CHAPTER - 1

INTRODUCTION : HUMANISTIC EDUCATION

1.1   Humanistic Education: An Idea whose Time has Come

Down the centuries education has been variously defined by different thinkers and educators. These definitions have pointed to one of three major directions in education. First, education was considered the inner or spiritual development of man. Those who held this view - William James, Vivekananda, Aurobindo - considered man as a demi-god and education a process of God-manifestation. Akin to it is the Upanishadic goal of education for achieving salvation. On the other side of the spectrum, education was made out to be a tool for enhancing material productivity and employability. It was the predominant post Industrial Revolution ideology, and a view also shared by some of our modern economists.

Both the aforementioned views seem to suffer from an extreme one-sidedness. The former view is too ideal and therefore doomed to failure from the start. The latter view is too narrow and reduces man to a mere economic tool. In between these two extreme conceptions of education is the one that considers it as the total development of man (Rousseau, Dewey, Froebel, Pestalozzi, Montessori, Tagore, Rudolf Steiner, A.S.Neil, J.Krishnamurti). There have been thinkers in all ages who considered education in an integrated way as the total development of man, both his body and mind. This is the way Aristotle conceived education and the way it was practised in the Greek city states: perfect development of man for maximum service to the state. Aristotle conceived man in an integrated

way. His conception provided for unity of 'psyche' and 'soma'. Man comes into being only when psyche (forma) and soma (materia) integrate in a moment of time. Therefore, he considered education in an integral way as the process of social, moral, political and intellectual development.

Despite the fact that an array of illustrious educators have described education as the total development of man, our current educational practices anywhere in the world do not reflect it. At best their teaching has remained as pious platitudes. We have lacked the know-how to translate their ideas into actual school practices. Even decades after the publication of Bloom's (1956) and Krathwohl's (1964) taxonomy of educational objectives, we have done practically nothing more to further the objectives of the affective domain. That is, affect as an objective to be cultivated still does not find a place in our educational endeavour.

The present investigator considers that any systematic effort at operationalizing the wholistic view of education was not possible with the given Cartesian - Kantian - Newtonian inheritance of the conception of man. One can see that this is the worldview that has been the cornerstone of learning and scientific endeavour. This is true also for us in India where, although our philosophical tradition is so different from that of the West, our educational system is a British legacy.

In contrast to the Aristotalian conception of the integration of psyche and soma in man, Descartes introduced a dichotomy between psyche and soma. The psyche was seen by him as an entity which resides in the body, much as the astronaut of today is contained in the spacecraft that carries him into outer space. Man, according to Descartes, was his psyche, dwelling within a machine-body, which is subject to the physical laws of Newtonian mechanics.

According to Cartesian conception of man, the soul
(psyche) was far more important than the body (soma). It
led to a kind of fear of the body and the notion that the
body was an extrinsic thing unrelated and even threatening
to the psyche, that is, to man (Curran, 1972).

The Cartesian model of the knowing process is mathe-
matical, hence psychologically, the knowing process is
carried on at best in cold, impersonal, purely symbolic
terms. That is, in learning the emphasis is on an ideal
abstractive, "pure" reasoning or intellectualism, thus
leading to a depersonalization of the knowing process
itself. The farther that thought is removed from emotion,
instinct and soma, the "purer" it is, in Kantian under-
standing of "pure reason". The body-instincts, feelings
and soma- in this view corrupts pure thought (Curran, 1972).

To deal with operational situation, Kant added his
"practical reason" in contrast to his "pure reason" and
introduced the idea of the "sense of duty". Duty was an
additional internal sense that emitted a voice of conscience,
a voice of practical command. Obedience to conscience was a
Kantian categorical imperative. In obeying the voice of
conscience one was doing the will of God. Gradually,
obedience came to be elevated as the highest virtue. In the
educational context, obedience to the teacher was the best
response that a learner could manifest. Thus, learning in
the Cartesean - Kantian paradigm meant intellectual cognition
devoid of any feeling and the learner accepted what the
teacher had to say in obedience.

Today there has been a knowledge revolution in all the
fields. The old Cartesian - Kantian - Newtonian worldview
has been surpassed. Traditional models of the nature of nature

and the nature of man has been discarded. This has led to a
renaissance in all the disciplines (Ferguson, 1980). In
education, old models of teaching and learning are being
replaced with what is known as humanistic education. It is
based on the new image of man. In a way, it is a return to
the idea of education as the development of the whole person,
but a return transformed by the new vision of man. Therefore,
humanistic education represents today an idea whose time has
come (Ferguson, 1980; Purkey, 1984).

1.2   Three Psychologies Applied to Education

Schools and educational practices are the effect of the
way we think what man is. There are three theories of human
nature which dominate psychology today: behavioural psychology,
depth psychology or psychoanalysis, and humanistic psychology.
Each of these psychologies conceives man differently and
therefore has spawned different educational practices. In the
sections that follow, a brief survey of their ideas regarding
man and education is attempted.

1.2.1 Behavioural Psychology

Behavioural psychology is also known as the stimulus -
response psychology. It is the most predominant educational
psychology today. It is a point of view which seeks the
explanation of behaviour in the stimuli to which the organism
is subjected. It is a way of looking at behaviour familiar
to all of us. We can see examples everywhere. Traffic stops
when the traffic light changes from green to red. Looking at
human behaviour this way has had tremendous influence upon
every aspect of our lives. We learn very early that subjecting
people to the proper pressures or blandishments often makes it
possible to control and direct their behaviour as we desire.
That is, behaviour is elicited by the external stimulus or event.

There are several reasons for the popularity that behavioural psychology enjoys. It is a broadbased approach to human behaviour since almost everything we do is "behaviour", and it tries to explain behaviour by a few simple principles. And, since almost all human behaviour is seen as the result of learning, behaviourism is the psychology that is naturally compatible with educators, who tend to see behaviour in terms of learning.

There are two principles which are especially helpful in understanding the ways behavioural psychology contributes to educational practice: (i) people learn what they are rewarded (reinforced); (ii) be clear about what you are teaching. This has given us the concept of educational objectives, they help us to think clearly about what we are to teach. Thinking clearly about what we are doing is an integral part of doing it. And they let us see the results from teaching by enabling us to measure what students have learned. The knowing of results will help us to improve our teaching (Roberts, 1975).

A corollary to the explanation that behaviour is elicited externally is that a person or agent who can control rewards and consequences also can control behaviour. People as well as animals can be conditioned to act in certain specified ways according to the contingencies provided by an external manipulator. What is underneath the proposition is that behaviourism conceives man to be a "tabula rasa" and that any behaviour can be shaped by scheduling response-reinforcement contingencies. There is simply no place in it for higher order qualities of the personality such as altruism and dignity, or the search for truth and beauty (Maslow, 1968). It posits man as a reactive rather than an active being, as one entirely determined by outside forces rather than a free and responsible agent (Zaidi, 1971).

The instructional methodology that arises from it utilizes repetition and drill, coercion or cajole and reward or punishment, all of which we are familiar with in our present-day classrooms. It, perhaps, considers a child to be unwilling to learn, who then must be forced to learn.

This way of considering human behaviour seems to be only partially true. A rider may stop at a traffic junction not just because the light has turned red, but because he does not want to get killed. Therefore, something more than the circumstances will be required to account for human behaviour. Stimulus-Response is not the complete answer to human behaviour.

1.2.2 Psychoanalysis

To understand the Freudian Conception of man, it will help to consider the two major influences on Freud. Freud was very much a product of the nineteenth century, which was a century of biology. Another major influence on him was Darwin, who linked man with animals and therefore, he said, man shared many animal traits. So it was no wonder that Fraud posited that human behaviour could be understood in terms of animal-like physiological drives.

Freud conceived human nature to be evil and psychologically determined. He saw man to be constantly at war with himself, between his unconsicous and emotional forces and the conscious organisation of behaviour. This led to a distrust of persons and suppression of their natural propensity to evil by strict control. It does speak of the higher order qualities of the person but analyzes them away in a pessimistic and reductive manner. For example, generosity is interpreted as a reaction formation against stinginess, which is deep down and unconscious.

Freud was primarily interested in therapy, diagnosing
and curing illness. Freudian psychology and educational
practices derived from it is concerned with psychological
illness, either curing it, preventing it or at best increasing
mental health. It advocates suppression of the natural
propensity to evil by strict control, favours authoritarian,
teacher-controlled and lecture-type classrooms. The teacher
is the possessor of knowledge and the student is an empty
cup into which he pours down knowledge (Roberts, 1975).

1.2.3 Humanistic Psychology

In contrast to both behaviourism and psychoanalysis,
the greatest contribution of humanistic psychology is the
creation of the new image of man. Instead of seeing human
behaviour only in terms of sickness, or in terms of motivation
that applies also to lower animals, humanistic psychology
emphasizes the human view, based on the prime reality of
human experience itself (Maslow, 1967). Thus, humanistic
psychology starts with human behaviour, not rat behaviour
(Roberts, 1975).

One of the results of starting with human behaviour is
a humanistic view of motivation. While it is true that we
share some motivation with other animals, we also have some
specially huamn motives. These are the higher needs or nature
of man. Thus Maslow's needs-hierarchy theory of human
motivation posits that the desire for being with others, for
competence and recognition, for self-actualization are parts
of human motivation, as well as the lower desires for
physiological needs and security. (Maslow, 1974).

Humanists view behaviourists as too mechanistic and impersonal and as ignoring much of what makes people human. They point out that the results of experiments with animals in the laboratory cannot be generalised to include human beings in real life.

While the emphasis of Freudian psychologists has been on sickness and curing, the humanistically oriented psychologists focus on human wellness. It is not fully human, they say, to be merely free of problems. Once a person is normally healthy, they go beyond to the positive abilities of a person. These positive abilities are called human potentials and humanistic educators focus their teaching on these abilities. The powerful human potential movement in the United States today, with its emphasis on discovering and expanding human potential through a variety of programmes is a by-product of the humanistic movement in psychology. We are constantly revising our concept of human potentials upward as individuals and groups discover new abilities. Humanistically oriented psychologists point out that the fully developed persons among us will be using something like 10 to 12 percent of their abilities. They say we are like the engineer's bridge, overbuilt. If the bridge has to take 20 tons of laod at a time, it is actually built to withstand much more, say, 35 or 40 tons. The Guinness Book of World Records shows that people are always breaking their own previous records. So, discovery and the development of one's abilities are the goals of humanistic education. This general goal of self-actualization has opened up a whole new realm of educational methods (Roberts, 1975; Brown, 1971).

The largest group of human abilities that are the concern of humanistic educators are the human relations skills. This theme shows up in the desire to help people to get along with others more skilfully and happily while getting along with

themselves too. A number of training programmes to teach people
the ways to build warm relationships with each other and to
relate to others with trust, acceptance, honesty have been
developed by Esalen Institute and National Training Laboratory
(NTL) and are used around the world. Some such courses are
Sensitivity Training, Encounter Groups, Communication Courses,
Group Dynamics. There is any number and variety of programmes
available today, coming under what is known as psycho-technology,
aimed to promote human wellbeing, effectiveness and potential
(Ferguson, 1980).

Another major thrust of humanistic education is the
recognition of the importance of the emotions in education.
While psychoanalytic psychologists have seen emotions as
interfering with cognition, humanistic psychologists stress
the benefits of education of the emotions. Thus the importance
given to the affective domain is one of the strongest
characteristics of humanistic education. Buchen (1974) points
out that one of the cherished ideals of the humanistic tradition
is the notion of the "whole" man. Hence humanistic education
aims at educating the whole person. It attempts to bring
together cognitive learning and affective experiential learning
(Lyons, 1971; Huckins and Bernard, 1974). Since thinking and
feeling almost always accompany each other, neglecting the
proper education of our feelings is stunting one of our
greatest potentials.

Humanistic educators see also other human abilities that
we underteach in schools - abilities to perceive, feel, sense,
wonder, intuit, fantasize, imagine and experience (Roberts, 1975).

Some of the fundamental conceptions of humanistic
psychology regarding man are summarized below (Hall and
Lindzey, 1978; Huckins and Bernard, 1974):

- man is innately good;
- he has an intrinsic urge toward growth and self-actualization;
- he is free and responsible and creates himself by his choices;
- awareness is basic to choice making;
- people behave in a holistic manner - cognitively, effectively, and socially.
- each individual determines his own meaning;
- people behave in a holistic manner - cognitively, effectively, and socially.
- each individual determines his own meaning;
- he has capacities for evaluative judgements leading to balanced, realistic and self-and other-enhancing behaviour;
- a person is unique and brings in a unique combination of qualities;
- he learns and grows and becomes what he is potentially only in interactions with others;
- emotions are recognized as part of the person and as important as his intellect.

1.3   Humanistic Education: A Conceptual Clarification

The word "humanistic" is one of the most ambiguous words in educational terminology as it has been used in very many differing contexts. It has been used here to represent the centrality of position accorded to the person in the educational process. Protagorus defined humanism to mean man as the measure of all things. Man can be the measure in education only when the educational process corresponds to his particular nature. The crucial question is: how can the school as an institution, be designed so that it will enable the pupils to become their best nature?

In a more pragmatic way, the term humanistic education refers to the application of humanistic psychology to education. Even in this restricted field, it has a variety of meanings. Kirschenbaum (1975) points out that the term is an umbrella that encompasses several similar approaches - affective education, psychological education and confluent education.

A way of understanding what is humanistic education is to take a look at what people are doing under its label when it comes to building curriculum and structuring the school or classroom.

1.3.1 Humanistic Content Curricula

This approach takes some areas of human concern and focuses on them. For example, in our country we have recently launched an education programme on drug abuse. Sex education is another such education programme that is being provided in some schools. Such courses may be taught in a traditional fashion, but more of experiential learning is favoured.

1.3.2 Humanistic Process Curricula

This approach attempts to teach students processes or skills they need or will need to guide their lives and successfully deal with issues of "identity, power and connectedness" (Kirschenbaum, 1975). Values clarification is one such approach. Human relations training in many forms, including communication exercises, Parent Effectiveness Training, Encounter Groups, Sensitivity Training, Interpersonal skills Training, is another area. Achievement motivation emphasizing goal setting, risk taking and achievement planning is yet another approach.

1.3.3 Humanistic School/Classroom Structures

Here, the approach is to structure the learning
environment in such a way as to allow students to pursue
humanistic and other content areas of their own choosing and
to encourage them to learn and practise humanistic processes
as part of their education. The following five dimensions
have been observed along which classes seem to move when
teachers attempt to facilitate a more humanistic education.

a)   Choice or control : In a humanistic education students
        will learn to set their educational goals and make
        decisions concerning the course of their education and
        their day-to-day activities.

b)   Felt concerns : As a classroom becomes more humanistic,
        the curriculum tends to focus more and more on the
        felt concerns and interests of the students. This is
        what happens in a typical open classroom, where there
        is flexibility to pursue emergent curricular issues
        (Kohl, 1969).

c)   Life skills (the whole person) : School education has
        traditionally been cognitive. Humanistic education
        tends to involve the whole person, not just the mind.
        It moves to integrate life skills with the other skills
        necessary to be an effective person - feeling, choosing,
        communicating and acting.

d)   Self evaluation : Humanistic education tends to move
        away from teacher-controlled evaluation and shifts the
        locus of evaluation back to the student, as he learns to
        evaluate his own progress toward his goals. Learners
        evaluate their own learning progress, occasionally,
        choosing to take tests, occasionally asking for others'
        feedback.

e)   Teacher as facilitator : The teacher moves from a
      director of learning to a facilitator or helper. He
      tends to be more supportive than critical, more under-
      standing than aloof and judgemental, more real and
      genuine than playing a role. Roles tend to be more
      reciprocal, with the "teacher" often being a learner
      and the "students" often helping and teaching each other.

In brief, it could be said that a teacher may be
humanistic, a school or class (institution) may be humanistic,
and a programme may be humanistic as each of these can facili-
tate personal discovery and development of one's potential.

1.4   The Need for a Humanistic Orientation in Education

The humanistic orientation in education is fast developing
as a powerful alternative to our present system of education.
As an innovation, it is also a response to a crisis in education
today. The crisis shows the ways we have betrayed our nature,
we have equated learning only with cognition, thus dehumanizing
it at the start. We have forced our children to cram up ideas
which they do not understand and see as relevant and meaningful.
It seems classrooms are set up to enforce strict discipline and
order and not as centres of learning. The teacher becomes law
enforcer and the students have to develop coping mechanisms in
order to survive. Gordon (1974) has pointed out that many
negative feelings and behaviours of students are coping
mechanisms to offset teacher power.

The teaching methods that are adopted in classrooms
make the students remain immature and forever dependent on
teachers and do not start them off as self-learners.

The way we have made learning so competitive has become self defeating. It has made children needlessly anxious. And we know that high levels of anxiety is crippling. John Holt (1964) has documented the power of anxiety to cripple learning even in the best progressive schools.

Added to it is the inhuman, damaging ways some teachers deal with students. Such ways irreparably damage their self-esteem, make them dislike their subjects, or become dropouts. For many, school experience has been traumatic. The present investigator had a firsthand experience of what damage such experiences can do to a student. A couple of years ago, he was in a growth group and a fellow participant shared how he was victimized in school by his maths teacher. The person in question was then in standard eight and had been doing very well in mathematics. He had even considered pursuing studies in maths in college later on. His own father also was a teacher of mathematics in the same school. The particular teacher had a strained relationship with his father and this person was made a victim of his anger toward his father. One day this teacher had given the class some problems to be solved and this person was the first to solve a problem and to call the teacher's attention. There was a mistake in one step in solving the problem and the teacher abused him very badly in front of all the students. The person reported that the experience was so traumatic that he could not from then onward take up to study maths. The worst happened at the end of the year when he failed in maths and had to repeat a year. He narrated that in college he could not take maths, an interest which he still maintained nostalgically. The way he narrated the event showed that he was still experiencing vehement anger toward the teacher. When allowed by the therapist to express anything that he wanted to to the teacher, he kept abusing and beating the pillow for nearly twenty minutes.

The present investigator feels that such cases are not uncommon in today's schools. Ferguson (1980) talks of "pedogenic illness" (teacher caused learning disabilities). All of us as children are endowed with the gift of natural curiosity and the ability to explore and learn. Look at a child at play with his mother. He is engrossed and excited as he explores things and learns to handle them. Yet the same child after a year or two in school will find stress enough to permanently diminish that adventure we call learning. Is it any wonder then that some of our geniuses, whom we call original achievers, were educated at home, stimulated by parents, or other relatives from infancy, borne up by high expectations? Among them we have such illustrious names such as Tagore, Margaret Mead, Buckminster Fuller, Helen Keller, Eddison, to name just a few. Even Albert Einstein was considered too dull to study maths'.

1.5   Some Critical Variables in Education

The underlying assumption of humanistic education is that learning is natural to the child as eating and drinking. Yet, if something blocks that natural process and prevents him from pursuing it as a satisfying activity, it will show that he does not perceive it as enhancing his self. James Coleman (1966) has at the end of his survey, Equality of Educational opportunity, concluded that of all the factors studied - family, teacher, salary, school facilities, curricular materials, etc. - attitudes such as interest in school, self concept, and sense of control, showed the strongest contributors of educational achievement. Over the years, teachers have been increasingly becoming sensitive to the psychological underpinnings of their task. They talk of "meeting the needs" of children before they

can be invited to learn. Unless children's affective needs are satisfied, they will not be able to concentrate on learning of academic subjects. In this section we want to look at some such dimensions of the school that are emphasized in humanistic education.

1.5.1 Self-concept

Human behaviour is always a product of how people see themselves. Our perceptions of ourselves and the world are so real to us that we seldom pause to doubt them (Combs, Avila, Purkey, 1978). What we call perceptions of ourselves is our self-concept. Psychologists have pointed out that maintenance, protection and enhancement of self-concept is the basic motive behind all himan behaviour. The use of self-concept theory can enable us to understand life in classrooms better. For example, if students have learned to see themselves as trouble makers they may respond by being discipline problems. Similarly, students who view themselves as scholars may spend many hours in libraries. Therefore an understanding of self-concept and how it develops is advantageous for an educator to understand the students and to conduct himself in supportive ways so that he does not cause negative perceptions of themselves and their abilities.

None of us is born with a self-concept. It is developed through both positive and not so positive interactions with significant others. Beginning early in life, we receive countless cues as to our value in the eyes of significant others. The self-concepts of students are influenced by those who treat them as able, valuable and responsible, or those who treat them the other way around. It is, as it were, we are asking through each interaction that we have with others a very basic question, "who do you say that I am?" The answer to this question influences how we behave and what we become.

After the home, schools probably exert the greatest influence on how students see themselves and their abilities. The concepts which teacher has of the children become the concepts which the children come to have of themselves and their abilities. Self-concept may be the way through which teachers' expectations regarding their students become real.

Positive self-concept and its counterpart positive self-regard (self-esteem) are the two requirements for students to succeed in school. Without these the students will succumb to apathy, dependency and loss of self-control. They will be afraid to do anything for fear of going wrong.

If self-concept has the central importance suggested by modern psychologists, a teacher whose responsibilities require him to work with students can ignore it only at the risk of making himself ineffective. This is because students do not leave their self-concept at home when they come to school. Whether or not a teacher is aware, what he does or does not do in class is affecting students' self-concept. Rogers (1969, 1977, and 1980) and Carkhuff & Berenson (1976) point out that through each interaction that we have with people we are either enhancing or building up their self, or diminishing it or destroying it. Therefore, what a teacher does must be significant to students' self-concept and enhance it. Similarly, the classroom structure should be such that it supports and enhances their self-concept.

1.5.2 Teacher as Facilitator

Unlike the current model of teacher as lecturer, conditioner, reinforcer and boss, the conception of teacher in humanistic education is that of a facilitator of learning (Rogers, 1969; 1980). He is receptive rather than intrusive,

and takes the student as he is, builds upon his talents, and builds him up into the very best that he can be (Maslow, 1968). Maslow (1974) calls this approach to teaching as "taoistic teaching". Moustakas (1956; 1966) points out that it is the role of the teacher to provide an atmosphere of acceptance of the child's nature, which reduces fear and anxiety and defense to the minimum.

Rogers (1969) points out that facilitation of learning is the aim of education. In humanistic education teaching is deemphasized and learning is emphasized. The teacher becomes a facilitator of learning by incorporating in himself certain facilitative attitudes, which Carl Rogers (1969) calls facilitative conditions, and creating a nurturant climate in which a child can take the risk of exploring things and learn. One facilitates learning by taking a "person-centred" approach in the classroom (Rogers, 1977; 1980).

According to Rogers (1969; 1977; 1980) the personal qualities, the facilitative conditions that a teacher provides, are the following:

a) Realness in the facilitator of learning. When the facilitator is a real person, being what he really is, and enters into a relationship with learners without presenting a front or facade, the facilitator is much more likely to be effective. This means that the facilitator is not playing a role but is being himself. He does not pretend to be all knowing and accepts and admits that he has feelings of fears and sorrows and that he makes mistakes. Moustakas (1966) points out that our children need to see real human beings, and not roles, in order to call forth their own humanness. Only when a person is himself, he can be present to his students (The word 'present', is used here in the existentialist meaning of the word).

b) Unconditional positive regard. This term communicates several things at the same time. It is the attitude of prizing each learner, prizing his feelings, opinions, and person. It is a caring for the learner, but a non-possessive caring. It is an acceptance of this other individual as a separate person, a respect for the other as having worth in his own right. It is a basic trust - a belief that this person is somehow fundamentally trustworthy. The facilitator can show this attitude in a variety of observable ways - he can be acceptant of the fear and hesitation of the students as they approach new problems as well as acceptant of the pupils' satisfaction in achievement. What is pointed out here is that the facilitator who accepts the child totally as he is and communicates to him that he is able, responsible and valuable (Purkey, 1884) is communicating positive unconditional regard.

c) Empathic understanding. This is taking the inner perspective of the learner. The facilitator develops the ability to view how the learner experiences things from within his skin and communicates his understanding back to the student without judging or evaluating. Cultivating an empathic understanding enables the facilitator to be sensitive to students' self-concept.

A further condition for learning is that the students must perceive that these attitudes exist in the facilitator and that he is not playing a role.

Combs et al. (1978) point out that teaching is a helping profession and a teacher therefore requires two kinds of knowledge and skill. He needs to know the subject of his specialization and the skills to teach it as well as effective ways of relating himself to the helpees, the students. He is

required to respond to the helpees instantaneously. For example, in teaching, when a child says something to the teacher, he must respond instantaneously in terms of his unique question, problem and concern that he is expressing at the moment.

This way of understanding the helping profession has been called "self as instrument" concept (Combs et al., 1978) What is at the heart of the helping profession is a question of the use of the helper's self, the peculiar way he is able to combine his knowledge and understanding with his unique ways of putting it into operation to be helpful to others. Therefore, what follows is that any attempt to explain teaching on the basis of knowledge and method alone is doomed. For example, in 1961, the National Education Association of America sponsored a review of all researches available on good and poor teaching. The study was unable to discover any method of teaching which could be clearly shown to be associated with either good or poor teaching (Combs, et al., 1978). In this connection, it is worth recalling what Carl Rogers (1955) observed that it did not seem to make much difference how the helper behaved so long as his "intent" (purpose) was to be helpful.

Teachers' facilitative qualities can be enhanced by training. There are several such training models known as human relations training (Carkhuff, 1969; Egan, 1975; 1976; Gazda, 1977) and these are based on Carl Rogers' (1957) pioneering work, but systematised as a training model by different authors.

We convey our understanding to another by communicating. Communication and relationship are like the two sides of the same coin. One's relationship is as good as one's communication,

Hence human relations training can also be called communication training. Humanistic approach understands the crucial importance of classroom communication in building up warm, positive climates in the classroom. The teachers provide the facilitative qualities by communicating. The result of effective communication is the establishment of warm, positive relationship between teacher and student and among students themselves. This will result in fellow-feeling and identification with the class. These are all elements that will contribute to students' happy experience in school and ultimately his attitudes to school. There is research evidence to show that students' positive attitude toward school is a contributor of school success (Purkey, 1984). Each teacher, if he is aware or not, by taking a facilitative stance and communicating to the perceptual experience of the student, can bring forth his capacities to learn and to effectively deal with the issues in his life.

1.5.3 Teacher Expectations

Since Rosenthal and Jacobson's (1968) pioneering work on the effect of teacher expectations on students' achievement, we have begun to pay attention to it more seriously. We all know from personal experience that our behaviour is an expression of our beliefs and expectations. We observe everything through the glasses of our beliefs and expectations. Another way of saying it is that we see only that which our beliefs allow us to see. And what we see is what we get. Therefore, it is what we say about reality that structures reality (Silva & Miele, 1977). We do not realize that it is in languaging that we create possibilities for ourselves as well as for others. Reality is plastic.

Therefore, it is crucially important that we desist
from labelling students as dull, average, "problem" and so
on. Sooner or later they will perceive how we perceive them
and like a self-fulfilling prophecy, they become what we say
they are'.

Recent researches are revealing that a human being
represents a possibility. Intelligence is now considered
more of our creation than a fact of inheritance (Roberts,
1975). Therefore, the teacher's way of engaging students
should be such that they begin to discover aspects of them-
selves that they are not aware.

1.5.4 Humanistic View of Motivation

From a self-concept, perceptual point of view, there
is only one kind of motivation – the need to actualize oneself
(Maslow, 1954), to be fully functioning (Rogers, 1961, 1969)
and people are always motivated (Combs, 1963). This motivation
is internal and continuous. But they may not be motivated
to do what we would prefer they do (Purkey, 1984). This view
can be tremendously reassuring to teachers, for it assumes
that motivation is a force that comes from within the student.
Rather than spending energy in trying to motivate a student,
teachers can use their talents to invite him to learn. Teachers
and students need not be on opposite sides as it often happens
in classrooms today. Instead teachers can communicate to
students that they are on their side and facilitate their
learning and growth. The students will not perceive their
teachers as being their ally as long as the teachers consider
them unwilling to learn and subsequently push them around or
manipulate them. Considering students as always motivated,
teachers can join forces with their organismic drive for

self actualization. Motivation for learning is only an aspect of this master motive (Maslow, 1968). Taking this perspective can be a freeing experience for both students and teachers.

1.5.5   Freedom and Self-discipline.

This section can be considered a natural sequence to teachers taking a facilitative stance in the classroom and considering students as always motivated from within. If students are to grow into their unique selves, it is apparent that they be given freedom and teachers do not interfere and control them. Adopting a facilitative stance would mean that teachers desist from being controlling and authoritarian and adopt more democratic ways of structuring classroom norms and procedures. This seems to be hard for us as we have been indoctrinated enough into controlling and manipulating people. Yet the goal of education is to let people grow into their best selves. People do not become their best selves as long as we keep interfering with them and tell them what to do at every turn. People become what they live with. If our students are not trusted to pursue their learning and if they are told to turn to teachers for everything, or if the teacher determines everything that they have to do, are we not perhaps shaping them according to our own pre-conceived notions? Yet, we know today that the actualization of personality can only be accomplished by the person himself.

The development of an atmosphere that encourages self-direction is not easy. It is easier to create dependence. It is what authoritarian structure in the classroom does. It kills all initiative and self-confidence in students. As mentioned earlier, students under strict authoritarian teachers have to defend themselves by adopting certain coping mechanisms.

Yet, the opposite of authoritarianism, the 'laissez faire' approach, is not the answer either. In the latter case there is no leadership exercised by the teacher. As a result, there is no group identity and any clearly set goals to pursue. It is total anarchy. Therefore, it is evident that children need freedom and they need to exercise that freedom within certain firm limits. An approach to this seems to be teaching children self-discipline (Duke and Jones, 1985; Pepper and Henry, 1985; Wayson, 1985).

Self-discipline is "the capacity to behave properly without supervision (Wayson and Lashley, 1984). Children can be made to participate in school and classroom disciplining by proper orientation. Gordon (1974) has described a way of having the democratic approach to set classroom norms and policies, involving both students and teachers.

1.6   The Present Study

The above discussion on the nature and scope of humanistic education has shown that it is a powerful alternative to our present system of education. By humanizing school we mean that the form of things in school be changed to correspond to the particular image of man that the humanistic psychology has given us and that it be in accordance with the processes of his development and self-realization, and that it take into account the fulfillment of both his intellectual and affective capacities (Aurin, 1981).

A new theory of education, which humanistic education certainly is, has to demonstrate that it can be put into practice and when put to practice it is more effective in bringing about greater student growth in comparison to present

practices of education. Several attempts have been made in the direction of introducing some dimensions of the humanistic orientation into schools. A review of such research attempts is undertaken in Chapter II. Such researches reveal positive impact on students' cognitive growth like improvement in academic achievement or growth in IQ, as well as development of affective qualities like better student-teacher and student-student relationship, enhanced cooperation in the classroom, self esteem, academic self-concept, motivation for schooling students' feeling of their own control over their achievement, instructional mastery and discipline. Rogers (1961) points out that providing the facilitative dimensions enhances students' feelings of psychological security and therefore they are able to express themselves more spontaneously. For Rogers, this is the source of creative behaviour and classrooms and teachers have an important role to bring that out by providing a supportive climate.

While most of the studies reviewed (vide Chapter II) are correlational studies employing one or more of the facilitative dimensions in classrooms and determining their impact on student gain, the present study brings together many more such facilitative conditions in a holistic manner in organising a single class along a humanistic orientation. The class was observed for its impact for a sizeably large period of time, a year and a half to be exact.

The present study is an intervention study and both teachers and students were oriented on some facilitative - interpersonal and interactional - processes. The intervention strategy selected for training teachers aimed at enhancing their interpersonal process skills, which would support them

in providing a nurturant, facilitative climate in the
classroom. The students were also oriented on some inter-
personal-interactional processes with a view to enable
them to discover the unique selves that they are and to
enable them to learn to be more sensitive to the teacher, to
the content and to one another. Learning is enriched when
done by a person who knows who he is (Maslow, 1968) and in
a climate of psychological security (Rogers, 1961; 1969).
The students and teachers were also led through a process
of making their own classroom norms and rules, thus enabling
students to learn self-discipline. For details of these
intervention input, please see Chapter IV.

Thus, the present study is a comprehensive approach
to organizing a humanistic classroom and to study its impact
on some select student variables, both cognitive and affective.
The study is titled:

> A Study of the Organisation and Effectiveness
> of a Humanistic Classroom.

1.7   Objectives of the Study

(1)   To organise (orient) the experimental class along a
humanistic orientation, as a community of learners
characterized by caring and positive relationships
between the teachers and the students and the students
among themselves;

(2)   To study the effectiveness of the class they organised
along the humanistic orientation on students':

    a) academic achievement,

    b) self-esteem,

    c) creativity,

d) academic self-concept,

e) motivation for schooling,

f) sense of control over performance,

g) instructional mastery,

h) perception of their teachers,

i) interpersonal relationships,

j) cooperation,

k) discipline in the class.

1.8 The Hypotheses of the Study

In the light of the concept of humanistic education presented earlier, and the objectives stated above, the following research hypotheses were generated regarding the effectiveness of taking a humanistic stance in the class. When teachers understand the students, relate to them and invite them to learn to the best of their ability, when they are stroked and valued for the persons that they are, the students may discover and energize certain hitherto hidden talents. To the extent that they see themselves accepted and valued, they may begin to regain their lost powers for spontaneity and creativity and self-esteem. For them, then, the classroom and the learning experience will turn out to be a satisfying one. They may develop positive ways of seeing and relating to both the teachers and the peers. They may, as a result, improve their academic performance, look at their studies positively and become confident learners. This could also bring about better cooperation and a feeling of belonging to the class. These may be some of the positive results one may expect while taking a humanistic approach in the class. The present study attempts to verify some of these hypotheses. The following research hypotheses have, therefore, been stated for the present study:

Students' behaviour in respect of:

a)   academic achievement,
b)   self-esteem,
c)   creativity,
d)   academic self-concept,
e)   motivation for schooling,
f)   sense of control over performance;
g)   instructional mastery,
h)   perception of teachers,
i)   interpersonal relationships,
j)   cooperation
k)   discipline in the class

before and after intervention orienting the class
along a humanistic perspective will differ.

1.9   Limitations of the Study

a)   Apart from the training given to teachers on the
facilitative use of questioning skills, the rest of the
intervention input pertained to one or other dimension of
the affective domain. This overemphasis on the affect need
not have been there and is not justifiable from the point of
view of humanistic education. For humanistic education
stands for an integration of both the cognitive and the
affective domains. The reason for this overemphasis on the
affect was due to the fact that the investigator lacked
such a gestalt view of humanistic education when he planned
the study. Initially he was led by the notion that the
affect concerns were totally missing in our current practices
of education and he wanted to introduce these missing elements.
The investigator himself grew in his understanding of the
nature of humanistic education during the period of the study.

His stand then was that the lack of affect concerns in our classrooms blocked or dissipated students' energy which should have been used for learning and that their presence would engage students more seriously in learning. Such an approach is certainly defensible.

b) Humanistic education as something that can be practised in our schools is an idea that is new to everyone, including the school personnel, in our country. They generally consider it as an ideal, therefore, only to be talked about and not to be practised. The investigator is witness to the struggle the principal, the teachers and students went through in order to subscribe to a humanistic attitude. When some crises occurred, they found it easier to revert to old practices. Lacking this cultural support the investigator doubts whether the concerned teachers could perceive this approach as a totally new and challenging way to enable student growth and responsibility.

c) The time duration for intervention for teachers and students were allotted by the school keeping their convenience in mind and was not enough to instill the attitudes that are the basis of humanistic education. The investigator had to accommodate himself to the time given and there was no periodic follow up training to strengthen the imbibed attitudes over time.