

not the same as professional humanistic intelligence. Let us call this new form of intelligence we seek 'intelligent subjectivity.'" By intelligent subjectivity, Novak means "something like the bent, cast, direction of a human's capacity for noticing or for raising questions.... It is a quizzical regard." Such a bent "will be 'intelligent' because it will be aware of alternatives.... It will be a form of 'subjectivity' rather than a form of 'objectivity' because it will be based on changes brought about in its subject's consciousness and ways of perceiving." It will stress the uniqueness of each individual, hence "will not be easy to routinize or to quantify." Novak has no inkling of operant possibilities and of the needless bifurcation between science and subjectivity, but his observations represent a refreshing departure from the norm. They are to be found in "The liberation of imagination: The place of intelligent subjectivity in health care education," *Man and Medicine*, 1975, 1, 95-107.

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