A delineation of evaluative criteria used in comparing five humanistic curricula.

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A DELINEATION OF EVALUATIVE CRITERIA USED IN COMPARING FIVE HUMANISTIC CURRICULA

A Dissertation Presented

By

GARY SEILER

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A DELINEATION OF EVALUATIVE CRITERIA USED IN COMPARING FIVE HUMANISTIC CURRICULA

A Dissertation

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To each of you who helped me along the way - you'll know who you are and how you helped by the feelings inside you at this moment.
CHAPTER I
INTRODUCTION

Humanistic education is a relatively new approach to classroom teaching and learning. A few years ago there did not even exist a specific area identified as humanistic education. Now the term has become an umbrella for a wide array of educational endeavors.

For the purposes of this paper "humanistic education" will refer to those educational practices which are directly concerned with psychological or affective dimensions of personality. The definition is also intended to include pedagogic efforts involving a students' personal growth and the expansion of human potentialities. This would include those attempts made to help students clarify and deal more effectively with personal issues and concerns.

There are several other terms used throughout this paper which may need explanation. The term "personal growth" will be used to denote the expansion of existing parts of personality, the addition of new ones or the deletion of non-functional aspects. "Human potential" is intended to specify the discovery, development or cultivation of new ways of behaving. This may include expanding one's abilities, capacities, or talents. The "human potential movement" is defined as those persons, practices, ideas, activities and
publications committed to the principles of personal growth and the expansion of human potential. Representative of the human potential movement is Esalen Institute, a prototype growth center dedicated to these principles.

The Problem

In the past several years this investigator has been directly involved in humanistic education both as a practitioner and as a trainer of practitioners. From these experiences several problems began to emerge which pointed to some of the needs in humanistic curricula development.

One basic issue centers on a lack of perspective or overall pattern into which the various aims and practices of humanistic education might fall. Something such as a categorical structure might simplify the task of dissecting and inspecting various curriculum efforts.

Another difficulty emerges because of a lack of assessment tools which could be used to estimate the nature and scope of humanistic curricula, and yet another problem is generated by the lack of information about how the various curricula compare and contrast. To be specific, the problem centers around the issue of not having available any external, but related, evaluative criteria that humanistic education curriculum developers might use to assess the nature and scope of their curricula. Certainly other modes of evaluation are available to examine the effectiveness of curriculum, but overlooks the comparison between curricula as to their depth and breadth.
Because of these problems the researcher has posed several specific questions:

1. Is there a categorical guide or classification system that might simplify curriculum assessment procedures?

2. Might it be feasible to derive evaluative criteria from a related but external source other than humanistic education itself?

3. Could these criteria be utilized in comparing the nature and scope of various humanistic curricula?

The Need

This investigator has frequently encountered novice practitioners in humanistic education who indiscriminately provide experientially-based exercises or activities with little cognizance of the long or short term aims of such practices. They appear to use these techniques with minimal understanding of rationale. This in part points out that these practitioners may not have available to them any sort of structured pattern or procedure for analyzing or judging these efforts. Hence, there seems to be somewhat of a loss of perspective as to how these procedures fit into the realm of personal growth oriented education. Compounding these problems is a need for clearer links between theory and practice. This investigator has found numerous instances where humanistic curriculum objectives were stated in theory yet never carried out
in practice. By the same token examples can easily be found where practices or methods are presented, but no related objective is mentioned.

It also appears to be a problem that objectives and practices sometimes evolve randomly rather than out of a substantial rationale. It may be easy to create objectives or methods, but quite another thing to justify its inclusion. With these problems and needs in mind practitioners and developers of humanistic education curricula would do well to begin organizing priorities, establishing and supporting objectives and practices, and assessing the various dimensions of humanistic curricula.

Hence part of what seems to be missing in humanistic education curricula are evaluative criteria, assumptions, and constructs which could serve as a possible base for determining, assessing and comparing goals and procedures. This investigation is intended to be a step toward solving some of these difficulties.

Method of Investigation

The principal methods of investigation are theoretical and analytical. The former accrues from the necessity of developing a viable series of evaluative criteria of intended outcomes. The latter results from the need to test the applicability of the criteria to the analysis of several humanistic curricula. Should the criteria prove applicable on these levels then further implications might be inferred.
The first task of this project is to delineate areas or categories to be used as a classification system. The purpose is to use these components as a categorical guide for classifying the evaluative criteria. The second step will be to synthesize and identify, from the human potential literature, the key determinants related to the aims of practitioners. These elements are to be used as evaluative criteria. Consideration will be given to explaining a rationale for the inclusion of each element. The third procedure involves using these key determinants as evaluative criteria for assessing five selected humanistic curricula. This phase is intended to judge the nature and scope of these curricula.

Delimitation

In this thesis the author intends to narrow the search for evaluative criteria to the intrapersonal dimensions of behavior. This means the focus will be on those behavioral elements and processes which occur "inside" the person. The interpersonal aspects, or those occurring between people as in group processes, will not be entertained. The transpersonal dimensions which deal with paranormal experience or altered states of consciousness will likewise be excluded.

In limiting the discussion the author does not intend for this to be a historical or philosophical treatise on humanistic education, nor will these be any attempt to defend or justify the human potential movement or humanistic education.
Another limitation is imposed because most of the current humanistic curricula are still being developed, refined and expanded. For this reason it is necessary to point out that the selected curricula are discussed as they appear in the latter part of 1971. In further dealing with these curricula it is necessary to point out that they are being assessed, per se, basically as they are published. There may be underlying assumptions that are not explicitly stated, however assuming too much can lead to misleading interpretations.

This investigator also imposes the limitation that the evaluative criteria are to be derived basically from the literature of the human potential movement and particularly publications related to Esalen Institute and its practitioners. There will be little effort, at this point, to utilize technical research data from other disciplines. Furthermore, the evaluative criteria are intended to be representative not all inclusive of the intrapersonal dimensions of behavior.

Finally, the topics discussed, such as sensing, cognition, affectation are extremely intricate both psychologically and physiologically. They involve highly complex somatic and neurological processes which contain a multitude of interrelationships. It is not the intention of this paper to elaborately describe these phenomena in their technical complexity, but rather to acknowledge this complexity and move toward speculation on some of the theoretical issues involved therein.
CHAPTER II
DELINEATION OF EVALUATIVE CRITERIA

Models seem to be a helpful vehicle for investigating the various dimensions of a given phenomena. As such they allow an ordering of elements facilitating the examination of phenomena in a way not before recognizable. For the purpose of this thesis the information processing theory of behavior has been chosen as an acceptable model. From examining various interpretations of this model four distinct threads of continuity emerge and have prompted the author to segment behavioral characteristics into four components including the sensory, cognitive, affective and psychomotor domains.

One of this investigator's first inspirations for dividing behavior into components came from Albert Ellis (1961) who notes four interconnected processes of behavior in man: he perceives or senses, he reasons or thinks, he feels or emotes, and he moves or acts. Although Ellis goes on to emphasize the cognitive element, he nevertheless recognizes the interplay of these four elements.

Further investigation regarding the nature and theory of behavior brings to attention the work of Arnold (1961) and her two-volume work entitled Emotion and Personality. In these volumes, Arnold extensively
researches and documents her schema for the behavior which is composed of the elements of perception, appraisal, emotion, expression and action. Arnold (1960) expands each of these by explaining:

1. Perception - the natural reception of external stimuli (for example, a bomber pilot sees a fighter plane approaching him).

2. Appraisal - a judgment of the stimuli as good and beneficial or bad and harmful (the pilot recognizes the plane as an enemy who could shoot him down).

3. Emotion - a felt tendency towards stimuli judged as good and away from those judged as bad (the pilot has a tendency to flee).

4. Expression - a pattern of physiological changes organized toward approach or withdrawal, differing for each emotion, which accompanies the felt tendency (the pilot's heart pounds, his muscles tense, his mouth becomes dry, he breaks out in a cold sweat and he has butterflies in his stomach).

5. Action - approach or withdrawal may occur if another emotion does not interfere (the pilot may not actually flee because of a sense of duty, a desire for glory, and so on).

Assuming these too be acceptable theories of behavior, they can also serve as an appropriate base upon which to develop a model of learning. The information processing model is an even more recent concept paradigm using the four elements of sensing, thinking, feeling and acting. The basic tenents of this theory can be traced to works such as Bertalanoffy's Organismic Psychology and Systems Theory (1968) and Smith and Smith's Cybernetic Principles of Learning and Educational Design (1966). In a less complex form
the information processing conception of human behavior is discussed by Newberg and Borton (1968) and by Eiss and Harbeck (1969). In both these works, the authors relate the four domains of sensory, cognitive, affective and psychomotor.

Newberg and Borton present three information processing functions. First is a sensing process through which one picks up information; second is a transforming process through which information is sorted, evaluated and built into personal patterns; and third is an acting process through which one puts new information or behavior into the environment. The model proposed by Eiss and Harbeck is similar to the above in that the sensory domain functions as input and overt behavior as output. The interrelationships between affective, cognitive and psychomotor domains are clustered between the sensory and overt behavior. In both instances there is what is called a feedback loop which recirculates the processed information back to the organism. Hence, from an examination of the preceding theories, this investigator has discerned these four commonalities in the information processing model. Each theory deals with the sensory modalities as receptors for data input; they recognize the cognitive process as the translation of the sensory data; all specify the affective domain's function of reacting or responding to the interpreted data; and it is noted that the psychomotor domain serves as the bodily basis for overt behavior. Such theories suggest that using (1) sensory modalities (2) cognitive (3) affective and (4) psychomotor domains as a classification system may be legitimate. The
remainder of this chapter is devoted to delineating and explaining the evaluative criteria assigned to each of the four components.

Using these four components as a categorical guide, the next step is to review the literature of the human potential movement in order to ascertain evaluative criteria related to these four elements and to answer the question of what practitioners in the human potential movement are attempting to accomplish in each category.

To further understand the human potential movement, a longitudinal analysis of Esalen Institute brochures published since 1966 was made. This uncovered trends, procedures, and aims of practitioners which were synthesized into evaluative criteria and assigned to one of the four categories.

The data discovered was then converted into cogent statements which will serve as a criterion basis for comparing and contrasting the five humanistic curricula discussed in this paper. The remainder of this chapter is intended to present the results of this review of the human potential literature by setting forth the evaluative criteria for each of the four components with an accompanying explanation of the rationale.

The Sensory Modalities

The first component is the sensory domain. The senses are the entrance points for all external stimuli on their way to contacting the central nervous system. Most elements of the environment have the potential of
stimulating the organism. The senses are continuously being bombarded with environmental information.

Any fairly rapid change in the physical or chemical makeup of the organism's environment can act as a stimulus, provided the organism is attuned to it by the possession of a selectively sensitive nervous structure that can translate a physical environmental change into a coded sensory message to be conveyed from the receptor site to the central nervous system (Lowenstein, 1966, p. 29).

Sensing may be defined as the ability of the nervous system to receive and react to stimuli by the reception of impressions through specific sense organs. These organs or sensory receptors can be classified as the electromagnetic which is sight, the mechanical which includes touch and hearing, and the chemical which encompasses taste and smell (Lowenstein, 1966). As such, the system might be described cybernetically as a peripheral data processor (Woolridge, 1963).

The environment itself is raw data. It is pure information, projected as stimuli, which exists as its own entity. Human beings possess the ability to receive this environmental information, and for this purpose they are equipped with senses. The senses function as receptors which enable the organism to gather data or stimuli from the environment (Lowenstein, 1967). In this way, the organism can estimate the status of external surroundings. This process of assessing external conditions could be considered an individual's means of organizing and constructing his reality.
While the functions of the senses include the reception and acceptance of messages from outside (Selver, 1967), not all of the messages are received or accepted. It becomes feasible to think of the senses as a kind of filtration system. That is, even though the organism is constantly being bombarded by stimuli from the environment, it does not attend to all of these influences. The organism selects the stimuli it will entertain while not attending to the remainder (Psychology Today, 1970). As a type of filtration system the senses react only to those stimuli to which it is sensitive (Conto, 1949).

With these general comments in mind the next step is to examine some of the major characteristics of efforts currently being made by human potential practitioners in working with the senses. Some of their intended outcomes include the following criteria:

1. Habit patterns - To train or retrain students in the ways in which the senses may be utilized; to teach students that the senses are like other human faculties in that skill in utilization requires awareness and learning; to break habit patterns in sensing that make an individual depend on one or more specific sense.

2. Excessive thought - To decrease intellectualization (fixed concepts) which may lessen sensory receptivity.

3. Modifying sensory insulation - To increase one's awareness of external events as they are revealed by
our sense organs, leading to a more accurate assessment of individual reality.

4. Sensory imbalance - To make a person aware of over-dependence on one or more specific sense and through training enable him to alter these patterns and more fully utilize all the senses.

5. Underdeveloped capacities - To teach people that they can "sense" their environments in different ways; to enhance sensory experience from each of the senses; to cultivate greater sensory acuity and receptivity to sensory stimulation.

The next step is to examine each of these criteria explaining some of the rationale behind these intended outcomes.

**Sensory Habit Patterns.** Habits, once solidly entrenched, are difficult to change. This also applies to the habitual patterns established in sensory processes. To overcome these habits requires learning or relearning sensory skills. Human potential practitioners have been concerned with these ideas and have set forth several objectives which include: to train or retrain students in the ways in which the senses may be utilized; to teach students that the senses are like other human faculties in that skill in utilization requires awareness and learning; and to break habit patterns in sensing that make an individual depend on one or more specific sense.
Sight dominance may be just a habit which has been acquired and used so extensively that one uses it automatically. In general, this could be referred to as a pattern of utilization or a sensory habit. A habit such as sight dominance might be retained by an individual even though it is used inappropriately or perhaps is no longer functional, simply because no thought has been given to the situation. Alexander (1969) implies that modern man has retained many non-functional aspects of sensing and has consequently contaminated his sensory equipment.

Gunther (1971) suggests that one result of the sensory habit is that it encourages "censoring." By this he means that by using one sense consistently over the others could prevent other forms of sensing from occurring. Another possibility has been presented by Selver (1957) and Alexander (1969). They say that the brain registers sensations, but also stores past impressions. Hence, this storage of learning responses may impede fuller functions. As Selver (1957) implies, there may be a confusion as to what is perception and what is image, image being information from past experiences. Finally, automatic behavior in this case does block some sensory input (Gunther, 1968) and thus could distort or alter the organization or construction of the individual's reality.

Patterns of utilization or the sensory habit may be one of the reasons why an individual might come to depend on one or more specific senses. It is
possible that if a person were made aware of this situation, with training, he might be able to alter the patterns.

**Excessive thought.** To decrease intellectualization (fixed concepts) which may lessen sensory receptivity becomes another goal for sensory awareness trainers. This goal indicates practitioners' concern for the overdominance of mental activity which prevents or lessens the reception of sensory data.

One significant influence interfering with sensory perception is the tendency toward over intellectualization, (Selver, 1969; Selver and Brooks, 1967; Lewis and Streitfield, 1970; Gunther, 1968). People tend to think about an experience which to some extent, impedes them from experiencing the experience. Selver (1967, 1969) points out that this tendency toward intellectualization encourages judging and eventually an attempt to control what is experienced.

As an example of over-intellectualization, one might cite the verbal categorizations that have begun to supplant the direct experiencing of sensory input. Perls and others (1951) refer to this situation as words and thoughts which serve as a wall between the person and his environment and, to this extent, "words get in the way." Over-intellectualization seems to have the capability of blocking opportunities for an enhanced sensory existence.

Intellectualization then becomes a replacement for sensing.

**Sensory insulation.** In the process of growing up, a person may begin to alter,
mask, or distort the input of sensory data (Reich, 1967). Children begin to shield as a means of desensitization. Much of this desensitization is the result of emotional concerns which the child is not able to deal with. So, rather than deal with them, a child protects himself against their incursion (Fast, 1971). This sensory insulation could be analogous to a body shield (Reich, 1967).

It is feasible that erecting body shields as a form of sensory insulation may serve as a protective device, but as it becomes more of a habit, it is also possible that it keeps a person from experiencing the reality of his environment. One of the functions of the senses is to filter or screen, and sensory insulation may be a part of that process, but its over-use may be detrimental to reality construction.

Because of the preceding concerns practitioners have indicated interest in the ways an individual insulates himself from sensory input. Hence, their objective related to this idea is: to increase one's awareness of external events as they are revealed by the sense organs, leading to a more accurate assessment of individual reality.

**Imbalance in sense utilization.** Human potential practitioners specializing in sensory awareness have indicated a concern over the imbalance in the use of the senses. Sight appears to dominate while the other senses are not used to their maximum potential as information gatherers. Consequently, practitioners have expressed the following goal: to make a person aware of over-dependence
on one or more specific senses and through training enable him to alter these patterns and more fully utilize all the senses.

McLuhan (1967) claims that the creation of the alphabet, writing, print, and television has made vision the dominant sense. Carpenter (1970) also says that in prehistoric man, hearing was the dominant sense, but today man has traded ears for eyes. The resulting imbalance seems to discredit the lesser used senses. For example, because of eye specialization, the sense of smell has become a "bad" term (Gunther, 1968).

Another source of information virtually closed off to contemporary man is the skin. Fullmer (1971) and Jourard (1959) have both defined America as a non-contact culture. The skin, which is not generally recognized as an information gatherer, has an immense range of functional operations and a wide reperatory of responses (Frank, 1960). However while the eye still dominates people will continue to lessen their reliance on other forms of sensory information which might be just as valuable, and in some instances, more valuable, than visual data.

Undeveloped talent of using the senses. The senses are like other human faculties in that skill in utilization requires awareness and learning. The non-use of certain senses could, in fact, be due to a disregard of them in our educational system. Today's schools favor, in general, cognitive and intellectual activities instead of sensory education. Thus, the potential for sensory development through the cultivation of sensory receptors is diminished (Brooks, 1969).
Human potential practitioners have also been concerned with the uncultivated potential in sense utilization and have presented several objectives in this area: to teach people that they can "sense" their environments in different ways; to enhance sensory experience from each of the senses; and to cultivate greater sensory acuity and receptivity to sensory stimulation.

Huxley (1960) proposed that working in the non-verbal humanities is essential. He described "techniques" for the improvement of awareness of external events as they are revealed by our sense organs (p. 214). Leonard (1969) would have included the senses as a part of the school education of the future. He demonstrates this idea by describing a "sensorium." This would be a place where the senses are titillated and one is taught how the senses can serve the individual. The outcome of such education may be an enhanced awareness of sense leading to a more complete, and perhaps accurate, assessment of individual reality.

Summary. This section of the paper has pointed out that the senses are the reception instruments for entertaining external stimuli. There are several possibilities which may impair or not permit full reception. Some of these problems include habit patterns, sensory insulation and imbalance, excessive intellectualization, and undeveloped capacities. Certainly a humanistic curricula interested in examining human behavior needs to at least investigate further these areas.
The Cognitive Domain

Many people assume that the senses mirror the external world exactly and merely transmit copies of this reality to the brain. Sensory reception, it could be said more accurately, does not become reality until it is translated by mental processes. In essence, the sensory system does not transmit copies of external reality but rather performs complex encoding of information which is interpreted in the higher center of the central nervous system (Psychology Today, 1970). Suzuki (1969) points out that reality is found through the senses, but that sense data must be synthesized by the intellect. In other words, the senses and mind work together to generate reality.

What then are some of the functions of the mind with which human potential specialists are concerning themselves? They seem to be focusing on several aspects of cognitive functioning including the meaning-making process, perceptual processes, self concept, beliefs and values, and irrational beliefs. To be more explicit the following criteria represent a listing of these concerns:

The meaning making process - To understand the ways one subjectively creates and assigns meaning to his experience; to understand how perception and the meaning making processes relate.

Perceptual processes - To increase awareness of the role of cognition in human behavior; to make the individual aware
that the way in which he perceives represents the reality of his existence; to heighten the individual's awareness that he is perceiving.

Self concept - To recognize the beliefs one holds about himself; to become acquainted with one's own self concept; to discover the processes by which one validates self.

Beliefs and values - To inventory and clarify one's own beliefs; to recognize what one believes and then examine the ramifications, the consequences to one's behavior and learning processes, of holding such beliefs.

Irrational beliefs - To become aware that holding certain beliefs may generate incongruities in perception and behavior; to recognize these inconsistencies and their consequences and to show the student that he has a choice once he becomes aware that a belief is irrational and that he need not continue to hold such values and beliefs.

The meaning making process. There appears to be a good deal of interest over the procedure by which individuals give meaning to experience. Hence, to understand the ways one subjectively creates and assigns meaning to his experience and to understand how perception and the meaning making processes relate become tangible areas of investigation.
The process of meaning making is the way that a person assigns meaning to his experience. Meaning making is the cognitive process of translating or interpreting experience by the attachment of personal meaning. The result of this attachment is perception.

Objective events do not have an inherent meaning. Only when an individual assigns a thing or occurrence a meaning does it become meaningful (Hillman, 1971). This idea denotes that almost all things exist in a more or less neutral state until an individual creates a meaning, his perceptions of the object or event.

Individual reality is imbedded in the concept of subjective knowledge. The way one organizes and constructs reality is the way he "knows" on the subjective level. Individual experience is subjective in nature. Rogers (1969) contends that knowing is the subjective interpretation of objective events. Husserl (1939) states that subjective experience is the source of all objective knowledge.

The idiosyncratic interpretation an individual attaches to the event is crucial to understanding how this person experiences reality. In accordance with this view there appear to be some tentative guidelines suggesting how perception and the meaning-making processes relate.

1. It is the perception of events, not the events themselves, which have an impact on behavior (Rogers, 1969).
2. Present perceptions determine immediate behavior (Snygg and Combs, 1950).

3. Perceptions are constantly changing and emerging (Perls, 1969).

4. Individuals perceive according to personal needs, wants and purposes (Ames, 1960).

As each person experiences his reality, it becomes the only reality for him at that moment. Hence, to understand a person, one must identify how he views his reality. Because meaning making is a unique individual phenomena, problems can result because of unlike interpretations of experience. One example involves the way two people can experience the same event in different ways. When two individuals experience the "same" external event, their reactions and behaviors are quite different due to their own subjective translation of the event. Both individuals' behaviors are a function of their subjective experience, and they have behaved according to the way they have perceived the situation.

Although there may be some common elements in the way two individuals perceive their reality (Snygg and Combs, 1956) there appears to be difficulty in most attempts to experience another's experience of reality. Laing (1967) speaks of the improbability of experiencing another's experience, and he indicates that the best that can be done is experiencing another's experience of the experience. He states in Politics of Experience, "I cannot experience your experience. You cannot experience my experience" (p. 18).
Perceptual processes. Another concern of the human potential specialist is individual perception. From this concern this investigator has surmised several elements: to increase awareness of the role of cognition in human behavior; to make the individual aware that the way in which he perceives represents the reality of his existence; and to heighten the individual's awareness that he is perceiving.

A person perceives a thing as a consequence of those meanings assigned to the experience. As the person perceives, he becomes aware of his perceptions or conscious of his consciousness of the experienced event. The collective result of these perceptions is individual reality, or how one experiences his world.

Every individual goes through the processes of making experience meaningful. The meanings that a person creates, as perception, in turn represent the reality of his existence. As Lenchitz (1971) says:

We all create our own meanings and are always making or giving meanings. Our perceptions of the world, the people around us, and ourselves determine what that meaning will be. It is our perceptions which determine our meaning and our perceptions which make up our phenomenological field. The way we perceive the world determines both our meanings and our phenomenological-perceptual field (unpublished).

This meaning making process involves an individual's personal frame of reference. A frame of reference includes assumptions about reality or how things really are (Colman, 1969). This frame of reference provides a tentative set of ideas to serve as a guide for interpreting experience.
Perceptions are phenomena unique to the individual and are ultimately personal in nature (Sartre, 1956; Rogers, 1969). The result of one's perceptions generates behavioral response. As Postman and Weingarten (1969) state, "The meaning of a perception is how it causes us to act." Meaning making includes the perceptual functions of the organism. Perception, as related to meaning making, can be defined as "the awareness of one's environment obtained through interpreting sense data" (Psychology Today, 1970, p. 691). Perception includes both a level of awareness or consciousness and the translation of information received by the senses.

Inherent in this definition is the recognition that awareness is necessary to perceiving. The threshold of awareness indicates a particular level of perception, the minimum amount of consciousness necessary to subjectively know that one's perceptions exist. The translation process - the interpretation of sense data - rests on the assumption that, once the perceiver has become aware, he will then attach meaning to sense data.

The source of meanings which are available for assignment to experience lies within the realm of past experience. One's backlog of experience represents the totality of previous perceptions. This backlog is made up of both direct experiences and vicarious ones. The past perceptions which are relevant to current meaning assignment are those which are associated with the present awareness.

Neither perceptions nor meanings come from things, but rather occur
when one attributes meanings to things (Ames, 1960). These particular things then become whatever one has made them in accordance with the attributed meanings. Objects and events possess meaning to the degree one has given them meaning. Outside of this meaning assignment no meaning exists for the individual. Hence, meanings do not exist, but are created by the individual (Perls, 1969).

The organization and construction of perceptual reality is heavily influenced by self image. The factors of self have an impact in the selection of perceptions (Combs, 1952; Rogers, 1951; Bake, 1962). Hamachek (1971) concurs by stating, "perception is a selective process and the picture one has of himself is a vital factor in determining the richness and variety of the perceptions selected" (p. 41).

Self concept. To recognize the beliefs one holds about himself; to become acquainted with one's own self concept; and to discover the processes by which one validates self represents another series of objectives from human potential work.

Perception of self is important because all experience is viewed in terms of self.

Hamachek (1971) defines self as the very private picture each person carries around which evolves out of who the person thinks he is, what he thinks he can do, and how he thinks he can do it. What an individual believes about his self determines a good deal about the way he behaves.
A person's beliefs about himself are continuously changing and exert considerable influence on behavior. Self-concept is not a static construct, but rather a multifaceted, fluid cluster of beliefs. Constant alterations are made in the way a person perceives himself. A continuous flow of interaction and transaction with the physical and social environments constantly modify and reinforce a person's belief about self, others and the objects one encounters (Miller, 1967). Jersild (1960) indicates that he believes there are three major dimensions of the self structure. These include: (1) a perceptual component - the way a person perceives himself; (2) a conceptual component - his conception of his distinctive characteristics; and (3) an attitudinal component - the feelings a person has for himself. The many facets of self are constantly evolving and altering how a person sees himself.

The self is the focal point for all human experience and perceptions start and finish with a relationship to beliefs about self (Arieti, 1967). Formation of self occurs through social interaction, the primary means by which an individual comes to know himself (Hamachek, 1971) and these interactions include the accumulation of social contacts and experiences with other people (LaBenne and Greene, 1969). The process of self affirmation appears to be contingent on a combination of internal and external feedbacks.

Motivation is an influence of self on behavior. LaBenne and Greene (1969) claim that a person's total appraisal of self "culminates as a directing force in behavior" (p. 10). This statement supports the position that beliefs about self generate organismic responses, i.e., the responding organism does
so in a direct relationship to self image.

The individual is also motivated to protect his beliefs about self. Lecky (1945) points out that a person has a tendency to resist things that are incongruent with the view he holds of himself. This tendency, connected with Newcomb and others (1965) contention that one of man's most prevalent needs is for an image of self that is positive, infers that maintenance and preservation of self-concept is an important motivation to behavioral patterns.

The research of Wylie (1961) has demonstrated a relationship between self concept and personal adjustment which might "motivate" some to work toward making their self concepts more positive. Wylie's works show that the level of positive self concept and level of personal adjustment are related. The inference drawn from his results is that if one wants to be better adjusted, then the task is to cultivate a more positive system of beliefs about self.

Self affirming processes are weighted in favor of external validation of self. Hamachek (1971) suggests that the group a person belongs to, the material possessions a person owns or the people that love an individual may be criteria for affirming one's self. These are external criteria; they depend on external sources of validating. The differentiation between internal and external validation of self could be analagous to Reisman's (1962) description of inner and other directed persons. The inner directed person has relied on internal feedback about self identity, while the other directed individual depends on others for the verification. When the individual comes to depend heavily upon
external criteria, there is a greater opportunity for not accepting the self. External validation is set apart from what may be the reality of the inner self. This leads, potentially, to a person feeling that he does not match up to the external criteria he has chosen to follow. He may then attempt a variety of rationalizations to deny that those parts exist as part of his self.

**Beliefs and values.** In terms of beliefs and values human potential practitioners seem to be working toward the accomplishment of these objectives: to inventory and clarify one's own beliefs; and to recognize what one believes and then examine the ramifications, the consequences to one's behavior and learning processes, of holding such beliefs.

Beliefs and values serve as the individual's criteria for evaluating and assigning meanings to experience. How an individual's actions and choices affect him seems to lead logically to the set of criteria (beliefs and values) which help him to assess the results of his actions and choices (Weinberg, 1969).

Beliefs are the acceptance of something as true (McKechnie, 1966), while values are considered as being evaluative attitudes (Psychology Today, 1971). When an individual holds a belief about something, he accepts or rejects an event or experience by evaluating it in terms of his belief.

A person is not born with ideas about what is right/wrong, or good/bad. Beliefs or values are learned (Kretch and others, 1962, 1969) both through formal and informal processes of socialization and acculturation. Beliefs and values are exemplified in everyday life by the ways an individual chooses to
For all practical purposes, values and beliefs are created by action choices (Bugental, 1968). What an individual believes is true is either true or he usually makes true (Ellis, 1957; Lilly, 1969). In this respect it is possible that beliefs could become limitations to one's thinking, feelings and actions (Lilly, 1969). Rokeach (1968) contends that not all beliefs are of equal importance to the individual, but the more important a particular belief is, the greater its impact on the remainder of his system of beliefs. A person's choices, based on his beliefs and values, chart the design of his life style. If a person accepts a value, it usually becomes a goal for him.

When applied to learning, or cognition, experience, or the collective perceptions of an individual, is organized by one's value system (Laske, 1967) and the construction of individual reality is based on the belief constructs held by that individual. Postman and others (1948) are more adamant in claiming that the selection of perceptions is wholly determined by the value system. Hamachek (1971) states, "Our beliefs influence our perceptions, nurture our assumptions, and to a large extent determine our behavior" (p. 39). In terms of these cognitive processes, the goals of encouraging the student to inventory and clarify his beliefs are to make him aware of the effects of beliefs on perception; to demonstrate that an individual does have freedom and choice in his self direction; and to make the student aware that he is ultimately responsible for his value choices and the actions based on them.
Examining a person's values in beliefs will tell him much about the directions in which he has pointed his life (Tallent, 1967). If a person accepts a value, it usually becomes a goal for him (Kretch and others, 1962). If a person believes something to be true, his behavior will operate in that way. One can continually modify one's behavior, providing he is aware of the beliefs and values that motivate him. A student can be made aware that an individual does have control over his own destiny. One can learn by asking: What do I believe? What are my values? What are my priorities?

**Irrational beliefs.** Finally, in the human potential movement many practitioners seem aware of the problems generated by irrational belief constructs. Consequently, their objectives in this realm are toward assisting people to become aware that holding certain beliefs may generate incongruities in perception and behavior; and to recognize these inconsistencies and their consequences and to show the student that he has a choice once he becomes aware that a belief is irrational and that he need not continue to hold such values and beliefs.

Many people cling to belief and value constructs even though they may be detrimental to their existence. Rogers (1967) claims that many have become coerced into irrationality by the loss of their capacity for direct evaluation. He goes on to point out that a person comes to behave in terms of those values and beliefs which bring him social approval and win love.

There are other irrational beliefs which many accept without testing their credibility. Ellis and Harper (1961) have compiled a list of commonly
held irrational beliefs:

1. A person must be liked by everybody.
2. One must be competent at everything.
3. An individual should punish himself for his mistakes.
4. A person should spend time reforming others.
5. Because certain experiences have strongly affected one's life, they should or will continue to do so.
6. If things are not the way a person would like, it is catastrophic.
7. Avoiding difficulties and self-responsibility is easier than facing them.
8. Much unhappiness is externally caused or created by outside persons or events (pp. 61-62).

People who operate with some of these "irrational" belief constructs might anticipate personal conflict. The conflict is being generated from holding the belief but not able to confirm it through individual reality. For example if a person believes everybody should like him, but in his reality not everybody does, then there exists incongruence between the belief and the reality. In very practical terms Ellis (1962) claims that people and things are not upsetting in themselves, but rather it is the believing and telling himself that they are upsetting which cause them to be so. As Shakespeare said, "There is no thing good or bad, but thinking makes it so."

A person has, potentially, a choice in selecting his values and beliefs, and he can constantly re-evaluate, eliminate and modify these to suit his
changing life style and to fit in with his cognitive experience. He can choose to eliminate conflict and incongruence through awareness.

A person's behavior is, partially, determined by those values he employs in the choice making situation (Kelly, 1955; Edwards, 1967). A person has choice in terms of analyzing a situation, examining alternative ways of behaving and deciding on one of those ways (Nichols, 1970).

Thus a person has several alternatives available to him:

1. Choose to alter the components of his environment (add new elements and/or delete others);
2. Choose to alter his attitude, belief, or values; consciously make new meanings;
3. Choose to attempt new ways of behaving;

A change in lifestyle necessarily requires altering one or more of these components. A person may be made aware that choosing is a process over which he has some control.

Emotions play an important role in affecting choice of values, particularly in the realm of irrational values or beliefs. The conflicting attraction is the product of holding two desirable but mutually exclusive goals; a person must decide which value he holds most important, or which goal must have priority. In the cognitive domain, conflicts are often generated because values are enhanced or impeded by emotional motives, often at a subliminal level (Ellis, 1957).
Feelings are a function of values (Psychology Today, 1970) and the processes of wanting, wishing and feeling are all related to the process of valuing (May, 1967). The relationship between beliefs, values and emotions is very close. Almost all emotional reactions are dependent upon congruence or incongruence of an individual's belief and value system.

For instance, a certain experience will have an emotional impact to the degree that it is either in agreement or contradictory to the beliefs and values. If it correlates positively to the beliefs, then it will most likely feel good about the experience, whereas its being contradictory will probably cause negative emotional reactions. Ellis and Harper (1961) contend emotions and feelings can be altered by modifying the thinking process that keeps creating them.

Summary. The cognitive elements of the meaning making process, perceptual processes, self concept, beliefs and values and irrational beliefs have been examined in this section. It was suggested that these elements represent important cognitive processes which have considerable impact on behavior. The idea was considered that these elements, in part, determine the type of translation done in mental activity. The next step is to see what occurs as a result of this translation.

The Affective Domain

Cognition translates experience and is involved in initiating emotional states and responses termed affective. In essence, the cognitive domain's
interpretations help trigger emotional reaction and assist in readying the organism to encounter the experience as it has been translated. This point of view is held by Izard and others (1965) who refer extensively to the important role of the perceptual-cognitive system as a vehicle for identifying affect.

This section examines the various criteria related to emotionality and the link between cognition and affect. The criteria to be explained in this section include:

- **Emotional awareness** - to acknowledge one's emotions as a normal condition of one's being; to become aware that one is capable of understanding one's own emotions; to begin to accept one's feelings as real.

- **Connecting affect to other domains** - to recognize relationships between affect and the sensory and cognitive domains - emotions are responses or reactions to cognitively interpreted sensory data; to become aware that the interpretations of cognition help elicit emotional reactions and assist in readying the organism to encounter the experience as it has been translated.

- **Emotional elements** - to recognize and describe the elements that make up one's emotional states.

- **The function of feelings** - to learn some of the roles and functions emotions play in human behavior and to discover the ways that emotions influence one's behavior.
Emotional expression - to become aware of the consequences of expressing or inhibiting one's emotions; to comprehend the behavioral results of accumulating unexpressed emotional energy; to be able to identify the affective natures of others.

Emotional awareness. Many people believe that emotions represent irrational behavior and as such are incomprehensible to logical explanation. To this point the following objectives have been discerned from the work of the human potential movement: to acknowledge one's emotions as a normal condition of one's being; to become aware that one is capable of understanding one's own emotions; and to begin to accept one's feelings as real.

Emotions are normal phenomena. Emotions, feelings, and affects describe similar states of being (Miller, 1967) and are any response or adjustment to stimulation as it is interpreted by the individual (Duffy, 1962). There are internal (subjective) and external (overt) dimensions of feelings, emotions, and affects; both are inherent in an emotional experience. The subjective phases are the personal aspects, and only those who experience them actually have any idea of what they feel like (Feldenkrais, 1949; Miller, 1967). Affective states can be considered as having duration or magnitude, i.e., a prolonged emotion is commonly referred to as a mood, magnitude is usually specified by a continuum from mild to intense emotional experience.

Some people operate under the assumption that they are not capable of understanding their own emotions. They sometimes feel that emotions exert
some kind of control over their existence. One approach to understanding emotions is to get to know more about one's feelings. Weinberg (1969) suggests the following:

1. Try to identify physical and verbal signs of how you feel;

2. Understand that if you have a feeling you do not have to act on it;

3. Don't mistrust feelings simply because you cannot account for them (p. 87).

Another way of understanding emotions is to gain greater insight into the components of affective states and in cases where there is conflict or ambivalence, become aware of the elements generating the difficulty. In this way an individual has a greater chance of altering the balance of forces to reduce ambivalence or resolve the conflict (Plutchik, 1964).

Another aspect of becoming acquainted with one's emotions is to begin to accept one's feelings as real. The willingness to own one's feelings becomes important to accepting one's emotions. Lowen (1970) contends that a person rejecting his feelings is in essence rejecting himself. Many people who have difficulty understanding or accepting their feelings use a repertoire of behaviors to avoid contacting or acknowledging emotions. Tallent (1967) gives a partial list of these modes of behaving, which includes: fight and flight, projection, denial or rationalization, regression, not knowing (suppression), intellectualization (neglect feelings), appropriating the environment, turning against self (self-debasement), compensation, over-compensation, identification, and substitute-sublimation.
There are even those who would try to deny the existence of internal states because external sources say you "should not" feel or act in a particular way. However, it is sometimes difficult to deny the existence of an internally felt experience. Who is to say one's feelings are not right? It might not make much sense to deny emotional states because it is analogous to lying to one's own self.

**Connecting affect and other domains.** Since many researchers adhere to the idea that cognition and affect are closely related it becomes suitable to look at emotions as, in part, generated by the mind. Hence, to recognize relationships between affect and the sensory and cognitive domains - emotions are responses or reactions to cognitively interpreted sensory data; and to become aware that the interpretations of cognition help elicit emotional reactions and assist in readying the organism to encounter the experience as it has been translated - all become tangible goals for practitioners in the human potential movement.

Emotions stem from cognitive activity, including ideas, thoughts, beliefs and values (Ellis and Harper, 1961). An individual's perceptual-cognitive system is an important vehicle for identifying affect (Izard and others, 1965). An emotion can be defined as any response of adjustment made by an organism.

The connection between cognition and affect has been suggested by various writers including Nichols (1970), Ellis and Harper (1961), Perry
(1968), Feldenkrais (1959), Weed (1970), Langer (1967), and *Psychology Today* (1970). Although there may be differentiations in the specific ways the connections are made, there exists a thread of continuity suggesting the link between the two classifications, this link being that cognitive elements, in part, determine emotions. This bridge from cognitive to emotional activity can be illustrated by Ellis and Harper's (1961) contention that human feelings are a product of human thinking.

A specific example of the cognitive-affective relationship is the connection between beliefs and values and emotions. For instance, to hold a particular belief, and therefore place worth or value on a particular object or experience, indicates an investment of self (May, 1969). Any gravitation toward the fulfillment of these beliefs will induce favorable emotions, while movement away from these values will generate ambivalence.

Mental activity, i.e., the thought process, is influential in generating emotions. Energy follows thought (Weed, 1970) and feelings are the work of mentality (Langer, 1967) "as you think, so you become." Thinking directly influences behavior patterns and paves the way for what an individual is to make of himself in his project of being (Sartre, 1956).

Another objective of concern to researchers is to recognize and describe the elements that make up one's emotional states.

There are three major elements which make up an emotion: a physical reaction, a subjective experience, and overt behavioral manifestations (Grossman, 1967; Strassner, 1970; Frankenhauser, 1966).
Physical reaction is any form of somatic or anatomical manifestation readying the organism to meet a particular perceived event. This is the process of physiological arousal or restraint which represents involuntary adaption of the organism (Knopp, 1963). Visceral cues do play a partial role in determining emotion, but there are other elements (Schacter and Singer, 1962).

The subjective experience of emotion is a privately felt phenomenon known only to the individual. These internal sensations are a compilation of the thoughts, perceptions and realizations that enter an individual's awareness. These subjective sensations represent the emotion as it is experienced by the individual.

The physiological and subjective elements occur together and are part of what a person experiences in the bodily sensation. An observable expressive manifestation is usually an overt response which allows some kind of communication with the environment. These expressions can take many forms, including nonverbal or various physical movements, but they represent an attempt to communicate to the environment the emotional status of the individual.

The function of feelings. To learn some of the roles and functions emotions play in human behavior and to discover the ways that emotions influence one's behavior are important considerations for the human potential specialist. These aims begin to focus on the ways emotion effect one's actions.
Emotions serve as one possible source of motivation to behavior. They are a mechanism for mobilizing energy resources of the body for expenditure through action. This activation represents a heightened state of arousal for the organism. As a motivational force, they exert considerable influence that partially shapes behavior (Murray, 1964; Cannon, 1929; Bard, 1935; Lindsay, 1951).

Emotions motivate by arousing, sustaining and directing actions of the individual. Motivation also involves the felt tendency toward or away from stimuli as it is perceived by the individual (Leeper, 1942; Arnold, 1960). Emotions can cause a gravitation of the organism, i.e., moving toward something as in love, moving away from as in detachment, or moving against as in aggression (Mead, 1945). Observable emotional expression can tentatively be classified into one of these behavioral categories. To experience an emotion represents some type of organismic disturbance which causes disorganization. Emotions upset the equilibrium of the individual who attempts to re-establish homeostasis. In this regard, feelings become monitors in that they keep tabs on the disequilibration resulting from success and failures of motivated actions (Pibram, 1970).

Adjustment is another function of emotions. Emotions demonstrate the ways a person responds to a situation and the adjustments he makes in the negotiation between himself and the situation. The adjustments ready the individual to meet the demands placed on him by the situation.

Both internal (subjective) and external (overt) dimensions are inherent in an emotional experience. The subjective phases are the personal aspects,
such as approach/avoidance or inhibition/expression. In the former, a person can sense subjectively a felt attraction or repulsion to an object or experience. This attraction/repulsion is the internal emotional state of the individual as he experiences it (Psychology Today, 1970). The latter is explained as those experienced sensations which occur as an individual commences the expression or inhibition of feelings. The letting go or holding back of emotions usually results in subjectively identifiable sensations (Miller, 1967).

**Emotional expression.** The question of whether or not to hold back one's feelings has been a center of controversy for many years. Many variables must be weighed in considering the question. This researcher has found the human potential movement looking at this question and has evolved several tangible goals related to the question. These include: to become aware of the consequences of expressing or inhibiting one's emotions; to comprehend the behavioral results of accumulating unexpressed emotional energy; to be able to identify the affective natures of others.

The expression of emotions is more constructive than attempting to repress them. Otto (1967) writes that the expression of emotion releases energy for constructive purposes, but the overt expression of feelings can be precarious, especially since American social norms have placed explicit limitations on how, when and where and by whom emotions may be expressed (McKellar, 1968; Tallent, 1967).
Emotional control has been culturally defined as a mark of maturity which leads to attempts by some to repress certain emotions. There are also societal standardizations of emotional responses by males and females. An example of social coercion to control or repress feelings is when children hurt themselves, the girls are cuddled and allowed to cry, the boys are admonished and told "big boys don't cry." Such societal influences permit the expression of certain emotions while seemingly denying the existence of others.

Repressing feelings may be a futile attempt because they seep out to influence other activities. Stored emotional energy can reside in the body in various forms such as tension. Trying to repress feelings could lead to storing or blocking of emotional or physical energy (Reich, 1967; Lowen, 1967). Energy is expended holding the stored or repressed emotions back. The consequences of controlling, holding back or repressing emotions can be harmful. Tallent (1967) states that repression leads to alternative modes of expression and further identifies that repression as a potential mental health hazard. Perls (1947) writes that emotional poisoning is the result of holding in emotions.

Those emotional responses which have been internalized (felt) but have not been expressed (externalized) are termed "emotional baggage." These are feelings that have been stored in the "active files" but not acted out. The result of this storage is burdening because it ties up emotional energies. The storing or keeping internalized does not necessarily decrease the potency of the stored experience. As a matter of fact, the reverse may be possible.
The more emotional baggage that is stored and the longer it remains or goes unexpressed, the greater may be the strain on affective energy.

Many people display one feeling in order to cover up another, often quite dissimilar, emotion. This represents a mask, front or facade. Such attempts to cover up feelings supply motivation and exert considerable influence on the organism. As such, an individual may attempt to manipulate a situation by now allowing the expression of certain feelings and covering them with what may be perceived as more appropriate or comfortable emotions. Social implications come into play, which may cause an individual to overtly deny or limit the expression of affect while covertly sensing the emotion.

There are also incomplete emotions; sometimes feelings need to become more fully or completely organized before enough energy is accrued for expression.

What are some of the alternatives in expressing emotions? Tallent (1967) suggests the following possibilities:

1. Expressing the Emotion—First, there is the direct living out of emotional pressures, though with modifications where called for so as not to violate social expectations;

2. Mental Control of Emotions—Emotions are constructively controlled, especially by intelligent people, by converting them into the "thought equivalents" of emotion;

3. Inhibitory Control of Emotions—The least hygienic way of controlling emotions is to inhibit them, neither experiencing the feelings or ideas which are appropriate to a situation nor making the expected
outward response. .. the emphasis on controlling the impulses (p. 183).

Since inhibiting emotions can potentially have derogatory effects, expression is favored over inhibition. Emotions represent responses or adjustments which are better expressed than inhibited.

The affective domain has been examined in this section. Several ideas have been presented relating to the understanding, acceptance, relationships, elements, roles and functions, inhibitions and expression of one's emotions. Tentative aims have been expressed related to these issues. Next, this paper will look at the psychomotor domain with an emphasis on the ways emotions affect the body.

The Psychomotor Domain

This section of Chapter II explores the various aspects of overt expressive behaviors as they have been initiated by the affective domain. Pesso (1971) points out that emotions affect the way a person holds himself, moves and acts. Emotions ready the body for movement or action by mobilizing response energy, but not all of this energy is expressed in behavior. It is possible that this responsive energy is blocked, and perhaps accumulated, within the somatic structures. The accumulation of blocked expressive energies can have an inhibitory effect on other kinds of psychomotor activity (Reich, 1967; Lowen, 1967).
The practitioners in the human potential movement have indicated their interest in the body by indicating the following as some of their aims:

Body Awareness - to be able to identify some of the purposes and functions of the body and to recognize how they serve as the connecting link between emotionality and the body; to increase awareness of one's own body; to heighten bodily awareness.

Somatic States - to recognize the relationship between emotions and the reaction of the organism to an interpreted event; to increase recognition of one's somatic states and be able to describe them.

Psychomotor Tensions - to assist the individual, through physical awareness, in recognizing and releasing areas of emotionally-induced somatic tension and blocking.

Body Language - to increase the knowledge of how one communicates with his body through body language (kinesics) and physical vocabulary; to understand how others relate to you through their interpretations of your physical manifestations and actions.

Body awareness. The body and its various functions are often taken for granted. Hence, to be able to identify some of the purposes and functions of the body and to recognize how they serve as the connecting link between emotionality and
the body; to increase awareness of one's own body; and to heighten bodily awareness are concerns of the human potential movement.

The psychomotor activity of the body is the primary basis of behavior. Human activity is identified through the use of the body in its interaction with the environment (Radler and Kephart, 1960). There is a definitive relationship between emotions and body states (Lowen, 1960; Pesso, 1971; Radler and Kephart, 1960). One's somatic condition and inherent expressive movements are reflections of past and present emotionality as displayed in one's current reality (Wapner, 1965; Lowen, 1967; Schabb, 1969). The human body does not merely exist. It has the capability of performing many functions related to one's interaction with the environment (Knopp, 1963). This interaction enables the organism to respond and communicate its status to the environment. Therefore, the more attuned a person is with his body, the more vivid will be his perceptions of reality and the more actively he'll respond to reality (Maupin, 1971; Lowen, 1967).

Awareness of one's body and bodily sensations results in becoming more a part of one's own body and identifying with it in the development of a full personality. Personality is very much a part of somatic involvement and there are even those who identify personality and body in their explanation of the relationship between the psychological and the somatic functions of the psyche (Reich, 1967; Rolf, 1962; Lowen, 1967; Schwabb, 1969; Wapner, 1965).

It has been observed that the outer world is a sort of self-projection and this would indicate that the physical body is really a very significant source
for identifying emotional conflict (Rolf, 1962). To the extent that one is aware of one's own bodily processes, one is alive and in contact with reality rather than withdrawn from reality.

**Somatic states.** To recognize the relationship between emotions and the reaction of the organism to an interpreted event; and to increase recognition of one's somatic states and be able to describe them is also of importance to the psychomotor domain and have become goals for human potential practitioners.

Emotions ready the body to respond to the environment according to the way an individual has perceived it. This activation means that energy has been mobilized for acting. Laing (1965) declares that man is an energy-converting organism and therefore needs to act. Assuming the premise of emotional energy is correct, such energy can either be dispensed in a constructive manner, i.e., an uninterrupted flow of expressed energy from emotional activation to bodily activity and expression (Halprin, 1968; Stroud, 1969) or in a destructive manner, a blocking or holding back of the utilization of emotional energy to be expressed in physical behavior (Gunther, 1968; Lowen, 1967).

Overt expressive behaviors are initiated by the affective domain. Pesso (1971) points out that emotions affect the way a person holds himself, moves and acts.

Emotions ready the body for movement or action by mobilizing responsive energy, but not all of this energy is expressed in behavior. It is possible that
this responsive energy is blocked, and perhaps accumulated, within the somatic structures. The accumulation of blocked expressive energies can have an inhibitory effect on other kinds of psychomotor activity (Reich, 1967; Lowen, 1967).

The emotions cannot be separated from bodily function any more than mental states can be so separated. It is the endocrinological and psychomotor involvements of affective states that must be understood (Reich, 1967). Various affective and emotional states act in correspondence with somatic function and manifestation. Emotional conflict generates bodily tension and accrued bodily tension can have an impact on the emotions (Lowen, 1965).

**Psychomotor tensions.** The practitioner in the human potential movement is concerned with assisting the individual, through physical awareness, in recognizing and releasing areas of emotionally-induced somatic tension and blocking.

Holding back emotional and responsive energies has been reported to have derogatory effects on the individual (Reich, 1967; Lowen, 1967; Schwabb, 1969; Gunther, 1968). Most of these writers contend that holding back or blocking the free flow of expressive energy results in chronic muscular tensions, and a subsequent decrease in bodily sensations. Regardie (1969) reports that many people waste their energy on maintaining these unnecessary muscular tensions. The ultimate result of these tensions is desensitization and usually a sense of alienation from one's body (Gunther and Haigh, 1968). Charlotte
Selver (1957) explains the sequence of events which result from body estrangement; first, tension sets in; then repression occurs followed by the development of lifelessness and finally, disorientation starts. It appears to be a circular scheme with tensions generating body alienation, which generates more tension and greater detachment.

Psychomotor activities, which represent expressive and responsive energies, are adversely affected by body alienation. That body tension influences the emotions is illustrated by Feldendrais' (1949) statement that sensory and motor activity and experience is accompanied by some sort of emotional discharge. This then would indicate that bodily processes in expression allow for the dispensation of emotional energy. It may even be possible to utilize body movements, as Ilsen (1970) suggests, to alter or reduce emotional conflicts.

A person's being and body are the same entity. The person who makes this discovery opens himself to experiencing a world within a world (Fisher, 1970). However, some people have not found or have lost contact with this communion of body and being (Perls, 1969; Gunther, 1969); some have made a separation between body and being. They have become alienated from their body or have lost contact with their physicality. Gunther (1968, 1969) proposes two reasons for this alienation. One results from a masking process (manipulation, games people play, not being authentic) which produces tension and anxiety and then the person becomes out of touch with self and, hence, his body. The second reason is based on the idea that verbosity and intellectualiza-
tion constricts the open flow of energy of the feeling body. Thoughts and words get in the way of experiencing one's body. Geerdts & Mastich, (1968) substantiate this concept in pointing out that displacing communication to words and concepts rather than the body, diminishes one's capacity to experience the essence of one's self or being. The results of this alienation include the body being unalive, the diminishing of impressions and responses (Lowen, 1967), and constricted sense of reality, pleasure and coherence (Maupin, 1971).

Some of the principles of body awareness are explained by Fisher (1970) who believes that realization of one's body is contingent on: (1) the prominence of one's body experience in the total perceptual field; (2) establishing the boundaries and knowing the limits of one's body; and (3) the way one distributes attention to various sectors of the body.

Awareness is one way of offsetting alienation. This may be viewed as being in tune or in touch with one's physical being - the physical sensations or feelings in whatever one is doing. Awareness of physicality enables the individual to be more responsive in the interaction between self and environment (Lowen, 1967).

Body language. To increase the knowledge of how one communicates with his body through body language (Kinesics) and physical vocabulary; and to understand how others relate to you through their interpretations of your physical manifestations and actions appear to be important concerns of those working with the body in the human potential movement.
The body and its energy utilization through movement and gesture is the primary form of expressing self. Unique characteristics of physical structure and bodily functioning are a direct expression of character (Lowen, 1967). As a form of communication, the body and its behavior precedes and oftentimes supercedes all other forms of communication (Fendijel and Nastich, 1968).

There are numerous ways that bodily energy can be utilized in expression: nonverbal communication, body language, and movement. Human nonverbal communication is any human form of communication without the dependence on words. It is constantly going on in almost all social interaction (Fast, 1970). Nonverbal messages often displace verbal ones; there are expressive cues, indicated by behavior, which provide information about a person's state of being (Kretch and others, 1969). Nonverbal forms of communication can be vital in understanding total communication in social environments. Miller (1947) stipulates that nonverbal clues provide as much information as language does in conversation. Harrison (1965) specifies that oftentimes nonverbal communication is at a low level of awareness and that one may not realize that he or she is sending or receiving nonverbal messages.

The forms of much nonverbal behavior are learned and are patterned by social and cultural experience (Birdwhistell, 1970). There appear, according to the literature, to be three basic kinds of nonverbal systems of communication: (1) sign language or gesture; (2) action language of unintentional bodily movements; and (3) object language of material things (Ruesch and Kees, 1956). The
importance of these nonverbal systems is exemplified by Murabian's (1970) research showing that in human interaction 70 to 93 per cent is accomplished in nonverbal forms of communication.

Body language, or kinesics, is a specific type of nonverbal communication system. Julius Fast, author of *Body Language* (1970) points out that body messages, given by movements, can either amplify or contradict what a person is saying. Lowen (1967) relates that no words are as clear as the language of body expression. Movement is not only a non-verbal mode of communicating, but also a means of directly expressing self, and a way of interacting with the environment. As an expression of self, body movement becomes as May states, a language of intentionality (1969). It communicates by the bodily movements a person continuously creates. Children, in many ways, seem to be the most in touch with their bodies (Weiner and Ludstone, 1969). Their movements have a spontaneity rarely found in adults.

The dynamic interaction between environment and movement is important. Roth (1971) aptly sums up the relationship between one's being and one's body: "As we are, so we move and touch: spontaneous or restricted, flowing or tense, open or inhibited" (p. 13).

**Summary.** The forgoing discussion has delved into the Human Potential Movement's theoretical basis in order to develop a set of cogent criteria by which to evaluate a number of humanistic curricula. It was found that the Human Potential Movement is concerned with four aspects of the total human
being. These are the sensory, cognitive, affective and psychomotor domains. In the discussion it was shown that all four aspects must be more completely developed in order to maintain a fully functioning organism and that suppression or non-development of any of these could easily result in malfunctioning of the individual or at the least a sense of incompleteness. Thus these four domains of personality will be used as evaluative criteria against which five humanistic curricula will be measured.
CHAPTER III
COMPARISON OF FIVE HUMANISTIC CURRICULA

Now that evaluative criteria have been set forth for each of the components it is not pertinent to actually use these criteria to compare and contrast several different humanistic curricula. The assessment of these curricula rests basically in using the criteria to identify strengths, weaknesses and distinguishing features.

In this chapter five curricula have been selected for assessment. These include the Ford Psychological Curriculum, the Process-Concerns Curriculum, the Confluent Curricula, the Human Development Program and the Achievement Motivation Project. For each of these curricula a theoretical orientation will be given and then a statement as to how the curriculum approaches the criteria component. Finally, each curricula will be compared and contrasted to the evaluative criteria set forth in the preceding chapter.

The Ford Psychological Curriculum

Theoretical Orientation. Mario Fantini and Gerald Weinstein have proposed a system for making school more relevant to students in the urban setting. Their suggestions appear in Making Urban Schools Work (1968) and are based on the notion of what they entitle the three tiered school. Their proposal segments the
school's curriculum into three general categories. These categories or tiers, include:

1. Tier I involving basic cognitive learning skills
2. Tier II relative to the student's own personal interests
3. Tier III involving affective education.

The objective of personal development identified in Tier III is expressed by Weinstein and Fantini (1970) as awareness skills. These self and other awareness skills are portrayed by the authors in the following list:

Recognize and described what is happening to him, especially in terms of feeling and behavior.

Understanding how others see and describe what is happening to them.

Compare his feelings and behavior responses with those of others.

Analyze the varied responses and their consequences.

Test alternatives - see how he feels when experimenting with new feelings and behaviors (for example, trying out other's feelings and behaviors).

Making decisions - choose among the feelings and behavioral responses one has tested (p. 54).

This led to an important contribution to the implementation of humanistic curricula in a theoretical model called the Trumpet. The prototype of the Trumpet was traced to Gerald Weinstein while he was working as Director of the Elementary Education Project for the Fund for the Advancement of Education between 1965-67. The Trumpet, and subsequent derivations, provide a
basis for examining one's patterns of behavior. One of the most sophisticated versions of the Trumpet appears in *Toward Humanistic Education: A Curriculum of Affect* (Weinstein and Fantini, 1970) where it is demonstrated how concerns are integrated with thought and action.

The Trumpet is an attempt to show how a person can learn more about his own behavior by identifying a step-by-step procedure for self-examination of behavior. Part of the preliminary phase of the model involves diagnosis of individual concerns. Fantini and Weinstein present these as clustered around three categories: identity, connectedness and power. Identity concerns the question, "Who am I?" It is related to the broad areas of self-concept and various derivations such as sense of worth. Affiliation or asking "How do I relate?" is the essence of connectedness. It involves the many possible dimensions of interpersonal relationships. Finally, power emphasizes control by questioning, "Do I have control over what happens to me?" The issue of power is manifested in detecting the influence one has over his own life.

The Trumpet itself consists of eight steps: 1 - set up interaction; 2 - inventory responses; 3 - recognize patterns; 4 - identify functions; 5 - consider consequences; 6 - try alternatives; 7 - make evaluation; and 8 - choose. The first step in the sequence suggests that the teacher provide an experienced-based exercise or game which will permit an actual opportunity to come into direct contact with the specific concern. These experiences usually involve a stimulator referred to as a technique, exercise or strategy. It encourages
direct confrontation with the intended issue rather than vicariously dealing with it on superficial levels.

An inventory of response to the experience is the second step in the model. It asks some of the following questions: What did I do? How did I respond? Was it a common or unusual response? Once the person has confronted a situation, it then becomes advisable to take note of what reaction was elicited.

Step three, asks the student to recognize previous patterns of behavior or how one usually responds. It questions the person's behavior by asking "What is my usual response?" or "What is typical of me?" Either by habit or preference each person has certain patterns of consistent behavior.

Step four asks the individual to identify the function of his behavioral pattern. "What is the purpose of this behavior?" is a way of ascertaining how this pattern serves the individual. The intention here is not to be overly analytic, but rather to question the rationality of the pattern.

"What happens or might happen in my life as a result of this pattern?" is the question that emerges from step five. This step involves the consideration of consequences. It attempts to examine the impact of utilizing the behavior. The results of the pattern may help locate results of actions.

After one has ascertained the consequences of behavioral patterns (step five), then comes an opportunity to explore and attempt new ways of behaving. Step six becomes the trying on of alternative actions or modes of be-
behavior. This segment gets at experimentation by asking the individual if he would like to try on a new behavior. The important consideration in this step is that trying on new behavior is not required, but rather opportunity is given to those who wish to experiment with new alternative behaviors. Students are encouraged, but not coerced, into trying on new behaviors.

The seventh step then asks those who have tried or experimented with new behavior to evaluate it. This self-assessment question is "What happened when I tried on the new behavior(s)?" Although students may receive feedback from others on how the "new" behavior looked to them, the final evaluation is ultimately left to the experimenter.

The final step, number eight, permits the experimenter to choose which behavior(s) worked best. The decision rests with the individual by questions: "Now that I have a choice, which behavior do I want to use?" Choice is the intended product of expanded alternatives in ways of behaving. The choice step is supposed to let the individual choose for himself which behavior he feels works best for him.

The overall objective of this entire sequence is expanding one's repertory of behaviors. People become committed to a habitual way of behaving. They are oftentimes unaware of the fact that behavioral patterns have become solidly entrenched, and do not realize that their behavior could be changed by attempting new ways of acting.
Sensory Domain. This curriculum contains no objectives that could be classified as relating to the sensory modalities. While there are some exercises or learning experiences related to sensing, these merely imply a concern for the sensory domain. However, in the curriculum there are several exercises which work specifically with the senses such as: "Exploring Senses"; "Trust Walk" (blind walk); and "I See, I Sense." This curriculum could specify the particular purpose for presenting these exercises.

If it is intended to have a broad spectrum affective-based curriculum in accordance with the components described above, it is important that the Ford Curriculum develop some objectives in this area. There is a need for still more exercises to fully develop the premises suggested in the preceding discussion of the sensory modalities. The criteria set forth in this paper could be a starting point for supplementing the Ford Curriculum.

Cognitive Domain. The Ford Psychological Curriculum approaches the meaning-making and perceptual elements by attempting to increase awareness and disclosure of one's thoughts, internal sentences and unique responses. Representative of these attempts are exercises such as "Book Metaphor," and "Asking Questions."

The "self" issue works on the level of getting students to accept the study of self and then proceeds toward helping to develop more positive self and eventually become more dependant on internal support. Two exercises repre-
sentative of this are the "Self Commercial" and "Johari's Window."

Although no objectives were specifically stated for the beliefs and values areas, "Values Card" and "Ball Game" are strategies from the curriculum which get at belief and values issues. Likewise, while some of the values clarification exercises may indirectly point up one's irrational beliefs, no exercises or objectives appear in the curriculum guide.

This curriculum had a high total of objectives classified as cognitive, but there seemed to be a relatively low level of responses under beliefs and values. Values clarification should have shared a greater portion of the total curriculum. Of the five curricula contrasted herein, the Ford curriculum does the best job of approaching self; it is multi-faceted and takes more than one view of self.

The activities to increase awareness and disclosure of one's thoughts carry out the objective, but in terms of identifying unique responses, although mentioned, could be further refined. Teachers should be given specific ways in which they could show the students the uniqueness of individual responses.

The focus on self in the evaluative criteria is defined as a particular kind of belief construct - belief is the key word. Ford curriculum does not state such a construct directly but rather attempts to develop a more positive self. Further clarification of one's self concept and the beliefs one holds about himself are necessary. However, to make one feel more positive about self is a strength in the Ford curriculum; they go beyond clarification. The criteria
suggested in this paper presents a more terminal goal of understanding and validating self. The Ford exercise, "Pride Line" (also known as the Proud Whip) focuses on the positive rather than the negative in self. Students are instructed to focus on the things they did well thus far in life, children focus on what has made them proudest, adults work on into experiences of adult life.

Further exercises such as "Bragging Game" could be developed which would take this approach a step further. Based on a Gestalt exercise of bragging, students are asked to talk about how they feel when they brag. This gives them cognitive input and makes them aware of the reasons they feel a certain way about bragging. It should lead to some kind of statement such as "I've been taught not to brag" and they will admit that open bragging is socially unacceptable and makes them feel uncomfortable. Then they are encouraged to try bragging, to learn a new way of behaving. They can openly state the things they have done which make them proud and once they are given a platform, they no longer feel awkward about voicing such positive feelings about self.

The Ford curriculum does not have any stated objectives in terms of beliefs or values. This is a real deficiency, since they have related exercises. There is a need to specify what these exercises are trying to accomplish; objectives need to be developed. There appear many value oriented exercises, but values clarification is not set forth as a specific goal.

No specific objectives or exercises appear which delineate working with irrational beliefs. Many of the personal issues and concerns that people deal
with revolve around the irrational beliefs they hold which is a strong point of the objectives contained in this paper. Ford could include objectives and develop exercises which focus on irrational beliefs. The strongest source for developing this portion in a curriculum is Albert Ellis' "Rational Emotive Therapy" and specifically his ABC Theory.

**Affective Domain.** The affective domain is approached scantily with such techniques as "Group Feeling Collage," "Is Book," and the "Role Play Feeling Metaphor." In these and other related exercises the attempt is aimed at getting students to become aware of and to increase disclosure of feelings and concerns. A similar goal is to increase the ability to express one's affective states. Finally, the Ford curriculum attempts to move toward the interpersonal dimension by having as an object "to become more trusting and accepting of other's feelings."

Most of the exercises related to this component in the Ford curriculum are geared toward helping increase disclosure about one's feeling and concerns and are adequate for the achievement of this objective. To increase the ability to express one's affective states is handled only to a limited degree. To implement this goal, there should be more cognitive input on the emotions. The student could be encouraged to focus on individual emotions, for example, fear; exercises could be designed to reveal how this emotion affects his behavior. A wide range of emotions and related behavior could be dealt with, one by one.
"To become more trusting and accepting of others' feelings," relies considerably on the teacher and the model he or she sets forth to the students. If a teacher does not model the acceptance of others' feelings, then the chances for the students to learn this would be hindered. With the issue of trust, a more realistic goal might be to learn how to trust, and to learn to more accurately assess the extent to which an individual can trust another person and his or her feelings. There is some question as to whether or not students should be left wide open for unequivocal trusting; it may not be desirable to strip people of all their defenses. To understand what one's defenses are and to know how to use them could be a valuable tool.

The criteria set forth in this paper - "to recognize and describe the elements that make up one's emotional states" - could be a valuable addition to the Ford curriculum, as could, "to understand how one handles his emotions." Diagnostic exercises could be developed to reveal how one uses emotion. For example: "Teacher's Pet" - how does a child feel about the "teacher's pet" in his class and the preferred treatment he usually gets. The student should assess and put a name to his feelings, i.e., jealousy, resentment, revenge, etc. Then he can begin to assess his thoughts and what they say about his feelings. Do these thoughts prompt action? Have any effect on the body? What does one do as a result? How does one handle or deal with this particular emotional state?
Psychomotor Domain. Although the Ford Curriculum emphasizes self-analysis of behavior it spends little time on the various aspects of the psychomotor domain per se. The exercises of this curriculum related to the body include, "Body Talk" and "Movement I," which are representative of their approach. However, it is only conjecture whether or not these actually reach their intended goals of increasing awareness of sensation, expression of affective states and encouraging experimentation with new behavior.

When compared with the total number of objectives in this curriculum, the psychomotor elements appear low. To experiment with new behavior, to try alternatives in ways of behaving involves the psychomotor domain. If the teacher encourages new ways of behaving, it will be possible for students to expand their repertoires of alternatives to how they can react to various situations. Many of the exercises require that one behaves as he ordinarily would not; therefore the objective is achieved and a student can really try on new behavior.

The Ford objective to increase awareness of physical sensations is comparable to the criteria set forth in this paper - to heighten bodily awareness, i.e., identify physical sensations. The Ford objective "to increase one's ability to accurately express one's affective states" could be further refined to increase awareness of how one uses one's body in relationship to one's affective state. They could more accurately define what they mean by "express" in the Ford curriculum. The psychomotor section in this paper discusses body language, kinesics and other detailed elements which illustrate how the body expresses affective states.
Theoretical Orientation. One of the earliest attempts at implementing an affective-based curriculum in the public schools was the Affective Education Research Project. Norman Newberg and Terry Borton co-directed the project funded by Title I of the U. S. Elementary and Secondary School Act of 1965 and developed under the auspices of the School District of Philadelphia.

The primary consideration in the Philadelphia Project is assisting students to understand the process by which they handle information and the processes by which one can change or work through a concern. Hence, the Philadelphia project is often referred to as the Process-Concerns Curriculum, the indicator here being that it deals directly with a student's concerns, and attempts to clarify the processes involved in resolving these concerns.

The Process-Concerns Curriculum claims it is based on a premise of self-knowledge. This self-knowledge consists of knowing one's own processes and concerns. A person's processes are ways of doing things that have form and structure. This indicates purposive behavior as a way of operating. Knowing one's concerns involves recognizing the personal issues which occupy one's conscious existence.

One of the unique procedural goals of the Process-Concerns Curriculum is an intentional process used to generate feedback to help determine how effective the regular processing system is functioning. From there the idea of expanded
possibility is introduced which demonstrates other alternatives in behavior.

Conceptually, the Process-Concerns Curriculum is based on an information-processing model. *Education for Student Concerns* (Newberg and Borton, 1968) selects three units for the model: 1 - Sensing, 2 - transforming, and 3 - acting. The sensing process indicates the way one gets information. Transformation denotes how this information is sorted, evaluated and put together. The acting process indicates how new information gets back into the world. In *Reach, Touch and Teach*, Borton (1970) connects the term sensing to the question: What? transforming to: So what? and acting to: Now what? The author sees the sensing process as part of recognizing one's own behavioral patterns and increasing awareness toward reality. Within the transformation function an evaluation takes place which is geared toward assessing what differences the recognized behavior makes. Last of all, the acting portion allows an opportunity for students to experiment with the new forms of behavior.

The sensing phase of this curriculum involves perceptual functions of the organism. It attempts to identify a student's perceptions by looking at what he is experiencing or what he did. The purpose of this phase is to provide an organized way of increasing one's awareness by creating an experience which elicits a response and reveals concerns. The procedures consist of immersion in a new experience and a reorientation to what has been experienced. The immersion is guided by a series of experienced-based exercises designed to encourage an active response from the student. Reorientation has to do with
moving from the subjectivity of the experience to the objectivity which may be necessary to examine what one has experienced.

The transformation phase of the Philadelphia curriculum involves thought processes which conceptualize, abstract, evaluate or otherwise give meaning and value to the information sensed in the first phase. It entails cognitive procedures which attempt to explain the meaning of an experience. The purpose of this segment is to examine the meaning of the experience by evaluating intention. One way of examining the meaning of the experience, as perceived by the individual, is to investigate what meaning the person assigns to the experience. Other probes might be made by looking at what, if any, difference the behavior makes and identify the consequences of such behavior. The procedures in the transforming section of the Process-Concerns Curriculum involve analysis and contemplation. Analysis asks whether or not the process has accomplished what the perceiving mechanism had intended. Contemplation is the second procedure in transformation. Here other modes of behavior are scanned as a means of expanding behavioral possibilities. It is time spent with the specific intention of allowing alternative ways of behaving to emerge.

Acting is the third section of the Newberg-Borton model. This section involves the rehearsing of possible actions or behaviors and the picking of one of these alternatives for trying as an overt response. The purpose of the acting segment is to experiment with new behaviors. New modes of behavior are tested and examined with a view toward choosing one which may perform more satis-
factorily than the original behavior. Other purposes might also be clarified by asking questions such as: Now that you see the behavior, what do you want to do? How can this understanding be translated into possible new behavior? Do you want to experiment with any new behavior? Procedures for this segment are experimentation, reapplication and commitment. Experimentation, as mentioned previously, entails the investigation of alternative ways of acting. This procedure is designed to explore other possible dimensions of behavior. It allows for an increase in the number of behavioral approaches one might use toward the same situation. Reapplication calls to the testing of some of these other possible modes of behavior by actually reconstructing the original experience, but this time employing one of the other possible behaviors. The final portion of acting comes when the individual assesses the new behavior(s). This usually elicits concerns involving control - the issue of what power a person has over his own being. Connected with control is the idea of choosing and indicates that a person does have some control over his experience in terms of how he chooses to behave.

Sensory Domain. In conjunction with the sensory modalities the Process-Concerns Curriculum attempts to help students increase sensory input and to do this with less intellectualization. There are other references to sensing, but these seem to indicate a more cognitive kind of sensing such as intuition or inference. Although several of the curriculum's strategies may get at sensing indirectly only
one called "Getting in Touch" approaches this element squarely.

This curriculum was the only one of the five selected which had any objectives categorized in the sensory classification. It is based on the premise of self-knowledge, which consists of knowing one's own processes and concerns. Three classifications of processes have been isolated: sensing, transforming, and action. The sensing phase involves perceptual functions of the organism; the purpose is to provide an organized way of increasing one's awareness by creating an experience which illicits a response and reveals concerns.

The objectives of this curriculum are cogent: to increase sensory input and to sense without intellectualization. While an effort is made to present some exercises which meet these goals, the activities do not completely fulfill the objectives. For example, nowhere are the means provided to test or find out if an individual could in fact sense without intellectualization. There is no definitive way to assess whether or not the goal has been accomplished.

The same can be said regarding the goal to increase sensory input. Specific exercises and directions for the teacher need to be developed so that the total thrust of the activities would be to bring a student to the point where he actually does increase the extent to which he attends to sensory data.

References in the curriculum's objectives to the process of sensing seem to imply that they regard sensing as a cognitive inductive process in some cases, such as intuition or inference. Sensing more accurately deals with the specific processes of receiving and interpreting data from the environment through one of
the senses. There may be a problem of definition here; the developers of the Process-Concerns Curriculum should clearly define what they mean by sensing.

Cognitive Domain. The meaning making and perceptual elements are approached slightly different in the Process-Concerns Curriculum. The goal of learning to consciously or intentionally alter one's perceptual processes is a unique objective. This same type of uniqueness is also seen in this curriculum's objectives for self. Certainly such purposes as developing one's own style, giving actions a personal stamp and trying to help overcome self-consciousness while remaining conscious of self are different kinds of statements than usually found in curriculum guides. Such exercises as, "A Dog's Life" dealing with meaning-making and "Beyond the Looking Glass" emphasizing self-identity attempt to get at the stated objectives.

Choosing is the process which ties in most cogently with the cognitive elements of beliefs and values. However, it is by inference that this connection is made in that a person's beliefs and values are demonstrated by the choices he makes. The Process-Concerns Curriculum emphasizes choosing by showing the procedure of laying out alternatives and picking one in the decision process. In terms of the irrational belief construct there were no objectives or exercises related to this issue, but it is possible that the objectives involving analytic or thought processes could possibly reveal irrationalities.

This curriculum emphasizes the cognitive aspects of human experiences. The highest number of cognitively-oriented objectives of meaning making and
beliefs and values were derived from the Process-Concerns Curriculum. This curriculum claims it is based on the premise of self-knowledge and is aimed at assisting students to understand the processes by which they handle information and the way in which one can change or work through a concern.

In the overall objectives of the curriculum, they do a good job of explaining sensing, transforming and action - the information processing model. They also do a good job in explaining the exercises that have been developed thus far, but quantitatively, it would be difficult to get at the issues specified with the small number of exercises they present for each of the areas. The number of exercises and activities are inadequate; more need to be developed to achieve the objectives set forth. While it is certainly important for a child to know that he can alter his perceptual processes, for example, it is doubtful that this can be accomplished through the activities he is given, they just don't carry it far enough.

In terms of self, the Process-Concerns approach to self is good because it emphasizes uniqueness of the individual. The objectives related to self are more pragmatic than those of the other curricula compared herein. They strive to show a student how he makes something his own. Rather than just developing a theory of self concept, self becomes "how I make something unique." Compared to the objectives set forth in this paper, the emphasis here is mostly related to the issues of clarification. How one makes something unique could be classified as a clarification issue and this Process-Concerns approach could be used to
expand other humanistic curricula such as how to develop one's own personal style, how to view the self as a unique entity.

Self perception is an important criteria because how one views oneself (validation or affirmation of self) is important to how one behaves. Process-Concerns focuses on the congruency of finding a mode of action which gives each role a personal stamp; this is one of the strengths of this particular curriculum. The activities do an adequate job of showing the role of the personal stamp, this is the curriculum's focus. To implement this area it could now expand the objectives related to self and include other issues.

In the area of beliefs and values, the Process-Concerns curriculum focuses on the choosing and decision making processes. Since it is the contention of this paper's evaluative criteria that a person's values and beliefs are demonstrated by the choices he makes, there is not enough emphasis in Process-Concerns on a person's view of choosing and decision making. They have one exercise concerning how one lays out decisions, but it is too simplistic, not expanded sufficiently. This is such a complex issue in human behavior that it needs more delineation. There is a need to separate choosing and decision making into separate categories and then to develop specific exercises to work with the processes of choosing, decision making, and alternatives.

By implication, several of the objectives related to analytic or intellectual thought processes could reveal irrational beliefs. It is, therefore, a deficiency in this curriculum that there are no stated objectives dealing with this
issue, although they seem to consider related processes important. The curriculum might develop exercises dealing with irrational constructs in the cognitive domain and how they affect behavior, after stating objectives. They could also deal with this by modifying their objectives relating to analytical thought processes, implementing them to specify how one could reveal and correct irrational thought processes.

Affective Domain. The affective domain was not represented by either objectives or exercises in the Process-Concerns curriculum. The only explicit goal was "to learn to use emotion as an analytic tool." However, only one exercise seemed to be directly connected to this aim and it was called, "I and My Village." This does not make this attempt fruitless since identifying the analytic nature of affect could be helpful.

Again, while many of the objectives in this curriculum have affective implications, there is only one objective specifically related to the affective domain. This single goal is insufficient for an affective-based curriculum. Furthermore, the objective - "to learn to use emotion as an analytic tool" - needs more clarification and definition. How can emotion be used as a logical analytic tool? The related exercise suffers the same lack and leaves something to be desired. A more fully developed objective and additional activities are needed in this area.

Emotions can be used as an analytic tool and the combination of this focus with the criteria set forth in the affective component of this paper - "to
learn some of the roles and functions emotions play in human behavior and to
discover the ways that emotions influence one's behavior" - would be advantageous
to the process-concerns curricula.

**Psychomotor Domain.** The Process-Concerns curriculum has two psychomotor
oriented goals: (1) "to improve skills of improvising actions or behaviors,"
(2) to give actions a personal stamp," which implies that each individual has a
unique psychomotor makeup and consequently, idiosyncratic way of behaving.
One exercise which is partially related to the psychomotor domain is "Everything
is Happy at the Zoo."

This curriculum does an adequate job of demonstrating that activities
for behavior have both purpose and direction. The purpose set forth of trying
out new types of behavior, or rehearsing possible actions or behaviors as a
means of expanding behavioral possibilities helps the student plan for or estimate
how his body might react to certain possibilities. The objective to improve skills
of improvising actions or behavior helps one to recreate previous psychomotor
states or to plan new ones; it also helps the student to recognize somatic states
connected with affective states. However, this is only carried out to a fair-
degree through exercises and activities. Activities such as the improvisational
theater would be a welcome addition to such a curriculum.

The goal of giving one's actions a personal stamp connects behavior and
the self. While the developers of the curriculum do not state this connection
explicitly in their objective, it is implied that they do attempt to show that each
individual has a unique psychomotor makeup and his own idiosyncratic behavior. This cultivates an appreciation for one's uniqueness and is a strong point in this curriculum.

Confluent Education

Theoretical Orientation. Confluent education represents another form of affective education. Its developer is George Brown from the University of California at Santa Barbara. Under a Ford Foundation grant made with Esalen Institute, Brown devised project DRICE (Development and Research in Confluent Education). The objective of the grant was to explore the classroom application of Esalen-type activities of encounter, gestalt and other practices.

Brown and the Ford-Esalen staff spent several weekends at Esalen to investigate possible applications of human potential work. Fritz Perls assisted the projects, and a gestalt influence can be seen throughout Brown's work.

The term "Confluent" was invented by Brown to designate the blending of cognitive and affective elements of learning. Cognition refers to intellectual functioning, and affective refers to the emotional aspects of experience. Brown (1971) explains further:

Affective refers to the feeling or emotional aspect of experience and learning. How a child or adult feels about wanting to learn, how he feels as he learns, and what he feels after he has learned are included in the affective domain.
Cognitive refers to the activity of the mind in knowing an object to intellectual functioning. What an individual learns and the intellectual process of learning it would fall within the cognitive domain - unless what is learned is an attitude or value, which would be affective learning, (p. 4).

One of the major features of confluent education is its contention that whenever one learns intellectually there run inseparable accompanying emotional dimensions (Brown, 1971, p. 11). Brown contends that curriculum was at one time grounded in human experience but gradually has become an accumulation of impersonal facts. Consequently, the thrust of the confluent approach is to blend together cognitive and affective components, thus reintroducing affective elements, the human dimension returns to learning. Brown believes that without the affective dimension, curricula becomes artificial and bland.

An example is presented in Human Teaching for Human Learning, which explains how the affective element might be attached to already existing cognitive information. The cognitive facts are Columbus' visiting the New World in 1492 which heralded the beginning of the modern age. The affective dimensions extracted from these facts might include the question of what makes man seek the unknown or what makes one curious. This could be further oriented affectively by questioning what I have discovered about myself. Hence from the cognitized facts about Columbus in 1492 and the modern age, it would be possible to extract or assign emotional elements. These emotional elements might even be presented in the form of experientially-based techniques like those developed at Esalen.
The curricular development within DRICE is extremely divergent. In *Human Teaching for Human Learning*, numerous abbreviated versions of curricular activities are presented ranging from driver education to American literature. The diversity of these approaches has made it very difficult to extract a solid core of theoretical assumptions. The only theory related to confluent education is presented in the Occasional Papers of the DRICE project. In order to more clearly enunciate theory, the eight theoretical hypotheses of the Responsibility and Achievement Project of DRICE are presented:

1. The student only learns what he experiences in some way.

2. The more direct the learning experience is, the more meaningful learning will be.

3. The more learning relates to an individual student's own real life, and to his concerns and feelings, the more meaningful it will be.

4. For school curriculum to relate to a student's real life, it should concentrate on process rather than content, although content must necessarily be present.

5. The student learns best when he takes responsibility for his own learning and for his own actions.

6. Increased responsibility on the part of the student leads to increased achievement in learning.

7. Responsibility can best be taught by giving students areas of freedom for which to be responsible, and helping them make appropriate choices.

8. Classroom teachers, without external direction by "experts" are capable of self-directed effort developing curriculum and teaching methods.
These assumptions demonstrate, at least, the attitudes of the developers toward how a person learns. It denotes some of the conditions deemed necessary by the authors to optimize learning possibilities. It is important to note that these assumptions are for the Responsibility and Achievement Project and reflect only part of the total thrust of confluent education.

Since there is no published curriculum for Confluent Education, it was necessary to draw from several sources. The objectives classified here are from the Responsibility and Achievement Project; illustrations of exercises related to such a curriculum came from Castillo's chapter in *Human Teaching for Human Learning*, (Brown, 1971).

**Sensory Domain.** In surveying the objectives of the Responsibility and Achievement project of confluent education this investigator was not able to locate any objectives suggesting the areas of the sensory modalities. However, upon looking at Castillo's sample of curriculum there were a fairly large number of exercises acclimated toward increasing sensory input. Examples of these exercises include, "Experiencing an Orange," and "Waking Up the Body" which should have been called waking up the senses.

The confluent program contained no aims related to the process of sensing when classified from the Responsibility and Achievement Project. Castillo did present several activities dealing with sensory awareness and seems to be moving in the right direction with these exercises; however much could be
done to improve and specify the direction.

Since Confluent Education lacks a cogent theoretical base, and classification of objectives was of necessity made from two different sources, it must be kept in mind that some of the curriculum's "goals" were actually intended to be specifications for a responsible person. Confluent Education appears greatly influenced by Gestalt techniques, which in turn depend upon the awareness continuum, which makes it imperative that such a curriculum deal with sensing issues and the sensory modalities. If one is really to work well with the awareness continuum, it is essential that he be able to appropriately use sensory apparatus to gain sensory awareness. An explicit statement of objectives in terms of the sensory modalities needs to be developed.

Cognitive Domain. It was found that this curriculum held as objectives to own up control over one's thoughts and to recognize that one has the ability to modify one's thoughts, to recognize that one has the ability to modify one's own plans, to seek out those perceptions that people have in common and to be able to distinguish the real from the imaginary. Regarding the self the curriculum offered as objectives the increase of one's ability to accurately catalog one's strengths and weaknesses, helping one move toward self-support, integration of the cognitive into one's life style, realization that part of the world is part of oneself and recognition that one is basically in competition with oneself. In conjunction with beliefs the confluent curriculum offered the objectives to learn that one must be responsible for his own choices, to become able to make choices that
are appropriate to each situation and to accept the fact that the primary responsibility for learning rests with oneself. Exercises offered which deal with the cognitive area are, "Literature and Self Awareness," "Imagination," and "Language Arts." There were no objectives stated dealing directly with irrational beliefs.

One of the strengths of Confluent Education, drawn from the Responsibility and Achievement Project, is the section concerning perception and meaning making. Some very refined and specific issues are identified, for example, to own up to control over one's thoughts, to recognize that one has the ability to modify one's own plans and behavior. In terms of Castillo's work, however, the objectives were not specifically carried out. Some of her work in "awareness skills" lends itself toward getting at the processes; Brown's work in Gestalt would accomplish essentially the same thing. The basic contingency in the responsibility issue of Gestalt is "if I am responsible, I have to own these thoughts and behaviors." Being able to distinguish the real from the imaginary is a very honorable goal, but there are no exercises geared toward helping people separate the two. No specific activity is outlined that would help a child separate the real from the imaginary. There is a need for more direction to the teachers as to how to accomplish this.

Confluent education has an appropriate way of approaching self, i.e., accurately cataloging one's strengths and weaknesses. The goal of helping one move toward self support is another fine goal; one is encouraged to become an
inner-directed person who uses self support, rather than an other-directed-
person reliant upon externals. In getting at this issue, however, Castillo did
not deal with the means to accomplish this in her writings; since she was working
with primary grade children, she may have considered this too sophisticated a
concept to work with directly. Brown's work, which emphasizes the Gestalt
approach, leads people toward dealing with the issue of self-support - in theory.
The student is led to confrontation with the self-support issue, and is then dropped
at that point. It is conjecture if the student would be able to take over from there;
he is left hanging. It is left to the individual to gather up enough self-support to
carry through. The Gestalt aspect is good if the teacher has competency, but it
could be treacherous if the teacher is not sufficiently skillful. Confluent
education relies heavily on Gestalt techniques in its exercises.

The indicator in this paper's criteria is to focus on the strengths, or
positive aspects of self to begin with, and to provide a good foundation so a person
can then deal with the negative aspects of self. It is assumed that a person who
feels bad, who has negative feelings about himself, cannot deal with difficult
issues as well as one who has a positive perspective.

In the area of beliefs, Confluent brings up the responsibility issue - to
learn that one must be responsible for his own choices - and this is a good point.
The Gestalt techniques point this out and do a good job of helping people realize
they are responsible for the choices they make. The Castillo curriculum did not
find this objective applicable; it is possible that the age of the students limited the
activities, or the limited presentation of her chapter did not provide sufficient scope to deal with each objective. More exercises are needed in this curriculum in the area of beliefs.

No objectives or exercises deal with irrational beliefs in Confluent Education, and this is a deficiency. Inappropriate belief patterns can generate a great deal of cognitive dissonance; this is a major source of problems in this area and the confluent curricula might benefit by its inclusion.

Affective Domain. The curriculum developed stated one general objective related to the affective domain which calls for owning up to one's own feelings. The balance of the objectives deal with specific emotional states and include responding openly and honestly, empathetically; heightening initiative; being able to accept and use boredom and dissatisfaction. The two exercises which represent this area are: "Dealing With Anxiety" and "Being Alone/Being Together."

"To own up to one's own feelings" is an excellent objective but the activities do not specifically deal with owning up to the feelings, although they do deal with the emotions. The responsibility issue and owning one's behavior seem to be the key issues in Lederman (1970) and other Gestalt writings; in the Castillo work, however, the exercises are not brought back directly to these issues. The students should be explicitly helped to resolve and to own their own feelings. There can be instances where an individual will admit to some feelings but will not always want to claim them. So many feelings have been branded as illegitimate in our society; one is simply not supposed to have them.
Students could be made to realize that it is natural to have these emotions and be brought to the point where they could own them. One can be shown that he can acknowledge emotions as a normal condition of being. The criteria presented in this paper of "becoming aware that one is capable of understanding and acknowledging these emotions" might be included in this curriculum.

The exercises in Confluent Education which deals with specific emotional states represent a good start toward refining curricular efforts in the affective domain. This curriculum has gone farther than others in this direction and is an example of a viable alternative for others.

One of the major features of confluent education is its contention that whenever one learns intellectually there is a coincidence of inseparable accompanying emotions (Brown, 1971). Consequently, the thrust of the confluent approach is to blend together the cognitive and affective components, thus re-introducing emotional elements. A more cogent theoretical base and more clearly defined and expanded objectives and related activities need to be developed to meet the broader goals of Confluent Education.

**Psychomotor Domain.** A number of objectives deal with the psychomotor domain. These include: to own up to one's own actions; to strive for consistency between what one says and what one does; to become able to do what one sets out to do; to be able to direct one's actions toward a predetermined goal; to increase awareness of how your actions affect others. Two exercises offered for these objectives are: "Body Awareness" and "Voyage to the Inner Body."
The responsibility issue - "to own up to one's own actions" - is accomplished to a limited extent through Gestalt techniques. The objective here should be expanded to add "clarify what one's actions are." There were no exercises that accomplished this particular objective.

To strive for consistency between saying and doing points out the relationship between cognitive dimensions and the psychomotor domain. In terms of exercises, however, there was little justification for including this objective. Since no activities were designed to achieve this goal, the curriculum revealed no consistency between their words and their actions. This may be due in part to the fact that the objectives and the exercises were drawn from two different sources.

To direct one's actions toward a predetermined goal implies that if one selects a goal, there is probably a more effective and/or efficient way to get there through one's actions. It might be more definite to say that the issues of effectiveness and efficiency are important in terms of goal-oriented behavior.

To increase awareness of how your actions affect others is more of an interpersonal goal than intrapersonal; it deals with the consequences of your behavior. The criteria set forth in this paper deals with what one feels about one's body, sensations, and how one feels. This approach deals with self rather than other issues and reflects a different focus from that of Confluent Education.
Human Development Program

**Theoretical Orientation.** As of 1972, some 12,000 teachers were using the Human Potential Program across the nation (H. D. P., 1972). The wide utilization of the curriculum is partially due to the availability of programmed material for the teacher. A theory manual and curriculum guides which can be modified for kindergarten through high school make the H. D. P. one of the first organized affective-based curricula to be developed and disseminated. In addition, H. D. P. has been involved in a number of research projects which are attempting to validate the benefits of the curriculum. So far, the research is somewhat sparse, but early indicators are promising.

The program is based on Horney's theory of personality which emphasizes the achievement of mastery to gain approval. It seeks to "sensitize children to common varieties of defensiveness and maladaptive behavior" (Bessell, 1970, p. 352). The format uses ten or so children coming together for twenty minutes each day in what is called the "magic circle." Each day the guided group discussion is based on a cue given by the teacher. For instance, the teacher may prime the students by saying, "Today we are going to each have a chance to tell how things we have give us a good feeling," (Bessell and Palomares, 1970). The cues focus on various types of feelings, attitudes and behaviors.
The curriculum revolves around the three theoretical themes of awareness, mastery and social interaction. The developers define awareness as one's own knowledge of this thoughts, feelings and actions. Mastery considers the recognition of abilities and how a person utilizes these assets. In social interaction, the main consideration is knowledge of other people.

About awareness Bessell and Palomares (1970) write: To have awareness is to know what one is really seeing, hearing, thinking, feeling, saying and doing. If a person is fundamentally aware, he has all his inner and outer channels or receptors open" (p. 46). They further divide awareness into two parts: internal and external. Internal refers to what goes on inside a person, and external refers to the events that occur outside one's self.

Mastery represents another basic foundation of the Human Development Program. As a means of assisting children to recognize their abilities, it uses the two constructs of self confidence and responsible competence. Self confidence refers to one's acquisition of knowledge which permits viewing of self as a capable person. Responsible competence is identified by Bessell and Palomares (1970) as the "harmonious behavioral integration of knowledge and skills" (p. 58).

Social Interaction is the third area of concern. The Human Development Program sees social interaction as the dynamics of interpersonal relationships. As such, the H. D. P. focuses on the following processes: attention, acceptance, approval and affection. About each of these processes the authors write:
We may consider attention, acceptance, approval and affection as different kinds of closeness. Attention means "I know you are here." Acceptance means "You have a right to be here." Approval means "I endorse something about you; I share with you a good feeling about something you are or do; I support you." Affection means "I like you" (Bessell and Palomares, 1970, p. 78).

The three major areas of awareness, mastery and social interaction are blended into a 36-week program. Each week emphasizes a different aspect of one of the three major categories, but the format of the teacher giving a verbal cue to stimulate discussion remains constant.

**Sensory Domain.** The Human Development Program has no stated objectives or exercises dealing with the sensory modalities. Since the H. D. P. programs are not intended to be experience-based curricula, it must be kept in mind that most of the objectives are geared to talking about one's experiences.

If an objective is to cultivate awareness, to teach students to have their inner and outer channels or receptors open, as the program developers write, the sensory process is a starting point. Since the H. D. P. curriculum revolves around the three theoretical themes of awareness, mastery and social interaction, the sensory modalities are an important frame of reference. An individual picks up information from the environment and translates it. It is possible to go on and deal with other issues through verbalization but knowledge of how the senses affect behavior and interpretation of data is necessary and need to be included in the curriculum.
Cognitive Domain. A number of cognitive objectives have been developed by H. D. P. In the area of perception and meaning making the objectives are: to improve reality testing, to be able to articulate thoughts, distinguish reality from fantasy, and recognize and tolerate individual differences. Related to the self H. D. P. includes as objectives: to improve self-control, self-confidence, self-acceptance, self-concept and self-awareness. Beliefs and values are also dealt with by the H. D. P. To learn wise decision making and responsible, constructive leadership are the objectives in the belief and values area. Decision making and choice processes are predicated on one's beliefs and values constructs. However, no objectives or exercises deal directly with irrational beliefs. Exercises representative of cognitive area are: "How I Got Somebody to Pay Attention to Me" (Self); "A Thought That Keeps Coming Back to Me" (Meaning making).

This curriculum scored the lowest in total number of objectives for the cognitive elements because of a low number of goals associated with the meaning making and self categories. The H. D. P. curriculum is verbally oriented and does not contain experienced-based exercises or games in which people actually deal with the behavior being considered. People are instructed to talk about their feelings, behavior, or the various issues; it is vicarious experience.

In terms of a training process for teachers, it may be easier to approach this type of humanistic curriculum before getting into an affective curriculum. This could be a good starter, making those new to humanistic education more
aware of the issues to be dealt with, such as ambivalence, and so on. H. D. P.
drops into an established curriculum and provides another dimension in the
procedural approach; most traditional curricula do not deal with emotional issues
at all. H. D. P. helps let people know that it is acceptable to have feelings about
what you are learning.

H. D. P. curricula uses a lot of affective-based exercises taken from
other curricula in their teacher training workshops, but they do not train the
H. D. P. teachers to use these in their own classes. The addition of such
exercises, for the teachers to use as activities for their students, would help to
expand or clarify the objectives that they are setting forth. For example, "to
improve reality testing" is not dealt with in actual practice, they are mirroring.
The issue is used partially as a mild discipline measure but this does not really
adequately test one's reality. Their curriculum misses the application of the
objective through lack of exercises specifically directed at this issue. A few
objectives may touch the reality issue through implication, but the impact and
effectiveness are dependent upon the talent of the teacher. To be able to
distinguish reality from fantasy is another important objective, but again, can a
student really accomplish this by just talking about it?

In the realm of self, H. D. P. deals with the self issues subliminally or
by implication. There are no "how I see myself" exercises, to be specific. They
deal with this by having a child synthesize his thoughts and feelings. While there
is a possibility that the child could get a clearer perception of self in this
manner, H. D. P. assumes much.
The H. D. P. curricula do not seem to be interested in an inventory or clarification of one's beliefs. Consequently, they do not deal with the ramifications or consequences of how or what one believes. They do deal with this on the social interaction level, having more to do with decision making and leadership. The H. D. P. approach is interpersonal, rather than intrapersonal as are the criteria set forth in this paper. H. D. P. views decision making more as a consensus.

There are no objectives or exercises dealing with irrational beliefs, another weakness in this curriculum (H. D. P.). If children, especially in the age group toward which H. D. P. is primarily directed, could be taught to distinguish irrational from rational belief constructs, they might be able to develop a way to reduce incongruities in later stages of their development.

**Affective Domain.** To articulate experiences about negative and positive feelings, to tolerate and cope with mixed feelings, to increase empathy, kindness, pride, courage, and responsibility are the stated goals of H. D. P. in the affective domain. Two exercises which represent this area are: "Having Good Feelings" and "I Felt Good and Bad About Something" (ambivalence).

The concept of learning to articulate one's positive and negative feelings in the classroom is a good preface for further learning and through the activities of the curriculum, such knowledge can emerge in the classroom. This is a beginning in the sense that if one can admit that such emotions exist,
If one can talk about them comfortably, one can begin to own them. The next step could be to move in the direction of the Ford curriculum, to increase one's ability to express one's affective states.

"To tolerate and cope with mixed feelings" is a good objective; in terms of this curriculum's format the validity that the H. D. P. approach could actually achieve this objective can be questioned. Would verbalizing about mixed emotions really help students to better tolerate or cope with mixed feelings? If the child obtained some kind of insight, this would be possible, but this is an assumption. Much would depend upon the value constructs of the teacher and whether he or she was able to instill these in the students. The teacher, our society, the approach—all are variables. The curriculum and the list of feelings could be changed or modified according to the whim and caprice of the teacher.

A more fully developed theory is needed in the affective domain to stabilize this curriculum and the emotional issues with which it deals. As it is now, the stated goals merely reflect the goal orientation of the curriculum developers and could be so altered by the teachers.

Psychomotor Domain. This is basically a verbal curriculum; one is encouraged to talk about behavior. However a number of psychomotor objectives are made explicit. They include: to increase a person's productivity of actions, to be able to detect discrepancies between words and actions (identify inconsistencies), to be able to accept responsibility for one's own behavior, to improve self-
expression, and to be able to articulate a wide range of experiences about behavior (talk about your behavior). Two exercises deal indirectly with the psychomotor domain. They are "Energy is the Ability to do Work" and "Positive and Negative Behavior."

Since this is basically a verbal curriculum, many of the goals are geared toward vicarious rather than direct experience. Even though an objective may specify something about the body, the goal was not so much to experience one's body but rather to talk about the body. Therefore, a goal such as "to increase a person's productivity of actions" may not be realistic in terms of the curriculum's procedures. Is talking about one's productivity going to bring about the desired increase? This is a research question; there is no cause and effect relationship between talking about an increase and an inherent increase in productivity in action.

To detect discrepancies between words and actions can be brought about in part by discussion. It is a more specific goal than those set forth in the comparable section of this paper, but as such is only a beginning. It is a good primer, but puts the teacher in a position of "do as I say, not as I do."

The objective to be able to accept responsibility for one's own behavior presents activities which deal with this issue and achieves, in terms of this curriculum, the goal, with one major weakness. The initial material is dependent upon the student's verbal rendition of the situation - the verbal input - this is all the material the teacher has to proceed from. The weakness in reliance
solely upon verbalizing rather than setting up activities which have the students experience directly, is that you may not be providing accurate data to achieve the stated objective. Does the student accurately present the behavior for which he is to learn to accept responsibility? Much depends upon how the teacher facilitates this input.

The H. D. P. curriculum never gets at self expression except through verbal expression. None of the activities refer to the psychomotor or behavioral level; instead students are encouraged to talk about behavior. The objective in the psychomotor criteria set forth in this paper dealing with body language (kinesics) specifically identifies this issue.

Achievement Motivation

Theoretical Orientation. Since the late 1940's, David McClelland has been concerned with the nature and origin of achievement motivation. His ideas and research accumulated since that time are expressed in The Achieving Society.

In 1965, with the help of Alfred Alschuler, McClelland set out on a five-year investigation of motive acquisition in adolescents. Part of this investigation involves a Need to Achieve (n-Ach) course devised by McClelland and Alschuler. This n-Ach course has been commercially packaged for use by teachers and counselors.

The theoretical basis for achievement motivation development rests in research assumptions in the areas of goal setting, motive syndromes, cognitive,
and group supports (Alschuler, 1967). These four major areas and their subsequent propositions were first presented by McClelland (1965) and further developed by Alschuler.

Three propositions revolving around the objective of goal setting included "inducing confidence in, commitment to, and measurement of change in attaining specific goals" (Alschüler, 1967, p. 4). In the original document, The Achieving Society, McClelland proposed that a person was more likely to change if he is given, in advance, a reason pertaining to the possibility and desirability of the change. It was also noted that the greater the degree of personal commitment to goals related to motives, the greater the influence on behavior. The third proposition under goal setting stated that a change in motive was more likely to occur if the person involved kept a record of progress.

The motive syndrome, or group of thoughts which are goal-directed and associated with actions, is another major area of concern defined by Alschuler. Under this topic the assumption was presented that a motive is more likely to be acquired if it can be related to actions. Another related corollary stated that a motive will increase to the extent it can be transferred and applied to daily life.

Cognitive supports are the third major area and denotes the rational aspect of motive acquisition. Propositions under this topic included the idea that in order to increase a motive one must intellectually examine the ways the motive is consistent with reality, and how it will improve one's concept of self. Related to this is the importance of the motive's congruence with cultural values.
The final classification of propositions is group support. Alschuler (1967) contends that cognitive learning must be accompanied by affective factors if an increase in motivation is to take place. Affective dimensions are accounted for in Achievement Development courses by leaders assuming a "non-directive, warm, accepting role consistent with the emphasis on warmth and support of client-centered therapists" (Alschuler, 1967, p. 16). Two other factors include the use of a retreat setting to promote self-study and the encouragement of continued group activities by the participants.

These four major topics of goal setting, motive syndrome, cognitive supports, and group supports and their underlying assumptions represent, in large part, the theoretical basis of the course developed by McClelland and Alschuler in Achievement Motivation.

**Sensory Domain.** No objectives or exercises are related to the sensory domain, but one goal is to teach a student how one must intellectually examine the ways a motive is consistent with reality. Since the evaluative criteria presented in this paper emphasizes real perception, it should be recognized that a portion of one's reality is based in the quality and quantity of the sensory information absorbed. While objectives dealing with sensory awareness may not be directly related to this issue, the curriculum could only be improved by their inclusion.

**Cognitive Domain.** Alschuler claims only one objective: to increase the motive of one's need to achieve. However, in his curriculum, he illustrates a number
of other objectives. These subsidiary objectives include, increasing the motive of one's need to achieve, learning realistic goal setting and to recognize reality demands - both of which relate to perception and meaning making, realizing how one is in competition with self, recognizing blocks within oneself, and improving recognition of self-image, and being able to relate values of groups and culture to one's own - which deals with beliefs and values.

There are no objectives or exercises which deal directly with this issue irrational beliefs. Cognitive domain exercises offered are: "Who Am I?" (Self); "Getting It Together" (perception).

Alschuler states only one objective: to increase the motive of one's need to achieve. It is constructive that he has isolated this one specific issue toward which he has geared his curriculum. It could be considered a strength to isolate and direct all effort toward one goal, as so many curricula are too diverse and do not even approach achieving all of their stated objectives.

To learn realistic goal setting is an important objective and is carried out in all of the games of the curriculum in a constructive manner. The students are involved in the doing. They set goals, perform exercises, and assess how they attain what they set out to do. There is a need here to transfer this learning through activities in the classroom, i.e., ring toss, etc., to one's individual goal setting in life. This is the most valuable application of the theory, and the teacher should recognize this importance. Does the teacher have the talent to guide the students to make this transfer? This is an important consideration when
evaluating this curriculum. To recognize reality demands is a strong objective in this curriculum, but in terms of carrying it out, the Achievement Motivation exercises do not get near the issue procedurally.

The Achievement Motivation goal "to improve recognition of self-image" and the criteria set forth in this paper "to become acquainted with one's self-concept" are mutual objectives. In practice, the Achievement Motivation curriculum does not come through with an appropriately developed self-concept issue. The issue is approached in a round-about way by having the student assess his need to achieve; this is only one facet or aspect of self-concept. Since this is a curriculum with one goal, it is not inconsistent with the stated objective, but it could be expanded and implemented much more effectively.

To recognize blocks within oneself is also a fine goal, but too generalized. In practice, the curriculum does not get at this except as it relates to one's need to achieve. If the goal is so limited, it could be restated that one can learn to recognize the block between oneself and achievement rather than the more generalized "within oneself."

"To be able to relate values of groups and culture to one's own" is not accomplished in the Achievement Motivation curriculum because the student does not deal with the clarification process. In order for a person to begin to deal with value issues, he must go through some process of clarification to know what his values are, then go on to relating them. With no previous experience of clarification, the impact of relating is lessened.
It is a particular weakness in this curriculum that Achievement Motivation does not deal with irrational beliefs. If one sets out to recognize blocks, irrational beliefs are one of the most powerful blocks to rational cognitive processes.

Affective Domain. The affective domain of the Achievement Motivation curriculum includes learning of the 10 n-Ach thoughts and the goal setting patterns they form. The goal setting patterns and strivings set forth involve specific emotional states, such as desire, involvement, worry, frustration, and so on. To learn to deal with negative and positive feelings connected with success and failure is also an included objective belonging to the affective domain. Two exercises representing this area are "Ring Toss and Dart Dice Game" (motives as affect) and "Blindfold Helping."

Viewing motives as related to emotions is the sole tie-in of this curriculum to the affective domain. This is exemplified in the curriculum's objective of learning to deal with negative and positive feelings connected with success and failure. By having only one stated objective for the curriculum, the developers have limited themselves in the ways in which they could expand and design the teaching procedures in terms of the affective domain. Emotions affect the way in which one performs, and performance level has implications toward one's need to achieve and ability to do so. This curriculum overlooks the importance of the ways in which emotions influence one's behavior.
Our society is very success-failure oriented; we tend to judge all of our activities in these terms. This results in a tremendous amount of affective dissonance which occurs because of the failure syndrome. The Achievement Motivation curriculum falls down to the extent to which it fails to provide the student with alternatives for understanding or coping with failure; it does not provide for the student's acceptance of failure as a normal part of the learning process. The curriculum might add some alternatives for dealing with failure and the recognition that it is part of normal behavior. Certainly the curriculum would benefit by the inclusion of more affective-based objectives and exercises.

Psychomotor Domain. The psychomotor objectives are to be able to relate thoughts to actions, to identify unique accomplishments; to examine personal achievement, and to plan actions which would be behaviors to reach a goal. No exercises deal directly with the psychomotor domain.

While this curriculum sets forth an objective "to be able to relate thoughts to actions" there is a need to work further on what happens when thoughts do not relate to actions. Students should be able to identify the consequences when thoughts are not consistent with behavior; objectives and exercises need to be developed which deal with this.

The objective which deals with the ability to identify unique accomplishments and examine personal achievements is constructive and encompasses forms of overt behavior. The focus on the unique and personal brings in self-oriented behavior - how my behavior is part of me. This could be related to some of the
other domains, such as several cognitive issues, for example what I believe about myself and how my actions illustrate these beliefs.

To plan actions which would be behaviors to reach a goal assumes one approves of goal-oriented behavior. If so, then planning and designing such behavior would make one's behavior more effective and efficient toward its accomplishment. Students would be shown and taught to understand how planning their actions toward a goal would be more effective to achieving it than relying on random actions. No exercises in the Achievement Motivation curriculum deal specifically with the psychomotor domain except by implication through the issues described above.

Summary. This chapter compared, contrasted and evaluated five humanistic curricula in relation to the criteria developed in Chapter II. The evaluative criteria included objectives from the sensory, cognitive and psychomotor domains. It was found that only one of the curricula expressed sensory objectives and sensory activities were only sparsely scattered throughout the other curricula. The cognitive domain appeared to be fairly well developed with the exception of a lack of concern for irrational belief constructs. However, there still appears to be much work needed to bring about a congruency between cognitive objectives and related exercises. For being considered affective-based there was a distinct lack of well developed goals and/or strategies in this area. Finally, most of the curricula dealt with the psychomotor domain by implication, inter-relationship or spill-over rather than direct confrontation with body-oriented issues.
CHAPTER IV

GENERAL CONCLUSIONS AND IMPLICATIONS FOR FURTHER RESEARCH

This study has proposed a series of evaluative criteria and rationale for the four components of sensory, cognitive, affective and psychomotor domains. The material for these was extracted from a comprehensive review of the literature related to the human potential movement.

The derived objectives and rationale were used as criteria for comparing and contrasting five currently existing humanistic curricula. As a result of this effort several generalizations were revealed about each domain.

General Conclusions

**Sensory Domain.** There appears to be a gross lack of objectives and exercises in the five curricula reviewed pertaining to the sensory domain. The works of Gunther, Brooks and Selver, from the human potential movement, have provided a cogent foundation for sensory awareness training. However, all but one of the selected curricula neglected to include any sensory goals, and a comprehensive curriculum might improve itself with clearly stated objectives related to the function of the senses.
Although there were several samples of sensory exercises, all but one of the reviewed curricula neglected to include sensory objectives entirely. A comprehensive humanistic curriculum needs to concern itself with the function of the senses. One must be able to use sensory apparatus appropriately to gain sensory awareness. The cultivation of the sensory receptors, and the recognition of the role they play in the construction and organization of perception and reality is an important part of human experience.

Most people do not utilize their sensory apparatus to its fullest potential. Therefore, the paucity of objectives related to the process of sensing is a weakness in a humanistic curriculum. The selected curricula are evaluated and compared to the objectives of the sensory domain as presented earlier in this study when the goals mention any of the senses, their functions, or suggest the gathering of information via the sensory apparatus.

Humanistic curriculum developers would do well to recognize this area as a tangible segment of humanistic education programs. The cultivation of the sensory receptors, and the role they play in the construction and organization of individual perception and reality is an important part of human experience. The consequences of exclusion have yet to be determined. Preliminary evidence does suggest the necessity of including sensory processes as a part of a human behavior model.

Cognitive Domain. The cognitive domain appears to be the best developed area
in the humanistic curricula investigated. Most of the curricula seemed sensitive to the perceptual functions of the individual. Self-concept and related issues were treated comprehensively. A distinct concern for working with self identity emerged. However, all of the curricula could benefit by paying more attention to how this element affects behavior.

In the five curricula selected for comparison, the cognitive dimension of meaning making was fairly well covered in the objectives reviewed. There should be more emphasis on the idiosyncratic and subjective nature of one's perceptions. To understand that each person processes his experience differently may be a helpful way of overcoming intolerances and permitting more receptivity to new experiences.

All of the curricula discussed seem to have concern for self concept. While the number of objectives varies, there is a distinct concern for working with self identity; all of the curricula, however, could pay more attention to how this element affects behavior.

One serious oversight in all of the five curricula is the multifaceted and fluid characteristics of self concept. Those objectives dealing with self seem to regard this concept as a rather rigid entity rather than one of constantly changing shape.

Although beliefs and values were mentioned by most curriculum developers, there seems to be a lack of well defined objectives and activities related to these dimensions. Many of the goals mentioned dealt with beliefs
and values, but large numbers of these involved the alteration of current attitudes. 
This may be less desirable than perhaps the clarification of beliefs, values and 
attitudes. It involves the difference between imposing the beliefs of the curriculum 
developers and exposing students to those values.

There is hardly any mention in the preceding objectives of the ways 
one's belief system, in part, determines behavior. This is an oversight which 
needs consideration in future curriculum development. To see how a person's 
beliefs and values can affect behavioral patterns is to come a long way in 
understanding why a person acts the way he does. There is also a need for goals 
which help an individual inventory and clarify beliefs, values and attitudes. A 
deficiency of a defined relationship between cognitive and affective activities 
also exists.

One criticism that can be applied uniformly to all of the five curricula 
was the failure to include objectives and exercises dealing with irrational 
beliefs. Inappropriate belief patterns can generate a great deal of cognitive 
dissonance and these issues might be welcomed in humanistic curricula.

While most of the curricula did a credible job in terms of the cognitive 
elements, the task now is to focus on the various aspects of the cognitive domain 
in greater detail. One serious oversight in all of the five curricula contrasted 
is the multifaceted and fluid characteristics of self concept. Objectives should 
be developed to deal with the self as a constantly changing shape rather than 
the rigid entity that emerges from the work reviewed herein.
Affective Domain. The affective component of this paper set forth the belief that emotions represent responses or adjustments which are better expressed than inhibited, and that emotions are a special class of motive. Therefore, those aims of humanistic curricula that deal with motives or motivations were classified as affective.

Although almost all of the curricula selected for comparison herein had goals related to the affective domain, there were surprisingly few. If these curricula are intended to be affectively based, then far more objectives should be directed toward emotionality. An affective-based curriculum needs to channel most of its objectives through an affective component.

It should be helpful to show students how emotions operate and what function they serve. With this understanding, they may be more likely to begin to accept them as a natural part of their existence. To acknowledge one's emotions as a normal condition of one's being and to become aware of the deleterious effects of repressing one's emotions are important objectives which should be emphasized in a humanistic curriculum.

If the five curricula examined truly profess to be affectively-based, then much more emphasis needs to be placed on the affective domain. Theoretical contentions related to this domain need to be greatly expanded, or in some cases, developed from scratch. Students must be shown how emotions operate, the functions they serve, and their impact on behavior. With this understanding, they will be more likely to accept them as a natural part of human existence.
Curriculum developers of humanistic programs could spend more time on matters related to the cultivation of an atmosphere conducive to the promotion of personal growth through the expression of emotions. More could be done to provide explicit instruction in the intrapersonal effects of emotions. It seems that many of the objectives in the affective domain were too vague and general to be of help to the individual. Humanistic curriculum developers would do well to focus more sharply on the interrelationships between affect and the other domains. In some cases, current curricula appear to ask the reader to make this inferential leap without appropriate justification.

**Psychomotor Domain.** Psychomotor activities, which represent expressive and responsive energies, are adversely affected by body alienation. The body, as the vehicle for expressive behavior, and any activities requiring the assessment of bodily condition, kinesthetic utilization, posture, physical sensation, motor impulses and the like, are important considerations in the goals of a comprehensive humanistic curriculum.

Except as exemplified by the general category of behavior, the body and related somatic dimensions have largely been neglected in the curricula examined. Very little effort has been put into developing strategies illustrating the operational aspects of psychosomatic and somataphysical processes.

There is a need for humanistic curriculum developers to increase emphasis on the purpose and function of the body as it interrelates with the
other domains. In this way, the contention could be expanded that the body is the basis of behavior. More emphasis could also be placed on the psychosomatic and somataphysical aspects of behavior. A comprehensive affective curriculum needs to demonstrate the relationship between the body and mind and emotions; goals denoting the body's relationship to emotional states may be important to most humanistic curriculum.

A comprehensive humanistic curriculum needs to somehow demonstrate the relationship between the body and mind and emotions. In the five selected curricula examined and compared in this paper, there was no mention in any of the objectives of the role of the body in relationship to the other categories. Goals denoting the body's relationship to emotional states would be a positive addition to most humanistic curriculum.

Many of the objectives classified in the psychomotor domain related to actions, actings or behavior and did not directly point out the use or function of the body in these activities. It is as if the behavior occurred without the body to mediate the process.

**Implications for Further Research**

**Further Research Needs.** The newness of humanistic education marks the need for extensive research in many areas. Regarding this study, after employing the indices suggested several research needs became apparent.

In terms of the information processing model and its components
several research needs emerged. For one thing, there is a need to research further the model components to see if they are substantially adequate symbolic constructions of behavior. It might also be appropriate to investigate the extent to which human potential movement and humanistic education practitioners accept the model as a theory of behavior. On the individual level it might be helpful to test out whether or not a person actually experiences and describe component activity in the same way the theorists demonstrate. Finally, it might be valuable to more closely examine the interrelationships between the four components.

In regard to the delineation of the evaluative criteria and accompanying explanations, another series of research questions emerged. To what degree do the objectives or evaluative criteria stated in this paper actually reflect the practices in the human potential movement? To what degree could resource materials from other disciplines, such as neurophysiology or biopsychology, be used to document the explanations of each criteria? Do the evaluative criteria adequately reflect the intended outcomes of practitioners in the human potential movement? Could the criteria specified be used to examine curricula, not classified as humanistic, with any degree of success?

Lastly, in regard to the comparing and contrasting the selected curricula a number of research needs appeared. There is a need to further substantiate the premise that the five curricula selected are really "typical" humanistic curricula. Next, the comparisons need to be examined by those who developed each of the selected curricula and to indicate the extent to which
the judgments made are equitable. Another need is to branch out and use the criteria to examine humanistic curricula other than those selected for this study. For this researcher one of the major research needs at this point is to begin to develop an entire curriculum based on the objectives and criteria expressed in this study. At that point it would be feasible to test the effectiveness of such a curriculum and compare it with the relative effectiveness of other humanistic curricula.

Concluding Remarks. The worthwhileness of any research is usually conjectural. How it might be used in the future, if at all, is only a guess. However, with this study there are several possibilities to be considered. At minimum humanistic education curriculum developers may now have a series of heretofore non-existant assessment tools with which they might identify and evaluate the nature and scope of their curricula. This might also include enabling investigators to examine the congruence between stated objectives and actual practices specified within the curricula.

At most this study might suggest a complete reconceptualization about the nature, scope, and development of humanistic education curricula.
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