THE HUMANISTIC CURRICULUM

IN **VIEW** of the negative connotations and the imperatives for academic mastery, more rigorous standards, firm codes of discipline, and warnings against teaching anything but factual information, can we simply write off a humanistic orientation to curriculum? Such a dismissal would be unfortunate, as there are strong arguments in favor of the humanistic approach.

The American people have a commitment to self-actualization. Repeatedly, parents express interest in self-understanding, and in fostering the emotional and physical well-being of their children as well as the intellectual skills necessary for independent judgment. The humanistic curriculum supports the American ideal of individualism, helping students discover who they are, not just shaping them into a form that has been designated in advance.

Americans place a premium on innovation and creativity. Thus it is a mistake for educators in the United States to respond to competition from abroad by imitating curriculum which emphasizes shaping a whole population to a high level of rigorous discipline and the same basic academic subjects for all. Although the average amount of learning in some areas may be higher in Japan and Singapore, the range of knowledge is narrower, and educators in these countries are uneasy about emphasizing rote learning at the expense of thinking and creativity.

Instead of adapting curriculum so that students score higher on multiple choice examinations, Americans might be concerned with maintaining their advantage in creativity, problem-solving skills, and innovation. The humanistic curriculum features activities that are exploratory, puzzling, playful, and spontaneous—all of which are vital for innovation and self-renewal. The best interests of Americans lie in providing students with a curriculum that is fixed on an uncertain future—on what is possible and potential, not on what is merely utilitarian or what will make the learner a helpless captive to what is already known.

The humanistic curriculum also goes a long way toward solving a fundamental problem: that much of what is taught is not learned, and much of what is presented and tested is not assimilated. Critics who think that greater learning is achieved by pouring more facts into children's minds are mistaken. Earlier reformers who tried to raise standards in the curriculum with rigorous academic programs met with failure. What went wrong? The new programs were often too far removed from the background of both students and teachers and did not take into consideration how learners might construct meaning. This should not be interpreted that subject matter must be easy. Rather, it must

be brought to life, taught in a way that demonstrates its relevance to the learner. The humanistic curriculum offers an alternative to dull courses and depersonalization.

Widespread dissatisfaction with much of the present curriculum is evidenced by high dropout rates, vandalism, and discipline problems among the bored, the unhappy, and the angry. The problem is not just one of motivating students to acquire academic content. A larger concern is determining the appropriate educational response to students who live desperate lives—students who lack a purpose for living, good personal relations, and self-regard. The humanistic curriculum addresses these concerns.

There are signs that the new century will see a revival of the humanistic curriculum. Current reforms in medical education, for example, have introduced a blend of humanism and science. Medical educators recognize that one-eighth to one-fourth of their students suffer from serious depression, and they see a need for doctors who are more skilled in human relations. Hence, many of the nation's 127 medical schools are designing humanistic curricula. Instead of using a lecture hall with the sole mission of transmitting anatomy, biochemistry, and physiology, there are human values courses, which focus on emotional skills and understanding.[1] Students at the Albert Einstein College of Medicine helped to design their human values curriculum so that they could learn how to respond to their psychological needs at various stages of life and to understand their own feelings. In this curriculum, students may face each other in a circle and talk about topics that were once almost taboo—their fears about talking with dying patients, their fears of dying themselves. In learning to face an inability to cure every problem, doctors are more likely to avoid overaggressive treatment and prolongation of a patient's pain.

In 1994 the C. Everett Koop Institute attempted to produce a new kind of medical student sensitive to the human side of the doctor–patient relationship. Accordingly, the curriculum allocates less time to lectures and labs and more time to working with needy families, learning to recognize emotions and telling students it is OK to feel weird and upset about what they are doing. Instead of being pressured to maintain stoic composure, students are encouraged not to suppress their emotions; rather, they are allowed to cry, laugh, or leave the room if they want when they walk into a place with 22 dead people, cadavers ready for dissection.

Similarly, postindustrial employers have adopted the learning-to-learn and problem-solving skills of the child-centered curriculum in their efforts to improve productivity. The value of cooperative learning and the importance of every worker learning to work with others is a common priority in industry. Industrial training includes how to resolve conflicts peacefully—for example, by acknowledging feelings before addressing surface concerns, by finding ways to increase respect for those of different backgrounds, and by making team decisions through democratic processes. Increasingly, employers are prizing the humanistic goal of self-awareness. They realize that workers who know something about themselves are more likely to persist, to be productive and responsible, and to defer gratification.

Executives, too, are participating in leadership programs for training emotions and building trust. Programs such as Outward Bound allow people to face physical and mental challenges (e.g., rappelling down sheer cliffs so they can learn their strengths and weaknesses

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[1]*Clinical Education and the Doctor of Tomorrow* (New York: New York Academy of Medicine, 1994).

and how they confront fears). Intensive courses in team leadership use humanistic techniques: "ice breakers" to get people to feel at ease and to form close working relations, and problem-solving thought games that parallel the behavior of the workplace.

A further reason for not writing off the humanistic curriculum rests on the connections between motivation, emotion, belief about self, and the cognitive component of student learning. Without attending to motivations, teachers are unlikely to effect desired conceptual changes related to science, math, social studies, and other academic areas.

CHARACTERISTICS OF THE HUMANISTIC CURRICULUM

Purpose

Humanists believe that the function of the curriculum is to provide each learner with intrinsically rewarding experiences that contribute to personal liberation and development. To humanists, the goals of education are related to the ideals of personal growth, integrity, and autonomy. Healthier attitudes toward self, peers, and learning are among their expectations. The ideal of self-actualization is at the heart of the humanistic curriculum. A person who exhibits this quality is not only coolly cognitive but also developed in aesthetic and moral ways, that is, a person who does good works and has good character. The humanist views actualization growth as a basic need. Each learner has a self that must be uncovered, built up, taught.

Role of the Teacher

The teacher provides warmth and nurtures emotions while continuing to function as a resource and facilitator. He or she should present materials imaginatively and create challenging situations. Humanistic teachers motivate their students through mutual trust. They encourage a positive student–teacher relationship by teaching out of their own interests and commitments while holding to the belief that each child can learn. Those who assume a leadership role in affective approaches to learning get in touch with themselves and students. Albert Einstein's comment, "The supreme act of the teacher is to awaken joy in creative expression and knowledge," belies a humanistic orientation.

Three essentials for the humanistic teacher as seen by students are the following:

- Listens comprehensively to the student's view of reality. ("She cares about my feelings and understands what I wish to say when I have difficulty in expressing it.")
- Respects the student. ("He used my idea in studying the problem.")
- Is natural and authentic, not putting on appearances. ("She lets us know what she feels and thinks and is not afraid to reveal her own doubts and insecurities.")

DIRECTIONS IN HUMANISTIC CURRICULUM

There have been two prevalent forms of humanistic curriculum, *confluent* and *consciousness*. Although there are different definitions for confluent education, there is general agreement that it infuses affect with content.[2] Confluent education generally supports the

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[2]Stewart B. Shapiro, *The Place of Confluent Education in the Human Potential Movement: A Historical Perspective.* (Lanham, MD: Lanham Press of America, 1998).

existing subject matter curriculum. Some applications, such as "a curriculum of concern," take learners to be the subject matter and their emotions, feelings, and thoughts are the basis for inquiry and learning. A consciousness curriculum is tied to spirituality and transcendence—what we experience privately in our subjective awareness, such as a sense of connectiveness and the world around us. It may entail intuition, the mysterious, and the mystical as students search for meaning and purpose in their work and life. It rests on the belief that there is a better way of being in the world, better expression of feelings, and more just relations with others.

Aspects of humanistic curriculum have been preempted by those working with other curricular orientations. Both academic and social reconstructionist orientations are introducing humanistic factors. Academicians are beginning to realize that the emotional qualities of the humanistic curricula, such as flow, are necessary for improving complex achievement. Social reconstructionists who want to take advantage of the humanists' success in increasing student personal power and sensitivity to feelings (consciousness of self) are building on self-awareness to develop *critical awareness* of patterns in the society.

A Confluent Curriculum

Rationale for Confluence   The essence of confluent education is the integration of an affective domain (emotions, attitudes, values) with the cognitive domain (intellectual knowledge and abilities). It is an *add-on curricu*lum, whereby emotional dimensions are added to conventional subject matter so that there is personal meaning to what is learned. Confluentists do not downplay public knowledge, such as scientific information, in favor of subjective or intuitive (i.e., direct and immediate) knowledge. The confluent teacher of English, for example, links affective exercises to paragraphing, organization, and argumentative and other discursive forms of writing. By beginning with the student's personal, imaginative, and emotional responses and working out from these, the confluentist helps learners both to acquire language skills and to discover themselves.

Confluentists do not believe that the curriculum should teach students what to feel or what attitudes to have. Their goal is to provide students with more alternatives to choose from in terms of their own lives, to take responsibility for appreciating the choices available, and to realize that they, the learners, can indeed make choices.

Shapiro and others have analyzed examples and nonexamples of confluence, concluding that a confluent curriculum includes the following elements[3]:

1. *Participation.* There is consent, power sharing, negotiation, and joint responsibility by coparticipants. It is essentially nonauthoritarian and not unilateral.
2. *Integration.* There is interaction, interpenetration, and integration of thinking, feelings, and action.
3. *Relevance.* The subject matter is closely related to the basic needs and lives of the participants and is significant to them, both emotionally and intellectually.
4. *Self.* The self is a legitimate object of learning.
5. *Goal.* The social goal or purpose is to develop the whole person within a human society.

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[3]Stewart B. Shapiro, "The Instructional Values of Humanistic Educators: An Expanded Empirical Analysis," *Journal of Humanistic Education and Development* 24, no. 3 (June 1987):155–170.

Consciousness and Transcendency

Mysticism   Although humanistic psychologists typically emphasize the affective and cognitive domains, some humanists are interested in treating higher domains of consciousness as well. Accordingly, the curriculum involves not only a cognitive mode of consciousness but an intuitive receptive mode—guided fantasy and various forms of meditation. For example, *transcendental meditation* (TM) is concerned with altering states of consciousness, voluntary control of inner states, and growth beyond the ego. It has been tried as an adjunct to the high school curriculum partly because it is seen as a way to diminish drug abuse among students. Essentially, TM is a simple technique for turning attention "inward toward the subtler levels of thought until mind transcends the experience of the subtlest state of thought and arrives at the source of thought. This expands the conscious mind and at the same time brings it in contact with the creative intelligence that gives rise to every thought."[4] TM has been used to reach some very commonplace curriculum goals, such as reduction of social tension, increased learning ability, and improved athletic performance. It has also inspired more novel goals, such as growth in consciousness and in other ways of knowing.

The Maharishi International University (MIU) at Fairfield, Iowa, offers degrees in a number of fields, such as physics, mathematics, biology, business, and education. However, as a university founded on a philosophy that uses transcendental meditation, it also offers opportunities for students to experience higher states of consciousness. Everyone at MIU—faculty, students, staff—practices a twice-daily hour-long routine of mediation. In addition, in all courses an effort is made to foster a principle of interdependence by which personal individuality is related to consciousness of whatever subject matter has been taught. As concepts are introduced in one course, students and teachers seek to recall corresponding concepts in other disciplines and how the concepts might be experienced in meditation. The probable consequence of this practice is a sense of personal relevance to knowledge and an integration of the different academic disciplines.[5]

One caution concerning transcendental mediation, practiced in such courses as the Science of Creative Intelligence, is that its inclusion in the curriculum may violate legal precedents opposed to sectarian indoctrination. The "science" of TM is held by some to be essentially a religious philosophy because its presuppositions about the source of life and energy reflect monistic Hinduism with pantheistic consciousness.

The religious concept of transcendence (i.e., the experience of going beyond any state or realization of being) has implications for curriculum. It suggests that students should learn how a particular mode of investigation in a subject field relates to other specializations. A transcending consciousness also helps us recognize the incompleteness of any subject. To learn that no discipline provides the full and final disclosure of the nature of things may help learners discern new possibilities, new directions, and new questions. A curriculum of transcendence should foster a spirit of criticism toward existing practices and encourage undeveloped potential and hope in improving one's existence.

In his essays *The Lure of the Transcendent*, Dwayne Huebner has illustrated how the arts can enhance awareness, meaning, and the beauty of life and how the humanistic teacher puts emotional and intellectual needs of students before institutional demands. Noteworthy is Huebner's illustration of how humanistic teachers risk themselves, accepting newness, surprise, pain, and happiness as they reshape their own values and listen to their students.

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[4]Maharishi Mahesh Yogi, *Maharishi Mahesh Yogi on the Bhagavad-Gita: A New Translation and Commentary* (Baltimore: Penguin, 1969),470.

[5]Ira Shor, *Empowering Education: Critical Teaching for Social Change* (Chicago: University of Chicago Press, 1992).

Huebner views teacher insecurity as an indication of the doubt that allows them to "respond afresh to that which is given when afraid."[6]

Since 9/11, students are showing more interest in why they are here and who they are. A national survey is underway regarding spirituality among college students. Preliminary findings from entering freshmen indicate that during high school 40% of students rank spirituality as of great importance to them. Similar interest in spirituality has been found among college faculty.[7]

Transpersonal Techniques Biofeedback for controlling brain waves, deep hypnosis, yoga, and the use of dreams are additional transpersonal techniques that have implications for curricula. In English, for example, dreams may be used as a basis for creative writing because they contain the emotional impact of messages from the unconscious. Physical education, too, may use aspects of the transpersonal in learning to control one's body for optimum health and physical fitness through biofeedback and yoga.

The use of such techniques as relaxation and imaginary journeys are sometimes used in academic courses. A high school shop teacher relaxed his class and had them imagine they were electrons being pulled and pushed by the fields around induction coils. When these students later read a chapter dealing with induction coils, they had no trouble visualizing the forces described, and the quality of their lab work seemed to bear this out.

A review of hundreds of studies regarding self-improvement techniques led the National Research Council (NRC) to conclude that many nonconventional techniques, such as sleep learning and mental imagery, can help people improve their abilities and that other techniques, such as extrasensory perception and psychokinesis (mind over matter), exist only in the minds of believers. Mental imagery and mental rehearsal help a person to perform better on skills that require a thoughtful, systematic approach. Some techniques like biofeedback and cohesion (the process by which members of a group become committed to each other and their common goals) have useful application but may not improve a person's abilities. Biofeedback can reduce muscle tensions, but the relaxed state it produces does not necessarily make for better performance. Although cohesive groups exhibit loyalty, altruism, and a willingness to take risks, no clear evidence exists that cohesion is linked to sharper skills.

Emotions can be changed to promote higher intellectual activity as well as mental and physical health. Exposing people to nature, in the form of gardens or other natural vistas, can reduce blood pressure, pulse rate, and increase the brain activity that controls mood and lifts feelings.[8] Positive emotions are associated with higher level processing such as reflection and problem solving than are negative emotions. Similarly, painful emotional states are transformed by using music and sound. Musical exercises that activate memories shared with loved ones and that reflect an aura of safety and trust in the world can evoke a mood of wonder, joy, celebration, and love.[9]

Responses to Depersonalization

Self-Directed Learning Self-directed learning is one response to the threat of depersonalization brought about by a narrow focus on basic skills in reading, writing, and arithmetic. Humanists believe that the basics should include a sense of ability, clarity of

[6]Dwayne E. Huebner, *The Lure of the Transcendent: Collected Essays*, V. Hillis, ed., A. W. F. Pinar, coll. (Mahwah, NJ: Lawrence Erlbaum, 1999).

[7]A. W. Astin and H. S. Astin, *Meaning and Spiritualism in the Lives of College Faculty: A Study of Values and Stress* (Los Angeles: Higher Educational Research Institute, UCLA, Nov. 1998).

[8]Michael Waldholtz, "Flower Power: How Gardens Can Improve Your Mental Health," *Wall Street Journal*, no. 74 (Aug. 26, 2003): D3.

[9]Louise Montello, *Essential Musical Intelligence* (New York: Crest Books, 2003).

values, positive self-concept, capacity for innovation, and openness—characteristics of the self-directed learner.

The following are key ideas to consider in planning a curriculum for self-directed learning:

Achievement motivation. Those persons who are motivated by hope of success have an incentive to learn when the task is not too easy and when there is an expectation of success. Persons motivated by fear of failure, on the other hand, tend to select tasks that are either so easy they cannot fail or so difficult that no embarrassment results when they do fail.

Attributive theory. Achievement-oriented individuals are more likely to see themselves as a cause of their success.

Children's interests. When children find schoolwork distasteful and yet are driven to engage in more of the distasteful work, they acquire learned helplessness, having no interests related to learning. Freedom to undertake a self-directed study of something that concerns the learner seems to be an important condition for developing channeled effort.

The late Evan Keislar developed a curriculum model for self-development.[10] The goal of this curriculum is to optimize future growth and development of the individual learner. Learners are helped to mediate key decisions by reflecting on their level of cognitive development and testing proposed courses of action. Resources are provided for helping learners deal with uncertainty, take risks, try out ideas, and profit from mistakes. The teacher's role is to make sure that the student faces situations that arouse questions and lead to exploration. Challenges are matched to the child's pattern of development. Although the teacher is available to help students find needed resources, the teacher does not do so when information is readily available. Because growth proceeds through encounters with conflict and tension, this curriculum promotes an optimum level of uncertainty.

As with other humanistic curricula, the self-directed curriculum aims at development in several areas:

Cognitive. Children respond to the requirements of problematic situations, not simply to external directions. By anticipating consequences, they learn to make wise choices about goals. Allowances are made for those children whose thinking is tied to immediate perceptions and for those who are ready for inferential thought.

Affective. Children learn to deal at an emotional level with such uncertainties as social conflicts, evaluation, and challenge. They learn to view failure as a learning experience.

Social. Assertiveness training, role training, and experimenting with competitive and cooperative groups are among the activities provided.

Moral. Moral development is fostered through consideration of moral conflicts that arise from the social activities of the class and the wider community.

Ego development. The development of self-respect and self-confidence occurs through a social climate in which a person's world does not depend on ability or level of maturity. Each individual has an opportunity to attain success for there is no scarcity of rewards.

In many ways, self-directed curriculum is consistent with what John Dewey suggested more than 60 years ago: a curriculum that poses problems rooted within the present

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[10]Evan R. Keislar, "A Developmental Model for a Curriculum in the Primary Grades" (unpublished paper, UCLA Graduate School of Education, Los Angeles, 1983).

experience and capacity of learners, problems that arouse an active quest for information and invite the production of new ideas.[11]

Finding the Personal in the Academic   In concentrating on academic knowledge, the learner may be depersonalized. To counteract this danger, there are two courses of action: (a) recognizing the limitations of academic knowledge while acknowledging other forms of knowledge and (b) finding personal meaning to subject matter.

The optimally developed person has not merely accumulated encyclopedic knowledge, but can live well, acting wisely in a wide range of circumstances and situations. The kind of knowledge that permits optimal development is not likely to be found only in academic knowledge but requires know-how achieved through active expression of one's existence and by interactive engagements with others and the natural environment. Walking and talking have led to great achievements through active expression. Good manners and the skills of actors, mechanics, artisans, physicians, and engineers are examples of knowledge acquired by emulating master practitioners. In short, there are many ways to gain knowledge other than through the academic fields.

Although academic knowledge is not sufficient for personal development, under some circumstances, it can enhance personal knowledge, and enable a person to live better. What are these circumstances?

Literature   Kenneth Resch believes that it is imperative for teachers to find their own personal connections in subject matter, to share these connections with students, and to hope that students will share their understanding. In reading a passage from Wordsworth's *The Prelude* (in which Wordsworth picks up a piece of stone rubble left from the destroyed Bastille and begins to muse of his youthful and lost past), Resch shares with his students some of his own seemingly trivial possessions and the memories they evoke. In turn, students share their memories sometimes by bringing things to class or by simply talking about possessions and the memories associated. In such an approach, poetry is related to personal experiences as students begin to sense their own relationships and the romantic notion of responding to the past.[12]

The Arts   The late Philip Phenix believed that there is personalization when the arts—music, art, dance—are taught with the idea of knowing how to produce patterns of the field and competencies in expressive movement or when they are taught so that the learner is at least able to emphatically participate in the activity.[13]

Margot Grallert has developed arts programs based on the belief that every person has an inner sense of self that must provide direction for learning and that the environment can stimulate individuals to find their personal directions, all with the conviction that there are no final answers.[14] Grallert's curriculum maintains a balance between expression and craftsmanship. Students are given help in learning to use the tools and skills they need to express themselves.

Mathematics   Unless the student is helped to become a participant in the process of mathematics, symbol making, and manipulation according to the accepted canons of the mathematics community, the study of math is likely to be depersonalized.

[11]John Dewey, *Experience and Education* (New York: Macmillan, 1939).

[12]Kenneth E. Resch, "Wordsworth, Whitman and Us: Finding Personal Relationships," *English Journal* (April 1988): 19–22.

[13]Philip H. Phenix, "Promoting Personal Development through Learning," *Teachers College Record* 84, no. 2 (winter 1982): 301–317.

[14]Margot Grallert, "Working from the Inside Out: A Practical Approach to Expression," *Harvard Educational Review* 61, no. 3 (Aug. 1991): 260–269.

Alvin White along with 30 other mathematicians promote humanistic mathematics through the *Humanistic Mathematics Network Journal,* now available online. This journal gives accounts of how teachers of math are promoting feelings as well as thinking in mathematics, transcending traditional goals of classroom learning and emphasizing questions over answers.

In Chapter 12, the newer trends in mathematics curriculum are shown to be consistent with personalization. However, Nel Noddings carries personalization in this field to a new level.[15] She argues that secondary school students should not have to take mathematics unless they want to study it, and, if they do, they will find it helpful to scatter their energies over a spectrum of studies. They will connect writing, history, philosophy, science, and the like to mathematics.

Science and Social Science   Personalization is enhanced through application and transcendency. Students see how knowledge of the material may be applied to the satisfaction of human need through technology and through the use of knowledge of science in understanding self or seeing how the natural world supports personal life. Personalization exists when students are helped to see mysteries yet unprobed by scientific undertakings as well as by shifting perspectives and alternatives.

In a curriculum that tries to reduce suicide among Native Americans, students draw on Zuni and Cherokee cultures and traditions in helping them cope with their personal difficulties. For example, they focus on the Indian way of dealing with anger, recognizing that there is much for Indians to be angry about. They also learn about Indian ways to cope with grief and loss, composing poems, singing, and meditating as well as addressing cultural factors that may contribute to self-destructive behavior.[16]

An illustration of a personalized science, aesthetics, and ethics curriculum is David Orr's "Earth centered" curriculum, where students transcend abstract knowledge by transforming the ecologically unstable culture of their campus. Students learn to critically study the ecological implications of their culture, including the hidden costs of the way we irresponsibly consume and create waste in our schools. Through this curriculum, students begin by learning to reflect on their reality and to live by the garden ethic. The school is transformed from a decorative, pretty, vacuous landscape to one that sustains the value of bioriginal self-sufficiency, caretaking, and community participation.[17]

History   Personal development occurs in the study of history when the past is dramatically recreated and made available for persons now living and when the students feel personally involved in the historical happening. History as only chronicle is depersonalizing. An outstanding example of teaching history as personal development is found in Arye Carmon's Teaching the Holocaust,[18] a curriculum that helps students formulate a set of moral rules for self through a confrontation with the Holocaust. The curriculum, which has been introduced in the United States, Germany, and Israel, places the adolescent at the focal point of the education process. The Holocaust serves as the subject matter used to respond to the needs of today's adolescents.

The theory of Erik Erikson underlies the construction of Carmon's curriculum.[19] Erikson felt that persons are confirmed by their identities and societies regenerated by their

[15]Nel Noddings, "Excellence as a Guide to Educational Development through Learning," *Teachers College Record* 94, no. 4 (summer 1993): 730–743.

[16]Jessica Porter, "Drawing on Indian Traditions and Culture, New Curriculum Seeks to Reduce Suicide Rate," *Education Week* (Feb. 24, 1993): 6–7.

[17]David W. Orr, *Ecological Literacy—Education and the Transition to a Post Modern World* (Albany: State University of New York Press, 1992).

[18]Arye Carmon, *Problems in Coping with the Holocaust: Experiences with Students in a Multinational Program,* American Academy of Political and Social Sciences, *Annals* 450 (July 1980).

[19]Erik Erikson, *Identity, Youth and Crisis* (New York: Norton, 1968).

lifestyle. To enter history, students must be able to relate their childhood to the childhood experiences of former generations. They must be able to identify with the ideals conveyed in the history of their culture. According to Erikson, in youth, childhood dependence gives way; no longer is it the old teaching the young the meaning of life. It is the young who by their actions tell the old whether life as represented to them has some vital promise.

The major objective of this Holocaust curriculum is to heighten each student's awareness of the critical function of adult responsibility. This objective is achieved by fostering awareness of the human tendency toward stereotyping, prejudice, ethnocentrism, obeying authority, and thus escaping responsibilities.

The subject matter is organized into units—the socialization of a German adolescent in Nazi Germany, the socialization of a secret service man, the moral dilemmas of individuals and groups during the Holocaust, and the meaning of life in the post-Holocaust era. In each unit, students are given documents from the historical period. These documents provide historical background and serve as stimuli for discussion of the moral dilemma. The method of instruction is a combination of individual inquiry and group integration. Each person deals with a specific document; students form small groups to exchange feelings and opinions regarding the topics and their individual studies; then the entire class completes the discussion of the topic at hand. The content is not alien to the students and they cannot remain apathetic to it. Students face questions that are relevant to their own lives: Why sanctification of life rather than martyrdom? What are the dilemmas that confronted the individual and which confronted Jews as members of a community? Which of these dilemmas touch you personally? Why? What is the common denominator of the dilemmas? Discussion manifests a dialogue between the student and his or her conscience, and between student and peers.

During the first phase of the curriculum, resistance toward the subject matter increases. Students tend to resist giving up their stereotypical attitudes and other protective mechanisms. Gradually this resistance fades, only to be replaced by a feeling of helplessness. At this point the study has opened students to the possibility of critical thinking and moral judgment. Students then begin to formulate the universal rule for confronting moral dilemmas: "How would I have behaved if I had been in this situation? How should I have behaved?"

Connecting Individual Learning and Social Learning Although the humanistic curriculum enables students to become knowledgeable about self and feelings, it has been faulted for not offering the societal perspectives necessary for social change. Hence, humanists are giving more of their attention to social, political, and historical connections to inequality and evil in the world rather than sole attention to the psychological factors that form people.

An example of how curriculum can be developed to synthesize personal and social change is found in the work of Lee Bell and Nancy Schniedewind.[20] In their curriculum, the teacher focuses on personal competition and uncritical acceptance of competition in the larger society. Questions as to why students need to feel superior to others and their uncritical belief in the superiority of American institutions and values are treated. The teacher begins by creating a trusting classroom and tries to develop the student's sense of personal power. Affirmation activities are implemented by which students validate their own and others' strengths. Students explore put-downs and how put-downs weaken personal power. Group support is developed through cooperative activities involving shared leadership and

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[20]Lee Bell and Nancy Schniedewind, "Reflective Minds/Intentional Hearts: Joining Humanistic Education and Critical Theory for Liberating Education," *Journal of Education* 169, no. 2 (1987): 55–79.

conflict resolution. Students examine the costs of competition on self-esteem and inter-personal relationships as well as on political and economic relationships in society.

This curriculum is ordered so that the concepts of personal power, group support, critical consciousness, and action are applied first to the personal level and then to the community, nation, and world. At the personal level, students explore their feelings about ability grouping and standardized grading procedures. They consider alternative proce-dures that will validate everyone's strengths. At the community level, students explore the effects of cooperation and competition in the workplace. At the national level, they study examples of political cooperation, like the successful farmworkers' boycotts. At the global level, students engage in high-level activities, such as comparing personal egotism to social egotism in the context of nations.

PSYCHOLOGICAL FOUNDATIONS OF THE HUMANISTIC CURRICULUM

Donald Moss has written an historical view of humanistic psychology from the beginning in Ancient Greece to its flowering in the modern age.[21] Moss highlighted moments that influenced humanistic psychologists.

Kierkegaard in the nineteenth century posited higher individual consciousness. Subjective individuals make personal choices, avoid dependency on science and objectiv-ity, but take "leaps of faith" as they move from a sensuous state where emotions dominate to a state of understanding universal humanity and finally entering a religious state of unity with God. Nietzsche in the same century explored the ways an individual could transcend conventional values and constraints becoming a "superman."

Buber in the twentieth century was concerned with the absurdities that individuals face because of their inhumanity and their tendency to construct relationships characterized as "I–It" where "I–It" is used for selfish ends. Buber instead offered an "I–Thou" relationship— a mutual sensitivity of feeling or empathy where there is sharing of knowledge and feel-ing that makes life more spiritual.

Heidegger contributed to the notion that people can create better possibilities for liv-ing by his phenomenological idea that one's view of the world has been shaped by histor-ical events and that there is a need for reinterpreting this view based on revised views of the present and future. Sartre extended the idea of personal freedom with responsibility for our choices and actions, arguing that nothing restricts us from fashioning our own mean-ings and becoming what we desire.

Existential/phenomenological ideas are tied to both confluence and consciousness. Humanistic curriculum in its focus on conflict, war, hunger and the like, brings human conditions to student awareness and addresses their questions of whether these conditions are natural, thereby opening new possibilities for themselves and their world.

Third Force Psychology

Confluent curriculum has been influenced by a third force psychology, so called because it addressed inadequacies in both behaviorism and Freudian psychologies. The third force psychologist believes that behaviorism is mechanistic and that behaviorists view the learner as a detached intellect, ignoring affective responses and higher order aspects of

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[21]Donald Moss, "The Roots and Genealogy of Humanistic Psychology," *Journal of Humanistic Education and Development* 7 (2002): 5.

the personality such as altruism. Likewise, to the third force psychologist, Freudian psychologies appear overly cynical about the motives of persons and emphasize humankind's pathological and unconscious emotional forces.

The late Abraham Maslow was a key figure in the development of third force psychology. Maslow viewed self-actualization as having several dimensions. He saw it as a life achievement, a momentary state, and the normal process of growth when a person's deficiency motives are satisfied and his or her defenses are not mobilized by threat. Maslow assumed that the human being has a biological essence. Hence the search for self means attending to impulses from within which indicate that a person is a part of nature as well as a unique being.[22]

If third force psychology is a foundation of the humanistic curriculum, it follows that this curriculum must encourage self-actualization, whereby learners are permitted to express, act out, experiment, make mistakes, be seen, get feedback, and discover who they are. Maslow thought that we learn more about ourselves by examining responses to peak experiences which give rise to love, hate, anxiety, depression, and joy. For Maslow, the peak experiences of awe, mystery, and wonder are both the end and the beginning of learning. Thus a humanistic curriculum should value and attempt to provide for such experiences as moments in which cognitive and personal growth take place simultaneously.

> ***Consider this anecdote from a chemistry class:***
>
> *The teacher was trying to teach us about sugars and we yawned as he added glucose to some Fehling's solution. But when he heated the mixture and the blue solution turned into a red solid, I sat up straight and recognized the moment as a turning point in my life. Within a day I had bought a Gilbert chemistry set and began threatening my attic and the peace of mind of my parents.[23]*

Believing in the need to discover one's potentials and limitations through intense activity, Mihaly Csikszentmihalyi (pronounced Chick-sent-me-high) began his studies of optimal and enjoyable experiences in which there is a deep concentration on the activity at hand—the person forgetting his or her problems and temporarily losing the awareness of self.[24] Such experiences are termed "flow" and at their most challenging level allow the person to transcend self. "I am so involved in what I am doing I don't see myself as separate from what I am doing." Those who find their activities to be intrinsically enjoyable (in flow) develop their intellectual ability to the fullest. Flow experiences occur when environmental challenges match a person's competencies and skills. In contrast, negative experiential states occur in overchallenged situations (anxiety) or when one is overskilled for the task (boredom). As our capabilities grow, we must take in increasingly greater challenges to stay in flow.

Csikszentmihalyi exhorts us to develop complexity in our consciousness, to acquire multiple interests and abilities because our future depends on it. He holds that without resolving our personal conflicts, we will not be concerned for or do effective work for others. Complexity is made up of two closely linked processes: *differentiation* when individuals feel free to pursue individual goals and to become as different as they can be from each other and *integration* when individuals become aware of the goals of others and help them to realize their goals.

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[22]Abraham H. Maslow, "Humanistic Education," *Journal of Humanistic Psychology* 19, no. 3 (summer 1979): 13–27.

[23]R. M. Ramette, "Exocharmic Reactions," *Journal of Chemical Education* 57, no. 1 (Jan. 1980): 68–69.

[24]Mihaly Csikszentmihalyi and Isabella Selega Csikszentmihalyi, *Optimal Experience: Psychological Studies of Flow in Consciousness* (London: Cambridge University Press, 1988).

How can the curriculum contribute to flow experiences and awareness of complexity? Although persons differ in their ability to experience flow—it is easier for some people to enjoy everyday life and to transform routine and threatening situations into opportunities for action—the ability to experience flow may be learned. Through meditation and spiritual discipline, a person can learn to control consciousness. Yoga can provide training in concentration memory control and the formulation of specific goals. Offering a range of learning opportunities increases the possibility of matching appropriate challenge and competency. A curriculum goal might be to educate students so that they will be able to experience flow and avoid boredom and anxiety, regardless of social conditions. To this end, students would learn how to recognize challenges, turn adversity into manageable tasks, and trust their skills. Awareness of complexity may occur through the arts—dance, music, painting—which are generally enjoyed by students and can be taught to advance both differentiation and integration. However, the funneling of knowledge into narrow channels of abstract material, such as chemistry, biology, mathematics, and geography, works against awareness of the complexity of society and the need for interdependence. Instead of each academic subject being taught as if it had a separate existence, Csikszentmihalyi advocates a curriculum that will help students put academics together, showing the interconnectedness of causes and effects—how physics is related to ethics, how molecular biology can enhance empathy, and how history can relate ecology, economics, sociology, and the like in understanding human action.[25] His curriculum would not enshrine the creative solutions of the past but make it possible for creativity to reassess itself. As students perceive the network of causes and effects in which actions are embedded and their emotions and imaginations are trained to respond to the consequences of these actions, students will grow in awareness of complexity and have a chance at surviving in the future.

Carl Rogers has provided a framework for a humanistic curriculum. He was a third force psychologist who identified conditions that enable humans to grow and seek fulfillment, showing the importance of emotional relationships where participants have positive regard and empathize understandings for each other. His writings offer practical illustrations of how teachers can change the way we think about students and learning.[26] Rogers believed that all individuals have a positive orientation and that they can become better to the degree that they are willing to be real, empathetic, trusting in their own experiences, and expressing what they truly feel. He thought everyone has a natural ability to learn and wants to continue learning as long as the experience is positive. His research studies confirmed that learning best takes place when:

- The self is not threatened (external threats are reduced to a minimum).
- Students choose and pursue their own projects, selecting resources and procedures but accepting responsibility for the consequences.
- If independence of mind, creativity, and self-confidence are the goals, self-evaluation and self-criticism precedes evaluation by others.
- Emphasis is placed on learning how to learn, which is usually more useful than learning a specific. Learning how to learn means being open to experience and to change.

Rogers saw teachers as facilitators of learning rather than directors of learning. Humanists are willing to trust and to take risks, not afraid to express their own thoughts and feeling: "You make me uncomfortable when you swear!"

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[25]Mihaly Csikszentmihalyi, *The Evolving Self: A Psychology for the Third Millennium* (New York: HarperCollins,1993).
[26]Carl Rogers, "Researching Person-Centered Issues in Education," *Freedom for the '80s* (Columbus, OH: Merrill, 1983), 197–227.

Although the golden years of humanistic psychology and the human potential movement from the 1950s to 1980s are associated with the work of Maslow and Rogers, these leaders learned from many contemporaries. By way of example, Rollo May showed the importance of listening to the individual's perception rather than assuming the cause for another's behavior. Wilhelm Reich focused on how the body defends against unacceptable feelings and creates techniques for overcoming these defenses. Fritz Perls similarly developed therapeutic activities in which peers helped individuals reconcile their self-perceptions and their desired potentials. *The Handbook of Humanistic Psychology* features articles describing applications of humanistic psychology in a variety of contexts in which the emotions, intellect, and the body contribute to self-actualization and health. The articles also treat the history of the field and reveal the tension between those who want humanistic psychology to be more empirical or scientific and those who are seeking ways for individuals to reach higher levels of consciousness, including practices drawn from the sages and mystics of the world. Humanistic psychologists are challenged by the findings from genetic and neurological studies that give new answers to old questions: "What does it means to be human?" and "Is there a protean self or are our identities predetermined by genes or shaped by socially imposed categories and language?"

The following trends are noticeable in humanistic psychology. First, those with an empirical bent are responding to the call from the 1998–1999 president of the American Psychological Association, Martin E. F. Seligman, for a positive psychology that would focus on what makes people succeed, looking for how affect helps with existential questions together with the effects of hope and optimism.

Second, transcendentalists are using nontheistic spiritual traditions from Asia, such as Buddhism, aiming at high levels of consciousness and alternative ways to relate to the world. This direction is sometimes termed as *fourth force psychology*.

In contrast with typical efforts to develop skilled use of an analytic mind whereby students learn to use given categories and systems to evaluate something or someone and to analyze the present from past experiences, the transcendentalist encourages additional ways of learning and knowledge, such as being guided by intuition—an inner voice, feeling, thought, or image. The interplay between the rational and nonrational is necessary for creative imagination and a prerequisite to logical thought.

Awareness makes possible a higher level of thinking that is beyond that found in formal operations. As Albert Einstein said, "No problem can be solved with the same consciousness that created it. We must learn to see our world anew." Vision logic is an example of transcendency to a higher level. Accordingly highly actualized persons move from a single point in time and space to multiple positions with their different perspectives giving rise to insight and the possibility of transformation.[27]

Third, new findings from the fields of neurology and genetics challenge the humanists by suggesting that consciousness is a chemical and neural activity and that personality factors, like sense of humor, romantic love, cooperation, and aesthetics, are genetically predetermined.[28] On the other hand, brain scientists are reminded that brains do not work in isolation, that we are not fixed from birth and can change or be changed depending on the environment. Neural connections depend on experiences which are the basis for our identity. We do not know how brain structures activate their correlated functions when a phenomenon occurs.

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[27]K.Wilbur, *The Eye of the Spirit: An Integral Vision for a World Gone Slightly Mad* (Boston: Shambhala, 1997).
[28]S. Quartz and T. Sejnowsici, T. *Liars, Lovers and Heroes: What the Brain Science Reveals about How We Become Who We Are* (New York: William Morrow, 2002).

Humanists continue to believe that each self is unique with a subjectivity that allows individual interpretations of events and a potential to exercise choice and responsibility.

Psychological and neurological studies indicate the importance of overcoming negative emotions by enhancing emotional competence and by cognitive control of the emotions. Accordingly, schools are developing programs to help students stop and inhibit impulsive tendencies, to identify feelings, and to think of alternative solutions to their problems. It is believed that as students understand and recognize their emotions, they improve in problem solving and facilitate their cognitive flexibilities.

Unlike school models for self-regulation that draw from a cognitive psychology with its strategies for comprehending text and lecture and metacognitive strategies for planning, monitoring and controlling cognition, humanistic models center on motivation and emotions, including strategies for boosting self-confidence or self-efficacy such as positive self talk ("I can do this") or increasing interest by making a game out of a required task, overcoming negative emotions such as anxiety in order to achieve their own goals.

HISTORICAL ANTECEDENTS TO THE HUMANISTIC CURRICULUM

In his description of the origin of confluent education, Shapiro likened it to the history of the humanities, involving different philosophies of the humanistic movement in psychology and the human potential movement including the countercultural programs of the 1960s and 1970s. Shapiro concluded that sporadically there is a humanistic impulse to express strivings and yearnings.

Ancient Greeks and Romans

The classical conception of the humanities originated in the Greek tradition of an education to develop a harmonious and balanced person. This education attempted to answer what it meant to be human: to actualize the meaning of life and death and to experience the greatest happiness while achieving excellence in performance. Both the Greeks and the Romans, who adopted the Greek civilization, thought it was not enough to add to a student's knowledge but to add to a student's happiness.

The Athenians emphasized freedom and development of physical, psychological, and artistic capabilities. Of course, the Greek ideal for education applied only to the few, and education varied with social conditions at given times. The late Athenian period, for example, a time of prosperity, brought a demand for fame and fortune rather than a demand for knowledge for its own sake.

Greek philosophers with contrasting beliefs founded their own schools. Stoicism, for example, is one of these philosophies and of current interest because of its relation to self-control and character. The Stoics followed the Socratic ideals of self-sufficiency, endurance, and virtues by teaching students to be indifferent to painful circumstances and to accept what life brings. Later the Emperor Marcus Aurelius and the early Christians promoted stoicism.

Today stoicism is hot with authors such as Peter Gibbon who advocate the reintroduction of heroes into the curriculum in an effort to renew America's greatness. As with Greek and Roman classics, the study of heroes is a search for better selves, to see how heroes can lift and improve our lives, and to realize that one's character is as important as one's intellectual ability. Clinton, while president, said he read Marcus Aurelius twice a year.

As seen in Table 1.1, humanistic metaphors and ideas for teaching have continually reappeared—"The original is not the original." Although these ideas for advancing the individual have been around for a long time, they have seldom been part of an institutionalized curriculum, which has a bias toward authority and control.

Traditional Humanities

The Greek and Latin cultures are periodically revived as repeating the best of civilization and humanity. They are justified on the basis of their aim at freedom of thought, creativity, and self-expression. However, this curriculum often becomes elitist, limited to selected classrooms and the imitating of Greek and Roman masters.

During the Renaissance in Italy, humanists stressed personal development, culture, and freedom, borrowing from the Greeks the idea of harmonious development of mind, body, morals, with the goals of individualization and self-realization. Their centering on the beautiful, including sensual beauty, is noteworthy.

The issue of how the traditional humanities relate to the present humanistic curriculum has been studied showing that both deal with values, deep subjectivity, students' feelings, and personal identity as well as inquiry. Continuity lies in the same goal, namely, enlargement of the human spirit.

As with science and other disciplines, the humanities can be taught for personal significance or for lifeless reproduction. The difference can be seen by asking whether the study contributes to one's self-understanding, inspiration, imagination or wonder. Examples of this is shown by teachers like Kingsley Amis who, when teaching the British novel, asked his students to rank works, not in order of their importance, but by their "sheer enjoyableness."

Table 1.1   Humanistic Ideas in Conflict with Institutionalized Curriculum

Humanistic Ideas	Distant Voices
"Know thyself—the unexamined life cannot succeed."	Socrates (469–399 B.C.)
"The learner is not an empty vessel to be filled, but a flame to be ignited."	Plato (427–347 B.C.)
"Education is an internal process assisted by external agencies in which the individuals actualize their potential."	Aristotle (384–322 B.C.)
"Education should aim for freedom, creativity, and self-expression."	Petrarch (1304–1374)
"Individuals have the responsibilities and ability to live their own lives.")	Erasmus (1469–1536)
"Character and the ability to evaluate one's own personality, to determine and fulfill one's own physical and spiritual needs, and to understand and cooperate with others are far more important than mastery of verbal or factual lessons."	Montaigne (1533–1592)
"Mind and body are closely interrelated and cannot be separated."	Locke (1632–1704)
"Children are born good with both an instinct for self-preservation and sympathy and good feelings for their companions."	Rousseau (1712–1778)
"No human being should control the will or decisions of another individual."	Kant (1724–1804)
"The relationship between student and teacher should be like that between mother and child—a shared process motivated by friendship, cooperation, mutual aid and love."	Pestalozzi (1746–1827)

Progressive Education

The ideas of Pestalozzi, Rousseau, and other humanists influenced Francis W. Parker (1831–1902) in his leadership as Superintendent of Schools in Quincy, Massachusetts, and at the University of Chicago where he advocated student choice and the student as the object of instruction not the content fields. John Dewey followed Parker at Chicago where his school curriculum added civic and social learning to the practical uses of content as well as a focus on individual development. Dewey's views on student responsibility and learning by experience are consistent with confluent curriculum. However, he departed from the transcendental approach to inquiry and the doctrinal answers to the moral question of right and wrong.

Spiritual Images

The Greek classics along with the Bible and formal religion were the sources for personal development and existential questions of most people until the twentieth century. Today there is a transcendental movement in curriculum that goes beyond formal religion and draws from the writings of Ralph Waldo Emerson (1803–1882) who proposed that education could awaken new possibilities by "bringing forth" the inner person rather than simply "putting in" information. Emerson advocated self reliance, attending to one's own intuition as to what is right or wrong, and being optimistic about one's capabilities to transform his or her self.

 The humanistic legacies have given rise to issues that are central in curriculum today. How can the individual escape from social conventions and the constraints of economic and political pressure for conformity? Can the curriculum advance personal affiliations and relationships necessary for living in an uncertain world? Should the curriculum develop student capacity to make choices in accordance with their dreams or merely help them to respond to the perspectives of government and employers?

CRITICISMS OF THE HUMANISTIC CURRICULUM

Three charges are commonly made against the humanists. (1) Critics maintain that humanists prize their methods, techniques, and experiences instead of appraising them in terms of consequences for learners. The humanists, they say, have been lax in seeing the long-term effects of their programs. If they were to appraise their systems more thoroughly, the humanists might see that their uses of emotionally charged practices such as sensitivity training and encounter groups can be psychologically or emotionally harmful to some students. The self-awareness they encourage is not always a change for the better. The use of humanistic techniques such as deep-breathing exercises have been attacked by some parents as "new age" religious practices. There are anecdotes about an 8-year-old girl who supposedly was taken on an internal "minivacation" and "left there" and a kindergartener who used deep breathing to drown out the sound of her mother's voice when she was being disciplined. There have been suits alleging that the mental health component of the humanistic curriculum amounts to "unauthorized practice of psychology by teachers." There is fear among some parents of a curriculum that is effective in changing children's values, attitudes, and behavior through a process of open decision making. (2) Other critics maintain that the humanist is not concerned enough about the experience of the individual. Indeed some programs appear to demand uniformity of students and appear to regard open

questioning as a dangerous deviance, getting in the way of development.[29] Although humanists say that their curriculum is individualistic, every student in a given classroom is actually exposed to the same stimuli. For example, everyone may be expected to take part in group fantasy, hostility games, and awareness exercises. (3) On the other hand, as we have shown, critics also charge that humanists give undue emphasis to the individual. These critics would like humanists to be more responsible to the needs of society as a whole.

Rebuttals to these attacks take varied forms. Humanists admit that their educational approach can be misused. However, teachers who would abuse their teaching role would do so whether or not they had affective techniques available. Furthermore, because humanism helps teachers learn more about themselves, those teachers are likely to demonstrate fewer instances of negative and destructive behavior. Not all students should have to participate in the humanistic curriculum because it may not be appropriate for everyone at the curriculum's present stage of development. This curriculum promises a fuller realization of the democratic potential of our society. The goals of the humanistic curriculum call for students who can perceive clearly, act rationally, make choices, and take responsibility both for their private lives and for their social milieu.

F. Hanoch McCarty believes it is necessary to combat the perceptions of humanistic education as chaotic, lacking in purpose, and bereft of a set of common goals. He would change the phrases of the 1970s—"If it feels good, do it" and "Do your own thing"—by adding "as long as it does not rob others of their dignity and potential."[30] In other words, McCarty believes that humanists must be involved with the welfare of others and that one should not seek personal pleasure while others slave.

Shortly before his death, Maslow addressed the question of whether we can teach for personal growth and at the same time educate for competence in academic and professional fields.[31] He thought it was possible, though difficult, to integrate the two goals. (The teacher's role of judge and evaluator in teaching to standards is often seen as incompatible with the humanistic role.) In his last article, Maslow expressed uneasiness over some practices in curricula of the ESALEN type. (ESALEN is a center in California that provides many approaches to consciousness and shows trends toward anti-intellectualism and opposition to science, discipline, and hard work.) He worried about those who considered competence and training irrelevant. For Maslow, the learning of content need not be the denial of growth. He thought subject matter could be taught humanistically with a view to enlightenment of the person. Study in a subject field could be a help toward seeing the world as it really is, a training in sensory awareness, and a defense against despair. To believe that real knowledge is possible and that weak, foolish human beings can band together and move verified knowledge forward toward some small measure of certainty encourages us to count on ourselves and on our own powers.

Many Americans view the humanistic approach negatively. Although most people would support increased human potential and self-worth as ends, they may be suspicious of what appear to be bizarre procedures, such as exploring the senses through touch and feel exercises and emphasizing the sensual, if not the sexual. If thought, feeling, and action cannot be separated, then neither should feelings be separated from injustices faced by one's fellows. Rather than feel the "joy" of a "blind walk," students might *feel* the "revulsion" and "outrage" of abused children.

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[29]Richard Adams and Janice Haaken, "Anticultural Culture: Lifespring's Ideology and Its Roots in Humanistic Psychology," *Journal of Humanistic Psychology* 27, no. 4 (fall 1987): 501–517.

[30]F. Hanoch McCarty, "At the Edges of Perception: Humanistic Education in the '80s and Beyond" (paper delivered at annual meeting of the American Research Association, Montreal, April 1983).

[31]Abraham H. Maslow, "Humanistic Education," *Journal of Humanistic Psychology* 19, no. 3 (summer 1979): 13–27.

Social reconstructionists demand that the humanists do more than strengthen present courses. New teaching techniques that involve learners and their feelings in each lesson are not enough. They want to broaden the boundaries of the humanistic curriculum from self-study to political socialization; they would like humanistic curriculum to include such problem areas as medicine, parental care, sexism, and journalism. These critics want humanistic curriculum to deal with the exposure of injustice so that the learner's growth would be less restricted. The blending of humanism and social reconstructionism tries to answer this complaint.

CONCLUDING COMMENTS

Listening, self-evaluation, creativity, openness to new experiences, and goal setting are important curriculum goal areas. Learners have a real concern about the meaning of life, and curriculum developers should be responsive to that concern. Putting feelings and facts together makes good sense. It is alarming that studies of classroom interaction show that only 1% of instructional time assesses student feelings about what they are learning. We should also help learners acquire different ways of knowing. Still, few persons would want the humanistic curriculum to be the only one available or to be mandated for all. We have much to learn before we can develop curricula that will help students become self-directed.

Our best thinking today suggests that self-direction may follow from a climate of trust, student participation in decisions about what and how to learn (typically students report 95% of instruction on the *what* and only 5% on the *how* to learn), and efforts to foster confidence and self-esteem. The obstacles to be overcome are a desire by some institutions and persons to maintain power over others, a distrust of human nature, and a lack of student experience in taking responsibility for their own learning.

A fruitful approach to improving humanistic curriculum has begun. It includes focusing on the physical and emotional needs of learners and attempting to design learning experiences that will help fulfill these needs. The idea that curriculum standards and activities should match emotional issues that are salient at particular times is powerful. Curriculum developers might ask how a particular subject matter could be structured in order to help students with developmental crises. Adolescents, for example, who are experiencing an identity crisis and trying to reconcile conflicts with parents might study history to illuminate the origins of parental attitudes and beliefs, considering the present validity of these origins. Students might use the sciences in meeting their needs for coherence and understanding the world rather than studying isolated subjects. Or, they might use the arts to express their feelings and their natural desire to be themselves.

A related idea is for teachers to give more attention to the motivational and affective orientations that students bring with them. Inasmuch as the intentions, goals, and beliefs of students drive and sustain their thinking, then the enacted curriculum would encourage student expression and examination of their beliefs along with other perspectives. Through challenge, choice, novelty, fantasies, surprise, functionality, and other features of the humanistic curriculum, teachers cultivate students as whole persons who care about others and pursue their own dreams not just follow the trajectories set by government and employers.

Capitalism and scientism through mandated institutionalized curriculum aim at "filling empty vessels," while many teachers enact a humanistic curriculum that "ignites the fires in learners."

QUESTIONS

1. Consider a topic of interest to you. How could this topic be taught to avoid depersonalizing learners?

2. What is your response to those who believe that schools should not undertake the complicated responsibilities that an affective curriculum implies and that such programs may infringe on the civil liberties of children?

3. Discuss the expected outcomes from a primary classroom in which there are the following: (a) a "sad corner"; (b) an "I feel" wheel, with an arrow that points to "fine," "tired," "sick," "scared"; and (c) two plants, one that is ignored and another that is loved, to show children that "the plant we love more, will grow more, like people."

4. Designers of affective programs have been accused of equating good mental health with conformity. They are said to promote compliance with school routines and instruction and to discourage the kind of initiative, individuality, and creativity that demands change, "rocks the boat," and gives learners control over the institution in which they exist. To what extent are these accusations true?

5. Reflect on some of the ideas, concerns, and activities associated with the humanistic curriculum. Which of these are likely to prove fruitful and have a continuing effect on what is taught? You may wish to consider (a) psychological assumptions about the importance of freedom, learning by doing, and risk taking; (b) views of knowledge such as those stressing subjective or intuitive knowledge and the idea that the subject that matters is one in which the learner finds self-fulfillment; and (c) instructional techniques (values clarification, cooperative games, use of dreams, etc.).

6. What is your stance on human nature? Do you believe evil is inherent or are persons essentially constructive? What are the curriculum implications of your answer?

7. Why have great thinkers throughout history called for freedom in learning, yet schools as institutions have chosen mostly to control learning?

SUGGESTED STRATEGIC RESEARCH

READING EMOTIONS OF STUDENTS
Observe or video students in a learning situation and ask teachers if students are expressing positive emotions (hope, pride, empathy, joy, etc.) or negative emotions (fear, frustration, shame, anxiety). Compare teacher judgments with students' self-reports on recalling their feelings. How do students' emotions intersect with performance and desire to learn?

LEARNING WITHOUT OFFICIAL CATEGORIES
Ask students to use their intuition *before* introducing subject matter categories and procedures. For example, before teaching fractions or measurement, let students express their core intuitions and feelings about a beaker filled with water. Compare performance in learning the concepts with a group that did not preface their learning with an intuitive experience.

IDENTIFYING THE FACTORS IN A SCHOOL OR CLASSROOM THAT MAKE FOR ALIENATION AND THOSE THAT FACILITATE SELF-ACTUALIZATION
Ask students to describe the factors that made their school or classroom a good place to be and the factors that make it more like a prison. Students may document using digital videos.

IDENTIFYING A RESEARCH QUESTION
A profitable way to begin research is to regard a published source as the beginning of research, not the end product. Select a statement or reference in Chapter 1 and determine what is missing that you might address.

DIFFERENTIATING LEARNING ORIENTATION

We believe persistency in the face of difficulty depends on whether one is "performance oriented" (worries about making errors) or "learning oriented" (likes new challenges). Are these orientations stable traits of an individual, or do they vary with the subject matter or context?

DETERMINING THE POWER OF THOUGHT VERSUS THE POWER OF EMOTIONS

The emotional system tends to monopolize brain resources, making it easier for an emotion to control thought than for a thought to control an emotion. Create a "thought experiment" that would show the value of trying to activate the two systems.

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