

CHAPTER - TWO

FOUNDATIONS OF HUMANISTIC EDUCATION

The bestowed of freedom is the bestowal of love..... Children do not need teaching as much as they need love and understanding. They need approval and freedom to be naturally good.

- Neill.A.S.

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CHAPTER - TWO

FOUNDATIONS OF HUMANISTIC EDUCATION

2.1 Introduction

Having discussed the significance need and nature of the problem this chapter solely concentrates on conceptual clarification and theoretical foundations of humanistic education.

2.2 The concept of humanism

The concept of humanism is old as well as new. Old in the sense it advocates the basic philosophy of man - self fulfillment. New in the sense it is the outcome of recent humanistic movement against the dehumanizing culture.

Meaning and definitions of humanism

1. Webster's third new international dictionary defines humanism that human being is marked by sympathy or consideration for other human beings or animals. It is the devotion to human welfare, interest in or concern for man. It is understood as a doctrine, a set of attitudes that is centered upon human interests or values which rejects supernaturalism, regards man as a natural object and asserts the essential dignity and worth of man and his capacity to achieve self realisation through reason and scientific method.

2. Religious humanism advocates the philosophy of the self-fulfillment of man within christian principles.

3. Humanity means it is the state of being human - kind of generous behaviour or disposition, compassion and benevolence.

It is the totality of attributes which distinguish man from other beings, his essential human characteristic, his human labour power committed to a belief in the humanity of all men and women.

To humanize means to be more sympathetic or responsive to human needs, gentle, soften, refine and spread civilizing influence that inspire us to love or hate people and to regulate war.

Educators Encyclopedia by Smith, Atkinson and others states that the era of humanism began with the Italian renaissance period which produced two new theories of education - Italian and Northern humanistic theory both of which advocated individual and social humanism.

Individual humanism exemplifies freedom of thought to develop the individual personality through creative and artistic expression.

Social humanism aims at full rich life for society as a whole through the improvement of social relationships and emphasized the importance of democratic education.

International Encyclopedia of higher education states that humanism is a philosophical theory that emphasizes human values.

A comprehensive dictionary of psychology by English and English states that humanism is the moral ethical attitude made up of altruism, love for one's fellowmen and human understanding.

Thus humanism is a set of attitudes centered on human welfare and believes in the capacity of man to achieve self-realisation and advocates both individual and social humanism for their freedom of thought, creative expression and improvement of social relationships, democratic way of life etc.

Relationship between humanism and education

The two tenets of humanism are human perfection and wellbeing.

A sound philosophy of education rests on the identification of what is human in man and propose instruction to perfect the capabilities which all men share by virtue of being human. The education is concerned with man's search for human values, creativity, individuality and the importance of human differences.

Singh (1979) considers man to be active, consciously self determining subject with freedom and responsibility to be and become his authentic self.

Krutch (1959) in his meaning for humanism, describes the humanist is any one who believes that will, reason and purpose are real and significant, value and justice are the aspects of reality ^{that} rest upon some foundations other than custom.

It is understood that man is considered as an active and reactive being with freedom and responsibility to become his true self-to realise one's uniqueness through the process of reason and

scientific method.

2.3 Historical background

In the history of humanism four well defined periods can be marked.

1. First period - between 1900 - and World War I

Psychology broke its relationship with philosophy - from the thinking of philosophical, deductive and speculative to accumulation of facts based on experience and induction and led to the establishment of experimental laboratory by ^WWandt.

2. Second period

It is the period between two world wars where in the two schools of thought behaviourism and gestalt psychology ~~were~~ emerged.

3. Third period - After the World War II

During this period psychology was recognized as a natural science of behaviour.

4. Fourth period - 1950 - 1960

During this period, the humanistic and existential movement came together as a third force which clearly differentiated from behaviourism and psychoanalysis.

From that time onwards humanist movement has drawn its participants from many disciplines besides those of clinical, social psychology, anthropology and philosophy from which it began.

Giorgi (1970) believes that psychology should be considered as human, rather than natural science and suggests three presuppositions for psychology as a human science.

1. Fidelity to the phenomenon of humans as persons.
2. Concern for uniquely human phenomena.
3. The primacy of human relationship.

Allport (1955) emphasized the study of man as a case rather than as class or classes - uniqueness rather than commonness.

Maslow (1965) believed in uniqueness rather than commonness in the study of man. Man is considered as an irreducible unit and each man's purpose is to become the best of himself.

Later, psychologists and educationists like Bugental (1963) ; Rogers (1955, 1956); Combs and snygg, (1959); Gales (1969); Buhler & Allen (1972); Buhler and Massarik (1968); Maslow (1971); Krippner (1974) collectively argued that humanness is to actualize one's potentialities and relate effectively with other beings with love and compassion.

2.4 Humanistic movement

It was started in the middle of 19th century in America. The movement is a reaction against mechanistic and dehumanizing culture.

A humanist movement appeared internationally in the rise and independence of the underdeveloped nations, the world court or freedom of women.

In America it may be seen in such movements as social security, prison reform, the elimination of child labour, the provision of public school etc. Along with this movement came a new group of professions namely social work, clinical and counselling, psychology, guidance and human relations which are designed to facilitate the achievement of human dignity and welfare.

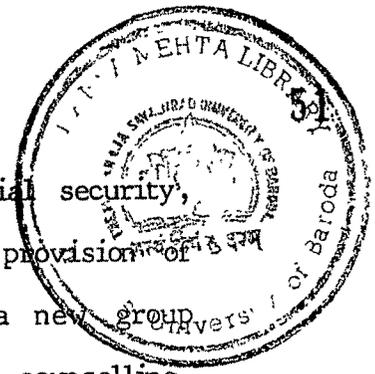
In 1962 Maslow, Rogers, May and others established an association of humanistic psychology which express their humanistic concerns. They believed that human beings are basically creative and that internationality and values are basic diterminants of human action (Brochure of the Association for Humanistic Psychology)

A year before the journal of humanistic psychology was edited by Sutich. In 1972 American psychological association recognized its involvement by forming a division of humanistic psychology.

As a consequence of humanistic movement many growth centers were developed in America to promote meaningfulness in life. The first and widely known growth centre is Esalen institute in Bigsur.

Humanistic movement is not confined to psychology alone but it is an important trend in all disciplines relating to people such as sociology, law, medicine, business administration and education.

The first international congress in Amsterdam was devoted to the issue of humanistic psychology which offers a new scientific approach to the study of person as whole (Maslow, Rogers, Buhler) and helps in the renewal of western civilization which provides better understanding of self and other people.



2.5 Humanistic psychology

Psychology has already been deeply affected by the writings and researches of humanists who have called themselves humanistic psychologists, phenomenologists, transactionlists, existentialists, perceptualists, personalists, self-psychologists and a host of others. They are all concerned with understanding the inner life of persons and their interactions with their fellows and on practical grounds with extending personal fulfillment, effective interaction, and the recognition of human dignity and integrity.

Association for humanistic psychology (1962) defines that humanistic psychology is primarily an orientation towards the whole of psychology rather than a distinct area of school. It stands for respect for the worth of persons, respect for differences of approach, open mindedness as to acceptable methods and interest in exploration of new aspects of human behaviour. As a "third force" in contemporary psychology it is concerned with topics having little place in existing theories and systems. e.g., love, creativity, self, growth, organism, basic need gratification, self-actualization, higher values, being, becoming, spontaneity, play, humour, affection, naturalness, warmth, ego transcendence, objectivity, autonomy, responsibility, meaning, fair-play, transcendental experience, peak experience, courage and related concepts.

Los Angeles Times described human nature as a means of "expanding man's awareness (enhancing) creativity, health, learning, problem-solving and (the production of).....

intrinsically rewarding ecstatic experiences (Hoover, 1975, p.1).

The field has the following concepts.

1. Individuality (defined as complexity, richness and the power of mind and consciousness).
2. Holism of mind, body and feelings (particularly as emphasized in medicine, education and sports).
3. Subjectivity as well as objectivity.
4. Growth, self-actualization, self-transcendence as innate human characteristics.
5. Concern for the will and responsibility for one self.
6. Use of energy flows and the natural ability of the body to balance itself.
7. Lastly the spiritual dimension, which as transpersonal psychology, many sees as the psychology in the future.

Humanistic psychology shows also concern how our self knowledge, wisdom forms the basis for service of human kind and social action that aids in the development of all the people and also the development of the self.

Buhler and Allen (1971) stressed the importance of the whole person model and described four basic tendencies in man: (a) to satisfy needs for sex, love and status; (b) to adapt to society and to belong; (c) to express oneself and be creative and (d) to uphold the inner order or integration of the self. These tendencies may come in conflict with each other.

Elton B. McNeil (1974) describes humanism "Humanists assume that

behaviour is meaningful and is caused by a great number of complex physical, psychological and sociocultural factors. People are dynamic individual organisms involved in the process of "becoming". Self development produces a conglomeration of selves, the motivated self, the attitudinal self, the physical self, the intellectual self, the psycho-sexual self, the learning self, and the personalized self.

Arthur W. Combs (1977) described humanistic psychology as follows. Humanism is like algebra designed to deal with events in which unknown or unobservable factors are involved. He listed the following humanistic objectives.

(1) Self understanding, (2) Self fulfillment, (3) good citizenship, (4) Responsibility, (5) Emotional well being, (6) Worthy home membership, (7) Creativity, (8) Commitment to democratic ideals, (9) Adaptability to change, and (10) Intelligent behaviour.

Abraham Maslow (1954) stressed the relationship of motivation and personality. The experience of the self, the fulfillment of needs and the search for personal growth and meaning are the scientific and philosophical bases for the definition of human nature. He made the maximum contribution to the field of humanistic psychology.

Another major contributor to the field of humanistic psychology is Carl Rogers.

According to Carl Rogers humanism is to actualize individual's

true natures by the development of the self i.e., fully functioning person. He has a need for positive self regard from significant persons like parents and teachers positive self regard is associated with self-experiences and means generally accepting and approving and regarding one self favourably. The fully functioning person differs from the majority of actual persons because he "experiences unconditional positive regard from the significant others" (Rogers 1959). He is the person open to experiences and the most congruent. (There is an exact match between self-concept and actual experience). Under these conditions self structure changes shows flexibly in assimilating new self-experiences. Since positive regard transactions are reciprocal, the person seeks to live with others in maximum possible harmony.

2.6 Origin of humanistic education

Sources of humanism are traced back to Protagoras who defined that "Man is the measure of all things." Great teachers of all times treated students as persons and strived for the education of 'whole being'. Aristotle was one such early example who was a humanist, considered the goal of education to attain highest or supreme good is in short self-actualization. Next a notable figure John Amos Comenius (1592 - 1670) who insisted that the "goal of education should be to educate all men fully to full humanity to enjoy wisdom, freedom, happiness and peace and recognized the importance of adjusting instruction to the child's stage of

development and John Locke, Rousseau and Pestalozzi continued this emphasis. All of them agreed that the purpose of education is not the development of a scholar, or a citizen but a "gentleman" (Locke), a man (Rousseau), an integrated balanced whole man (Pestalozzi). They stated the principles of humanistic education two centuries ago, as (1) development of all potentials - of man as a whole and (2) the method of attaining is by providing a good human relationship between the teacher and the taught or love relationship (Pestalozzi). Humanistic education takes firm roots in progressive education movement.

Many examples of humanistic education exist today. Among them the best known is Summer Hill.

In 1921, A.S. Neill established a school called "Summer Hill" in response to compulsory public schooling. He believed that a young human being will unerringly grow up into a healthy and fulfilled individual if she is given freedom and unconditional support to do so. Along with the freedom every child has the responsibility, enforced by social pressure, to exercise it without impinging on the freedom and rights of others. With the publication of "Summer Hill" (1960), Neill's radical methods of child rearing and education became widely known in United States. He believed in the inherent goodness of children. He wanted children to be as free as possible. He desired to connect life with learning, thinking and feeling. He emphasized on self-worth, responsibility, dignity and equality. Finally he looked to life to find life.

In the sixties, radical changes in American society brought a renewed critical look at life in schools. The authoritarianism and over taxing nature of urban schools caught the public imagination, then gave away in the late sixties and early seventies to specific experiments in humanizing classrooms.

2.7 Conceptual background of humanistic education

The application of humanistic psychological principles to educational settings assumes the label of humanistic education. Humanistic movement brought a change in the present day goals of education. As discussed earlier, many of the problems that man is facing at present are interpersonal in nature. Hence we need not only men who can think but also who can feel to create and maintain a humane society (Silberman C.E.,1970). The goal of education then, is to produce humane beings, whole beings, not automations or intellects, but thinking, feeling living - or acting-persons, persons who can love, feel deeply, expand their inner selves, create (G.B.Leonard 1968) and who continue the process of self-education (C.E.Silberman 1970).

Toffler (1970) writes in "Future Shock", "For education the lesson is clear. Its prime objective must be to increase the individual's "Cope ability" - the speed and economy with which he can adapt to continual change".

Therefore, the goal of humanistic education is to develop persons who are fully functioning (Rogers 1961) and living in harmony with

other beings. More over such a goal is not external but is inherent in human being in the form of basic need to strive toward physiological and psychological fulfillment or self-enhancement (Combs and Snygg, 1959) Maslow (1962) describes this drive for personal growth as a need for self-actualization, and Allport (1961) as a process of becoming. Hence the purpose of humanistic education is to develop self-actualizing persons.

What do you mean by self-actualization?

Many critics claim that the term is too general, vague and lacks operational definition. It is necessary to examine the goal of self-actualization in these lines to arrive at an understandable definition.

Snygg and Combs (1949) describes that human being is motivated by one basic striving, the maintenance and enhancement of the self i.e., the "academic self". The adequate person is one who has a positive self concept, accepts himself and others, is secure, creative, less defensive and compassionate being.

Carl Rogers also proposed that organism has single basic striving to actualize its true nature by the development of self i.e., fully functioning person. He has a basic need for positive self-regard from significant persons like parents and teachers. This basic need is satisfied in a fully functioning individual in contrast to others. He experiences acceptance, approval and unconditional positive regard from significant others (C.Rogers 1959). He is

found to be the person open to experiences and the most congruent. Where there is an exact matching between self concept and actual experience. Under these conditions self structure changes flexibly in assimilating new self experiences. There by he lives in maximum harmony with others because of the rewarding nature of reciprocal positive regard.

Abraham Maslow through his sound method, studied the nature of self-actualization and contributed a comprehensive picture of highly self-actualizing person. He selected a criterion group of persons like Lincoln, Whitman, Thoreau, Eleanor, Roosevelt, Einstein and Schweitzer etc., both living and dead on the basis of a professional judgement that they were outstanding as self-actualizing persons, using as a general definition "the full use and exploitation of talents, capacities, potentialities etc. Such people seem to be fulfilling themselves and to be doing the best that they are capable of doing. They are people who have developed or are developing the full stature of which they are capable". He found the characteristics which they had in common and which differentiated them from ordinary average people. Out of which fourteen characteristics are emerged. They are presented below :

1. More efficient perception of reality and more comfortable relations with it.
2. Acceptance (of self, others, nature).
3. Spontaneity, simplicity, naturalness.

4. Problem centering -stronger focus on problems outside themselves.
5. The quality of detachment, the need for privacy.
6. Autonomy, independence of culture and environment, will, active agents.
7. Continued freshness of appreciation.
8. The mystic experience, the peak experience.
9. Gemeinschaftsgefühl - they have a deep feeling, identification, sympathy and affection for human beings in general. Because of this they have a genuine desire to help human race.
10. Interpersonal relations are deep with others, selective, small, and with other self-actualizing persons.
11. The democratic character structure.
12. Distinction between means and ends, between good and evil.
13. Philosophical, unhostile sense of humour.
14. Creativeness.
15. Resistance to enculturation, the transcendence of any particular culture.

The above characteristics give a description of person who would not only be desirable in our society, but who would be functioning at high level, using his potentials and experiencing personal satisfaction. Unless there are enough individuals possessing a minimal degree of these characteristics, society can not survive. There is evidence from the education and training of counsellors, psychotherapists, that these characteristics, at least some of them, can be increased by education and training. Finally, there

is evidence that the characteristics of self actualizing persons are stimulated or brought out in others with whom the professors have contact, by what is known as reciprocal affect. (C.H. Patterson 1973).

Self-actualization is the use of ones potentialities to a maximum extent and considered as ultimate goal of education which includes other subsidiary goals like literacy, employment and basic need gratification etc.

Having defined the goal humanistic education, the next step is to think of the kind of education or conditions of learning under which self-actualization of children can be nurtured.

2.7.1 **Concept learning**

Learning in humanistic education is intrinsic rather than extrinsic. Maslow (1968) believes that extrinsic learning comes from the world outside i.e., facts of science and arts. He is of opinion that intrinsic learning comes from the sensitivity to inner voices and signals which lead to self-knowledge. It stresses the importance of gratification of psychological needs at least to an optimum level and sets the road for self-actualization and search for identity. It helps the child to be honest so that the behaviour and speech becomes the true expression of inner feelings. Child should be made aware of the beauty and wonder of life and enjoy peak experiences.

Rogers (1969) made major contribution in the area of learning. He believes that human beings have a natural tendency and potentiality for learning. According to him learning is facilitated by the humanistic climate in the classroom. Effective learning takes place when

1. The subject matter of learning is related to his own needs and purposes,
2. (If) the external threats are at a minimum level,
3. Learning by doing,
4. He learns to solve his problems by his own plan of action,
5. The whole person both feelings and intellect of the learner which is a 'gut-level' type of learning, Sup. Sup.??
6. There is self-criticism and self-evaluation which leads to creativity in learning, and
7. When the process of learning is learned - learning to learn and adapt to the process of change. || 2.14??

2.7.2 Concept of motivation

Motivation is again intrinsic rather than extrinsic in humanistic education. Maslow (1968) suggested that teachers can make use of peak experiences as intrinsic motives in the classroom. Peak experiences are the movements of great joy, awe, ecstasy or bliss and the individual loses self consciousness and becomes one with the world.

According to Maslow and Rogers there is only one single motive - self actualization / fully functioning person. Maslow believes that

unless the lower order needs are satisfied to an optimum level the individual cannot go to the level of self-actualization. Motivation is a continuous and on going process to be and to become his authentic self. Rogers (1968) emphasized that the behaviour of an individual is largely ^edetermined by the self-concept that he holds. The quality of interpersonal relationships that one maintains, direct~~s~~ him toward the goal of fully functioning individual. The intrinsic motivation thus relates to the satisfaction of the needs of the learner which gives an inner pleasure to learn and enjoy the task because he is engaged in the process of becoming. Therefore motivation in humanistic education does not relate to external rewards but inner pleasure or joy.

2.7.3 **Concept of discipline**

Discipline in humanistic education is not external adaptation to a set of rules and regulations, it is learning to take responsibility for behaving in an acceptable manner which does not infringe on the rights of others. This self-discipline comes only when the students think that their teachers understand and care for them. Harback and Asbury (1976) found that negative behaviours decreased when teachers responded facilitatively. Thus good human relations in the classroom promotes self-discipline among students.

2.8 The role of teacher - 'Facilitator of learning'

Rogers (1969) believes that significant and experiential learning takes place when learning is based on certain attitudinal characteristics of the facilitator like realness, empathy and unconditional positive regard.

Realness is the degree to which the individuals' words, actions accurately reflect his or her real feelings and attitudes. When these three levels match, there is congruence and at such moments one can experience what do we mean by an integrated whole. Teacher comes into a direct personal encounter with the learner, meeting him on a personal basis. It means he feels acceptant towards his own real feelings. Thus, he becomes a real person in the relationship with his students without a front or facade, he is much more likely to be effective (Rogers, 1969). Thus, it creates a climate of mutual trusting by consistently behaving in a positive and dependable manner, involving a warm, caring, relationship with students in which teachers are able to be 'real' with themselves and others.

The next important quality of the facilitator is empathy. It involves the ability to perceive and understand another person's inner world of private and personal meaning. It is understanding the deep feelings from the students' frame of reference. It is the understanding of students' reactions and feelings from the inside, has a sensitive awareness of the way, the process of education and learning seems to the student. In such an

environment, we can see how deeply appreciative students feel when they are simply understood in their point of view, not evaluated and not judged. It also establishes a climate for self-initiated, experimental learning with freedom and confidence.

Lastly the most important quality of the facilitator is the respect and unconditional positive regard. It is prizing the learner, prizing the feelings, his opinions and his person. It is a non-possessive caring, acceptance as a separate person, having worth in his own right. The facilitator fully accept the fear and hesitation of the student as he approaches a new problem, as well as acceptant of the pupil's satisfaction in achievement. He can accept personal feelings which both disturb and promote learning - rivalry with a sibling, hatred of authority and concern about personal adequacy. It is the facilitator's expression of his essential confidence and trust in the capacity of human organism. Such an environment creates many opportunities permitting the learner to choose his own way and his own direction in learning. This sets the road for fulfillment and actualization in the students.

So the important duty of the facilitator is to create a classroom climate characterized by empathy, genuineness and respect, in which the subject matter is more relevant to the learner and the learner is more involved in self-initiated, self-evaluated and experiential learning. Another important condition for significant learning is that the pupils - must be aware of and experience that these attitudinal qualities are present in the facilitator. When

these attitudes are present, there is not only a better cognitive achievement but also greater self reliance in learning, increased creativity and more liking for one another (Rogers 1969, 1980, Aspy, 1972).

Rogers work is not without support from the field. In the process of analyzing humanistic teaching, a task force of teachers at the University Elementary School, University of California, Los Angeles, listed the following characteristics of humanistic teachers, closely resembling Roger's conceptualization. The humanistic teacher (1) is fair and honest; (2) is open-minded; (3) is flexible; (4) is stable emotionally; (5) cares about children and comes across as real; (6) trusts children and is not suspicious; (7) carefully listens to children; (8) is aware of his own feelings; (9) communicates and is aware of the children's feelings; (10) is aware of personal impact upon others; (11) builds upon the individual spirit of the child; (12) focuses on the child's process of growth; (13) does not negate, humiliate, or belittle children, but rather creates a positive feeling in the child; and (14) helps the children to live upto their potential.

2.9 Personal growth

Personal growth refers to learning about one's needs, feelings, actions, motives, interpersonal relations, attitudes, concept about oneself and his striving towards psychological fulfillment or self enhancement. In short it is intrinsic learning and motivation which

leads to the awareness of one's humanness. Just as our body has an internal self-healing process, it also has a drive for personal growth (Wittmer and Myrick, 1974). Rogers and Maslow refer to this process as search for self-fulfillment or striving for self-actualization. As mentioned earlier this is the major goal of humanistic education. In order to facilitate personal growth of students, the teacher should take up the role of a facilitator of learning. This means the teacher has to establish a humanistic interpersonal relationship characterized by genuineness, empathic understanding and respect with his pupils. This humanistic relationship of the teacher frees the student to engage in personal growth activities.

From the conceptual background it is understood that if teacher assumes the role of a facilitator of learning, his students grow both personally and cognitively. Therefore, in the present study personal and cognitive growth are taken as the dependent variables influenced by humanistic orientation training of teachers. Personal growth is conceptualized as 1. attitude towards school, 2. self-esteem, 3. student's perception of their teachers and 4. sociometric status.

2.9.1 Attitude towards school

Attitude towards school is an important aspect of the personal growth of the students. Students form affective responses based on their experience toward many dimensions of school life. These

affective responses are as important as cognitive ability in determining the school success. The various dimensions of attitude towards school are 1. motivation for schooling, 2. academic self-concept both performance and reference based, 3. sense of control over performance, and instructional mastery.

2.9.2 **Self-esteem**

Self-esteem is formed when students perceive themselves as capable, worthy and accept themselves. Development of positive self-concept is the basis for the development of self-esteem. As mentioned earlier if teacher respects the potentiality, the worth and person of the child, the child learns to respect and accept himself that he is worthy and capable. When students perceive that they are worthy and capable they tend to develop actualizing tendencies.

2.9.3 **Students' perception of their teachers**

Rogers (1969) believes that significant and experiential learning takes place when learning is based on certain attitudinal characteristics of the facilitator (teacher) such as genuineness empathic understanding and respect. So the duty of the facilitator is to build up an effective humanistic interpersonal relationship by being genuine, empathically understanding and respecting his pupils. An important condition for the growth of the child both personal and cognitive is that pupils must be aware of and experience that these attitudinal qualities are present in the

facilitator.

Therefore, perception of the above attitudes in the teacher becomes crucial for the student to promote his personal growth.

2.9.4 Sociometric status

schmuck (1963) found when teacher is empathic, liking and affection among students are distributed more evenly throughout the group. Hence, when teachers build humanistic interpersonal relationship with their students, students tend to develop liking and respect towards one another.

2.10 Cognitive growth

The goal of education is to facilitate the actualizing tendencies of the students in terms of personal and cognitive. When students perceive that their teacher is empathic, genuine and shows acceptance and warmth, there is not only better cognitive development but also affective development with greater self-reliance in learning, increased creativity and more liking for the other (Rogers 1969, 1980, Aspy, 1972).

Cognitive growth is thought of one of the significant variables influences by teacher's humanistic interpersonal relationship.

In the present study cognitive growth is conceptualized as learning in terms of academic performance and the intellectual process in terms of creativity.

2.10.1 Creativity

Teacher by building a humanistic interpersonal relationship with his students frees them to engage in personal growth activities. Creativity blossoms in an atmosphere of freedom and is facilitated more by self evaluation. Through the research of Aspy and Roebuck (1977) it is proved that students increased their level of creativity when their teachers were trained in humanistic interpersonal skills. It is true in an atmosphere of mutual respect and freedom of expression, creativity flows in different forms such as writing poetry, painting, trying novel productions, inventions and new ventures.

2.10.2 Academic performance

Research evidence (vide chapter III) reveals that humanistic inputs in one form or the other that influence greatly one single variable of cognitive growth, is academic performance. In an atmosphere of humanistic relationship the child develops positive feelings of being accepted and respected for what he is, develops self-esteem and is intrinsically motivated to learn and achieve to strive for self-actualization and fulfillment.

2.11 Humanistic content curricula

Krischenbaum (1975) suggests three approaches for humanistic education.

1. Humanistic content curricula

The areas that will help students to deal more effectively with particular issues in their lives are dealt by adopting issue oriented approach. A course on drug abuse or a curriculum concerning aggressive behaviour can be offered.

2. Humanistic process curricula

This approach emphasizes the education of students in the life coping skills which deal with issues of identity, power connectedness. The following are some of the approaches followed :

- A. Value clarification approach emphasizing the process of prizing, choosing and acting.
- B. Human relations training is another approach which involves teaching the process of listening, giving and receiving feedback, handling conflict etc.
- C. Achievement motivation is another process approach emphasizing goal setting, moderate risk taking and achievement planning.

3. Humanistic school (and group) structures.

This approach is based on structuring the learning environment to allow the students pursue humanistic and other content areas of their own choosing and to encourage them to learn and practice humanistic processes as a part of their

education. The examples of this approach are 1. the open class room 2. teacher's role as a facilitator, the open school, class meeting, finding alternatives to traditional grading etc.

The second way of describing humanistic education takes us to the class room setting and what happens actually there.

There are five dimensions or continua along which classes move when the teacher adopts the role of a facilitator.

1. Choice or control : - Students will be setting their goals and making decisions. During this process students get more practice in exercising more and more control and choices concerning their educational goals and day to day activities.
2. Felt concerns : - A class room becomes more humanistic and the curriculum is framed to focus more and more on the felt concerns and interests of the students. For example one student may be concerned about value clarification than studying wordworth.
3. Life skills : - It is a 'whole person model' to education because education is cognitive than affective. It moves towards integrating thinking skills with other life skills necessary to be an effective person - feeling, choosing, communicating and acting.

4. Self evaluation : - Adult learners evaluate their own learning process, occasionally by choosing to take tests, asking feed back and gathering data about themselves. Humanistic education shifts the teacher controlled evaluation with students' evaluation of their own progress towards his goals.
5. Teacher as a facilitator : - Teacher moves from director of learning to facilitator or helper. He tends to be more supportive than critical, more understanding than aloof and judgemental, more real and genuine than playing a role.

The role of teacher and student are tends to be more reciprocal with the teacher often being a learner and the students often helping and teaching each other. Each class room is assessed by the degree to which students make choices, the degree to which they feel their education relates to their concerns, the balance of emphasis that is placed on cognitive and other life skills, the degree of self evaluated learning, and the extent the teacher facilitates or dictates - by specifying six goals for the class room or school.

2.12 Conclusion

Having discussed the conceptual back ground and theoretical framework of humanistic education, slowly the model of present study is getting its shape. The effect of humanistic interpersonal input programme of teachers on personal and cognitive growth of their students is represented in the form of a diagram at the end of this chapter. The next chapter is going to provide the research evidence in the field and helps to suggest ways how to go about with the problem.

DIAGRAM - 1

CONCEPTUAL MODEL

