report desired in the two disciplines might help clarify the issue of "what is studyable."

A distinction is made between two types of report labeled "cognitive" and "experiential." Physics is interested in cognitive (or perceptual) reports; e.g., making judgments of whether or not the reading on an instrument is 4.25 or 4.26. Psychology is also interested in this type of report; e.g., the area of psychophysics where the physical and psychological dimensions of intensity, extensity, loudness,

brightness, density, etc. are compared and the relationship between the two is plotted. But psychology is also (or should be) interested in experiential reports; e.g., statements about feeling states and emotions, "I feel the unity of the Cosmos," eidetic imagery, creative imagery, etc.

Due to the nature of its traditional subject matter, the goal in physics is to simplify the experimental situation so as to reduce (or eliminate entirely) the involvement of the observer. Now, if psychology (in its blind aping of physics) wishes to restrict its observations to this cognitive report situation, it would automatically disqualify most of the interesting experiences which people have. This is precisely what has happened. All experiences which are greatly influenced by internal states of the individual (particularly states which vary in time within the person and/or which vary from person to person) could be technically disqualified from (experimental) study (the varying states include differences in sensitivity, temperament, ability, learning, training, physiological functioning, etc.).

A frequent outcome of this situation is that it forces the (experimental) psychologist to make an unnecessary choice between being precise but trivial or sloppy but significant. I do not accept these alternatives and feel it is of utmost importance (if psychology is concerned about being a significant science of man, that it be both precise and humanly significant; precise so that you can make some definite and testable statements and significant so that the statements are worth making in the first place.

c. CRITERIA OF OBJECTIVITY IN SCIENCE

One of the most popular criterion of objectivity and precision in science has been the one called "inter-observer agreement". This criterion is most applicable to reports which I have called cognitive. In psychology, this criterion has been conceived of too narrowly and has been uncritically taken over from the methods of physics; the problems, and thus the methods, of physics are not ipso facto appropriate to psychology. Psychologists who place precision of method above the worth of the problem make no more sense than the drunk who lost his car key in the middle of the block but is looking for it on the corner because the light is better there. Science seeks to bring light to the dark and if the street light is not appropriate the science should be sober enough to bring another source of light on the scene.

The following table summarizes the two types of report situations:

Type of report:	Cognitive-perceptual	Experiential-phenomenal
Discipline interested in type of report:	Physics and psychology	Psychology
Reference of report:	'External' objects and events	'Internal' objects and events
Criterion of objectivity:	Inter-observer agreement	Repeatability, consistency
Immediate causal locus of the report:	'Internal' (the person)	'Internal' (the person)

The "sin of the purists" in psychology has been that they use the criterion of inter-observer agreement to eliminate a huge body of data from the subject matter of psychology thus making the criterion a method of avoiding facts rather than a method of finding them. Why such an event could even be possible in a science is difficult to understand; one major reason involves the politics of personal prejudice of those in positions of power in the science. That is, because the person is not interested in an area or feels it is unimportant, he uses his power to prevent others from studying the

area. (note that this is the position of most graduate student-adviser dyads; certain topics are not proper as thesis topics at some schools. Maslow (1964) tells of the incident of the graduate student who wanted to study love as a thesis topic. One member of his committee responded thus: "LOVE!! What kind of a damned topic is that?!" Administrator-scientists who allocate funds for research are continually and intimately involved in the decision of what proposal receives the support; see Siu for an interesting discussion of these problems.)

The main point is that inter-observer agreement is not the only method for achieving the objectivity desired by science. If I interpret him correctly, Zener (1958) wishes to substitute the criterion of repeatability for inter-observer agreement. I feel it is only necessary to say that the two are supplemental; they are appropriate to somewhat different spheres although the repeatability criterion may be of broader applicability. For instance, the agreement criterion is appropriate when considering the problem of specifying the conditions of an experience and readings of the indicants of the experience. It is not appropriate to decide whether or not an experience "really occurred."

The methodological problem in studying such an area as personal experience is the variability in reports-indicants of such experience (both intra- and inter- individual variability). Zener (1958) says that there is the possibility, in principle, of transcending these difficulties. His argument revolves around an analysis of what he sees as the aim of science. Science seeks to formulate "systems of functional interrelationships" (laws) between certain characteristics of events (where experiences are considered events) and their relevant conditions. The objectivity required by science means only that under given specifiable and manipulatable conditions (the 'S' and 'O' type S' variables) repeatable events (the 'O' and 'R type O' variables) can be shown to occur (see the discussion of the logic of replication in this paper). Thus, whether or not one can directly check the particular occurrence of a particular experience is not crucial if the experience shows some uniformity of recurrence under adequately specified conditions. Specifying the conditions does not mean only (or primarily) the external situation (and thus the 'S' variables involve 'O' variables also). It involves specifying the treatment or process (which is largely external) and also personal internal conditions; e.g., opinions, ideas, attitudes, past learning, physiological conditions, etc.

Psychology should (must) broaden its methodological approaches to include (at least) the criteria of inter-observer agreement and repeatability and give much more thought as to when these criteria are appropriate instead of the usual approach of blindly applying one criterion and throwing out all topics which do not fit the methodology.

3. THE ANALYSIS OF THE NATURE OF LANGUAGE AND SYMBOLIZATION*

* This section is based largely on Koch (1961).

a. VOCABULARIES OF SCIENCE AND HUMANITIES

One of the major social-psychological sources of trouble between humanists and scientists is that they do not talk the same language. This generates the belief that they use concepts of disparate type, they seek differing explanations or modes of explanation and they consequently generate different modes of meaning. Again, the point is that this is not an intrinsic barrier between the two areas (although it does create problems) since scientific language develops as a specialization of natural language by the process of explication.

Natural language is what humanists use when they use language. The process of explication is described as follows (see Torgerson, 1958, p. 8). Initially, scientific concepts are not far removed from natural, common sense or pre scientific conceptions, especially in psychology. Although there

is a great deal of common sense meaning attached to them, this meaning is not specified precisely. Explication involves formulating a "rule of correspondence" which relates the pre-scientific concept to a domain of data. Often the problem of establishing a rule of correspondence amounts to the problem of devising rules for the measurement of the concept. In psychology, there is a problem of achieving precision at the expense of the theoretical importance of the concept (Torgerson, 1958, calls this "measurement by fiat"). For instance, in defining intelligence some psychologists feel that a useful definition is to say that "Intelligence is what intelligence tests measure". Now, there is no doubt that this can be a very precise definition. However, it makes the original very important concept of intelligence into a trivial tautology with little theoretical importance. The real problem is to make the concepts more precise without reducing their theoretical importance. Anyone can make an arbitrary equation of a concept with a particular measuring instrument; whether this will be fruitful and significant is the point at issue.

In summary, there exist certain connections between the technical terms of science and the vocabulary of everyday experience. With the development of more precise means of observation and measurement, both direct and indirect, and with the accumulation of more adequate data, science modifies its concepts. The scientific meaning of the concepts in terms of their definition and use become, by this process, quite different from the same aspects of these terms used in everyday language. (Compare the description of a chair using the language of atomic and subatomic physics to everyday language).

b. DEFINITION

The process of explication involves the psychological process of definition. A definition, if it is grasped by the recipient, results in a process of perceptual or cognitive learning. The person sees (experiences) things in a different way. Since learning a definition is basically a perceptual-cognitive training process, what we know about the conditions of perceptual training and learning should apply to the analysis of definition.

That which is learned is the discrimination of the system of properties which the definer wishes to designate by the term being defined. There are at least two approaches to this learning process:

(1). The dictionary approach, which for the most part stays on the verbal-symbolic level, is most popular but is in many ways the most unsatisfactory and inefficient. Consider the problem of defining an orange so that the learner can pick out an orange from all the other objects in the world. If one is required to stay on the verbal level this becomes an enormous task. It becomes almost impossible if the learner does not already have a large background of experience with all of the various dimensions which help define an orange; e.g. color, taste, shape, texture. Now the dimensions used to define an orange are, for the most part, more abstract than the idea of an orange, and an orange is a relatively simple thing. When one attempts to define such things as emotional states and feelings, "ego loss," "Nirvana," or "Satori," etc. the process of definition becomes more complex.

Thus, if one wishes to pinpoint a reasonably subtle relation or property with a term or concept, one must frequently build up the defining expression from words that are just as remote from the empirical definition base as the term being defined. In the use of a dictionary there is recourse to the "See X" technique; one may look up a word and read the definition and then start the search for related words and synonyms and take an excursion through several words, eventually to end up where he started. In the process it is hoped the traveler has grasped the definition of the term he was originally interested in. This process can become quite involved if you look up the words in the

definition which you are not sure of. Now, much of this learning process could be short-circuited if one had access to an orange (an object) to return to our example. One could hand an orange to the person and bring his attention to various aspects of the object and thus connect symbols with certain qualities of experience.

(2). The second approach, then, is to use an "experiential" or "perceptual" display (see Maslow's 1964, discussion of the education of a person as to the meaning of the term "peak experience"). For defining abstract or subtle concepts or ones which are based on new or unusual discriminations, one will often have to go outside of the language and relate the terms to a controlled "experiential display." Thus, the experimental study of personal experience is in part the establishment of experimentally controlled experiential displays. This is a form of the old emphasis on operational definitions; an operational definition of experiential terms.

c. LANGUAGE, COMMUNICATION AND UNDERSTANDING WITHIN AND BETWEEN FIELDS OF STUDY

In each field of science and the humanities there are a number of more or less specialized language communities; i.e., individuals with different "repertoires of learned discriminations and different specialized discrimination capacities." These then constitute the various areas of special interest, skill, sensitivity and training. Within any given area of specialization there will be individuals of differing degrees of ability, skill, sensitivity and training. "These consist of groups of individuals who have learned to make, or are capable of making, the relevant discriminations with different degrees of fineness." Given this state of affairs, it is improbable that all terms will be understood and used with equal precision by all people in a given field. Universality of communication is not therefore achievable either in science or the humanities. This is especially true when the frontiers of a science are considered.

The field of psychology is particularly affected by this state of affairs. If the object of study can be any problem concerning any aspect of human or non-human functioning then the problems of communication are going to be great. A unique feature of the field of psychology is that it must base its research on sets of skills, sensitivities and vocabularies which overlap to some extent with the sets (of skills, sensitivities and vocabularies) in all of the areas of human experience. This covers a huge territory and is one of the reasons psychology is (or could be) so interesting and so difficult to master as a totality by any given person. A special demand upon psychology as a discipline is that it contain a more diversified and larger collection of these ability interest-language sets than any other branch of knowledge.

Among these sets must be groups of individuals whose specialized skills and sensitivities overlap with the humanists in each of the areas in which humanistic endeavors are pursued. The same is true of any point where psychology touches upon another discipline (e.g., physiology, medicine, physics, sociology, economics, etc. thus giving rise to the "hyphenated disciplines"). Psychology requires many individuals with many differing sensitivities and skills. It presently lacks individuals whose sensitivities overlap with those of the humanist (but this is being remedied now with the formation of the American Association for Humanistic Psychology and related groups). There is a special problem, however, with these individuals in that they must also have the special skills and sensitivities which equip them for scientific methods and approaches. They must thus balance the precision of science with the true humanistic problem. This is difficult and most who attempt the balance end up tipped on one side or the other.

APPENDIX C: SCIENTISM AND PSYCHOLOGY

1. SUGGESTIONS FOR A SIGNIFICANT SCIENCE OF MAN*

* Based on Koch's argument (1961)

Psychology suffers from "scientism." By this I mean the all consuming desire to appear scientific with little real concern over being scientific (see the "Pledge" later). Indeed, little has been done in psychology until recently concerning the general question of the relation between science and humanism. The general climate of psychology has been one where sensitivity in humanistic domains was a hindrance to advancement and had to be suppressed or hidden to gain respectability and acceptance in the "psychological guild." There always has been a certain amount of tolerance for the indulgence of the more acceptable of these sensitivities extra-professionally (spiritual sensitivities are frowned upon no matter where). Tolerance turns to intolerance when these sensitivities begin to "infect" the person's scientific business.

However, when considering the existing and the possible relations between science and humanism, the science which deals with human functioning and experience is of crucial and central importance. Social psychological questions and methods of analysis and research should be intimately involved in this issue. If psychology is to live up to the scope of its name then it must be the area in which the problems of the sciences and the humanities intersect.

A look at the history of psychology will show a resemblance to certain phenomena typical of adolescence (e.g., extreme defensiveness, faddism, conformity, over concern with appearances, etc.). This comparison is no news to most psychologists, even those who are basically adolescent in their outlook. Fortunately, this phase of psychology is finally coming to a close. The extreme defensiveness (which is the underlying cause of most of the other symptoms) has lessened so that upsetting topic areas (taboo areas) can now be looked at.

Ever since its stipulation into existence as an independent science, psychology has been far more concerned with playing at **S*C*I*E*N*C*E** than it has with courageous and self-determined confrontation of its subject matter as is indicated by its name: The Study of the Psyche or Soul. The history of psychology has been largely a matter of imitating the irrelevant rituals, methods, forms and symbols of the more respectable sciences ("Means Centering" later on). In so doing, there has been the inevitable tendency to retreat from the significant areas of its subject matter. In this search for scientific respectability, psychology and the social and behavioral sciences in general, have constructed a language which makes it virtually impossible to meaningfully explore human experience in all of its variety. This constraint on the very possibility of a sensitive analysis of experience is precisely what has kept psychology away from questions that could be of concern to the humanist. When humanistic problems are approached by psychology, there prevails a "drab and soggy middle browism." In the study of esthetics the approach is frequently something like this: Pictures are mounted on pieces of uniform cardboard with great care taken to have the margins equivalent, etc. Then subjects are given a carefully constructed and pretested scale, or possibly a carefully designed psychophysical paired comparisons technique is used and they are asked a question of such a caliber as "Which of dese here pictures is the prettiest, huh?" Now, this is enough to make any sensitive person bend over, either from sickness or laughter. Whatever is going on, it is doubtful that it has much significance for the real issues of esthetics.

Typically, the psychological researcher is so encapsulated in the world view into which he was socialized during graduate studies that he cannot even approach humanistic subject matter in an intelligent manner and so ends up investigating a caricature of the phenomenon. Now psychology

must regret this loss of potential material for study. If the broad range of its subject matter is considered to be the functioning of organisms, then there is no sound basis for psychology to give up at precisely that point at which such functioning becomes most interesting.

There are two general factors which help psychology to finally confront problems of humanistic importance:

(1). Within psychology there is a growing maturity and lessening of defensiveness. After a long period of imagining its ends and means along the model of physics (as physics is interpreted and mediated by such movements as logical positivism and operationism) psychology now seems ready (perhaps for the first time in its independent history) to rise to its problems in free and unique (or relevant to the problem) ways. The simple minded ideas of correct scientific conduct (based on a misunderstanding of the true nature of science, see earlier in this paper and Maslow, 1966) no longer have overwhelming support among psychologists. The change of emphasis is reflected in the increased interest in central cognitive-perceptual processes and in the humanistic movement in psychology. Such a shift could liberate psychology for the meaningful study of problems of direct humanistic concern.

(2). From outside of psychology there is a change in the image of the nature of science projected by the philosophy of science. This trend emphasizes and approves a pluralism of topics and approaches; "Anything goes, almost." It includes such things as: weakening the grip of logical positivism and related analytical philosophies; making metaphysics and other more far out topics legitimate endeavors; recognizing that there are large areas of uncertainty in many problems of scientific method which had been considered solved at one time; and demonstrating that science, especially at the frontiers, involves creative processes which are indistinguishable from those engaged in by creative humanists. (see Maslow, 1966).

In general, the dogmatic arrogance of the behavioral and social sciences (a defense mechanism based on feelings of inadequacy and inferiority) has lessened and now there is more freedom to study taboo areas. Of course, pragmatically speaking, the profit for the study of such areas is slight (it is much more difficult to obtain grant money for these studies; the articles published from such studies do not add proportionately as much to one's publications list as do more standard studies which can be milked for several separate articles dealing with minor variations on the major problem; the journals which accept such articles have much less prestige; one may have made a tactical blunder in doing work in the taboo area and so be reluctant to admit having made a mistake in the company of closed minded or timid colleagues who do not make such mistakes simply because they deal only in safe areas).

In spite of these limitations, there is a growing number of both "important" (with Ph.D.) and "unimportant" (without Ph.D.) people in the behavioral and social sciences who are disgusted with the safe and respectable, but often trivial, concerns of their colleagues and who are sticking their necks out into the wild blue. A more accurate contrast may be that those who believe that science progresses best by small certain steps are not in such a powerful position and now room is made for those who believe that progress is made by giant leaps forward (recognizing that you may fall flat on your face but you might also bridge the abyss which the cautious will not even approach). Both approaches are necessary and optimal progress in science supports both. Unfortunately, the money handlers and topic deciders have been largely of the small step persuasion until recently. Ph.D. theses are very rarely of the giant step variety because positive results are part of the requirements for attaining the degree. Most graduate students are much too insecure to ever go out on a limb. Hopefully, this climate will change but it will change only if the more courageous and open minded

members of the profession work to create a differing climate. (by 1971 it has changed, see Tart, 1969; Barber, 1970; Jacobs and Sachs, 1971; de Charms, 1968).

2. PROBLEM CENTERING VS. MEANS CENTERING IN SCIENCE*

*From Maslow, 1954, pp. 13-21

a. OVER STRESS ON TECHNIQUE

- (1) The stress on elegance, polish, technique and apparatus has, as a frequent consequence, the neglect of meaningfulness, validity and significance of the problem and of creativeness in general.
- (2) Means centering tends to push into a commanding position in science the technicians, and the "apparatus men," rather than the "question askers" and problem solvers.
- (3) Means centering has a strong tendency to overvalue quantification indiscriminately and as an end in itself.
- (4) Means-centered scientists tend, in spite of themselves, to fit their problems to their techniques and equipment rather than vice versa.
- (5) Means centering tends to create a hierarchy of sciences (based on extent of use of precise apparatus.)
- (6) Means centering in science creates too great a cleavage between scientists and other truth seekers and between their various methods of searching after truth and understanding.

b. MEANS CENTERING AND SCIENTIFIC ORTHODOXY

- (1) Means centering tends inevitably to bring into being a scientific orthodoxy, which in turn creates a heterodoxy. The methods and techniques of the past become canonized and tend to become binding upon the present rather than merely suggestive or helpful.
- (2) One main danger of scientific orthodoxy is that it tends to block the development of new techniques for study of new realms of fact. If the new data are not compatible with existent techniques than the data, rather than the technique, are discarded.
- (3) Thus, a more important danger of the orthodoxy fostered by means centering is that it tends to limit more and more the jurisdiction (scope) of science. That is, not only does it block the development of new techniques; it also tends to block the asking of many questions on the grounds that such questions cannot be answered by currently available techniques.
- (4) Means-centered orthodoxy encourages scientists to be "safe and sound" rather than bold and daring. It forces conservative rather radical approaches to the not-yet known realms.

- (5) Over stress on methods and techniques encourages scientists to think that they need not concern themselves with values. Methods are ethically neutral; problems and questions may not be.
- (6) Because of this fancied independence of values, standards of worth become steadily more blurred. The formulation of a problem is far more often essential than its solution, which may be merely a matter of experimental skill. To raise new questions, new possibilities, to regard old problems from a new angle requires creative imagination and marks real advance in science.

3. PLEDGE* * Modified from Dennis T. Wilson's original version.

As a member of the Society for the Advancement of the Appearance of Psychology as a Science (SAAPS) I pledge

- ∞ To use technical esoteric jargon whenever someone might otherwise understand me;
- ∞ To cite numerical findings whenever asked for an opinion about a psychological matter even when I must make them up as I go along;
- ∞ To qualify even the most obvious conclusions;
- ∞ To formalize all hypotheses, no matter how elementary, in terms of symbolic logic;
- ∞ To apply ratio scale values to even the most judgmental of mensurational assessments;
- ∞ To use brass instruments and electronic equipment and computers in research even if this is superfluous;
- ∞ To replicate all findings concerning humans with the white rat;
- ∞ To always wear a white lab coat when confronting the layman;
- ∞ To have an explanation for everything (preferably untestable but sounding so);
- ∞ To use the phrase "is a function of" whenever possible;
- ∞ To use as complex an experimental design as is possible to test a hypothesis;
- ∞ To analyze my data with techniques which, though unwarranted, are difficult to interpret;
- ∞ To attack my opponents with a critique posed in the phraseology of the philosophy of science;
- ∞ To defend empiricism especially when I do not know what I am doing or why;
- ∞ To use the rebuttal "but according to " whenever cornered (supply the authority most suitable to the situation);
- ∞ To eschew the work of humanistically oriented psychologists;
- ∞ And to refuse to talk about anything except objective test profiles (preferably MMPI) at any and all social gatherings.

Signed: _____

Witnesses (APA members of acceptable divisions only):

Name	Year of Ph.D.	Institution	No. of Pages Published
1.	_____	_____	_____
2.	_____	_____	_____
3.	_____	_____	_____
4.	_____	_____	_____

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