

But all this is more conjecture than hard and fast facts. My purpose in offering these surmises is to stimulate new possibilities of awareness, for myself as well as for others, because once expressed, I know I shall take these ideas further. To ex-press in the sense of 'press out', for anyone, means the cup of experience is once again emptied and ready to be filled.

guarantee the growth of one's natural potentials. Growth comes from sustained, self-regulated activity. It may come as slow as grass or fast like Topsy, but it comes.

(Repeatedly) Demanding agreement from the listener. ('Don't you think?' 'Isn't that so?' 'I'm sure you agree.' 'You must admit').

As a final note, to make up one's own meditation exercises is the best way to

ANTI-SCIENCE

From its position as the ultimate in human rationality, science is now in some quarters seen as not only a destructive activity, but as a totally misplaced one. Professor Stephen Cotgrove in a recent article (*New Scientist*, July 12th 1973), identifies this feeling among alienated students and also among groups seeking an alternative society. He cites Jaensch, who in 1938 identified a personality type characterised by liberal views, a happy eccentricity and independence. In a study of alienated students, Kenneth Keniston described a cluster of attitudes that included concentration on the here-and-now, emotionality, awareness, responsiveness and openness. These students, Keniston found, were 'distinguished by their passionate concentration on a few topics of intense personal concern'. They were also found to have a very rich fantasy life.

What is at issue here, claims Professor Cotgrove, is not the uses to which science is put. This is not a movement calling for responsible science, or even for a socially aware science. It is a feeling that scientists' entire way of thinking is alien to human development,

The rigidity and authoritarianism of traditional science is seen as mechanistic and alienating. This movement could represent the corollary of the tremendous growth of interest in mystical and oriental cults and philosophies.

Although this is primarily a plea for the value of the individual, for imagination and spontaneity, Professor Cotgrove sees it as going much deeper than this. 'Society is seen as itself irrational in the sense that there is no reasonable relationship between society and the nature of man.'

This of course would be to make the same mistakes about 'society' that scientific sociologists and psychologists have been blamed for making. Society is man-made; all aspects of society can only reflect aspects of human beings. That many of us may not like these aspects is inevitable. But we cannot call them inhuman. They are essentially and *a priori* human. The politician, the stockbroker, the University vice-chancellor and the bishop are all people too. So are the Greek colonels and the Russian bureaucrats. Within the human framework you cannot attack abstract science: you can only attack scientists. If attacking is what you want to do.

However, one of the features of this new attitude of mind is that it is concerned more with growth than with death. It is un-dogmatic and can accept co-existence. This has two advantages. It would enable the freely developing liberated individual to accept the disciplined scientist and technocrat. And if the authoritarian ideas of science are not actually under attack, the scientist will find less need to defend aggressively his position. Thereby he may be that much more open to his own human imagination and spontaneity. Ideas can perhaps transmit through human osmosis more effectively than through argument and attack.

