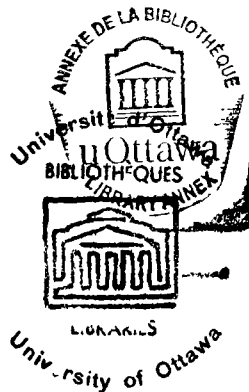


EMPHASES ON IMAGES OF MAN IN CURRICULUM THEORY
1958-1971: A CRITICAL APPRAISAL

by Edrick H. Gift

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of Graduate Studies of the
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fulfillment for the requirements
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CURRICULUM STUDIORUM

Edrick Henderson Gift was born on March 25, 1932, in Trinidad and Tobago, West Indies. In 1962, he received the Bachelor of Arts degree (Honors) from the University of the West Indies. In 1968, he was awarded the Diploma of Education from the same university. He received the Master of Education degree from the University of Ottawa in 1970.

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INTRODUCTION

Rival emphases in curriculum theory have been a constant feature in the historical evolution of American education. These emphases have tended either to exist simultaneously or to succeed one another in a series of cyclical curriculum movements.

History is repeating itself in the present era, 1958-1971, in the sense that three schools of curriculum theorists are currently active in promoting different approaches to curriculum theorizing and program development.

One group uses the main ideas, concepts, principles and modes of enquiry or the structural elements of the disciplines of knowledge as the main base for its theory-building activities. Another school is concerned primarily with the citizenship and vocational skills needed for the continued existence and efficient functioning of society. The third concentrates on the development of the personal and interpersonal attributes of the human being as the central focus of its theorizing.

Current remarks by insightful educators about this new proliferation of strategies in curriculum theory and practice motivated this writer to undertake the present research. These commentators note that practitioners are accepting the creed of a particular school of curriculum

theorists as educational dogma and, from this, are developing curricular programs which are one-sided or unbalanced. These analysts argue further that since curriculum theory and practice must be grounded in some view of man, a curriculum which lacks balance inevitably will develop an incomplete or a fragmented human person.

The foregoing observations encouraged this researcher to raise and attempt to answer several questions. For example, what image of man can be derived from rival emphases in curriculum theory, 1958-1971? Will the programs based on these images have important implications for the development of certain dimensions of man but severe limitations for others? Are the views of man projected in competing curriculum theories adequate in that they allow for a wide range of human powers which when developed will allow the human individual to function fully as a human person?

The purpose then of this investigation is to discover whether rival curriculum theories project fragmented or incomplete images of man.

To guide the search for evidence to resolve the question, a hypothesis is constructed around the notion that considered separately emphases in curriculum theory, 1958-1971, will reflect a fragmented image of the human person the school should aim to develop.

Based on the kind of phenomena which the different groups of theorists emphasize in organizing their respective fields, curriculum theory is classified into three categories, namely, discipline-centered or knowledge-oriented, society-centered and humanistic. Using a sample of writings from each of these categories, this writer attempts to accomplish two major objectives in the pages which follow.

First, by the process of analysis and interpretation, he extrapolates and articulates the image of man emphasized in each classification of curriculum theory. Following this, he uses criteria derived primarily from a conceptual framework reputed to account for a wide range of human attributes to evaluate the different concepts of man and render a judgment about the adequacy of each image.

The outline of the report is as follows: Chapter one provides the general background to the research. In chapter two, the image of man in knowledge-oriented curriculum theories is identified and described. The view of man in society-centered theories is similarly treated in chapter three, while chapter four is devoted to examining the concept of man in the writings of humanistic curriculum theorists. In the final chapter, the researcher evaluates the different views of man for adequacy and refers to the applicability of the hypothesis.

The report concludes with a summary and conclusions, suggestions for further research, an annotated bibliography, an appendix and an abstract of the thesis.

CHAPTER I

BACKGROUND TO THE STUDY

In this chapter, the problem of the study is stated, key concepts to be used are defined and the hypothesis to guide the investigation is given. In addition, the delimitations of the research are discussed and the methodology to be followed is outlined.

1. The Problem.

It is a truism to state that any theorizing about curriculum must be grounded in some view of man. This principle, nevertheless, appears to be so important for educators to bear in mind that prominent workers in the curriculum field never cease referring to it. In its opening remarks the ASCD Yearbook Committee states:

Whatever we do in teaching depends upon what we think people are like. The goals we seek, the things we do, the judgments we make, even the experiments we are willing to try, are determined by our beliefs about the nature of man and his capacities.¹

¹ The ASCD 1962 Yearbook Committee, "What Can Man Believe?", in Arthur W. Combs (ed.), Perceiving, Behaving, Becoming, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1962, p. 1.

At present, this position is being reiterated by Macdonald.² He states that the act of teaching and learning bears a direct relation to and often is a direct corollary of man's knowledge about human nature. All the teacher's activities at the various levels of operation are based on beliefs concerning the nature of human beings.

But any image of man on which curriculum theorizing is based must meet at least two criteria of adequacy. One of these relates to the comprehensiveness of the spread of human powers or competencies for which the theory provides. According to Berman, the conception of the human person must be adequate in the sense that "it must account for a wide range of powers."³ She herself conceives of such a person as developing competencies in areas of perceiving, communicating, loving, decision-making, knowing, organizing, creating and valuing.⁴

Educators concur concerning the need for such a comprehensive view of man. Inlow⁵ refers to the school's

² James B. Macdonald, "An Image of Man. The Learner Himself," in Ronald C. Doll (ed.), Individualizing Instruction, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1964, p. 2.

³ Louise M. Berman, New Priorities in the Curriculum, Columbus, Ohio, Charles E. Merrill, 1968, p. 2.

⁴ Ibid., p. 10-13.

⁵ Gail M. Inlow, The Emergent in Curriculum, New York, Wiley, 1968, p. 54.

responsibility for the many facets of human growth, namely, emotional, social, aesthetic, ethical, mental and physical. To describe this image, Frazier⁶ uses the term whole man. He recommends the wholeness of man as the base for a new commitment to curriculum development.

The other criterion is more qualitative than quantitative. The quality of the competencies which the curriculum theory aims to inculcate must be such as to permit the person to operate as a fully functioning human individual. Kelly⁷ outlines the quality of the range of powers which would indicate that a man has developed into a fully-functioning person. In emphasizing the importance of this latter criterion, Frazier says, "The young human being must pursue his purposes and develop his powers towards functioning fully as a human being."⁸

The important aspect of the problem with which this research is therefore concerned can now be stated. It is to

6 Alexander Frazier, "Foreword," in Mary-Margaret Scobey and Grace Graham (eds.), To Nurture Humaneness, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1970, p. vii.

7 Earl C. Kelly, "The Fully Functioning Self," in Arthur W. Combs (ed.), Perceiving, Behaving, Becoming, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1962, p. 9-33.

8 Alexander Frazier, "Here and Now: Points of Decision in Quest for a New Curriculum," in Robert R. Leeper (ed.), A Man for Tomorrow's World, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1970, p. 43.

identify for the period 1958-1971, any fragmentation in images of man resulting from inadequacies in curriculum theorizing.

It appears that in efforts to propound curriculum theories during the period under review, there is no strict adherence to the criteria in question. Commentaries on these efforts lead one to suspect that in stating priorities, each theorist appears to be influenced by a vision of man exercising competencies in some areas of human experience and not in others. Schwab is one writer whose comments tend to give credence to the suspicion. According to him:

One curriculum effort is grounded in concern only for the individual, another in concern only for groups, others in concern only for cultures or communities or societies, or minds or extant bodies of knowledge [...]. No curriculum grounded in but one of these subjects can possibly be adequate or defensible.⁹

The suspicion arising out of these remarks is strengthened by a preliminary examination of key position statements drawn from a representative sample of theories for the same era. For example, it seems that knowledge-oriented curriculum theorists view man primarily as intellect or mind and therefore aim to develop competencies in accordance with this image. King and Brownell¹⁰ describe the school as the

⁹ Joseph J. Schwab, The Practical: A Language for Curriculum, Washington, D.C., National Education Association Center for the Study of Instruction, 1970, p. 23.

¹⁰ Arthur R. King, Jr., and John A. Brownell, The Curriculum and the Disciplines of Knowledge, New York, Wiley 1966, p. 119.

microcosm of the world of intellect and, consequently, see a curriculum based on the disciplines of knowledge as the heart of such a school. Under no circumstance should a non-discipline curriculum geared towards direct development of occupational, social or personal dimensions, replace any element of a liberal education for every child.

Phenix's position is similar if not identical. His thesis is that "all curriculum content should be drawn from the disciplines, or to put it another way, only knowledge contained in the disciplines is appropriate to curriculum."¹¹ He warns that implicit in this assertion are kinds of knowledge not found within recognized disciplines. Such non-disciplined knowledge is unsuitable for learning and teaching. This means the exclusion of subject matter based on "psychological needs, social problems and any of a variety of materials based on other than disciplined content."¹² It is possible that such a position can cause the neglect of man's personal and interpersonal dimensions.

Society-centered theorists seem to base their system on competencies of the human person primarily as a citizen

¹¹ Philip H. Phenix, "The Disciplines as Curriculum Content," in Harry Passow (ed.), Curriculum Cross-Roads, New York, Teachers' College, Columbia University, 1965, p. 57.

¹² Ibid., p. 58.

and worker. Broudy, Smith and Burnett¹³ aver that the primary obligation of the school should be towards a democratic mass society and the excellence of the individual life in that society. It appears, however, that excellence in individual life consists of inculcating the cognitive maps, skills, attitudes and values individuals need in order to meet their citizenship and vocational obligations in a mass technological society.¹⁴

A similar point of view is expressed by Alberty and Alberty when they state:

The curriculum maker's task is to study children and youth in relation to the ongoing life they are living to determine the relatively common needs, problems and interests which they face at each level of their development.¹⁵

In reaction to the priority given to man's intellectual and social dimensions by knowledge-oriented and society-centered theorists respectively, a third curriculum position has crystalized, namely, the humanistic approach. Proponents within this group appear to give man's personal and interpersonal capabilities precedence over his powers both

¹³ Harry S. Broudy et al., Democracy and Excellence in American Secondary Education, Chicago, Rand McNally, 1964, p. 8.

¹⁴ Ibid., p. 74-87.

¹⁵ Harold B. Alberty and Elsie J. Alberty, "Utilizing Curriculum Sources in Education," in Arthur J. Lewis (ed.), What Are the Sources of the Curriculum? A Symposium, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1962, p. 30.

as mind or intellect on the one hand, and as citizen or worker on the other. In rejecting both intellectual and societal emphases, Sergiovanni and Starratt state:

The primary purpose of general education is not training and expertise in the disciplines or realms of meaning for their own sake, just as it is not the preparing of students for adult vocational and civic roles. The purpose of general education is to lead the human person to a discovery and appreciation, for its own sake, of himself and others and the world about him.¹⁶

Similarly, Manning¹⁷ gives studies likely to contribute to the emotional well-being of the individual priority over intellectual development which results from studying the disciplines. Thus, he sees drug abuse education as being more important than training in new mathematics. Weinstein and Fantini¹⁸ also deemphasize the disciplines, focusing instead on the problem of students' self definition and constructive relationship with others.

Each type of theory seems to attract sizeable numbers of adherents. In describing the state of affairs which exists as a result of basing programs on various emphases in the foregoing, Goodlad writes:

¹⁶ Thomas J. Sergiovanni and Robert J. Starratt, Emerging Patterns of Supervision: Human Perspective, New York, McGraw-Hill, 1971, p. 232.

¹⁷ Duane Manning, Toward a Humanistic Curriculum, New York, Harper and Row, 1971, p. 35.

¹⁸ Gerald Weinstein and Mario D. Fantini (eds.), Toward Humanistic Education. A Curriculum of Affect, New York, Praeger, 1970, p. 17-18.

Our continuing curriculum sin is that we vacillate from excess to excess indiscriminately applying what is fashionable in curriculum thought to the whole of formal education from nursery through college.¹⁹

Up to this point, the aim of the discussion is to put the problem in clearer perspective. Several questions can be raised as to whether each of the emphases alluded to does have important implications for the development of some of man's powers and severe limitations for others.

Will the curriculum activities based on the disciplines contribute overwhelmingly to the nurturing of man's academic talents, and little or not at all to his affective and ethical development and to his occupational skills training?

Is the aim of society-centered theorists to develop man as citizen and worker posited on a view of a human person who should be prepared to adjust as an organization man in a technological society at the expense of his individuality and emotional health?

What image of the human person is projected by the concentration of humanistic theorists almost exclusively on man's personal and interpersonal dimensions? Does the image account for ethical sensitivities, intercultural mindedness and emotional well-being but exclude the symbolic skills,

¹⁹ John I. Goodlad, "Directions of Curriculum Change," NEA Journal, Vol. 35, No. 9, December 1966, p. 35.

central ideas and concepts needed to solve today's complex problems?

These questions all impinge on one of the major aspects of the problem with which this researcher is attempting to grapple. It may now be put very simply. Does any one of the above emphases in curriculum theory, considered separately, provide an adequate view of man?

The literature is replete with observations which suggest that this question can probably be answered in the negative. According to Macdonald:

As far as the new impetus for the disciplines and structure have [sic] moved us, there are still a sizeable number of theorists who feel epistemology or knowledge is too limited a base for an adequate curriculum theory. Questions about relevance of social, human and personal qualities would appear to lead to broader vistas in order to cope comfortably with curriculum decisions.²⁰

Goodlad reminds his readers of the shockingly low correlation between academic grades which the student gains from disciplined study "and anything other than academic grades--good citizenship, vocational success, honesty, personal autonomy or mental health."²¹ He suggests that a

²⁰ James B. Macdonald, "Curriculum Theory," The Journal of Educational Research, Vol. 64, No. 5, January 1971, p. 198.

²¹ John I. Goodlad, "The Curriculum," in The Sixty-fifth Yearbook of the National Society for the Study of Education, Part II, The Changing American School, Chicago, University of Chicago, 1966, p. 52.

consortium of scholars from all these areas of human experience should state the aims of education and behaviors implied if the anomaly is to be removed from curriculum theory and practice.²²

In discussing this same flaw in curriculum theory on another occasion, Goodlad makes the following observation:

We need new experimentation with alternative modes of assembling the relevant and possible components of curriculum structure. Not the structure of society, not the structure of human beings, not the structure of subject matter, gives us the structure of the curriculum. It is some of all these, with the mixtures varying according to time and place.²³

It seems then that there is some substance to Schwab's²⁴ remarks that no curriculum grounded in any one area of human concern can possibly pass the test of adequacy. It therefore appears that a hypothesis can be built around the idea that none of the emphases is likely to project a satisfactory view of man.

It seems that there is very little research at the graduate level to help clarify the status of the problem in the literature. One doctoral thesis²⁵ is known to exist. The

22 Ibid.

23 John I. Goodlad, "Curriculum: A Janus Look," Journal of Curriculum Studies, Vol. 1, No. 1, November 1968, p. 45.

24 Schwab, op. cit., p. 23.

25 Rucker S. Hennis, The Philosophical and Psychological Foundations of the Core Curriculum in Educational Theory: 1918-1958, unpublished doctoral thesis presented to the Faculty of Education, University of North Carolina, North Carolina, 1961, 11-423 p.

author examined the core curriculum over an extended period and articulated its philosophical and psychological bases. He dealt, however, with one pattern of curriculum organization and he showed no specific interest in the kind of persons theorists envisaged the school should attempt to develop. In this respect, the thesis is of little value to the present study. Hennis's work is of some relevance only because its treatment includes the end of the era which serves as the point of departure for this researcher.

Having dealt with the problem, the hypothesis to guide the search for a solution may be stated formally as follows:

Considered separately, emphases in curriculum theory, 1958-1971, will provide a fragmented image of the man the school should aim to develop.

In the next section, a definition will be attempted of the key terms which will be used in this study.

2. Definitions.

In this section, an effort is made to give the connotations which two important concepts, namely, image of man and curriculum theory, will carry in this report.

Image of man means simply a mental representation of a human person projected as a long term end of schooling. The image is what the theorists themselves explicitly

describe as an important base for their theorizing. It is also what can be inferred from the human powers or competencies the theorizers' prescribed curricular activities aim to develop. In the preceding discussion of the problem, the terms vision, view and conception are at times substituted for image in order to avoid monotony. This practice will be continued for the rest of the study.

With regard to curricular theory, the present chaotic state of the field makes the rendering of a definition difficult. This can be illustrated by a recent description of the topic in an editorial abstract "as one in search of boundaries."²⁶

Macdonald²⁷ gives several reasons for this state of affairs. First, there are as yet no clear-cut criteria by which curriculum theorizing may be identified from other writings in the field of education. This is partly because, unlike theories of the sciences and mathematics which center upon specific realms of phenomena, conceptions of the curriculum sometimes focus narrowly on the subject matter to be studied, and at other times broadly on all the experiences pupils have in a school.

²⁶ The Journal of Educational Research, Editorial, Vol. 64, No. 5, January 1971, p. 195.

²⁷ Macdonald, "Curriculum Theory," p. 197.

Second, there is no agreement among curriculum theorists concerning the purpose of theorizing. Some see curriculum theorizing as prescriptive and normative, that is, as a means of guiding the practical activities relating to curriculum. Curriculum theory in this sense functions as a philosophy. As such it is seen as not being directly open to verification by empirical testing.

Other theorists, like Johnson,²⁸ aspire to make curriculum theory as nearly as possible like fullfledged scientific theory; that is, with variables that are to be related and described and predictions that are empirically verifiable.

Thus far, two ingredients of the field of curriculum theory have emerged. They are the descriptive, explanatory and controlling features of scientific theory and the prescriptive legitimatizing and normative qualities of philosophy and value orientations. But apart from whether a curriculum theory can be labelled descriptive or prescriptive, how does it function in helping to create a teaching-learning environment? Taba²⁹ describes the main function of curriculum theory as a way of asking and answering questions about issues in

²⁸ Mauritz Johnson, Jr., "Definitions and Models in Curriculum Theory," Educational Theory, Vol. 17, No. 2, April 1967, p. 127-139.

²⁹ Hilda Taba, Curriculum Development, Theory and Practice, New York, Harcourt, 1962, p. 195-196.

curriculum development in a systematic way. The questions and answers should identify the elements of curriculum, state their relationship to one another, indicate what the principles of organization are and spell out the administrative requirements for curriculum implementation.

These activities regarded by Taba³⁰ as essential to the production of a defensible curriculum design or conceptual model involve decision-making at certain crucial points. Curriculum theory then becomes principles for identifying crucial points of curriculum decision-making and establishing the bases on which these decisions are made.

Like Taba, Herrick and Tyler³¹ also see the main function of curriculum theory as that of identifying and giving perspective to critical issues in curriculum development. They outline the threefold task of curriculum theorizing as follows:

(1) to identify the critical issues or points in curriculum development and their underlying generalizations; (2) to point up the relationships which exist between these critical points and their supporting structure; and (3) to suggest and to forecast the future of approaches made to resolve these critical issues.³²

30 Ibid., p. 420-421.

31 Vergil E. Herrick and R. Tyler (eds.), Toward Improved Curriculum Theory, Chicago, University of Chicago, 1950, iii-124 p.

32 Ibid., p. 1.

The authors thus state the functions of a curriculum theory more precisely and with greater clarity than Taba. Furthermore, these functions are articulated in a manner that provides a basis for a definition of curriculum theory along scientific lines. Such a definition is attempted by Beauchamp³³ who is acclaimed by Neagley and Evans³⁴ as being one of those responsible for the most comprehensive research in this area. Beauchamp defines curriculum theory as follows:

A curriculum theory is a set of related statements that gives meaning to a school's curriculum by pointing up the relationships among its elements and by directing its development, its uses and its evaluation.³⁵

This definition appears to embody all the characteristics of curriculum theory discussed up to this point. It allows for descriptive theory insofar as curriculum theory can afford to be scientific, that is, where inference, prediction and research can be facilitated by precise definitions, clearly stated assumptions and unambiguously related concepts--all derived from asking and answering questions about issues in curriculum development in a systematic manner.

³³ George A. Beauchamp, Curriculum Theory, Illinois, Kagg, 1968, p. 65-70.

³⁴ Ross L. Neagley and N. Dean Evans, Handbook for Effective Curriculum Development, New Jersey, Prentice-Hall, 1967, p. 17.

³⁵ Beauchamp, op. cit., p. 66.

It also allows for prescriptive theory with grounding in axiology. Statements aimed at directing the development, use and evaluation of the curriculum carry certain imperatives for the acceptance of the theorists' views about designing a curricular program. As in the case of the theories to be investigated, such imperatives even extend to influencing the practitioner to accept and implement an actual program prescribed by the theorist himself. Usually, the plan recommended also includes suggestions about teaching and learning activities and procedures for evaluating the objectives of the program. When it is considered that the objectives of any program prescribed by a theorist must be grounded in some system of values, the full implications of Beauchamp's definition become more obvious. It permits the curriculum theorist to break the golden rule of theorizing in a mature science and to include the "ought" dimension in his work.

Johnson³⁶ objects to this on the grounds that it would jeopardize the chances of curriculum theory measuring up to the specifications of formal scientific theorizing. It will be seen, however, that in the works to be considered, recognized curriculum theorists make the prescription of means and justification of ends important parts of their work.

36 Johnson, Jr., op. cit., p. 130.

If, as Beauchamp³⁷ suggested, curriculum theory should be regarded as a sub-theory of education, then Gowin gives what appears to be a good reason why curriculum theories indulge in this license:

The background theory of science is well known to scientists--to gather facts, perform experiments, make observations, explore nature, discover things. [...] To put it simply science deals with things and when it deals with people, it treats them as things. But education deals with people and when it works with them, it can never forget or deny the fact that they are human beings. Hence educational theory will always carry a component of moral responsibility.³⁸

In summary, Taba, Herrick and Tyler discuss the elements of curriculum theory in what may be called layman's terms. Beauchamp takes these same elements and combines them into a precise definition akin to one in a mature science. Since it can be said that this definition accounts for the ingredients of curriculum theory discussed above, it is the one which will apply to this study. The theories to be selected are those which are considered to have met the criteria of this definition.

In the next section the delimitations of the study are discussed.

37 Beauchamp, op. cit., p. 3.

38 D. B. Gowin, "Can Educational Theory Guide Practice?", Educational Theory, Vol. 13, No. 1, January 1963, p. 12.

3. Delimitations.

In this section, the treatment of the delimitations includes (1) an establishment of the landmarks for the period commencing from 1958, (2) the classification of curriculum theory into three categories, and (3) the selection of a sample of writings by full-fledged and auxiliary theorists from each category and the basis for doing this.

(a) The Landmarks for the Period.- The most pertinent ones are: the demise of the Progressive movement by 1958, the launching of Sputnik in 1957, the growing demand for manpower to service the national defense needs of the United States, the vastly increased federal government expenditure in the field of education, and the unprecedented involvement of scholars and scientists in curriculum reform. Each of these is discussed in turn.

The period 1958-1971 is chosen because 1958 marks the end of one era and the beginning of another in American education. Several events provide this line of demarcation and Cremin³⁹ identifies two of these. In 1955, the Progressive Education Association was dissolved after dominating the American educational scene for over half a century. Also by 1958, the final demise of the movement was signalled by the phasing out of its journal Progressive Education.

³⁹ Lawrence A. Cremin, The Transformation of the School, New York, Knopf, 1968, p. 270.

The decline of the movement was the sequel to a torrent of criticism from opponents of the life-adjustment approach with which progressive education was becoming increasingly identified. The critics were against this approach on the grounds that it merely served to multiply the functions of the school and usurp its real responsibility which in their way of thinking was intellectual development. Bestor⁴⁰ devoted a scholarly volume to this issue. His main thesis is that anytime the frivolities of life-adjustment training are substituted for rigorous intellectual discipline, the democratic way of life is placed in jeopardy, hence the importance of academic training for all persons. Such a goal can be attained by:

Sound training in the fundamental ways of thinking represented by history, science, mathematics, literature, language, art and other disciplines evolved in the course of mankind's long quest for knowledge [...] and intellectual power.⁴¹

Cremin⁴² states that by the late fifties Rickover had emerged as another influential critic of latter-day refinements of progressive education. In the following remarks Rickover poured scorn on the Commission of Life-Adjustment Education for Youth, an important arm of the United States

⁴⁰ Arthur Bestor, The Restoration of Learning, New York, Knopf, 1956, ix-459 p.

⁴¹ Ibid., p. 7.

⁴² Cremin, op. cit., p. 347.

Office of Education:

When I read official publications put out by men who run our educational system--booklets such as Life-Adjustment Education for Youth, I have a strange feeling of reading about another world, a world long since departed if it ever existed at all.⁴³

Rickover argued that education has a far more important role to play than focusing on such "piddling problems"⁴⁴ as teaching young people to choose the right tie and how to be socially popular. Instead, the school should aim "to develop all children--talented, average and below average--the highest level of intellectual competence of which they are capable."⁴⁵

An important characteristic of the late fifties then was a persistent demand to dispense with the soft pedagogy of progressive education and put hard subject matter back into the curriculum. What was responsible for this? Goodlad et al.⁴⁶ suggest that the widespread curriculum reform of the sixties along subject-matter lines is largely attributable to the successful launching of Sputnik in 1957.

⁴³ H. G. Rickover, Education and Freedom, New York, Dutton, 1959, p. 23.

⁴⁴ Ibid., p. 18.

⁴⁵ Ibid.

⁴⁶ John I. Goodlad et al., The Changing School Curriculum, New York, The Fund for the Advancement of Education, 1966, p. 11.

That event is therefore another milestone marking the beginning of the new era. It added a new dimension to the Cold War by heightening the preoccupation of Americans with insecurity from possible Soviet aggression. The basic problem facing schoolmen in 1958 was therefore how to deploy education to produce the trained manpower needed by the United States in order to catch up with Russian technological and scientific superiority. Rickover articulated that concern as follows:

The basic issue is whether or not we as a nation are willing to sit by and watch Russia with her vast technical training programs outstrip us in technological development in the coming years or whether we take steps to see that the United States has the trained manpower to ensure our continued world leadership in this field.⁴⁷

As a nuclear scientist, Rickover's primary concern was procuring the appropriate expertise for servicing the Atomic Energy Commission and the Navy. In fact, this was the whole purpose of writing his book in which he stated:

[...] this book represents my groping for an answer why so many roadblocks, technical and non-technical, delayed building a nuclear navy as fast as I consider essential to the security of the country.⁴⁸

Stoke⁴⁹ also emphasized that America's greatest need at the time was sufficient military and political

⁴⁷ Rickover, op. cit., p. 186.

⁴⁸ Ibid., p. 35.

⁴⁹ Harold W. Stoke, "Education for National Survival," in P. Phenix (ed.), Philosophies of Education, New York, Wiley, 1961, p. 115-119.

strength to survive as a nation. He too warned that:

Military power these days depends on science and therefore the development of science. Political power depends on knowledge of languages, psychology, economics and history--and thus on the development of scholars.⁵⁰

Stoke⁵¹ advocated, too, that educators should no longer leave the training of this much needed manpower to chance, and called on the national government to become interested and provide the wherewithal for producing the required personnel. The federal government was not slow in responding and its unprecedented involvement in curriculum innovation was another distinguishing feature from the late fifties. There is no doubt that the government's newborn interest in education was largely motivated by consideration about the country's defence. Proof for this can be found in The National Defence Education Act, passed in 1958 and re-enacted every year since. Some opening remarks of Congress which follow give a clear indication of the line of reasoning followed by the leaders and their military advisors:

The Congress hereby finds and declares that the security of the nation requires the fullest development of the mental resources and technical skills of its young men and women. The present emergency demands that additional and more adequate opportunities be made available. The defense of this nation depends upon the mastery of modern techniques developed from complex scientific principles.⁵²

⁵⁰ Ibid., p. 115.

⁵¹ Ibid.

⁵² The Committee on the Judiciary of the House of Representatives, "Title 20 - Education, National Defense Education Program," in The United States Code, 1964 Edition, Washington, D.C., United States Government Printing Office, 1965, p. 4251.

The National Science Foundation created as early as 1950 was another agency through which governmental influence in educational matters increased phenomenally. Inlow⁵³ reports that in some years, the expenditure of this arm of government has exceeded two hundred million dollars. It has underwritten projects concerned with developing mathematics and science curricular materials and retraining scientists and teachers involved in developing and using these materials. As Inlow⁵⁴ points out, the significance of the degree of involvement of the federal government in education from the fifties can be seen from the fact that the National Science Foundation was created as an agency of the executive branch of the administration. As such, it has been responsible only to the Chief Executive, the President of the United States.

Another distinguishing characteristic of the new era was the widespread participation of university-based scholars

53 Inlow, op. cit., p. 117.

54 Ibid.

and scientists in curriculum development projects. Bruner⁵⁵ gives a vivid description of the efforts of the academicians throughout the United States in 1959 to produce more up-to-date curriculum materials in the various disciplines.

The involvement of scholars and scientists of renown in curriculum innovation reached a high point at the Woods Hole Conference convened by the National Academy of Sciences. The most important result of the conference was Bruner's epoch-making The Process of Education.⁵⁶ The widespread influence of this book has made its time of publication a landmark in itself.

Commenting a decade later on the significance of the circumstances surrounding the publication of the book, Bruner writes:

For the first time in the modern age, the acme of scholarship, even in our great research institutes and universities, was to convert knowledge into pedagogy, to turn it back to aid the learning of the young.⁵⁷

He further states that for the five-year period immediately following the publishing of The Process of

55 Jerome S. Bruner, The Process of Education, New York, Knopf, 1960, p. vii-viii.

56 Ibid, vii-97 p.

57 -----, "The Process of Education Revisited," Phi Delta Kappan, Vol. 13, No. 1, September 1971, p. 18.

Education, "no curriculum project was worth its salt unless it could sport a Nobel laureate or two on its letterhead."⁵⁸

By 1958, then, a new era was definitely beginning in American education. Bruner himself noticed that "something new was stirring in the land."⁵⁹ Goodlad describes this as a nationwide curriculum reform movement, the impact of which was felt in "Maine and California, Oregon and Florida and throughout the great heartland of the United States."⁶⁰

The engagement of university-based academics in curricular matters carried at least one important consequence for the new reform movement. From the late fifties, the emphasis shifted to rigorous intellectual development through exposure to the academic disciplines. Commenting on the innovative curriculum projects which got under way after Sputnik, Goodlad observes:

Most of them are, in large measure, predicated on the assumption that the ends and means of schooling (but not necessarily of education as a whole), are derived from the academic disciplines and only secondarily from characteristics of children and society in general.⁶¹

The fact is that dissatisfaction had begun to simmer among Americans with their education system since the days of

58 Ibid.

59 Bruner, The Process of Education, p. vii.

60 Goodlad, "The Curriculum," p. 34.

61 Ibid.

the Second World War. It became evident at that time that American servicemen were no match educationally for their European counterparts--enemies or allies. The disgruntlement was awaiting some catalyst to erupt and assume crisis proportions. According to McClure,⁶² Sputnik was that potent catalyst. It gave a sense of urgency to curriculum reform projects whether they were at the drawing board stage or in process. As never before, it encouraged various vested interests in education to work towards the same end which was to upgrade curricular subject-matter along the lines of the most recent developments in the academic disciplines.

This is perhaps the most important justification for regarding the late fifties as the beginning of a new era in American education. After the launching of the Russian satellite, it was more conspicuous than previously that the federal government, the military establishment, the professional associations, university professors and even private foundations were joining forces to promote curricular innovation. The new emphasis was on intellectual excellence for both the mediocre and the academically talented. This goal was to be achieved by concentrating on the substantive and

62 Robert M. McClure, "The Reforms of the Fifties and Sixties. A Historical Look at the Near Past," in The Seventieth Yearbook of the National Society for the Study of Education, Part I, The Curriculum: Retrospect and Prospect, Chicago, The University of Chicago, 1971, p. 56.

syntactical structure of the academic disciplines. In commenting on the inauguration of the new era, Goodlad rightly observes:

If previous eras of curriculum reform can be described properly as child-centered or society-centered the one currently underway can be described just as properly as discipline or subject-centered especially in reference to its beginning.⁶³

All these events illustrate that the period around 1958 represents another of those turning points which occur periodically in American educational history.

(b) Classification of Curriculum Theories under Three Categories.- As another step towards delimiting the study, theories selected are considered under three categories; namely, discipline-centered or knowledge-oriented, society-centered and humanistic. With very minor variations, Goodlad,⁶⁴ Macdonald⁶⁵ and Woodruff and Kapfer⁶⁶ come up independently with the same three categories. The authors concur in their identification of the following features of knowledge-oriented theories:

63 Goodlad, "The Curriculum," p. 40-41.

64 -----, "Directions of Curriculum Change," NEA Journal, Vol. 55, No. 9, December 1966, p. 33-37.

65 Macdonald, "Curriculum Theory," p. 196-200.

66 Asahel Woodruff and Philip G. Kapfer, "Behavioral Objectives and Humanism in Education: A Question of Specificity," Educational Theory, Vol. 12, No. 1, January 1972, p. 51-55.

1. A reconceptualization of curricular subject matter around the structural elements of a discipline, e.g., concepts, key ideas, principals, modes of enquiry.
2. The most active participants in curriculum development based on this theory are scholars in the disciplines--physicists, mathematicians, historians, etc.
3. The behavior to be inculcated is academic--the systematic collection, processing and integration of information to build a disciplined body of information.
4. The assumption is that man's essential nature is best fulfilled by developing his symbolic capacities.

Woodruff and Kapfer⁶⁷ explicitly state that society-centered theorists are based to some extent on the social conformity model. The advocates aim to familiarize students with society's institutions, norms and exemplars. Exposure to a program based on this model should lead learners to accept and indulge in the dominant patterns of thought, action and taste cherished by the community.

In one place, Macdonald⁶⁸ uses the term value-oriented to refer to the type of theory in which the main referents for curriculum development are societal phenomena. The advocates prescribe patterns of actual life experience as desirable and seek to influence others to accept them. Some of the curricular organizations which have resulted have been

67 Ibid., p. 52.

68 Macdonald, "Curriculum Theory," p. 199.

described as core, broadfields or problems of living. The function of the school then becomes "simply life-adjustment or occupational preparation or cultural indoctrination, literacy or citizenship."⁶⁹

Similarly, King and Brownell⁷⁰ describe this theory as the one which caters to the needs of social, occupational and political man. Some of the themes stressed are life-adjustment, social education, vocational competence, worthy home membership, citizenship training and the like.

Macdonald⁷¹ ably identifies the ingredients of curriculum theories which are included in the humanistic category at the present time.

The first of these is the yearning for a type of rational development which is reminiscent of approaches in classical times. The aim of humanistic education then was to make man more human by freeing him through rational and reflective knowledge. This characteristic is incorporated into humanistic curriculum theories which have emerged during the period under review.

69 J. Macdonald, "The Image of Man: The Learner Himself," in Doll (ed.), op. cit., p. 41.

70 King and Brownell, op. cit., p. 19.

71 J. Macdonald, "The High School in Human Terms: Curriculum Design," in N. K. Hamilton and J. G. Saylor (eds.), Humanizing the Secondary School, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1969, p. 48.

Another ingredient is the Christian concept of love. This enables humanistic theorists to tone down the hyper-rationality associated with classical humanism and extend man's horizons to include his feelings and sensitivities. Thus, provision is made in this notion of love for right approaches towards caring for others which should be reflected in the quality of individuals' interpersonal responses.

The third quality is social humanism derived from pragmatism and existentialism. This dimension facilitates the placing of the focus on the needs and interests of the individual and on his unlimited potential for development. Central to this concept is the notion that man is capable of making himself in the process of being made by history. That is, man with his unlimited potential is able to transcend and influence the circumstances responsible for fostering his humaneness.

The curricular conceptualizations which several authors describe as humanistic exhibit some or all of the three features referred to in the foregoing. There is marked concurrence among these writers about the emphasis humanistic theories place on the needs and concerns of the human person with his unlimited potential.

For example, according to Goodlad,⁷² humanistic curriculum theories are those in which human learners are

72 Goodlad, "Directions of Curriculum Change," p. 36.

regarded as clients. The recommended program is built around these clients' concerns and values so that what is taught can be appropriated in a personally meaningful way.

Similarly, Woodruff and Kapfer⁷³ see humanistic theories as geared towards personal conceptual knowledge derived from perceptions of environmental phenomena. Curricula based on such theories aim to satisfy personal wants through appropriate decision-making and decision-executing behaviors.

In another situation, Macdonald⁷⁴ uses the term reality-oriented theories, but there is no doubt that he is referring to the conceptualizations which come under the humanistic rubric. Like the other authors, he includes in this category proposals which put the central focus on the human learner and not on society, or the disciplines of knowledge or culture. All of these he regards as aspects of reality which, in any curriculum, should provide the wide variety of stimulation needed to effect the greatest possible responsiveness on the part of students. In these theories, children are seen as "unities, self actualizers and creators. The function of the school is to challenge and stimulate the child's encounter with reality."⁷⁵

73 Woodruff and Kapfer, op. cit., p. 52.

74 Macdonald, "Curriculum Theory," p. 198.

75 -----, "An Image of Man: The Learner Himself," p. 47-48.

In one of his articles, Macdonald removes any doubt that theories he classifies as reality-oriented are similar if not identical with the type described by other authors as humanistic. On this occasion, he even uses the term humanistic curriculum when he writes:

A curriculum design for a humanistic school should be focused directly upon the creation of conditions for fostering the development of human beings. This should be its central intent and its basic value premise.⁷⁶

It follows from all this that since there is a body of literature which reflects the features discussed in the foregoing, there is justification for arriving at a category called humanistic curriculum theories.

(c) Sample of Writings from Each Category.- The data sources are confined to a representative sample of writings from each of the three groups of theories. Authors are selected because their work meets the general criteria for curriculum theorizing already discussed. Additionally, their theories appear to be typical of one or the other of the three classes examined. Some are selected partly by two additional criteria suggested by Macdonald.⁷⁷ The first is the claim of respected educators that they do theorize and actually succeed in the spinning out of theories. The

⁷⁶ Macdonald, "The High School in Human Terms: Curriculum Design," p. 48.

⁷⁷ -----, "Curriculum Theory," p. 196.

second is the fact that this claim receives support from other educators of renown.

Phenix is one of the theorists chosen to represent the discipline-centered or knowledge-oriented school. He describes his major work as "a philosophical theory of the curriculum for general education based on the idea of logical patterns in disciplined understandings."⁷⁸

This book and other documents written by Phenix⁷⁹ contain very forceful arguments in favor of the disciplines approach. As a result, he is credited by both Neagley and Evans⁸⁰ and Sergiovanni and Starratt⁸¹ with having made one of the strongest pleas for the adoption of this trend.

The other theory chosen from this category is propounded by King and Brownell⁸² who claim that their book is the outcome of efforts "to develop clearly and logically a theory of curriculum that employs defined terms systematically."⁸³ Macdonald⁸⁴ describes this work as the only fully

⁷⁸ P. Phenix, Realms of Meaning, New York, McGraw-Hill, 1964, x-391 p.

⁷⁹ -----, "The Disciplines as Curriculum Content," p. 59-74.

⁸⁰ Neagley and Evans, op. cit., p. 9.

⁸¹ Sergiovanni and Starratt, op. cit., p. 235.

⁸² King and Brownell, op. cit., v-221 p.

⁸³ Ibid., p. v-vi.

⁸⁴ Macdonald, "The High School in Human Terms: Curriculum Design," p. 54.

developed position statement on the subject-matter approach in terms of the classical humanistic tradition.

The proposals of Broudy, Smith and Burnett⁸⁵ are selected as the most representative of society-centered theories. The work of these men reflects a significant improvement on past efforts in this field. Thus, Sergiovanni and Starratt⁸⁶ correctly describe these writers as the most articulate proponents of this particular point of view.

It is also evident that the trio harbors no doubt that their strategy amounts to a theory of curriculum when they write:

In essence this is a study in curriculum theory. It represents a speculative but reasoned interpretation and organization of facts in order to project an ideal for use in the development of the secondary school curriculum.⁸⁷

To the best of this researcher's knowledge, proponents of humanistic curricula, 1958-1971, have not yet attracted the kind of criticism which has established the credibility of knowledge-oriented and society-centered advocates as full-fledged theorists. One would have to admit then that curriculum theory in this category lacks the sophistication that characterizes the other two types.

85 Broudy et al., op. cit., v-302 p.

86 Sergiovanni and Starratt, op. cit., p. 9.

87 Ibid.

Nevertheless, activities stemming from humanistic curriculum theorizing are so widespread that they can be described as international in scope. A humanistic curriculum project, funded by the Nuffield Foundation, was initiated in the United Kingdom in the sixties.⁸⁸

In the United States, the directors of the Philadelphia Affective Education Project are striving to implement a theory and methodology of curriculum which can help students articulate and deal with their concerns.⁸⁹ The result of these efforts is that there is a substantial core of budding theorists from whose works selections can be made. The increasing output of this new breed of theorizers leads Goodlad to describe the humanistic movement as "the third cycle of curriculum change in the twentieth century,"⁹⁰ and to predict its substantial fruition by the year 2000.

Crary is included in this category because his work meets the criteria already discussed. In addition, he, too, regards his effort as a curriculum theory. In his own words, "the theory herein set forth is deeply philosophical."⁹¹

⁸⁸ Lawrence Stenhouse, "The Humanistic Curriculum Project," Journal of Curriculum Studies, Vol. 1, No. 1, November 1968, p. 27-33.

⁸⁹ Mark Shedd et al., "Yesterday's Curriculum/Today's World: Time to Reinvent the Wheel," in The Seventieth Yearbook of the National Society for the Study of Education, Part I, The Curriculum: Retrospect and Prospect, University of Chicago, Chicago, 1971, p. 153-180.

⁹⁰ Goodlad, "Directions of Curriculum Change," p. 37.

⁹¹ Ryland W. Crary, Humanizing the School: Curriculum Development and Theory, New York, Knopf, 1969, p. 7.

Weinstein and Fantini⁹² are chosen even though they call their plan a model and not a theory.

There is little doubt, however, that their strategy conforms to the standards set for curriculum theory. It was already stated that curriculum theorizing may be regarded as a way of asking and answering systematically questions about issues in curriculum development. In the process, critical points about curriculum decision-making emerge, their relationships are established and consequences from approaches to resolve them can be predicted. The curriculum design or model derived is then supported by a theory and makes that theory explicit.

The authors' definition of their model leads to the conclusion that these procedures for curriculum theorizing were observed. They define it as a "series of steps for ordering, integrating and interrelating aspects and inputs of learning and teaching."⁹³ In fact, the authors⁹⁴ themselves provide conclusive evidence of how they came up with their conceptualization. They began with a theory, tested it in the crucible of actual experimentation and modified it in the light of the results. The model of Sergiovanni and Starratt⁹⁵

92 Weinstein and Fantini, op. cit., ix-228 p.

93 Ibid., p. 23.

94 Ibid., p. ix.

95 Sergiovanni and Starratt, op. cit., p. 207-302.

is believed similar to that of Weinstein and Fantini. The former is selected, therefore, on the same basis as the latter.

Additional support for the inclusion of these models comes from two sources. Van Dalen's⁹⁶ definition of theory allows for the term to be used interchangeably with model as well as with a number of other synonyms. He regards theories as statements which attempt to explain particular segments of phenomena. These statements "may be called 'guesses,' 'hunches,' 'principles,' 'empirical generalizations,' 'models,' 'hypotheses,' 'theories' or 'laws.'"⁹⁷ As far as Van Dalen is concerned the formative nature of humanistic theorizing need not deprive workers in this field of the status of theorists. This is because theories "range along a continuum from non-scientific to scientific, from simple to complex."⁹⁸

The notion which Joyce and Weil have of a model for curricular activities is very similar to Beauchamp's definition of curriculum theory which is given in this chapter. In setting out this notion, they state:

⁹⁶ Deobold B. Van Dalen, Understanding Educational Research, New York, McGraw-Hill, 1969, p. 63.

⁹⁷ Ibid.

⁹⁸ Ibid.

A model for teaching, as we use the term, is a pattern or plan which can be used to shape a curriculum or course, to select instructional materials, and to guide a teacher's actions.⁹⁹

In describing the elements of person-oriented models, Joyce and Weil identify the very qualities which are already associated with humanistic theories in this chapter and which will be developed more fully in subsequent chapters. They state the important features of the frames of reference of these models as follows:

Their frames of reference spotlight personal development and they emphasize the processes by which the individual constructs and organizes his reality. Frequently they emphasize the personal psychology and the emotional life of the individual. These models are directed toward the individual's internal organization as it affects relationships with his environment and himself. Some are concerned with his personality and with his capacity to reach out fearlessly into his milieu to make contact with others, and to venture where he has not been before. Others are more oriented toward the individual's feelings about himself, toward his self-concept, or self-image. Yet others are concerned with helping him develop an authentic reality-oriented view of himself and his society.¹⁰⁰

All this evidence proves that there is ample justification for selecting and using the models in question as samples of writings in curriculum theory.

The authors whose works are chosen from the foregoing may be regarded as full-fledged theorists. There are others

⁹⁹ Bruce Joyce and Marsha Weil, Models of Teaching, Englewood Cliffs, N.J., Prentice-Hall, 1972, p. 3.

¹⁰⁰ Ibid., p. 10.

who have not attained this status, but their ideas complement those of recognized theorizers. These lesser writers may be regarded as auxiliary theorists and will be drawn upon in cases where their material is pertinent to the discussion of a particular type of curriculum theory.

Schwab's¹⁰¹ work will complement the literature in the knowledge-oriented category. Alberty and Alberty¹⁰² will be used to throw light on the discussion of society-centered theories, and the sources on humanistic theories will be supplemented with contributions from Macdonald¹⁰³ and Manning.¹⁰⁴

In this section, the researcher dealt with the various factors which make it possible to delineate the period under review. Curriculum theories were placed in three categories and the features which characterize each type were discussed. Evidence was presented to show that curricular conceptualizations which are described as models can be synonymous with theories. The section ended with a selection of writings authored by both full-fledged and auxiliary theorists.

In the section which follows, the method of carrying out the research is outlined.

101 Schwab, op. cit.

102 Alberty and Alberty, op. cit.

103 Macdonald, "The High School in Human Terms: Curriculum Design."

104 Manning, op. cit.

4. Method.

The following procedure will be adopted to test the hypothesis of the study for its scope and limitations. A chapter will be devoted to examining the representative sample of writings from each type of curriculum theory. By the process of analysis and interpretation, an attempt will be made to locate different dimensions of man which each group of theorists explicitly describes as the long term end of curriculum.

It is anticipated that at times the image of the human person will be depicted in terms of very general ideals such as self-actualization, civic responsibility and vocational competence. In commenting on this, however, both Hook¹⁰⁵ and Sockett¹⁰⁶ agree on the following axiom: ideals expressing curriculum aims inevitably have various forms of human behavior as their referrent. Thus, somewhere in a set of proposals, an aim such as democratic citizenship is usually broken down into desirable behavior patterns, the inculcation of which depends on the development of competencies in the areas of values, attitudes, cognitive abilities and the like.

¹⁰⁵ Sidney Hook, "The Ends of Education," The Journal of Educational Sociology, Vol. 18, No. 3, November 1944, p. 175.

¹⁰⁶ Hugh Sockett, "Curriculum Aims and Objectives: Taking a Means to an End," Proceedings of the Philosophy of Education Society of Great Britain, Vol. 6, No. 1, January 1972, p. 54.

Accordingly, then, where the image of man is not explicitly described, it will be extrapolated from the human powers which the theorists aim to develop through their prescribed curricular activities.

The image of man derived from each category of theory will be critically evaluated for adequacy from the point of view of comprehensiveness and the quality of the powers proponents aim to develop. The Committee of the Philosophy of Education Society¹⁰⁷ describes the critical-evaluative task of the philosopher of education as including the location of criteria for assessing alternatives in order to determine the more adequate and/or more reasonable proposal.

Downey's¹⁰⁸ conceptual model will provide the criteria mainly for comprehensiveness or the range of human powers curriculum theorists should aim to develop. This framework is chosen because it is described as one of the broadest statements of human dimensions which ought to be the focus of the task of public education.¹⁰⁹

107 The Committee of the Philosophy of Education Society on the Nature and Function of the Discipline of Philosophy of Education, "The Distinctive Nature of the Discipline of the Philosophy of Education," Educational Theory, Vol. 4, No. 1, January 1954, p. 3.

108 L. W. Downey, The Task of Public Education, Chicago, Mid-West Administration Center, University of Chicago, 1960, p. 20-27.

109 Inlow, op. cit., p. 9.

Other sources in which attempts are made to define the ideal person will complement criteria for comprehensiveness derived from Downey, and to provide standards to judge the quality of the human powers or competencies which the curriculum theorists aim to develop. Included among these sources are works by Berman,¹¹⁰ Frazier,¹¹¹ Macdonald,¹¹² Ulich,¹¹³ Rubin¹¹⁴ and Polanyi.^{115,116}

Emphases in curriculum theories will be deemed adequate on two grounds. First, the range of abilities which proponents aim to develop must measure up to the human dimensions contained in Downey's conceptual framework. Second, the quality of growth which the individual person experiences from the nurture of these dimensions should lead him to function as fully as possible as a human being. The hypothesis will be rejected or retained depending on whether any

110 Berman, op. cit., p. 9-13.

111 Frazier, "Here and Now: Points of Decision in the Quest for a New Curriculum," p. 29-44.

112 Macdonald, "An Image of Man: The Learner Himself," p. 29-49.

113 Robert Ulich, Education and the Idea of Mankind, New York, Harcourt, Brace and World, 1964, v-279 p.

114 Louis J. Rubin (ed.), Life Skills in Schools and Society, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1969, v-171 p.

115 Michael Polanyi, Personal Knowledge, Chicago, University of Chicago, 1958, vii-428 p.

116 -----, The Study of Man, Chicago, University of Chicago, 1959, 102 p.

category of curriculum theory meets the standards of adequacy.

5. Summary.

In discussing the problem, the researcher raised the question whether any emphasis in curriculum theory, 1958-1971, is adequate in terms of the range and quality of human powers proponents envisage the school should aim to develop. A hypothesis anticipating a negative answer to this question was propounded. The procedures for limiting the study to manageable proportions were outlined. First, the investigation was confined to the period 1958-1971, and the milestones which delineate the era were given. Second, curriculum theory was classified into three categories; namely, discipline-centered or knowledge-oriented, society-centered and humanistic, and the features of each were described. Third, as sources for the research, a sample of works written by recognized and auxiliary theorists was chosen from each category and the basis for the choice was given. A rationale was provided for including some material referred to as models among theories of curriculum. In the final part of the chapter, the methodology the researcher intends to follow was outlined.

In chapter two, the knowledge-oriented emphasis in curriculum theory will be examined.

CHAPTER II

KNOWLEDGE-ORIENTED THEORISTS' VIEW OF MAN

In this chapter, the researcher examines the proposition that knowledge-oriented theories are inadequate in that they are grounded in a view of man primarily or only as mind or intellect. First, the theorists' concept of a complete person is briefly sketched. From this ideal view, the researcher distinguishes the actual image of the man to which the theorists give priority in theorizing about the curriculum. Then, from the bias towards the development of the intellect found in the aims and content of the authors and in their accompanying suggestions for teaching and learning activities, the image of the human person is further developed. The final sections of the chapter are devoted specifically to Phenix's ideas, particularly with regard to his provisions for personal and moral development.

1. Discipline-centered Theorists' View of a Complete Person.

This section is devoted mainly to discussing the theorists' view of a complete person. But, in preparation to examine the claim that the writers give priority to intellectual man, the section also includes definitions of the intellect and of the intellectual or academic type of person.

In depicting an ideal human person, discipline-centered theorists demonstrate awareness of the multidimensional nature of man. Though not mutually exclusive, at least four of these dimensions can be extrapolated from assumptions King and Brownell¹ state about human individuals.

As a reflective organism, capable of being conscious of self and others and of comprehending and practising truth, man is an intellect or mind. As one who can entertain and appreciate values, man also has an aesthetic dimension. Because he is free and can act responsibly, man has a moral component as well. Since he can free himself from his immediate location and relate to others by contemplation, man is also a spiritual being. In fact, man's unique wholeness finds fulfillment in his spirituality, since he is not dissoluble by scientific analysis nor submergible in any universal essence.

Taking cognizance of the multidimensional nature of man, Phenix² rejects, as being too narrow, the classical view of a human person as merely a rational animal. Instead, he substitutes what he calls the broader connotation of man as an organized totality capable of realizing meanings. In

1 Arthur R. King, Jr., and John A. Brownell, The Curriculum and the Discipline of Knowledge, New York, Wiley, 1966, p. 2.

2 Philip H. Phenix, Realms of Meaning, New York, McGraw-Hill, 1964, p. 21.

stating the competencies which a curriculum for general education must develop in complete persons, he writes:

A complete person should be skilled in the use of speech, symbol and gesture, factually well informed, capable of creating and appreciating objects of aesthetic significance, endowed with a rich and disciplined life in relation to self and others, able to make wise decisions and to judge between right and wrong, and possessed of an integral outlook.³

From this description of a complete person, though not exclusive of one another, at least four areas of human functioning can be distinctly identified. These are intellectual, aesthetic, moral and interpersonal or social. Evidence can be adduced, however, to illustrate that despite the awareness shown by knowledge-oriented theorists of the numerous dimensions comprising man's nature, the development of his intellect is the central focus of their theories.

Human functioning, associated primarily with the intellect, is defined in both the dictionaries of psychology⁴ and philosophy⁵ as running the whole gamut of the cognitive processes, from recalling and interpreting data, discovering relationships and forming concepts, to generalizing and making judgments. One human product which results from

3 Ibid., p. 8.

4 Howard C. Warren (ed.), Dictionary of Psychology, New York, Houghton-Mifflin, 1934, p. 140.

5 Dagobert D. Runes (ed.), The Dictionary of Philosophy, New Jersey, Littlefield, 1961, p. 147.

exposure to these processes is described as the "intellectual type"⁶--a person more concerned with abstract and theoretical problems than with concrete, social, political and other issues.

These definitions of the intellectual man are closely akin to knowledge-oriented theorists' views on the same subject. King and Brownell define the intellect as "the schooled capacity for knowing accomplished through the mastery of symbolic forms."⁷ Phenix speaks of the security academic man feels working in the domains of language, science, literature and other traditional disciplines in which he can "objectify, abstract, and master or manage ideas."⁸ An important thesis of this research, then, is that it is the development of this intellectual or academic type of person that is the prime concern of knowledge-oriented curriculum theories. This priority given to intellectual man is the subject of the next section.

2. Priority Given to Intellectual Man.

King and Brownell⁹ concede that all aspects of the whole person envisaged by them have legitimate and important

6 Warren, op. cit., p. 140.

7 King and Brownell, op. cit., p. 37.

8 Phenix, op. cit., p. 189.

9 King and Brownell, op. cit., p. 2.

claims on education. Since the school is only one of many agencies of education, however, it must delineate its responsibility and establish priority for claims made on it by the curriculum.

The authors derive their criterion for priority from their concept of man's most essential nature. This they describe as "man the symbolizer--the man who reasons, reflects, remembers, mediates, imagines, creates and seeks to control his acts with ethical considerations."¹⁰ These writers, therefore, give primacy to the curriculum which, in their view, affords the best opportunity for man's fulfillment through the development of his symbolic capacities. This is opting explicitly for the intellectual man. As the authors themselves admit: "On considerations such as these, we place our commitment to the intellectual development of man as the prime focus of the years of general liberal education."¹¹

It is obvious that the writers have the kind of curriculum in mind that requires the intellect to operate at the higher theoretical and conceptual levels. General liberal education is defined as the curriculum comprised of studies "characterized by widest applicability and highest power of understanding and conversely by least particularity and concreteness."¹²

10 Ibid., p. 26.

11 Ibid., p. 33.

12 Ibid., p. 3.

Through this curriculum, the school's efforts should be directed towards the development of intellectual man. Other dimensions--occupational, religious, social, political, etc., the authors suggest "should be given lesser priority, [...] reserved for later levels of schooling or given over to others of society's agencies."¹³

Phenix¹⁴ does not explicitly support man's intellectual development to the exclusion of other dimensions. In fact, he claims that his curriculum for general education is geared towards the development of the whole man in the sense that it contains studies necessary for the development of a person's essential humaneness. That his intent, however, is to prepare persons from a highly intellectual or academic standpoint is very strongly implied.

His conclusive answer to the question what is man is that "humans are beings that discover, create and express meanings."¹⁵ Man can do this because he is endowed with the essential human quality of duality or self-transcendence. With this attribute, the person is able to stand apart from his own experiences and consciously reflect on them. Phenix expresses this view as follows:

13 Ibid., p. 27.

14 Phenix, op. cit., p. 21.

15 Ibid.

In self-consciousness a person is both himself and yet, so to speak, stands outside himself. He is at one and the same time both subject and object, knower and known. This duality is what enables a person to know anything at all.¹⁶

He obviously equates knowing with mastering a theoretical body of knowledge from disciplines developed by generations of scholars and scientists. This can partly be inferred from the following procedure he recommends for use in identifying meanings:

Now we ask [...] what the men of knowledge know. What the wise ones know are meanings and the varieties of productive meanings correspond to the varieties of scholarly disciplines. The operative kinds of meanings are revealed in the work of linguists, mathematicians, scientists of various types, artists-critics, moralists, historians, theologians and philosophers who together inhabit the world of scholarship.¹⁷

According to Phenix¹⁸ the successful efforts of these academicians have left society with a rich legacy of fundamental studies. If the educator accepts his task as that of fostering the growth of real understanding, then his responsibility is to direct the student towards authoritative knowledge found within these fundamental disciplines. He should desist from exposing the learner to lower forms of learning found in derived studies or applied fields.

Phenix¹⁹ defines fundamental studies as distinctive academic disciplines containing pure types of logical meanings.

16 Ibid., p. 22.

17 Ibid., p. 24.

18 Ibid., p. 314.

19 Ibid., p. 273.

He regards derived or applied studies as those concerned with problems in practical situations and not with conveying any strictly cognitive understanding. In the following manner, he distinguishes the exclusively cognitive nature of intellectual or fundamental disciplines from the applicative characteristics of derivative studies:

Some disciplines are primarily devoted to understanding apart from the service of practical needs. Others are concerned with application. Physics is an example of the former and engineering of the latter. Economics is a purely cognitive discipline while marketing and insurance are practical or applied disciplines. [...] The applied disciplines are dependent on and derivative from the fundamental disciplines that have regard for cognition alone and not for the solution of practical problems.²⁰

For Phenix,²¹ fundamental studies should be used for general intellectual education, derived studies for the specialized training of skilled workers. The precedence which Phenix categorically gives the former over the latter further strengthens the argument that his prime focus is man's intellectual development. In stating that priority, Phenix writes:

The present work is concerned with the curriculum of general education and not with specialized studies. It is also concerned with fundamental disciplines and not with applied fields.²²

²⁰ Philip H. Phenix, "The Architectonics of Knowledge," in Stanley Elam (ed.), Education and the Structure of Knowledge, Chicago, Rand McNally, 1964, p. 50-51.

²¹ -----, Realms of Meaning, p. 312.

²² Ibid., p. 274.

Phenix does not overlook the possibility of both fundamental and derivative or applied studies being included in a total curriculum. It is just that his specific curricular proposals are geared towards general education based only on studies from the fundamental disciplines. He emphasizes this point as follows:

Having said this much about the total curriculum, in all that follows, we shall be concerned only with that part of the curriculum which is devoted to general education using fundamental studies. It will be assumed that insofar as derivative materials are employed, they will be introduced as auxiliary to the teaching of fundamental disciplines.²³

King and Brownell and also Phenix, then, give priority in their theories to a view of man that is primarily intellectual. The former do so explicitly, the latter, mostly by implication. The task now is to examine their aims, prescribed content and other curricular activities to explicate further the theorists' bias towards this particular image of man. This is the subject of the next section.

3. Bias towards Intellectual Man in Theorists' Suggested Curricular Activities.

The bias of these theorists towards intellectual man can be demonstrated further through an examination of their prescription for curriculum content and teaching and learning activities.

²³ Ibid., p. 275.

In laying down principles for selecting the content of the curriculum, Phenix instructs: "all materials must come from the disciplines and none from other sources."²⁴ He indicates what he means by other sources when he states that "ordinary life situations and the solving of everyday problems should not be the basis for curriculum content."²⁵

King and Brownell hold essentially the same position. In fact, they voice their concurrence with Phenix that occupational training "downgrades the intrinsic values of learning."²⁶ They also bemoan the fact that subjects such as business English, commercial geography, shop mathematics, applied physics and household chemistry, with their skilled elements, are permitted to invade the holy ground of liberal education.²⁷

They take a firm stand that the curriculum should not even be content selected from the disciplines. It should be the unadulterated disciplines themselves or those domains of intellectual enquiry developed by communities of specialists.²⁸

It is the members of these communities of discourse that Phenix²⁹ refers to as the men of knowledge or wise ones.

²⁴ Ibid., p. 24.

²⁵ Ibid., p. 12.

²⁶ King and Brownell, op. cit., p. 8.

²⁷ Ibid.

²⁸ Ibid., p. 21.

²⁹ Phenix, Realms of Meaning, p. 24.

He classifies the knowledge they make available for curriculum content into six realms of meaning, and indicates the specific fundamental disciplines contained within each realm. The following are the different realms and the disciplines associated with them:

<u>Realms of Meaning</u>	<u>Disciplines</u>
Symbolics	-- Ordinary language, mathematics, non-discursive symbolic forms.
Empirics	-- Physical sciences, life sciences, psychology, social sciences.
Esthetics	-- Music, visual arts, arts of movement, literature.
Synnoetics	-- Philosophy, psychology, literature, religion in all their existential aspects.
Ethics	-- The varied special areas of moral and ethical concern.
Synoptics	-- History, religion, philosophy. ³⁰

Phenix feels that three fundamental features possessed by disciplines amply justify their use as the sole source of curriculum content. The first feature is analytic simplification. By this the student is able to simplify the learning process by subsuming under a single concept, numerous particulars of experience. The second, synthetic coordination, points to relationships among concepts, and thereby facilitates synthesis. The third, dynamism, lures

³⁰ Ibid., p. 28.

the student to new discoveries by inviting further enquiry, analysis and synthesis.

Knowledge is appropriate for inclusion in the curriculum only when these three features are present. Couching this prescription in biblical terms, Phenix writes:

Not everyone who cries "discipline, discipline" shall enter the kingdom of learning, but only those who can show analytic simplification, synthetic coordination and dynamism in their knowledge schemes.³¹

Phenix holds that, conversely, knowledge lacking the above feature is non-disciplined and "such non disciplined knowledge is unsuitable for teaching and learning."³²

The suggested plan for teaching and learning activities based on disciplines as curriculum content further reinforces the argument that the authors' theories are grounded on a presupposition of man as mind or intellect. King and Brownell feel that the activities of elementary and secondary students should resemble closely those of members of communities of scholars. They emphasize this point by stating: "A course [...] will embody a plan for knowing the discipline, that is, for working as member of the community of discourse."³³

31 Philip H. Phenix, "The Use of Disciplines as Curriculum Content," in H. Passow (ed.), Curriculum Crossroads, New York, Teachers' College, 1965, p. 64.

32 Ibid., p. 60.

33 King and Brownell, op. cit., p. 122.

The curriculum builder or teacher should ask questions such as: What does a discourseser in a community do when he makes new knowledge? How does he handle evidence? What guides interpretation? What rules for truth or warranty does he follow? How does he report his new knowledge to other discoursesers? For King and Brownell³⁴ the answers to these questions provide the clue as to the kinds of competencies to develop in students and the learning activities best likely to accomplish this.

Phenix, too, believes that the methods of enquiry in a discipline are pertinent to procedures which should be followed in schools in the teaching and learning of that discipline. In emphasizing this point he writes:

The essence of learning mathematics is learning to think like a mathematician. To really learn art is to think the way the artist thinks [...]. Learning history similarly depends on thinking like a historian.³⁵

To guarantee the provision of the appropriate teaching-learning atmosphere, knowledge-oriented theorists insist that teachers must themselves be competent members of communities of discourses. King and Brownell write:

³⁴ Ibid., p. 184.

³⁵ Phenix, Realms of Meaning, p. 336.

The teacher is a veteran of encounters within the community of discourse; he is and will remain a member and exemplar of the body of discourses at some mature level. Most importantly, he is a continuing member of the discipline who has reflected on the nature of that discipline, its traditions, its ways of gaining knowledge, its assumptions about what can be known and how it can be known and how knowledge is warranted.³⁶

Phenix³⁷ suggests that the teacher should be in a position to mediate the knowledge produced by specialists, that is, he should be able to bring a discipline down to the level of students without vitiating the principles pertaining to the work in that discipline. The kind of expertise knowledge-oriented theorists have in mind for students closely resembles mastery of the substantive and syntactical structures of disciplines. Schwab defines substantive structure as "the body of imposed conceptions which define the investigated discipline and control its enquiries."³⁸ By syntactical structures he means the patterns of procedure, its method and how its conceptions are used to attain its goals.³⁹

Now the question can be asked if a practitioner is consistent in his application of a knowledge-oriented

36 King and Brownell, op. cit., p. 121.

37 Phenix, Realms of Meaning, p. 315.

38 Joseph J. Schwab, "The Concept of the Structure of a Discipline," Educational Record, Vol. 43, No. 3, 1962, p. 199.

39 Ibid., p. 203.

curriculum theory, what type of human product will he be certain to develop? From the foregoing discussion it seems reasonable to conclude that the abilities nurtured will be closely akin to the skills practised by scholars and scientists as they pursue their work in fundamental disciplines within the different realms of meaning. Thus, students will be prepared to function somewhat like those persons Phenix⁴⁰ designates as wise ones, namely, linguists, mathematicians, various types of scientists, artist-critics, moralists, historians, theologians and philosophers, all of whom are adept at working with substantive and syntactical structures of disciplines.

In what they call suggestions for the bold, King and Brownell advocate that these identical specialists and scholars should be used as models by the school. Such persons are the ideal because they "would bring the unknown, unusual and current from the aesthetic and intellectual life to the school."⁴¹

In this section, the theorists' prescribed curricular activities were examined. The evidence adduced so far points explicitly to a view of man that is primarily intellectual. King and Brownell will hardly deny this since they categorically state that the task they set themselves is that of

⁴⁰ Phenix, Realms of Meaning, p. 24.

⁴¹ King and Brownell, op. cit., p. 151.

"devising the theory of curriculum of schools which gives primacy to the claim of the intellect."⁴² As a result they are prepared to give over to other agencies the task of developing man's other dimensions.

Phenix, however, complicates the problem. Even though proof has emerged that his image of man is in the main intellectual, quite likely he will refute the charge, since it may be recalled that he claims that his theory is geared towards the development of whole persons.⁴³ Therefore, to complete the examination of the proposition stated at the beginning of this chapter, Phenix's ideas call for further critical scrutiny. This evaluation is attempted in the sections which follow.

4. Examination of Phenix's Claim to Developing Whole Persons.

In this portion of the research, Phenix's claim to developing the whole person is examined. The analysis aims to establish whether the various restrictions he builds into his theory will not hinder the attainment of his goal, ensuring instead mainly man's intellectual development.

It can be recalled that Phenix⁴⁴ outlines a set of competencies as his aims of general education for the

⁴² King and Brownell, op. cit., p. 95.

⁴³ Phenix, Realms of Meaning, p. 8.

⁴⁴ Ibid.

development of whole persons. His statement of aims spans the whole spectrum of cognitive, affective, psychomotor and other human behaviors. It is questionable whether, in themselves, the competencies are adequate in the sense that they include dimensions to allow the man in question to be described as a complete person. This point will be taken up at a later stage.

For the time being, the point of emphasis is that it is doubtful that the procedures Phenix recommends for developing whole persons will produce any other result but a man with a highly trained intellect. This consequence seems even more likely since it appears that Phenix's theory is geared towards nurturing the intellect and not even the more comprehensive human quality of intelligence. The distinction between the two comes out in the following definition offered by Runes:

Intelligence is the capacity of the mind to meet effectively through the employment of memory, imagination and conceptual thinking, the practical and theoretical problems with which it is confronted. Intelligence is more inclusive than intellect which is primarily conceptual.⁴⁵

One can even add something to the features of the intellect by saying that since it is primarily conceptual, it facilitates mental operations at the higher cognitive levels.⁴⁶

⁴⁵ Runes, op. cit., p. 147.

⁴⁶ Warren, op. cit., p. 141.

There is some similarity between Runes' definition and statements made by Crutchfield⁴⁷ about the cognitive skills of productive thinking or problem solving. He regards these skills as pertaining to "all kinds of subjects and all domains of human activity."⁴⁸ In listing the areas of concern of these skills he writes:

[...] some pertain to the achievement of understanding, as in the assimilation of new information described previously, others pertain to explanation as in the accounting for a puzzling phenomenon in science, others pertain to the creation of an innovative way of accomplishing an end such as resolving a conflict in human relations.⁴⁹

An important thesis of this research is that the strictures which Phenix builds into his theory will limit human development to the first two kinds of abilities described by Crutchfield and will most likely exclude the third. In other words, achievement in human understanding, and the expertise to deal with puzzling phenomena in science will more or less be assured, but not necessarily development in the area of resolving human conflicts. Assimilated facts and knowledge of procedures for scientific problem solving

⁴⁷ Richard S. Crutchfield, "Nurturing the Cognitive Skills of Productive Thinking," in L. Rubin (ed.), Life Skills in School and Society, Washington, D.C., Association for Supervision and Curriculum Development, NEA, 1969, p. 53-94.

⁴⁸ Ibid., p. 57.

⁴⁹ Ibid., p. 58.

can be important sources of information for resolving problems in human relations. There appears, however, to be no guarantee that the transfer of these human powers over to settling issues in real life situations will be effected, especially when cognitive skills are developed in isolation from the actual problems of living.

This assertion receives support from studies carried out by Holland and Richards.⁵⁰ Their findings cast doubt on the claim of any positive relation between cognitive development and ability to behave in desirable ways in the social setting. Krathwohl and his associates⁵¹ take an even more pessimistic view. They hold that instead of positive relation between cognitive and other types of personality development, particularly in the affective domain, there may be an inverse relation. In essence, an over-emphasis on cognitive development may serve to destroy certain desirable human responses in the affective domain.

Weinstein and Fantini attempt to explain why cognitive development does not affect behavior directly in such realms as citizenship, honesty, personal autonomy and emotional well-being. The reason they give is that cognition

⁵⁰ John Holland and James M. Richards, Jr., "Academic and Non-academic Accomplishment: Correlated or Uncorrelated," ACT Research Reports, No. 2, April 1965, p. 20-21.

⁵¹ David R. Krathwohl et al., Taxonomy of Educational Objectives. The Classification of Educational Goals. Handbook II, Affective Domain, New York, Mckay, 1964, p. 20.

"encourages (or requires) the individual to reconstruct reality symbolically or abstractly, cognition is removed from the real and disconnected from the feeling level of learning."⁵²

The emphasis on the symbolic and abstract reconstruction of reality is the main flaw which the evidence has so far revealed in Phenix's proposals. The crux of the matter, then, is that despite his claim to developing the whole man, his theory, if applied, will most likely train the intellect to deal with problems theoretically. It may stop short of nurturing the more comprehensive human quality of intelligence which seems to be crucial in solving both the theoretical and practical problems which constantly confront one in real life situations.

These consequences seem inevitable because of the many restrictions Phenix builds into his principles for curriculum construction and implementation. One of these restrictions is the confinement of curriculum content solely to fundamental disciplines, concerned with cognition alone and not with the solution of practical problems.⁵³ Another factor is the heavy emphasis he places on the rational and

⁵² Gerald Weinstein and Mario D. Fantini, Toward Humanistic Education: A Curriculum of Affect, New York, Praeger, 1970, p. 27.

⁵³ Phenix, "The Disciplines as Curriculum Content," p. 56-65.

logical process of knowing despite the fact that originally he set out to do just the opposite.⁵⁴

For him, knowing includes the processes of using reflective self-consciousness to pattern experience along lines of abstract logical principles, elaborating these patterns into knowledge representative of the scholarly disciplines, and communicating the information by using the requisite symbolic forms.⁵⁵

These are procedures which specialists working in fundamental disciplines from his six realms of meaning follow. It can be recalled that Phenix⁵⁶ advocates that these persons should be used as models after whom students' behavior should be patterned. A look at Phenix's own description of the competencies practised by each of these persons will no doubt be of some value to this research. The analysis and evaluation can further serve to elaborate on the image of man and buttress the argument that discipline-centered curriculum theories will effect, primarily, man's intellectual development, or the mastery of a theoretical body of knowledge for its intrinsic value.

The onus is on the researcher to demonstrate by analysis and inference probable cause and effect relationship

⁵⁴ Phenix, Realms of Meaning, p. 21.

⁵⁵ Ibid., p. 25.

⁵⁶ Ibid., p. 24.

between intellectual development and curriculum content selected from the disciplines of knowledge, and studied according to the canons for discovering, creating and communicating knowledge in these disciplines.

Phenix, however, obviates the necessity for any such lengthy discussion. This assertion holds for at least four of his six realms of meaning, namely, symbolics, empirics, aesthetics and synoptics. He concedes that these four comprise disciplines which are organized strictly for academic and scholarly life.⁵⁷

To elaborate on the image of man, and thereby illustrate that Phenix is likely to fall short of his goal of producing whole persons, it should be sufficient, therefore, to outline the chief characteristics of disciplines within these four realms of meaning and the skills required for knowing or realizing meanings in these subject areas. The next section is devoted to this exercise.

5. Intellectual Development in the Symbolic, Empiric, Aesthetic and Synoptic Realms of Meaning.

Phenix describes the symbolic realm as "characterized by arbitrary symbolic structures exhibiting certain customary rules of construction and interpretation."⁵⁸ The

57 Ibid., p. 187.

58 Ibid., p. 61.

realm is subdivided into disciplines of ordinary language, mathematics and non-discursive symbolic forms. The scholars who work in these domains are linguists and mathematicians.⁵⁹

The empirical realm is made up of the various sciences whose modes of enquiry are geared towards the formulation of abstract and valid general descriptions of matters of fact expressed in laws or theories.⁶⁰ Included among the specialists working in this realm are the physicist, biologist, psychologist and economist.⁶¹

The aesthetic realm focuses on the singular or particular form, unlike symbolics and empirics which are concerned with generalizing from observable particular facts. The objective of aesthetics is not to identify classes or types of things, but to deal with unique individual objects.⁶² The aesthetic realm consists of the "fine arts traditionally comprising the seven: music, painting, sculpture, architecture, dance and drama."⁶³ The specialist in each of these is an artist-critic--one who possesses the rational competence to apply analytical concepts in dealing with the "artistic problem which a particular work of art is designed to solve."⁶⁴

59 Ibid., p. 61.

60 Ibid., p. 95-97.

61 Ibid., p. 96-137.

62 Ibid., p. 141-142.

63 Ibid., p. 144

64 Ibid., p. 160.

Synoptics refer to meanings which serve an integrative function, or which have the power of "uniting meanings from all the different realms into a unified perspective, that is providing a 'single vision' or 'synopsis' of meanings."⁶⁵ The main disciplines in this realm are history, philosophy, religion and, needless to say, the specialists who pursue knowledge in these realms are historians, philosophers and theologians.

Phenix⁶⁶ goes to great lengths to ascribe distinctive features to the kinds of knowledge produced by scholars working in these disciplines from these four realms of meaning. One of the characteristics of knowledge in these areas is detachment, which requires the knower to stand apart from what he is knowing and indulge in conscious reflection. Another important feature is objectivity. By this, the knower eliminates distortions from meanings by subjecting sensory data to mental processes that are both rational and logical.

The third distinguishing mark of knowledge in these realms is abstraction. Knowledge in language is abstract because "it consists of sounds, semantic elements and grammatical structures."⁶⁷ The generalizations, laws, theories

65 Ibid., p. 235.

66 Ibid., p. 193-195.

67 Ibid., p. 194.

from science are abstractions from concrete observation. Artistic knowledge is an ideal abstraction from a particular work. Theology from the synoptic realm calls for a supreme effort in abstraction since it is concerned with systematic generalizations and theories about the ultimate reality.⁶⁸

This description of knowing in the four realms carries the recognizable stamp of the competencies one needs to exercise in order to acquire the knowledge itself. Its acquisition necessitates some logical mental operations at the higher cognitive levels. Phenix's own account of what academic man does in these four realms is very revealing. It clearly discloses the kinds of abilities which can be implanted in students when their behavior is modeled on skills practised by scholars and scientists in discovering, creating and communicating knowledge. As he remarks:

Academic man feels relatively secure with the problems of language, science, literature, history and other traditional fields of learning. He can objectify, abstract and master or manage ideas in these domains.⁶⁹

The foregoing discussion is an attempt to elaborate on the image of man by focusing on possible human development in four of Phenix's six realms of meaning, namely, symbolics, empirics, aesthetics and synoptics. The evidence further

68 Ibid., p. 247.

69 Ibid., p. 189.

strengthens the argument that man's intellectual development is the human dimension likely to receive most attention in any application of Phenix's theory. Any other result is likely to be precluded for two reasons. The first is his own description of the distinguishing features of knowledge in these four realms. The second is the procedure for becoming adept at working in the subject areas.

Two realms of meaning remain to be considered. These are synnoetics and ethics, pertaining to personal and moral knowledge, respectively. Phenix concedes that these types of knowledge "are not abstract and objective to the same degree as the other two types are."⁷⁰ In view of this, it will be interesting to see whether in order to be consistent in his theory he allows cognition to predominate in types of human development that he himself regards as non-intellectual. This is the subject of the next two sections.

6. Intellectual Development and the Synnoetic Realm.

It is only fair to say that in this realm, Phenix makes a deliberate attempt to play down cognition and give precedence to the kind of affective or emotional development which promotes a sound self-concept in the human person and brings him into relationship with others. It does not appear,

70 Ibid., p. 188.

however, to be a great injustice to add that in order to maintain some consistency in his theory, Phenix proceeds to intellectualize the realm of personal knowledge, even if to some small degree.

Mastery of theoretical information is not supposed to be the prime goal of education in the synnoetic realm. Rather, competence in this area is evidenced by a healthy self-concept and a willingness to recognize the integrity and worth of each person, and through freedom and love, to come into relationship with others. For the emotionally disturbed in particular, instruction in these abilities is greatly facilitated by therapeutic methods from psychoanalysis. In making this point, Phenix writes:

[...] the principal aim of psychoanalysis is not theoretical understanding, but therapy. The therapist is chiefly a practitioner in the art of helping emotionally disturbed people to improve the quality of their personal relations.⁷¹

Phenix⁷² vividly demonstrates the stark contrast between human qualities associated with knowing in the synnoetic realm and those related to understanding in symbolics, empirics, aesthetics and synotics. Whereas, knowledge in the latter requires detachment, meanings in the synnoetic realm calls for engagement. While knowing in language, science and

71 Ibid., p. 201.

72 Ibid., p. 193-198.

art is objective and based on subject-object relationship, in personal knowledge, understanding is based on subjectivity and intersubjectivity. Whereas meanings in the former are abstract, in the synnoetic realm they are concrete.

Thus, a real problem is posed by the non-intellectual nature of personal knowledge in which, as Phenix⁷³ reminds his readers, academic man cannot practise objectification and abstraction, or the dexterous manipulation of ideas, as in other disciplines.

The problem which confronts Phenix is consistency, an important ingredient of curriculum theory, or for that matter, of any theory. Phenix builds a strong case for a curriculum based on fundamental disciplines and geared strictly towards theoretical understanding or pure cognition, and to include non-disciplined knowledge in this curriculum is to detract from the consistency of the theory behind it. In admitting this difficulty, Phenix writes: "the awkwardness of this situation has been a matter of serious concern in working out the present philosophy of the realms of meanings."⁷⁴

The discrepancy between the methods and concepts of objective knowledge Phenix⁷⁵ blames on the onesidedness of

73 Ibid., p. 189.

74 Ibid., p. 188.

75 Ibid., p. 189.

the academic world and the timidity of scholars to subject the synnoetic realm to disciplined enquiry. Phenix himself takes up the challenge and it appears that, in the process, he succeeds in giving personal knowledge the intellectual touch.

First of all, he plays down the contribution the layman with all his social experience can make as a potential agent of instruction in personal knowledge and opts for "those who have considered the subject deeply."⁷⁶ This decision is taken after admitting that:

[...] in personal insight, the simplest and most untutored people could be as competent as, or even more competent than, people who have devoted much time and thought to perfecting this aspect of life.⁷⁷

Phenix⁷⁸ designates those who have studied the subject deeply as synnoeticians. Two areas of study are recognized as theoretical disciplines for synnoeticians to work with as their special communities of discourse. One of these fields is psychoanalysis. According to Phenix:

Psychoanalysis represents a developed theoretical and technical discipline in which expert deliberate instruction in personal understanding is undertaken. Some of its leading methods and concepts are therefore of special relevance to the present study.⁷⁹

76 Ibid., p. 196.

77 Ibid., p. 190.

78 Phenix, "The Architectonics of Knowledge," p. 70.

79 -----, Realms of Meaning, p. 201.

The other discipline is existential psychology, made up from a combination of the clinical findings of empirical psychology and the philosophical insights of existentialism. Phenix believes that "in their union there may be the foundations of a discipline in which a full understanding of personal knowledge can be achieved."⁸⁰

In this fashion, Phenix maintains consistency in his curriculum theory. He does it by casting subject matter used to foster man's emotional health and interpersonal responses in the mould of fundamental theoretical disciplines. This is done with the awareness that the rational nature of judgments in these disciplines can endanger the subjectivity of personal knowledge or, as Phenix himself states, this undesirable consequence, "that in personal understanding concern for critical theoretical judgments may militate against intersubjective awareness."⁸¹

Thus armed with concepts and methods from his two areas of disciplined enquiry, the synnoetician should proceed to effect in students "disciplined understanding in the synnoetic realm."⁸²

In this quotation the operative words are disciplined understanding. Throughout the explication of his theory,

80 Ibid., p. 206.

81 Ibid., p. 196.

82 Ibid., p. 211.

Phenix uses understanding interchangeably with knowing and realizing meanings. Conceivably, then, a student can practise disciplined understanding, knowing or realizing of meanings. Irrespective of the semantic variation used to refer to the concept, the connotation remains the same throughout Phenix's curriculum theory. Disciplined understanding means grasping the concepts and methods used by specialists from within the scholarly communities of discourse to discover, and communicate knowledge for its intrinsic value. Crucial to this activity are conceptual analysis and the logical structuring of experience.

In the discussion of a paper Phenix⁸³ delivered on knowing in different disciplines, one of his questioners cast doubt on whether disciplined understanding is possible in the synnoetic realm. The person feared that the real quality of an experience in feeling, such as empathy in a one-to-one relationship, would be lost by structuring and analysis.⁸⁴ In reply, Phenix⁸⁵ insisted that it is possible to have disciplined understanding in the realm of personal knowledge.

It is of interest to note that two well-known clinicians disagree with Phenix's structured and analytical

83 Phenix, "The Architectonics of Knowledge," p. 40-74.

84 Ibid., p. 68.

85 Ibid.

approach to effecting therapy in the emotionally disturbed person. Rogers⁸⁶ asserts that the therapist does not relate to the patient as a scientist does, armed with the kinds of concepts which would help him to plot cognitively the direction he would like the client's emotional recovery to take. All he does is associate fully with the client on a person-to-person basis and thereby provides a climate which would free the individual in therapy to become himself.

Far from being structured and analytical, the experiencing of the person in therapy is free and fluid. The client becomes a participant in his own experience instead of being in control of it in the cognitive sense. Rogers describes this situation as follows:

Such living in the moment, then, means an absence of rigidity, of tight organization, of the imposition of structure on experience. It means instead a maximum of adaptability, [...] a flowing, changing organization of self and personality.⁸⁷

Rogers thinks that through the process of living the experience some kind of loose structure may eventually emerge, but he is opposed to those who advocate that "we bring a preformed structure and evaluation to our experience

⁸⁶ Carl R. Rogers, "Towards Becoming a Fully Functioning Person," in Arthur W. Coombs (ed.), Perceiving, Behaving, Becoming, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1962, p. 22.

⁸⁷ Ibid., p. 26.

and never relinquish it but cram and twist the experience to fit our preconceptions."⁸⁸

Gendlin⁸⁹ is equally emphatic in rejecting the approach to fostering man's personal and interpersonal well-being along Phenix's line. Gendlin believes that the emphasis on structure and analysis forces the client to explicate his feelings in a dissociated way. In other words, the patient feels inclined "to intellectualize or rationalize"⁹⁰ when intellectualizing does not help. In stating the consensus among psychotherapists on the importance of feeling as opposed to cognition, in achieving emotional health, Gendlin writes:

No matter how the various schools of psychotherapy differ among themselves, whatever constructs they employ, they all agree that real change in resolution of personality trouble comes only through a feeling of process, only through the individual's attention to, and carrying forward of his feelings.⁹¹

Gendlin admits that at some point in their careers as therapists, both he and Rogers were inclined to play down the importance of feeling in favor of perhaps more structured

88 Ibid.

89 Eugene T. Gendlin, "The Discovery of Felt Meaning," in Robert R. Leeper (ed.), Language and Meaning, Washington, D. C., Association for Supervision and Curriculum Development, National Education Association, 1964, p. 45-62.

90 Ibid., p. 52.

thinking. However, research eventually proved them wrong.

In making this point, Gendlin states:

Carl Rogers and I at one time thought the successful client would begin psycho-therapy with little use of felt meaning and then move toward more and more use of his feelings. Research proved us wrong: we found that successful clients are mostly those who use the process of explicating felt meanings throughout therapy. Patients who fail in therapy never refer to or employ felt meanings at all.⁹²

The difference of opinion between the clinicians and Phenix can be attributed to the preeminence which the latter gives to man's academic development. This priority requires that all curriculum content must be derived from the established intellectual disciplines. Consistency, therefore, necessitates the embellishment of any non-intellectual subjects included in the curriculum, in order to bring them on par with fundamental disciplines.

When principles germane to the study of intellectual disciplines are applied to instruction in the synnoetic realm, one is forced to speculate that the teaching-learning process will be more likely to turn out miniature synnoeticians instead of persons with sound emotional health. One is left to conclude that this is what Phenix intends. He was confronted with the query whether understanding in the synnoetic realm should be achieved by focusing on the

92 Ibid., p. 53.

analytical concepts and methods of the specialist (in this instance the synnoeticians), as would be the case in the other disciplines. Phenix made the following blanket statement covering all disciplines:

A discipline is defined by a group of people who have become productively proficient in a particular way of knowing and who articulate and encourage understanding in that way.⁹³

The expectation seems to be, then, that students should become adept in the ways of the synnoetician. Since his skill consists of "expertise at recognizing and articulating unique experiences,"⁹⁴ the chances seem good that learners can become versed in the vocabulary of the therapist without benefiting in any significant way from the therapeutic value of existential psychology or psychoanalysis. This judgment can remain largely unmitigated even after an examination of Phenix's description of the finished human product fashioned by the synnoetician. Phenix holds that just as the accomplished student in mathematics should be able to think like the professional mathematician, and the young historian should be able to think like his older counterpart, the gain in personal knowledge ought to be measured by the ability "to think as an authentic and responsible person thinks."⁹⁵

93 Ibid., p. 69.

94 Phenix, "The Architectonics of Knowledge," p. 70.

95 Ibid., p. 336.

Phenix qualifies this remark by adding that "think should be taken in a concrete existential sense."⁹⁶

A short account by Phenix about how a person thinks in the existential sense would have provided the reader with much enlightenment. What is certain, however, is that thinking (if substituted for feeling) in the existential sense does not appear to be characterized by Phenix's notion of structure and analysis. These characteristics are more relevant to gaining cultural knowledge which is external to the individual than to realizing personal meaning which Macdonald⁹⁷ describes as man's successful search for identity resulting from his turning inwards into himself.

The point of emphasis, then, is that despite Phenix's token reference to existentialism, his description of the competencies to be developed in the synnoetic realm still carries the strong cognitive overtones which seem to pervade his entire curriculum theory. As such, the description is incomplete particularly from the point of view of existentialism.

In outlining the skills to be inculcated in the realm of personal knowledge, the existentialist is hardly likely to stop at how authentic persons should think. He will move

96 Ibid.

97 James B. Macdonald, "An Image of Man: The Learner Himself," in Ronald C. Doll (ed.), Individualizing Instruction, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1964, p. 38-39.

beyond this into the non-intellectual dimensions of feelings and emotions by which non-cognitive behaviors are mutually evoked among those who enter into inter-subjective relationships. The following statement can be accepted as partly representative of the kinds of skills a person should boast after his instruction in the synnoetic realm has proceeded along existential lines:

I am capable of evoking non cognitive behavior in that organism--I can make the body before me laugh or cry or snarl or blush. And what do these behaviors tell me? They tell me that I have touched the region of emotion in that physical body, and I do it with emotive language, the language of communication between subjectives.⁹⁸

But the type of inter-subjective communication just described is one-way in nature and, therefore, falls short of the ideal in personal development from the existentialist standpoint. It was stated that non-cognitive reactions between subjects-in-relation should be mutually elicited. The following quotation is, therefore, perhaps more truly representative of the level of attainment to be reached in synnoetic development in the existential sense:

⁹⁸ Van Cleve Morris, Existentialism in Education, New York, Harper and Row, 1966, p. 59.

So I value it very much when I am able sensitively to hear the pain and the joy, the fear, the anger, the confusion and despair, the determination and the courage to be, in another person. And I value more than I can say the times when another person has truly been able to hear those elements in me.

I prize it greatly when I am able to move forward in the never-ending attempt to be the real me in this moment whether it is in anger or enthusiasm or puzzlement which is real. I am so delighted when the realness in me brings forth the realness in the other and we come closer to a mutual I-thou relationship.⁹⁹

Thus, in a spectrum, existential notions can be placed at the end exactly opposite to that of knowledge-oriented theories. It can be said that the former represents an attempt to counteract the incomplete or fragmented view of man projected by the latter. While knowledge-oriented theorists aim to develop competencies which will enable man to know his world, existentialists attempt to bring about balance by prescribing that the human person should know himself. The two dimensions represented, namely, cultural meanings and personal meanings complement each other. Unless both are properly integrated in the same person, his emotional health will be endangered. The existentialist point of view, therefore, serves the purpose both of showing up and correcting the imbalance in the image of man projected by discipline-centered theorists. Macdonald illustrates this point as follows:

⁹⁹ Carl Rogers, Freedom to Learn, Columbus, Ohio, Merrill, 1969, p. 236.

The self is not "actualized" in a vacuum but in a world. The world is however primarily as it is perceived by the self. For the world to become only what one feels is to retreat into psychosis; but for the world to be accepted only as it is defined, in terms of rational, cultural knowledge, is certainly a form of neurosis.¹⁰⁰

Macdonald¹⁰¹ goes on to point out that it should be obvious to everyone that for adequate realization, the growing self must have both personal and cultural meanings. It should also be obvious to all that "the two meaning systems are not separate compartments within the individual. They are (in the healthy state) functionally integrated into the purposive striving person."¹⁰²

What is revealed by the foregoing analysis of human development in the synnoetic sense? It is obvious that some credit should go to Phenix for attempting to play down cognition in favor of fostering man's emotional well-being. The evidence also indicates, however, that Phenix intellectualizes man's personal and interpersonal dimensions beyond the level such experts in these matters as existential psychologists or psychotherapists will be prepared to tolerate. It follows, therefore, that Phenix's provision for human growth in this realm does not alter drastically the proposition that his

100 Macdonald, op. cit., p. 39.

101 Ibid.

102 Ibid.

curriculum theory will effect, primarily, man's intellectual development.

Man's ethical or moral dimension is the other area of human concern which Phenix admits cannot fit neatly into his knowledge-oriented scheme. It will, therefore, be interesting to see the extent to which the cognitive or rational element enters into his provision for human development in this area. This task is the subject of the next section.

7. Intellect and Man's Ethical or Moral Development.

Phenix¹⁰³ states that the features which characterize knowledge in the synnoetic realm also distinguish ethical knowledge from the remaining four realms of meaning which are strictly theoretical or abstract and, in varying degrees, rational. Despite this admission, he conceives of human behavior in the ethical realm as being essentially reflective and rational, with the result that the connative and non-rational dimensions of valuing are ignored.

Phenix¹⁰⁴ claims that the self-awareness or self-transcendence which allows a person to know anything at all also controls human activity such as decision-making and the

103 Phenix, Realms of Meaning, p. 187-190.

104 Ibid., p. 22.

execution of appropriate behaviors in ethical matters. Phenix asserts that it is this calculated rationality which enables man to "make judgments of truth and falsity, of beauty and ugliness, of right and wrong, of holiness and profanity."¹⁰⁵

This reflective quality rules out automatic or intuitive responses in making judgments on moral questions. The perfect example of the realization of ethical meanings is "right deliberate action,"¹⁰⁶ that is, rationally determining "what a person ought voluntarily to do."¹⁰⁷

This kind of moral decision-making is somewhat subjective in that it is affected by the whole being of the person. In the final analysis, however, it is objective since the principles which guide the final decision-making process are abstract and general. When these principles are uncovered by the objective approach, the student is practicing what Lillie refers to as the method of the moralist as a descriptive scientist, whose aim is "to discover moral principles which all men ought to accept."¹⁰⁸

Possession of sound moral knowledge is then evidenced by expertise in casuistry, or the ability to apply rationally,

105 Ibid.

106 Ibid., p. 215.

107 Ibid.

108 William Lillie, An Introduction to Ethics, New York, Barnes and Noble, , p. 16.

these universal moral principles in judging the relative merits of competing good or right actions.¹⁰⁹

But Phenix sees the need for a supreme standard which transcends any of the general abstract principles. He chooses as this highest good, the fullest development of man's essential humaneness which he states as follows: "The highest good for man is taken as the fulfillment of human potentialities or as realizing what is deepest and most essential in human existence."¹¹⁰

Phenix, however, equates the highest good with man's intellectual development par excellence, or the mastery of theoretical knowledge from all of his six realms of meaning. His own remarks support this assertion:

It has been indicated throughout that the distinctive goal of human existence is the realization of meaning. If this is accepted, then the good life consists in the realization of meanings, in all realms.¹¹¹

The message Phenix wishes to impart is clear. In addition to receiving instruction in ethics, it is absolutely essential for the student to be exposed to all the fundamental academic disciplines. This is the kind of preparation man needs in order to develop the rational competence to

109 Phenix, Realms of Meaning, p. 230.

110 Ibid., p. 232.

111 Ibid.

discover and apply the principles of right and good in making judgments about moral issues. This is Phenix's highest aim of education and the final goal towards which his entire cognitive-oriented curriculum is directed. He states that:

On this foundation, it would seem, a defensible and productive theory of morals can be established-- a theory according to which the entire educative endeavor is seen as a moral enterprise aimed at the consummation of human life through increase in meaning in all its realms.¹¹²

Thus, the primacy which Phenix gives the intellect in all other areas of human activity reaches consummation in his provision for man's development in the sphere of ethical competence. The study of ethics itself coupled with insights from the other realms of meaning can undoubtedly leave the student with a substantial body of truths about the rightness or wrongness of human conduct. Knowledge, however, about truth or right does not necessarily ensure that persons will behave as men ought to.

Scheffler¹¹³ illustrates this by subtly distinguishing between knowing how and being able to do something. By this distinction, it appears that a person can have substantive knowledge of principles and of rules for applying them, and still lack the repertoire of behaviors which can show

112 Ibid.

113 Israel Scheffler, Conditions of Knowledge, Glenview, Ill., Scott, 1965, p. 92.

competence in the actual application of the principles. Based on this assumption, then, it is quite possible that Phenix's student-moralist might become a scientist of ethics without being moral; that is, he may know the scientific approach to ethics, but he may not be able to desist from doing wrong and following right. Lillie supports this view as follows:

There is no guarantee that the man who understands by means of ethical study the difference between right and wrong will necessarily follow the right [...]. In spite of the teaching of Socrates that knowledge is virtue, it is commonly recognized that mere knowledge about ethical principles is not sufficient to keep anyone in the path of virtue.¹¹⁴

Perhaps it is considerations such as these which led Goss¹¹⁵ to accuse Phenix of threatening to stunt man's development by restricting his ethical development to the ability to exercise rational control over all his valuings. According to Goss,¹¹⁶ it takes more than rationality derived from subject-matter mastery to build up a compelling and viable hierarchy of values. There are mainly two non-rational characteristics which empirical research has shown to figure prominently in all of one's value decisions. These

¹¹⁴ Lillie, op. cit., p. 18.

¹¹⁵ C. Goss, "A Critique of the Ethical Aspects of Phenix's Curriculum Theory," Educational Theory, Vol. 1, No. 1, January 1967, p. 46.

¹¹⁶ Ibid.

are the individual's genetic features which become apparent at birth or soon thereafter, and environmental determinants.

Studies conducted by Allport, Vernon and Lindsay¹¹⁷ have indicated that there is some correlation between one's value orientation and such biologically determined characteristics as ethnic background or even sex.

Findings obtained by Sherif and Sherif¹¹⁸ from long years of extensive research have also confirmed the hunch that environmental factors are crucial in decision-making in any matter involving values. These findings have led to the proposition of the theory that the acquisition of values by a person is functionally related to the individual's becoming a member of a group and accepting the group and its norms as guidelines for regulating behavior. The human person seems powerless to resist both the gross and subtle pressures which the group exerts to have its characteristic codes and beliefs accepted and adhered to.

Influenced then by hereditary and environmental factors alluded to in the foregoing discussion, it appears that each person from birth builds up a repertory of evaluative attitudes which color all acts of valuing including

117 G. Allport, P. Vernon and G. Lindsay, Manual for a Study of Values, Boston, Houghton Mifflin, 1960, p. 3-20.

118 Muzafer Sherif and C. Sherif, Groups in Harmony and Tension, New York, Harper, 1953, p. 217-219.

moral decisions. This individual set makes it impossible for ethical judgments to be controlled entirely by rationality developed through disciplined study.

This generalization is supported by a study conducted by Stember¹¹⁹ to determine the effects of formal education in eliminating prejudicial behaviors towards minorities. Stember discovered that exposure to a high level of formal education did not make prejudiced persons more favorably disposed towards minorities, except in cases where subjects known to be prejudiced were educated outside their social milieu. In emphasizing the conditions under which formal education might be potent or ineffective in determining behaviors towards victims of prejudice, he states:

The effects are usually strongest where education tends to set off a group more or less distinctly from its environment. Conversely where subcultural or institutional forces are most potent, education has the least effect.¹²⁰

In view of the foregoing discussion, there seems to be some substance to Goss's statement that "the inclusion of non-rational connative and affective factors in valuing is not open to debate. They are simply present and operative in value judgments."¹²¹ It follows, therefore, that anyone

119 Charles Stember, Educational and Attitude Change, New York, Institute of Human Relations, 1961, vii-182 p.

120 Ibid., p. 180.

121 Goss, op. cit., p. 46.

who deliberately attempts, as Phenix does, to limit one's ethical development to ability in exercising rational control over all of one's moral judgments may well be guilty of the charge of stunting personality development. The approach will certainly give an added dimension to man's intellectual development, but it may well leave to atrophy essential non-intellectual human components which heredity and environment intend that education should nurture simultaneously with man's intellect, so that the human person can truly realize his essential humaneness.

The scientific and rational approach to ethics, however, is necessary for perfect consistency in Phenix' theory. It has come as a natural corollary to basing a curriculum on fundamental theoretical disciplines for cognition alone and not for the solution of practical problems. The primacy accorded to intellect even in ethical matters gives perfection to a curriculum system that is academically oriented in its entirety.

8. Summary.

In this chapter, the researcher examined the proposition that knowledge-oriented curriculum theories are inadequate because they are grounded in a view of man primarily as mind or intellect. The first part of the discussion was devoted to a collective consideration of the theorists' view of a multi-

dimensional person, then the priority they give to the development of intellectual man was noted and explicated. The bias towards the development of the intellect found in the theorists' prescribed curricular activities was further discussed, and the image of an academic man was clearly identified.

The second part of the chapter was devoted specifically to a consideration of Phenix's ideas. First, his claim to developing whole persons was examined. It was demonstrated that due to the restrictions he builds into his curriculum system, the type of human development most likely to result is intellectual. This was first illustrated by analyzing the characteristic methods and concepts of disciplines from four of his six realms of meaning, namely, symbolics, empirics, aesthetics and synoptics.

In the synnoetic and ethical realms which are concerned respectively with man's personal and moral development, Phenix tries to shift the focus towards the person's non-intellectual dimensions.

In the first of these two realms, much attention is devoted to the person's emotional well-being, but cognition remains paramount, with the result that the man's personal and interpersonal development is intellectualized far more than seems necessary.

The examination of Phenix's provision for moral development indicated a return to his preoccupation with the nurturing of the intellect. This was illustrated in three ways. First, the discussion centered on his conviction that learners, like the descriptive scientist of morals, should be skilled in discovering general abstract principles of good or right conduct. Second, his belief that it is possible for one to exercise rational control over all of one's values was given. Then, it was shown that Phenix neglects non-intellectual or affective dimensions of man which have been proven by empirical research to be crucial in all of man's valuing.

The evidence from this analysis of a representative sample of writings, therefore, supports substantially the proposition that knowledge-oriented theories are grounded in an image of man primarily as mind or intellect. At this juncture of the research, then, the findings warrant the retention of the hypothesis.

The task now is to examine the view of man as depicted by society-centered theorists. The next chapter is devoted to this exercise.

CHAPTER III

SOCIETY-CENTERED THEORISTS' VIEW OF MAN

This chapter examines the proposition that society-centered curriculum theorists are inadequate in that they are grounded in a view of man primarily as citizen and worker. Following the pattern of the previous chapter, the researcher discusses the theorists' view of a complete person. Then their bias towards preparing human individuals as citizens and workers is stated along with the rationale for this emphasis. An outline is given of the strategy adopted by the theorists to achieve the objectives of their program for general education. Three sections are devoted to elaborating this strategy by analyzing the role of curriculum content in preparing persons for citizenship, vocational competence and self-cultivation respectively. In the final section, the basis for integrating the various strands or elements of the curriculum is provided. The chapter concludes with a summary of the ideas discussed and a statement about the proposition under examination.

The material for this chapter is taken almost exclusively from books and articles which Broudy authored on his own and from a major work which required the collaboration of two other writers. The reason for this choice was already documented in chapter one and will be discussed at some

length in a later section. To reiterate what was already supported in the literature, these sources are the most sophisticated works on society-centered curriculum theorizing at the present time. The authors incorporate and extend the ideas of those who had worked in the same field from as early as the nineteen twenties.

1. Society-centered Theorists' View of a Complete Person.

In this section, society-centered theorists' view of a whole man is examined. Self-cultivation as a means towards self-perfection which is the goal of general education for the whole man is discussed. The role of knowledge is also analyzed. Then it is demonstrated that the priority is not self-cultivation for its own sake, nor intellectual development for its intrinsic value. Rather, the intent of this group of theorists is that these two types of human development should be instrumental in preparing man for citizenship and a vocation.

This school of curriculum theorizers views man as possessing many dimensions other than competencies required specifically for citizenship and a vocation. In fact, the person, as citizen and worker, represents only two of the three components of the over-all view of the whole man as held by Broudy, Smith and Burnett. There is a third component which the authors describe as self-cultivation. In

referring to this three-dimensional image of man, they state:

Understandably, special interest groups can forget the education of the whole man. But can professional educators ever forget it? Can he forget self-cultivation, citizenship that is more than ethnocentric chest-thumping, and vocational competence that is more than a temporary chit for a low-level job with no future?¹

Self-cultivation is broader than each of the other two and undoubtedly subsumes them. The highest form of self-cultivation is the good life. This is arrived at by experiences in self-determination, self-realization and self-integration and is expressed ultimately in self-perfection. Broudy makes this point as follows:

What has been said about the good life can be summed up in the expression of "self-perfection." At birth the tendencies and structure of self-perfection are already present. The forms of self-perfection are self-determination, self-realization and self-integration.²

A brief look at each of these forms of self-perfection will help to highlight the multi-dimensional view of man held by society-centered curriculum theorists. Before doing this, however, it seems necessary to clarify further the sense in which these terms will be used. Self-determination, self-realization and self-integration are all experiences in

1 H. S. Broudy et al., Democracy and Excellence in American Secondary Education, Chicago, McNally, 1964, p. 5.

2 H. S. Broudy, Building a Philosophy of Education, Englewood Cliffs, N.J., Prentice-Hall, 1954, p. 74.

self-cultivation through which a person approximates to or attains self-perfection. Self-cultivation when used in this section, therefore, refers to one or all of these three kinds of experiences. The discussion of self-determination, self-realization and self-integration can now proceed.

Self-determination is the initial emergence of the self from the striving of a dynamic organism to satisfy tissue needs or remove any impediments which threaten to block their satisfaction. Broudy describes this notion of the self as "an I who has desires, who makes decisions and choices, and who suffers, thinks and acts."³ These are man's essential features in that they are characteristic of all mankind. Broudy makes this point as follows:

[...] as a result of observing generations of mankind, we have reason to believe that this youngster before us, barring accidents, should be able to think, imagine, feel joy and sorrow, love and hate, desire and frustration.⁴

These essential features help to determine man's potentialities or what he is capable of becoming. As Broudy states, beginning with these fundamental characteristics, one can conclude about a person that:

Unless he is wholly different from the rest of mankind, he will want to achieve something in freedom; he will want to be happy; he will want to be satisfied with life as he reflects upon it.⁵

3 Ibid., p. 50.

4 Ibid., p. 66.

5 Ibid.

From these actual and potential features of the person, numerous human dimensions can be distilled. The symbolic activities of thinking and imagining are indicative of an intellectual component. Emotional characteristics pertaining to the self, both as a separate entity and in relation to others, are implied in the capacity to feel joy and sorrow, and love and hate. The desire for satisfaction with life has significance for the inculcation of the appropriate vocational skills through which a meaningful and rewarding existence can be led. The urge to achieve something in freedom points to an ethical or moral dimension which can facilitate responsible decision-making that is geared towards the attainment of the general good.

To bring about the person's development, the gap between his actual powers and his envisioned possibilities must be closed. This is the function of self-realization, the second of the three forms of self-cultivation or steps towards self-perfection. It does this by shaping the capacity for fullest development and utilizing all available resources to attain this goal. In describing how it works, Broudy states:

Actually, what self-realization means for the educator is rather clear: to measure capacity for value realization and to see to it that the individual exploits these capacities to the full.⁶

⁶ Ibid., p. 67.

Self-integration, the third form of self-perfection, combines all the disparate elements of self-determination and self-realization in such a way that an integrally whole being is produced. As Broudy states:

When we speak of integration we mean the unifying of many selves within one personality, or the unifying of actions or values so that they blend rather than conflict.⁷

In the attainment of self-perfection through the forms of self-cultivation, man's symbolic capacity, developed with knowledge from the disciplines, is crucial. Knowledge provides the intellectual perspective required for an accurate appraisal of his abilities and strivings. It gives the human person an insight into some of the conflicting demands being made on him by his social group. It tells him what to value from philosophy, religion, the arts and literature. It provides him with information about the physical world which helps him to overcome impediments to self-integration. In summarizing the role of knowledge, and therefore of man's intellectual dimension in achieving self-perfection, Broudy writes:

Knowledge, as well as being the great liberator of man and the means for realizing himself--his human nature--is also the great integrator. Knowledge of self, knowledge of society, knowledge of nature are the gymnasias where we practice the skills and perfect the habits needed for self-determination, self-realization and self-integration.⁸

7 Ibid., p. 69.

8 Ibid., p. 71.

Up to this juncture two important points of interest have emerged. One is the commitment of society-centered theorists to the complete self-realization of the individual as the criterion for maximum development of a multi-dimensional man. The other is a definite undertaking by this school of curriculum theorizers to effect man's intellectual development.

Society-centered theorists, however, are not primarily interested in these forms of human growth as ends in themselves. Authors in this category give primacy to man as citizen and worker, and arrange for the individual's intellect and other personal attributes to play an instrumental role in attaining this prime objective. This commitment to develop in the human person competencies for citizenship and vocational competence, clearly distinguishes society-centered theorists from other schools of theorizers. This bias is dealt with in the next section.

2. Commitment to Man as Citizen and Worker.

In this section on the bias of society-centered theorists to man as a citizen and worker, reference is made to the commitment of the other two schools of curriculum theories to the human person. This should help to delineate the position of society-centered theorists with greater clarity.

Earlier in this study, it was indicated that some humanistic curriculum theorists are inclined to choose for its intrinsic value, man's personal and interpersonal development as the chief aim of their curriculum. Sergiovanni and Starrat fall into this category. They state that the most important aim of general education "is to lead the human person to a discovery and appreciation, for its own sake of himself and others and the world about him."⁹

Contrary to humanistic theorizers, the society-centered school's endorsement of individual development is not for its own sake. Self-cultivation, from knowledge of self, society and nature, is intended to be instrumental in enhancing the well-being of the community as a whole. Speaking in support of this point of view, Alberty and Alberty¹⁰ emphasize that the optimum development of the individual must be understood to be taking place in a complex technological, interdependent society. The test, therefore, of maximum development is the extent to which each person can contribute to the improvement of the group by enhancing the other personalities comprising it. Alberty and Alberty state:

⁹ Thomas J. Sergiovanni and Robert J. Starrat, Emerging Patterns of Supervision. Human Perspectives, New York, McGraw-Hill, 1971, p. 237.

¹⁰ Harold Alberty and Elsie Alberty, Re-organizing the High School Curriculum (3rd ed.), New York, Macmillan, 1962, p. 52.

The test, therefore, is in reality a social one in the sense that human action must ultimately find its justification in the extent to which such action enhances the living of all individuals who are touched by it.¹¹

Thus, the view of man uppermost in the minds of society-centered theorists appears to be that of a person trained perhaps to behave as a citizen or competent worker to further the general good of the group and, in the process, his own good as well. As defined by Broudy, Smith and Burnett this is what it seems self-cultivation amounts to. It is "the individual's use of his talents and culture to produce a more civilized person and culture for both [...]."¹² Then, in what appears to be an after-thought, the writers add that the development of individuality and individual excellence is equally important.¹³ As will be demonstrated in due course, however, it is difficult to see how these two latter dimensions are to be considered equally important because of the emphasis the authors place on citizenship and vocational competence throughout their curriculum theory.

The second area of human growth referred to in the foregoing to which society-centered theorists unequivocally commit themselves is intellectual development through the use

11 Ibid.

12 Broudy et al., op. cit., p. 37-38.

13 Ibid., p. 38.

of the disciplines of knowledge. It may be recalled that some discipline-centered theorists make this the only aim of their curricula. King and Brownell justify intellectual development for its own sake on the grounds that "the intellect contains its own raison d'être, its own objectives, it does not require utilitarian justification [...]."¹⁴

On the contrary, society-centered theorists favor the study of the disciplines, not for theoretical understanding only, but primarily for the expertise they can provide in solving problems in real life situations. In fact, Broudy and his associates¹⁵ stipulate that the curriculum should include a special course to train students in the art of deploying knowledge from the disciplines to cope with molar problems which they define as complex and multi-dimensional, presenting problems within problems. Such predicaments may range in complexity from understanding the workings of taxation and foreign trade to locating a gasoline station in an American city. In distinguishing between knowledge-oriented theorists' advocacy of disciplined study for its own sake and their preference for its applicative value in solving problems, Broudy, Smith and Burnett write:

¹⁴ Arthur R. King, Jr., and John A. Brownell, The Curriculum and the Disciplines of Knowledge, New York, Wiley, 1966, p. 23.

¹⁵ Broudy et al., op. cit., p. 232-233.

Let it be reiterated that this kind of course or activity is not to be confused with problems studied in chemistry, physics or mathematics. [...] In the molar problem-solving course, the school outcome is not knowledge primarily or even habituation in the use of scientific method as such. On the contrary, the school outcomes, which in this instance approximate very closely the life outcomes corresponding to them, are the habits of deliberation, the skills of using diverse interpretative frames and the practice of attitudes needed for group thinking and decision.¹⁶

It is now possible to give in summary a description of the man society-centered theorists favor as the one who is best educated to live the good life. He is one who possesses the competence of using both his head and his hands to advance the interest of the group. The good society which results in the process in turn will provide inputs into the person's self-development. There is an explanation behind this approach. This rationale is given in the succeeding section.

3. Rationale for Society-Centered Approach.

This section attempts to give the justification used by society-oriented writers to propose that formal schooling should play an important role in making the young aware of their right and duties as citizens of a vast centralized state. An examination is also made of the impersonal nature of the operations carried out by large bureaucratized

¹⁶ Ibid., p. 242.

political and social agencies. The analysis will cover attempts to combat the resulting deleterious effects on interpersonal relations and the emotional stability of individuals.

It appears that the society-centered emphasis in curriculum theory stems from the need which theorizers see to change the status of young people from members of a community to members of a society. Ottaway's¹⁷ definition aptly brings out the distinction between these two types of organizations.

A community is everybody, including adults and children, social and non-social persons residing in a territory where all partake of a mode of life, while not all are aware of its organization and purpose.

A society, on the other hand, "is a kind of community [...] whose members have become socially conscious of their mode of life and are united by a common set of aims and values."¹⁸ According to Ottaway,¹⁹ as members of a community, children remain potential members of society until education prepares them for full membership by making them conscious of the

17 A. K. Ottaway, Education and Society, London, Routledge, 1953, p. 3.

18 Ibid.

19 Ibid.

way the society functions and of their rights and duties as citizens.

There is a close parallel between this line of reasoning and Broudy's. He believes that it is important for the educator to be aware that the attainment of the good life is conditioned by the form of society and therefore "to understand its workings, rationale and one's relation to it is necessarily high in the school's agenda."²⁰

He suggests that the question which naturally follows after the form of society has been determined is: "What role is the student expected to play in each of the institutions that make up the society?"²¹ The importance of this question, according to Broudy,²² hinges on the fact that the demands of the institutional roles become the means for achieving the higher objective which ultimately should facilitate the realization of the good life.

The need to analyze society in order to determine the institutional roles for which the school should prepare the young was identified decades earlier by Dewey.²³ His own

20 H. S. Broudy, "The Philosophical Foundations of Educational Objectives," Educational Theory, Vol. 20, No. 1, Winter 1970, p. 10.

21 Ibid., p. 11.

22 Ibid.

23 John Dewey, The School and Society, Chicago, The University of Chicago, 1915, 159 p.

efforts at curriculum reform were geared towards what his analysis had revealed as a growing industrial and technological society. At that time, Dewey exhorted all genuine curriculum reformers to emulate him and "ask after the main aspects of the social movement; and afterward turn to the school to find out what witness it gives of efforts to put itself in line."²⁴

Broudy, Smith and Burnett do just this. Their analysis indicates that from both the social and political points of view, the America of their time is far different from when it was a communal society more than half a century earlier. The examination enables the authors to depict a society of leviathan proportions. In this society, changes triggered by scientific and technological developments are the order of the day, and institutional functions are of necessity carried out by highly centralized agencies. In describing the features of the modern society, the authors write:

By contrast, a "mass" society has as one of its features an openness to change. American society can further be characterized as one in which change occurs rapidly, largely as a result of scientific and technological developments and is channeled through vast centralized institutions.²⁵

From the political point of view, the largest centralized institution is the government itself, particularly at

²⁴ Ibid., p. 8.

²⁵ Broudy et al., op. cit., p. 25.

the federal level where society merges with the state or is superseded by it. Wiggin²⁶ describes this present form of governmental organization as modern nationalism.

In the United States, earlier communal arrangements undoubtedly have been replaced by this modern nationalism. Wiggin²⁷ points out that whereas in the former loyalty was parochial in nature and channeled upwards to a king through his local representative, in the latter the emotional basis for patriotism has shifted to a vast impersonal state from which one cannot help feeling a sense of remoteness.

Society-centered theorists are fully aware of these developments. Broudy, Smith and Burnett take cognizance of the predicament of the individual living in a vast centralized, impersonal state as well as other exigencies related to modern nationalism. This can be inferred from the following statement which the authors made in giving the rationale for their proposal:

[...] the cause to which one is dedicated increasingly seems remote in its effect on family and community, the forces which mobilize patriotic impulses seem increasingly impersonal, the mechanism and aims for making use of these impulses are not understood (nor can they be in critical times such as these, for to tell the citizen the key strategies of the government is to tell the enemy also).²⁸

26 Gladys A. Wiggin, Education and Nationalism, New York, McGraw-Hill, 1966, p. 13.

27 Ibid.

28 Broudy et al., op. cit., p. 30-31.

Thus, despite the fact that those who are touched by modern nationalism cannot understand how it functions, they must still be conscious of membership of a great leviathan. This consciousness of nationality carries the presumption that the good of each person is served by the pursuit of the good of the state. These remarks are supported by the following definition of nationalism taken from A Dictionary of the Social Sciences:

Nationalism is a form of group consciousness, i.e., consciousness of membership or attachment to a nation. Such consciousness is often called consciousness of nationality, and identifies the fortunes of the group members with that of the nation state.²⁹

The reasoning connoted by this definition is definitely reflected in the writings of society-centered theorists. It is obvious that their theories are posited partly on the assumption that the fortunes of American citizens are closely related to the United States' political power and military superiority over other nations. It can be seen from the quotation which follows that this issue looms large with Albery and Albery as they grapple with the problem of selecting goals for the American school:

²⁹ Julius Gould and William L. Kolb, A Dictionary of the Social Sciences, New York, Collier, Macmillan, 1964, p. 455.

[...] it must be admitted that our anxieties over the outcome of the struggle for power now going on in every part of the globe is having a profound effect upon our educational system, and upon the views of Americans as to what the goals of education should be.³⁰

They submit a list of questions which, when answered, should provide the criteria for selecting goals. The questions reflect some anxiety about national security because of rivalry from the Soviet Union. The questions read as follows:

What education is most likely to facilitate if not guarantee the survival of democracy? Is the Soviet system of education superior to ours? Are our schools tough enough to turn out an intellectual product that can stand up against the product of schools which are based upon the authoritarian conception of life?³¹

Broudy, Smith and Burnett also envisage for American citizens the type of education which will enable the country to play some important roles, perhaps in the political, military and other spheres. They state:

It seems clear that before this decade is over, events may shape the future of the United States in a decisive way. What the role of this country is to be and how well the United States can play it depends in extraordinary measure on the educational strategy we adopt now.³²

30 Alberty and Alberty, op. cit., p. 56-57.

31 Ibid., p. 57.

32 Broudy et al., op. cit., p. 6.

Besides its political significance, the gigantic nature of the state carries certain social and personal implications. The present centralization of institutions and the formalization of procedures by which essential social services were provided in communal societies now profoundly affect human relations. The bureaucracies charged with facilitating the attainment of general social objectives are distinguished by their "impersonality [...] in both internal operations and their relations with the public."³³

The authors suggest that this social phenomenon is responsible for the disillusionment of young people who become employed in large organizations after being misled into believing that the town-meeting type of democracy "is the ideal against which to judge all forms of social activity."³⁴ They succinctly conceptualize the problem in the following manner:

Stated briefly, the problem is that of the cultural and personal maladjustments attendant upon America's shifting from essentially a society based upon multiple communal relationships to one which can be characterized as essentially a mass-society.³⁵

33 Ibid., p. 25-26.

34 Ibid., p. 26.

35 Ibid., p. 23.

Ellul³⁶ is in substantial agreement with the authors on this issue. He argues that the transformation of man's milieu from a small community to a mass society has produced the crisis of disequilibrium or the anxiety and insecurity of a man who finds himself at variance with his own environment. In making this point, Ellul states:

This disequilibrium between the traditional affirmation and the new criterion has produced the climate of anxiety and insecurity characteristic of our epoch and of our neuroses, and corresponds exactly to the distinction between the individualist society and the mass society.³⁷

To overcome this difficulty, Broudy, Smith and Burnett advise that the school should prepare the young person to reconcile himself to working in large formal organizations, even though he never sees who gives him orders or does not know those who will be affected by his actions. They warn that when the school neglects this task, a basis is provided "either for apathy or the development of interests which run counter to that of the organization's or general society's good."³⁸

For the period under review, then, society-oriented curriculum theories have appeared in response primarily to

³⁶ Jacques Ellul, The Technological Society, New York, Knopf, 1964, p. 333.

³⁷ Ibid.

³⁸ Broudy et al., op. cit., p. 29.

the political and social exigencies of the time. Broudy, Smith and Burnett admit that their purpose is to provide a program of secondary education which aims to inculcate "those central skills, ideas and evaluations which can be most significantly used to deal with life in our times."³⁹ The strategy for this program of general education is the topic of the next section.

4. Outline of Society-centered Theorists' Strategy for General Education.

The main aspect of the authors' strategy consists in choosing citizenship, vocational competence and self-cultivation as school and life outcomes.⁴⁰ Development in these dimensions requires that students should be equipped with "cognitive maps, attitudes and value systems, intellectual operations, associative meanings, and skills of manipulatory and executive operations."⁴¹

Cognitive maps are conceptual structures required by man for analyzing, describing and controlling his environment. Attitudes and value systems enable him to rate what is his environment and judge the action of individuals and social groups.⁴² Intellectual operations presumably facilitate these mental exercises in the cognitive and affective domains.

39 Ibid., p. 10.

40 Ibid., p. 27-28.

41 Ibid., p. 79-80.

42 Ibid., p. 139.

Associative meanings provide the human person with the wealth of imagery necessary for satisfactory appreciative responses to artistic stimuli.⁴³ Skills of manipulatory and executive operations "are prerequisites for the special tasks of vocation as well as the common tasks of citizenship and self-cultivation."⁴⁴

Development in these dimensions presupposes four uses of schooling in real life situations. Viewed in ascending order of complexity, the uses are replicative, applicative, associative and interpretive.

The authors⁴⁵ define the replicative use of schooling as the employment in life's activities of curricular content and modes of operations just as they were used in school. This one-to-one correspondence between school learnings and life skills is typical of the life-adjustment approach to curriculum theorizing, and represents the application of pragmatism in its most unsophisticated form. Bobbitt's curriculum theory fell into this category as one can see from his following first assumption on which his proposals were based:

⁴³ Harry S. Broudy, "Can Research Escape the Dogma of Behavioral Objectives?" School Review, Vol. 79, No. 1, November 1970, p. 52-53.

⁴⁴ Broudy et al., op. cit., p. 162.

⁴⁵ Ibid., p. 48-49.

It is helpful to begin with the simple assumption to be accepted literally, that education is to prepare men and women for activities of every kind which make up well-rounded adult life; that it has no other purpose; that everything should be done with a view to this purpose; and that nothing should be included which does not serve this purpose.⁴⁶

Bobbitt argued, from this assumption, that in order to select curriculum outcomes for students, one merely had to "go out into the world of affairs and discover the particulars of which these affairs consisted. [...] These will show the abilities, attitudes, habits, appreciations and forms of knowledge that men need."⁴⁷ These were to constitute the objectives of the curriculum.

Broudy, Smith and Burnett believe that the replicative use of schooling, though important, is severely limited because "the school can anticipate only a small portion of the behavior that is demanded by life."⁴⁸ They, therefore, include in their strategy the applicative use of schooling which requires not replication, but the application of knowledge to interpret a situation and solve a problem. This is more in keeping with the five steps of problem-solving postulated by Dewey in his exposition of pragmatist philosophy.

⁴⁶ Franklyn Bobbitt, How to Make a Curriculum, Boston, Houghton-Mifflin, 1924, p. 7-8.

⁴⁷ -----, The Curriculum, Boston, Houghton-Mifflin, 1918, p. 42.

⁴⁸ Broudy et al., op. cit., p. 49.

These steps as Dewey outlines them are: (1) sensing a problem; (2) locating and defining the problem; (3) suggesting solutions to the problem by means of hypotheses; (4) deductively reasoning out the consequences of the suggested solutions; (5) testing the hypotheses by action.⁴⁹

The authors' description of the series of acts involved in the applicative use of schooling closely parallels Dewey's problem-solving steps. The acts include: "formulating a problem, observation, hypothecation, experimental imagination and design, verification procedures and criteria, judgments of adequacy [...]."⁵⁰

At this juncture one can identify a fundamental difference between society-centered theorists and their knowledge-oriented counterparts. Phenix⁵¹ confines his curriculum to fundamental theoretical disciplines to be studied for cognition only and not for direct application to the solution of practical problems. He takes this stand because he believes that keeping the distinct ways of understanding clear will help "the student to avoid the confusions of meaning that are all too prevalent in ordinary life and practical affairs."⁵²

⁴⁹ John Dewey, How We Think, New York, Heath, 1933, p. 107.

⁵⁰ Broudy et al., op. cit., p. 59.

⁵¹ Philip Phenix, Realms of Meaning, New York, McGraw-Hill, 1964, p. 274.

⁵² Ibid.

Taking a position directly opposite to Phenix, society-centered theorists⁵³ believe that the application of theory to practice enhances, not hinders, understanding. They argue that our technological civilization may cease to exist unless knowledge is applied to problems of practice. They imply that the potency of a learning, such as a principle, generalization or a statement, increases with use in analyzing a situation or solving a problem. They conclude with: "Accordingly, we rightly prize the applicative use of knowledge for it greatly enhances our powers of understanding and control."⁵⁴

Whitehead supports society-centered theorists on this issue when he warns that in estimating the importance of technical education, one must desist from associating learning with abstraction only. He states that first-hand knowledge derived from immersion in practice "is the ultimate basis of intellectual life."⁵⁵

The third use of schooling is its associative function. Further to what was already said about it, Broudy⁵⁶ implies

⁵³ Broudy et al., op. cit., p. 50-57.

⁵⁴ Ibid., p. 51.

⁵⁵ Alfred North Whitehead, "Technical Education and Its Relation to Science and Literature," in M. M. Starkey (ed.), The Education of Modern Man, New York, Pitman, 1966, p. 156.

⁵⁶ Harry S. Broudy, "The Structure of Knowledge in the Arts," in S. Elam (ed.), Education and the Structure of Knowledge, Chicago, Rand McNally, 1964, p. 85.

that it also involves the ability to deploy certain root metaphors from one's culture to interpret art, literature or poetry. It is like using knowledge of Latin, not to improve English vocabulary, but as a matrix of meaning for appreciating the artist's work.

The interpretive use of schooling is at the top of the hierarchy of educational functions. Its duty is to bring order to experience by classification and conceptualization. It is not itself directly concerned with solving problems, but it gives the perspective and orientation needed for actual problem-solving activities. The authors describe it as the most fundamental of all the uses of schooling since expertise in it is a precondition for the replicative, associative and applicative uses of knowledge. The quotation which follows illustrates this argument:

Whenever we use our school learnings in these areas to perceive, understand, or feel life situations, we say that we are using our learnings primarily for interpretation, and not replicatively, associatively, or applicatively, although, strictly speaking, these uses do not necessarily exclude each other. There is a sense, however, in which the interpretive use of knowledge is most fundamental of all, for without a prior interpretation of the situation, we are not sure what we shall replicate, associate, or apply.⁵⁷

It is the interpretive use of schooling which brings society-centered theorists closest to their knowledge-oriented counterparts. Like the latter, the society-centered school

⁵⁷ Broudy *et al.*, *op. cit.*, p. 54.

believes that some subjects must be studied as fundamental theoretical disciplines for the purpose of providing a fund of cognitive and valuative concepts. Where the members of this school differ is in their belief that this repertory of concepts should not be acquired for its own sake, but for man's utilization in the numerous tasks he is called upon to perform as a citizen and worker. The writers affirm this belief in the remarks which follow:

Much of what has been said about the life use of school learnings comes back to problem-solving. Life presents us with a series of predicaments from which we try to extricate ourselves [...]. Obviously, our culture puts a premium upon the thinking solution of predicaments, and society accordingly expects the school to contribute towards this kind of competence.⁵⁸

The interpretive use of schooling also sets Broudy, Smith and Burnett apart from society-centered theorists who had preceded them. By emphasizing the replicative use of schooling, Bobbitt⁵⁹ and Stratemeyer⁶⁰ attempted to prepare man for citizenship and vocational responsibilities by equipping him with a set of reflexive or semi-automatic responses. On the other hand, Broudy, Smith and Burnett, by insisting on the logical operations in the interpretative

⁵⁸ Ibid., p. 231.

⁵⁹ Bobbitt, How to Make a Curriculum, p. 292.

⁶⁰ Florence B. Stratemeyer et al., Developing a Curriculum for Modern Living, New York, Teachers' College, Columbia University, 1947, iv-740 p.

uses of schooling, aim to develop a person whose responses are reflective rather than reflexive. The outcomes of citizenship and vocational competence are aims common to both groups of society-centered theorists. It is just that Broudy, Smith and Burnett aim to develop a citizen and worker who is also to some degree an intellectual. It is no doubt this factor which leads Sergiovanni and Starratt justifiably to refer to the curriculum theory propounded by Broudy and his associates as "life-adjustment education but now on a higher cognitive level."⁶¹

To effect the kind of development discussed in this section, the authors recommend a curriculum built around the following subject organization:

Symbolics of Information: English, Foreign Language and mathematics as skills as sciences.

Basic Sciences: General Science, biology, physics and chemistry.

Developmental Studies: (i) Evolution of the Cosmos, (ii) Evolution of Social Institutions, and (iii) Evolution of man's culture.

Exemplars: art, music, drama, literature.

Molar Problems: Typical Social Problems.⁶²

In summary, then, society-centered theorists' strategy is geared towards equipping persons with cognitive maps, attitudes and value systems and various kinds of skills. Development in these dimensions is posited on four uses of schooling in real life, namely, replicative, applicative,

61 Sergiovanni and Starratt, op. cit., p. 232.

62 Ibid., p. 247.

associative and interpretive. The content for the actual learnings is derived from the five subject areas listed in the foregoing paragraph.

Those learnings should bring about change in human persons which would reflect growth in citizenship, vocational competence and self-cultivation. If formal education is to help in preparing man to cope with life in our times, these are the dimensions which need to be developed. It is now necessary, therefore, to examine in turn the role which some or all of the five subject areas can play in developing the person in each of the three dimensions. This task will be taken up in the following sections, starting with the use of curriculum content in preparing persons for citizenship responsibilities.

5. Content and Preparation for Citizenship.

In this section, the discussion focuses on the kinds of preparation for citizenship which must result from the use of different types of curriculum content. The subjects are examined in the same order listed by the authors, namely, symbolic studies, basic sciences, developmental studies and exemplars.

Symbolic studies include native and foreign languages and mathematics. In keeping with their believe that an interpretive frame of reference is a prerequisite for the application

of knowledge to the problems of citizenship, Broudy, Smith and Burnett⁶³ endorse the study of these subjects as basic theoretical disciplines. In language, for example, the authors imply that some attention must be given to formal structures of sound patterns and visual symbols by which meanings are expressed.⁶⁴

These are matters which preoccupy the structural linguists and transformational grammarians. Phenix⁶⁵ favors a program for language development patterned after what these specialists do.

Broudy, Smith and Burnett, however, are less interested in what the trained linguist does than in language instruction for citizenship. For example, they conceive of "reading for citizenship"⁶⁶ as an important aspect of language training from which the average person must derive his store of interpretive concepts for use in understanding and resolving social issues. In describing this type of reading, the authors write:

63 Broudy et al., op. cit., p. 171.

64 Ibid., p. 63.

65 Phenix, Realms of Meaning, p. 63-65.

66 Broudy et al., op. cit., p. 167.

A large portion of such reading involves the use of concepts taken from economics, psychology, sociology, mathematics, political science, biology and virtually every other well-developed intellectual discipline [...]. The citizen does not use these disciplines as the specialist. He uses them for perspective and interpretation.⁶⁷

Allusion is made to the notion of nationalism which presupposes preparation for citizenship to further the political and other interests of the state. During the period under review, Stoke⁶⁸ strongly advocated that the training of nationals in foreign languages would strengthen the hands of the United States in meeting the threats of the Cold War, and thereby contribute to her survival.

It appears that Broudy, Smith and Burnett have a similar objective in mind for the foreign language aspect of their symbolic program. This can be inferred from the following statement:

As matters now stand, one can only say that the national interest makes it advisable but not strictly necessary for as many citizens as possible to speak another language, and because such adeptness has to be inculcated early in life, some foreign language in elementary and secondary school becomes a requirement of the times.⁶⁹

It is noticeable that the emphasis is on the functional use of language, not on formal structures. In

67 Ibid., p. 167-168.

68 Harold W. Stoke, "Education for National Survival," in P. Phenix (ed.), Philosophies of Education, New York, Wiley, 1961, p. 115.

69 Broudy et al., op. cit., p. 174.

outlining the requirement of the foreign language program, the writers state that: "Simple, ordinary, conversational usage is all that is envisioned with some reading knowledge to be acquired in later years, presumably at the secondary level."⁷⁰

Broudy, unlike Phenix, also wants the second component of the symbolic program, namely, formal mathematics, to be studied with the solution of actual problems in mind. Phenix rightly sees mathematics as a pure intellectual discipline and implies that he prefers its study to be confined to "comprehending the method of complete logical abstraction and drawing the necessary conclusions from formal premises."⁷¹ As Phenix emphasizes, "the nature of mathematics is misconstrued if it is regarded primarily as a tool subject."⁷²

Broudy, Smith and Burnett⁷³ are in agreement with this, but they still believe that knowledge of how mathematics is used in the service of the basic sciences, contributes to the average citizen's understanding of his environment. They see number concepts and statistical techniques as indispensable to comprehending matters of economic and social import that are reported in the news media.

70 Ibid., p. 174-175.

71 Phenix, Realms of Meaning, p. 80.

72 Ibid.

73 Broudy et al., op. cit., p. 168.

The attitude of Broudy and his associates towards the teaching of mathematics is consistent with Broudy's earlier proposal that the curriculum should aim to develop two kinds of mathematical habits. One is "the problem-solving attitude, the search for unknowns and for possible substitutions and equivalents."⁷⁴ These are operations based on the deductive mode by which pure mathematics is characterized.

The other is the "mastery of fundamental arithmetic computations,"⁷⁵ or automaticity in addition and subtraction, multiplication and division. Proficiency in these four fundamental operations is intended to increase the person's competence in understanding and solving the quantitative problems in his environment. Broudy indicates that such problems can include ordinary buying and selling and calculating interest paid on savings kept in the bank.⁷⁶

Broudy, Smith and Burnett are inclined to limit the second component of the curriculum to the study of "general science, physics, chemistry and biology."⁷⁷ These are to be used primarily for equipping citizens with interpretive

⁷⁴ Broudy, Building a Philosophy of Education, p. 300.

⁷⁵ Ibid., p. 299.

⁷⁶ Ibid., p. 209.

⁷⁷ Broudy et al., op. cit., p. 186.

frames needed "to grasp the import of science for life and its problems,"⁷⁸ and not for preparation to function as specialists.

This is a departure from the positions taken by those who propound either full-fledged or auxiliary knowledge-oriented curriculum theories. Bruner, for example, believes the school boy learning physics is a physicist. Consequently, Bruner would like to see the student "behaving like a physicist than doing something else."⁷⁹ The physicist is certainly included among the "scientists of various types"⁸⁰ after whom Phenix advocates that students' behavior must be patterned.

Broudy, Smith and Burnett feel that in patterning the behavior of students after the specialist, the educator is placing on the average citizen-to-be demands which are in excess of the scientific literacy needed for orienting and interpreting problems preparatory to finding solutions. In addition to orientation and interpretation, the specialist must apply his tools to discover new knowledge and add to the already existing store. As the authors state:

78 Ibid., p. 188.

79 Jerome S. Bruner, The Process of Education, New York, Random House, 1960, p. 14.

80 Phenix, Realms of Meaning, p. 24.

The specialist, [...] also operates out of interpretive frames, the same in fact as those of the non-specialist, but the specialist does not stop with understanding. He cannot stop with orienting his problem. The specialist either goes on to augment the knowledge of which his frame is constructed or he goes on to apply it in practice.⁸¹

The authors' observation is borne out by Phenix's⁸² description of the physicist's work. For Phenix, the genuine physicist is one who employs physical measurements and combinations of mathematical symbols to describe, with abstract formulations, metric features about material things. The goal of the physicist is to yield new knowledge by establishing generalizations, laws and theories based on his abstract formulations.

The point of difference between knowledge-oriented theorists and Broudy, Smith and Burnett is that, for the latter, the primary aim of studying science, or for that matter any academic discipline, is not proficiency in the techniques of the specialist or scholar. In other words, the goal is not the art of discovering, creating and communicating knowledge for its own sake. In the case of science, the main objective of the curriculum is to provide the citizen with perspective for understanding problems in society.

⁸¹ Broudy et al., op. cit., p. 191.

⁸² Phenix, Realms of Meaning, p. 96-97.

The authors⁸³ illustrate this point by reference to the incidence of disease. Science can enlighten the citizen on the phenomenon of cancer in many ways. It can determine whether the disease is a problem in chemistry or a sub-topic in physics. It can establish whether this malady is caused by tissue injury or infection.

The third content area, namely, developmental studies, must also contribute to the improvement of the citizen's interpretive map in order to facilitate the solving of social problems. The writers state the specific function of these studies as that of providing the expertise and requirements "to sustain life of the social order by projecting its needs and devising ways of meeting them."⁸⁴ This stance is in direct opposition to Phenix who insists that "ordinary life situations and the solving of everyday problems should not be the basis for curriculum content."⁸⁵

It appears, however, from Tykociner's⁸⁶ classification of knowledge, that some disciplines, by their very nature, are ideal for providing curriculum content which is

83 Broudy et al., op. cit., p. 190-191.

84 Ibid., p. 201.

85 Phenix, Realms of Meaning, p. 12.

86 Joseph T. Tykociner, "Zetetics and Areas of Knowledge," in Stanley Elam (ed.), Education and the Structure of Knowledge, Chicago, Rand McNally, 1964, p. 121-147.

related to solving problems in society. In fact, it seems doubtful that these disciplines can be fruitfully taught when divorced from this purpose.

Tykociner refers to sciences concerned with providing for the future. These include agriculture, medicine, engineering and national defense. The aim of these sciences is "to sustain life and provide for the needs of oneself, one's family, the community, the state, the country, and mankind as a whole."⁸⁷

Tykociner's system also makes reference to the regulative sciences consisting of jurisprudence, political science, economics and management. These "reflect the basic knowledge which grew up in partial answer to problems of individuals and groups living in families and societies of growing complexity."⁸⁸

A third set of disciplines, the disseminative sciences, consists of education itself, library science and educational psychology. These aim, among other things, "to prepare the younger generation for creative activities by developing interests and skills necessary for growth in the arts and sciences."⁸⁹

Using as a basis the utilitarian value which Tykociner attaches to these sciences, Broudy, Smith and

87 Ibid., p. 140.

88 Ibid., p. 142.

89 Ibid.

Burnett make it clear that the map which is to be inculcated in persons by making use of developmental studies is not one which helps man to systematize and extend knowledge for its own sake, as scholars or scientists do. Instead, it equips the citizen to use the disciplines as tool subjects for social problem-solving. In describing the map derived from developmental studies, they write:

[...] it does not seek to systematize, refine and extend knowledge as the basic sciences do. Rather does this map scramble knowledge from the various basic sciences in order to make it useful for solving problems in the social order. For example, agriculture uses knowledge from chemistry, physics and biology, but its central concern is with the efficient production of food and fiber. Rarely is an agricultural problem simply a problem in chemistry or biology. Similarly, the problems confronting the citizen are rarely reducible to this or that combination of basic sciences.⁹⁰

It must be noted that Broudy, Smith and Burnett place fundamental disciplines at the service of applied studies. This is in contradiction to Phenix whose curriculum is "concerned with fundamental disciplines and not with applied fields,"⁹¹ and who approves of the use of applied studies only if they are introduced as "auxiliary to the teaching of fundamental disciplines."⁹²

90 Broudy et al., op. cit., p. 202.

91 Phenix, Realms of Meaning, p. 224.

92 Ibid., p. 275.

Up to this point, the discussion has focused on three subdivisions of the curriculum of Broudy, Smith and Burnett. These are symbolic studies, basic sciences and developmental studies. Together they provide the cognitive structures and the variety of skills needed for "analyzing, describing and controlling our environment."⁹³ One aspect of the fourth component of this society-oriented prescription for curriculum development consists of valuative concepts and norms provided by exemplars. These exemplars are persons who are revered by every civilized community because their life styles which are celebrated in "literature, religion, art and quasi-sacred political documents"⁹⁴ reflect the value scheme which the community admires and finds worthy of acceptance.

The notions of good conduct or right attitudes and their relevant standards derived from these sources are intended to serve two main purposes. The first is to prepare the citizen to pass sound judgment on policies and programs of private and public agencies. The second is to develop the kind of value complex which is effective in helping the person to cope with such well-known features in our society as

93 Broudy et al., op. cit., p. 139.

94 Harry S. Broudy, "Science Versus Humanities in the School Curriculum: A Philosophical Analysis of the Present Crisis," The Journal of Philosophy, Vol. 55, No. 3, November 1958, p. 990.

conflicts over preferences engendered partly by irresponsible techniques of propaganda. In directing attention to this role of the school, the authors write:

To prepare the individual to deal with broad questions of social programs and policies and to find his way among the conflicting views and opinions to which he is exposed, the school must emphasize valuation concepts and norms no less than it stresses the concepts and principles by which the objects and events of our world are ordered and controlled.⁹⁵

It is obvious that the authors wish valuative concepts and norms to be studied, not in the abstract, but in relation to the ways in which a person behaves in society. As they say: "It is the major task of the curriculum builder in these times, not only to work out the ways individuals should behave, but also to formulate content which is entailed by such behavior."⁹⁶ Hence, in deciding on criteria for the inclusion of values in education, they aver that "only those concepts and norms basic to individual and social conduct should have a place in the curriculum."⁹⁷

The other aspect of the fourth component of curriculum comprises prescriptive and regulatory rules. Success in various vocational fields and in industrial occupations is

95 Broudy et al., op. cit., p. 139

96 Ibid., p. 153.

97 Ibid., p. 154.

dependent on mastery of prescriptive rules. As in the selection of norms and valuative concepts, social utility is the criterion for choosing among prescriptive rules. The authors write:

The criterion for selecting prescriptive rules would seem to be tied to the question of what practical activities, deemed important in the ordinary affairs of the individual, the school should incorporate in its program. The question comes down to being what kind of utility the school wishes to serve.⁹⁸

The same thing holds for the numerous legal and institutional rules which regulate life in society. Important among these are traffic laws taught in driver-education programs. The authors insist that through the proper sampling of actual regulatory situations, the approach to the teaching of rules must span "the total range of activities in which citizens are engaged and about whose regulations they need to be informed."⁹⁹

The insistence of these society-centered theorists on value concepts, norms and rules bearing some direct relation to behavior which people are expected to practice in society represents another important difference with Phenix. His refusal to consider real problems in ordinary life-situations as a source of curriculum content leaves him with

98 Ibid., p. 154-155.

99 Ibid., p. 155.

little alternative but to hope that concepts of good or right conduct will accrue from intellectual development par excellence. He believes this can be achieved by the mastery of disciplined knowledge from his six realms of meaning. It is for this reason that he regards the "entire educative endeavor [...] as a moral enterprise."¹⁰⁰

In this section, four subject-matter areas of the curriculum of Broudy, Smith and Burnett were examined. The part each section should play in preparing persons for the responsibilities of citizenship was discussed. The next task is to analyze the functions of learning from these same subject areas in equipping persons with vocational competencies. This is the subject of the succeeding section.

6. Content and Preparation for Vocational Competence.

The theorists' approach to vocational preparation is examined in this section. The main thrust of their argument is that a vocational program should consist of skilled elements with intense grounding in theoretical studies. These ideas are discussed more fully in the rest of this section.

The authors abhor the kind of vocational competence which leaves the prospective worker with nothing "more than

¹⁰⁰ Phenix, Realms of Meaning, p. 232.

a temporary chit for a low level job with no future."¹⁰¹
They favor instead a more sophisticated type of training which guarantees the trainee vertical and horizontal mobility in the vocational field as a whole, as well as some insurance against job obsolescence. It is for this reason that the writers advocate "intensive grounding in general studies as foundation for vocational preparation [...]."¹⁰²

But despite the emphasis which the theorists put on the cognitive concepts to be derived from theoretical studies, they give much attention to the utilitarian value of subject-matter content in the world of work. Broudy recommends that the procedures for the development of symbolic skills "be organized both conceptually (as subjects) for understanding and procedures (a set of skills) for facile use."¹⁰³

The explanation given for the inclusion in the high school curriculum of a component in the use of language is that "employers understandably want employees to live up to certain standards of linguistic correctness."¹⁰⁴ The authors warn that failure on the part of high school graduates to attain these standards "will engender complaints by business men."¹⁰⁵

101 Broudy et al., op. cit., p. 5.

102 Ibid., p. 36.

103 Broudy, Building a Philosophy of Education, p. 316.

104 Broudy et al., op. cit., p. 105.

105 Ibid.

Concepts selected from mathematics and physics should also be related to the kind of vocational preparation in demand by a technological society. Both mathematics and physics should be used as tool subjects to prepare persons for entry to such fields as engineering, the building industry and electrical trades. In outlining the value of mathematics and physics to these fields, the authors write:

Our technological civilization depends on the application of knowledge to particular problems of practice rather than its replicative use. Mathematics and physics applied to problems of mechanics give us the profession of engineering, that in turn solves the problem of transportation, construction, mechanical toasters and space probes. Hence the enormous importance of applying school learning or the applicative use of learning.¹⁰⁶

Several times in this study, allusion was made to those curriculum theorists who favor for students work in the academic disciplines akin to that of scientists or scholars. This condition applies to all learners whether they are preparing to enter college with intentions of pursuing an academic career later, or whether they are equipping themselves for skilled or even semi-skilled positions in the vocational fields. In summarizing the over-all objective of these discipline-centered theorists, Bellack states:

106 Ibid., p. 50.

Their aim is to introduce students to the universe of discourse, or more grandly, the ways of life, represented by the fields of scholarship. Students are to engage in activities patterned after those of the practicing physicist, chemist or economist. [...] The aim is excellence in intellectual affairs, not only for the academically talented but for all students at all levels commensurate with their ability.¹⁰⁷

Contrary to this position, the intellectual preparation envisaged by society-centered theorists for prospective workers or technicians is not the same as that for the practising physicist or chemist. Broudy, Smith and Burnett make this point as follows:

A theoretical grounding in chemistry is desirable at the technician level, but it need not be as detailed or as sophisticated as that required for the research chemist. The knowledge needed by the technician is that which enables him to learn about the operations he is to perform in his work. These are guided by rules of procedures and manipulations with specific apparatus in specific situations. He uses courses in chemistry to understand what he is doing and why he is doing it. He does not use them to solve problems or extend chemical knowledge.¹⁰⁸

It follows, therefore, that there are two components to vocational education. One consists of the skills of manipulating tools or other devices used in processing or manufacturing goods. The other is the understanding of the processes themselves. The function of the disciplines of

¹⁰⁷ Arno A. Bellack, "Conceptions of Knowledge: Their Significance for Curriculum," in G. Hass et al. (eds.), Readings in Curriculum, Boston, Allyn and Bacon, 1965, p. 319.

¹⁰⁸ Broudy et al., op. cit., p. 65.

knowledge is to provide the perspective for this understanding. An industrial arts program whose aim is to provide adequate vocational preparation for a modern, technological society should include both components. In suggesting what should be included in an industrial arts program, the authors write:

Under industrial arts one might include:
(1) the skills of using certain basic tools and
(2) the understanding of the technical processes underlying our culture. The use of a hammer and chisel might be examples of the first, and the understanding of electronics in automation is an example of the second.¹⁰⁹

In summary, then, manipulatory and other related skills have an important place in the vocational component of general education. Learnings from the disciplines are prerequisite for this type of vocational preparation. The aim of disciplined study in this context, however, is not to enable technicians and workers to perform like scientists or scholars. The purpose is to equip the citizen-worker with the interpretive frame needed to understand the various processes involved in his work.

The last major general aim of these theorists is self-cultivation. The part curriculum must play in developing this human dimension is the topic of the next section.

109 Ibid., p. 181.

7. Curriculum Content and Self-Cultivation.

The purpose of this section is to discuss self-cultivation, the last of the three major aims of general education stated by Broudy, Smith and Burnett. The content which should be used to bring about self-cultivation is derived from two sources. One consists of the skilled and attitudinal elements associated with participation in sports and games. The other is comprised of insights provided by the exemplars in art, music, drama and literature. The emphasis is on the individual's physical, moral and aesthetic development. The authors, however, never lose sight of the role of self-cultivation in preparing man to take his place in our modern technological society.

The writers' view is that a good case can be made for the inclusion of physical education in the school's program especially "if one argues for its need in self-cultivation or self-development."¹¹⁰ They believe that mastery over bodily movements used by the person to objectify his inner life, and derive aesthetic satisfaction can best be achieved through systematic tuition.¹¹¹

Consequently, as a step towards healthful living, the authors advocate a physical education program aimed at

110 Ibid., p. 180.

111 Ibid.

achieving two objectives. One is bodily development, the other is a cognitive understanding of how the human body works, the principles of hygiene and the cause of psychosomatic illness.¹¹² The writers believe that "somewhere in the curriculum there should appear the knowledge that enables the citizen to understand these matters."¹¹³

The authors see sound psychological health and social skills as important by-products of the physical and health education program. As a result, they think that this program should share an equal place with provisions for strictly academic activities. About this the authors write:

The living situation at the school should encourage and provide optional conditions for "good" social and psychological life. Accordingly, games, exercises, clubs, dances are appropriate non-academic activities to be performed at the school under school supervision and direction. They are not less important than the academic activities, and for life they may even be more important.¹¹⁴

The authors leave no doubt whatsoever that the health skills and habits developed in the schools and the social skills which accrue should be directly related to living in society. This can be inferred from their reminder that "if the school gave sufficient attention to itself as a living environment,"¹¹⁵ it could develop the skills to the point where their replicative use in non-school life would be assured.

112 Ibid., p. 178.

113 Ibid.

114 Ibid., p. 179.

115 Ibid., p. 180.

The second aspect of self-cultivation emphasized by the authors is the development of tastes or preferences in the various value domains, particularly in the moral and aesthetic spheres. The idea is that before acting or choosing, the person should submit his complex of likings to "standards of right and of wrong, good and evil, the beautiful and the ugly."¹¹⁶

Both the preferences and the standards for judging them should be derived from the fourth content area of the curriculum, namely, exemplars in art, music, drama and literature. The authors make this point as follows:

Self-cultivation, in so far as it denotes development of individual excellence, demands stable and defensible exemplars which both "lure" behavior and serve as standards against which behavior can be judged unambiguously.¹¹⁷

By their artistic works, these exemplars or connoisseurs provide the educator with an ample supply of models or life styles which he can use to shape the preferences of his charges. He can accomplish this by encouraging students to introject or identify with these models. In disclosing the kinds of models they have in mind and how introjection works, the authors state:

116 Ibid., p. 217.

117 Ibid., p. 38.

This model can be a particular person or a person who represents a style of life, for example, the military leader, the industrialist, the surgeon or the dentist. One forms a self-concept based on such a model and thereafter tries to behave consistently with this concept. To teach values, accordingly, is to shape the pupils' value model.¹¹⁸

Society-centered theorists therefore place a high premium on self-cultivation. But despite this emphasis, they stop short of pushing the person's self-development to the point of endangering the collective interdependence presently in demand by our mass technological society. Broudy's own aim in his program for self-cultivation is to maintain the delicate balance between the imperative to preserve the integrity of the person and the need to sacrifice some of man's individuality to the exigencies of a mass society. That this is uppermost in his mind can be inferred from the following quotation:

Taught humanistically, this program of self-cultivation can be expected to preserve the identity and dignity of the individual; but will this be at the cost of the collective interdependence that constitutes the price for our technological blessing.¹¹⁹

He thinks that if the possible unsavory consequence hinted at is to be averted, any program of self-cultivation should be built on two considerations. These highlight the

118 Ibid., p. 222.

119 H. S. Broudy, "Science Versus Humanities in the School Curriculum: A Philosophical Analysis of the Present Crisis," p. 966.

priority which society should be given over the individual because of certain features of the social order which are here to stay. The considerations are:

[...] (1) the kind and level of knowledge required to maintain a highly specialized technological social order (2) the kind and level of knowledge, taste and character demanded by a complex society such as ours from each and every individual--if it is not to degenerate into a tyranny of experts on the one hand or into a tyranny of mass mediocrity on the other.¹²⁰

Thus, self-cultivation, consisting primarily of physical, moral and aesthetic development, forms one aspect of general education which contributes to the growth of the whole man. The two other components are growth in citizenship and vocational competence.

It was emphasized throughout this chapter that nurture in these three dimensions is not for its own sake. Rather, the purpose is to prepare the person to deal with the actual problems encountered in living in society. Accordingly, Broudy, Smith and Burnett¹²¹ recommend that the curricular offerings for citizenship, self-cultivation and vocational competence should be integrated around a problems course comprising these predicaments faced by persons in real-life situations. This is the subject of the next section.

120 Ibid.

121 Broudy et al., op. cit., p. 243.

8. Integrating the Various Strands of the Curriculum.

This section deals with the recommendations of society-centered theorists for integrating the learnings from the different strands of the curriculum. Society-oriented theorizers' basis for integration is compared with that of disciplined-oriented writers in order to underscore the unequivocal commitment of the former to man as a problem-solving citizen and worker, vis à vis the prime concern of the latter for the human person's intellectual development.

Perhaps nothing distinguishes society-centered theorists from their knowledge-oriented counterparts better than the basis each group suggests for integrating the students' learning. Phenix brings out his bias towards man's intellectual development by advocating that the students' curricular experiences should be integrated through the study of history, religion and philosophy. These are chosen because they are characterized by general concepts which permit the integration of meanings from the different disciplines at the highest levels of abstraction. Philosophy is the most suitable for this purpose. According to Phenix:

[...] it is the task of the philosopher to develop concepts general enough to establish connections between diverse experiences, some of these concepts being sufficiently abstract to permit the formulation of a single theory of meaning in which the possible types of meaning may be distinguished and the relationship among them exhibited.¹²²

Knowledge-oriented theorists adopt this approach to the integration of the students' curricular experiences because they share the optimism that expertise in various types of problem-solving will accrue as natural by-products of knowledge integrated from the disciplines. For example, King and Brownell imply that even though a person acquires knowledge in isolation from the "immediate demands of social, economic and political life, from the concrete and practical,"¹²³ the chances are good that he will be able to apply this knowledge in dealing with real issues within these domains.¹²⁴

Society-centered theorists share no such optimism. Broudy states this position as follows:

Experience points to a disturbing independence between knowledge of facts, rules and theories of a subject and success in solving unpractised problems in that subject. [...] Problem-solving skills developed within physics or chemistry may not transfer to problems in taxation and the preservation of peace.¹²⁵

122 Phenix, Realms of Meaning, p. 257.

123 King and Brownell, op. cit., p. 33.

124 Ibid., p. 23.

125 Broudy, Building a Philosophy of Education, p. 326-327.

Broudy¹²⁶ argues further that whereas an engineer can tackle problems in his field in stride, questions of taxation may expose him as a complete novice. For these reasons then, unlike their knowledge-oriented counterparts, society-centered theorists believe that nothing is more appropriate for integrating the different elements of the curriculum than the problems persons will face in real life as citizens and workers.

Consequently, for the society-centered theorists, the most important component of the curriculum is a problems course that comprises issues which continuously crop up in real life situations. Success in using cognitive maps, attitudes, values, associative meanings and the like in the problems course is indicative of how well the student has integrated the various curriculum offerings. In fact, Broudy, Smith and Burnett regard this as integration par excellence:

The problems course, therefore, can be regarded as the integrative experience par excellence of the whole schooling process. It should reveal something about how all the other strands of the curriculum have been taught, for it is a small sample of how schooling should be used in life. This sample to be sure is so small that inferences and hopes based on it should be modest, but the school can take comfort in the evidence that this or that student actually did in school the sort of thing that life will expect of him, and that he did it with a certain degree of competence.¹²⁷

126 Ibid., p. 327.

127 Broudy et al., op. cit., p. 243.

It follows, therefore, that whereas knowledge-oriented theorists want students to integrate the different learnings from the curriculum intellectually at the highest possible level of abstraction, society-centered theorists favor integration at the level of concrete and practical, social, economic and other problems which affect the daily lives of human persons.

9. Summary.

In this chapter, the researcher examined the proposition that society-centered curriculum theories are inadequate, in that they are based on a view of man primarily as citizen and worker. The examination revealed that the theorists do subscribe to a concept of a whole man or one who approximates to or attains self-perfection. The development of this whole man is realized through preparation for citizenship, vocational competence and self-cultivation.

The evidence has indicated that the task of preparing persons for citizenship responsibilities entails intensive grounding in intellectual studies. This intellectual development, however, is not intended to enable citizens to perform as scientists or scholars who work in the academic disciplines. The purpose of this type of preparation is to provide the citizen with cognitive maps and valuative concepts and norms necessary for orienting societal problems preparatory to

arriving at solutions by individual decision-making, but preferably through group consensus.

Vocational education entails the development of competencies in the various manipulatory skills involved in the use of tools. The present complexity of industry and technology, however, places two demands on the skilled or semi-skilled worker. One is the need to understand the industrial processes involved in his work. The other is the need for protection from job obsolescence by being ready to undergo quick retraining. These factors make it obligatory for the tradesman or technician to be thoroughly grounded in the theoretical disciplines particularly in the sciences and mathematics. It is important to remember, however, that the academic exposure is much less intense than that of students preparing to specialize as physicists or chemists.

Self-cultivation is achieved mainly through physical, aesthetic and moral development. Physical development is effected through participation in games and sports, and is enhanced by a cognitive understanding of one's physiological and anatomical processes. Moral and aesthetic growth is attained by modeling students' behavior after exemplars in art, music and literature.

The image of man distilled from this sample of society-centered curriculum theories is undoubtedly multi-dimensional in nature. In fact, the view projected of the

human person is far more comprehensive than the one given priority by knowledge-oriented theorists.

Knowledge-oriented theorists' primary concern is man's cognitive development. But even in this dimension, there is a sense in which society-centered theorists go further than their discipline-centered counterparts. Broudy and his associates concentrate on the development of intelligence, the more comprehensive mental capacity which enables a person to grapple with theoretical as well as practical problems. On the other hand, Phenix and King and Brownell direct their attention more narrowly on the development of an intellectual type who would be better equipped to operate in the higher theoretical conceptual spheres than at the lower concrete and practical levels.

The evidence has also indicated that society-centered theorists make provision for other areas of human growth such as the physical, social or interpersonal, moral and religious.

Society-centered theorists consider one more human dimension which knowledge-oriented theorists explicitly neglect. This is man's productive dimension. The inclusion by Broudy and his associates of vocational expertise among the competencies which make up the whole man is one aspect of human potential which is likely to remain untapped by any implementation of the knowledge-oriented curriculum theories already discussed.

But the fact remains that society-centered theorists intend that development in all these areas should equip man to perform superbly as a citizen and worker. This brings us to the crux of the rationale for society-centered curriculum theories. The change in a person's status from membership of a community to membership in a mass technological society places an important obligation on the initiate. He is expected to use his talents as an intelligent citizen and competent worker to maintain, or better yet, improve the quality of his culture. The belief is that the enrichment of the culture will in turn result in the enhancement of each personality comprising the group.

The evidence presented, therefore, supports fully one aspect of the proposition stated at the beginning of the chapter, namely, that society-centered theories are grounded in a view of man primarily as citizen and worker. The second aspect of the proposition, namely, that depicting man as citizen and worker is projecting a narrow or fragmented image, calls for modification in the light of the facts uncovered. When the dimensions of citizenship and vocational competence are added to those derived from self-cultivation, the image of the human person turns out to be quite comprehensive and hence approximates to the criterion of adequacy laid down in chapter one of the study. Accordingly, the hypothesis has limited applicability to the findings of this chapter,

but the evidence at this juncture is insufficient to warrant its rejection.

The task now is to investigate humanistic curriculum theories to determine whether they project a fragmented image of man. This is the subject of the next chapter.

CHAPTER IV

HUMANISTIC THEORISTS' VIEW OF MAN

The purpose of this chapter is to examine the proposition that humanistic curriculum theories are inadequate because they stress primarily man's personal and interpersonal development. Following procedures used in the preceding chapters, in section one the researcher introduces the reader to the humanistic image of the individual who experiences the two types of development above. The attributes of the human person who undergoes the two kinds of growth are explored further in sections two and three. The former which deals with man's personal dimensions has three subsections. In the first, the researcher discusses the views of psychologists about the relevance of man's affective characteristics for curriculum theory and development. The second and third focus on the use the humanistic theorists make of these insights respectively to provide for the fulfillment of man's basic growth needs and to engender in him humane behavior towards others.

Humanistic theorists' strategy stems largely from their strong objection to both the knowledge-oriented and the society-centered images of man. This opposition and its basis are the subjects of sections four and five respectively. Section six gives the approach of this school of theorizers

to intellectual development, while section seven deals with their strategy for the nurture of man's productive dimensions. The chapter concludes with the usual summary and, in the light of the evidence uncovered, a statement is made about the proposition which is under examination.

1. Commitment to Developing Man's Personal and Interpersonal Dimensions.

In this section, the discussion centers around what humanistic theorists regard as the primary referent for developing the human curriculum. The main focus is neither the needs of society nor the intrinsic value of academic studies, but on man's personal and interpersonal dimensions.

In demonstrating their commitment to the individual's personal development, Sergiovanni and Starratt¹ insist that the curricular program should be geared towards helping each student to grapple with pressing questions of the day in a personally meaningful way. They provide examples of the type of students' questions that the teacher should bear in mind. One of these is: "What is the meaning of evolution, of energy, gravity, harmony, of forgiveness, of loyalty, of time, death, of war and peace for me?"² The kind of human

1 T. Sergiovanni and R. Starratt, Emerging Patterns of Supervision: Human Perspectives, New York, McGraw-Hill, 1971, p. 237.

2 Ibid.

growth which results when the curriculum assists students in resolving these queries enhances personal meaning. This should be the major goal of the curriculum instead of preparation for getting by in a technological society or for proficiency in the academic disciplines.

Sergiovanni and Starratt also suggest questions which should guide the curricularist in planning for social or interpersonal development. These include: "How are human beings to live together in a community? What does freedom mean and how does a man exercise freedom in a humane way?"³

In stating what should be the objective of education in a free society, Weinstein and Fantini leave no doubt as to the purpose of their proposal. In outlining this purpose, they write:

The proper study of curriculum begins with a statement of educational objectives. Let ours be made clear: Education in a free society should have a broad human focus which is best served by educational objectives resting on a personal and interpersonal base and dealing with students' concerns.⁴

Manning recommends that the goals of the humanistic school should be "personally-socially oriented."⁵ For

3 Ibid.

4 G. Weinstein and M. Fantini, Toward Humanistic Education, New York, Praeger, 1970, p. 18.

5 Duane Manning, Toward a Humanistic Curriculum, New York, Harper and Row, 1971, p. 7.

Manning⁶ this places two obligations on the educator. The first is the imperative to prize the worth of each individual person and capitalize on his unique experience as the vehicle for learning. The second is to mitigate the unsavory effects of the impersonal nature of today's society on man by getting persons to demonstrate that they care for one another.

Macdonald sets three goals for a curriculum design which is aimed at creating the "conditions for fostering the development of human beings."⁷ The goals reflect his commitment to man's personal and interpersonal growth. He implies that personal development should be effected in individuals by deploying "the social, intellectual, physical and emotional possibilities of their environment for furthering and creating potentiality."⁸

Interpersonal or social development can also be associated with the behavior patterns Macdonald expects from human beings who are products of the humanistic school. First, such men and women are deeply respectful of "the value and worth of each and every human being--as the central value

6 Ibid., p. 14-15.

7 J. Macdonald, "The High School in Human Terms: Curriculum Design," in N. K. Hamilton and J. G. Saylor (eds.), Humanizing the Secondary School, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1969, p. 48.

8 Ibid.

of existence."⁹ Second, these persons are "aware of the possibility of transcending their present personal and social situations and are skilled in the process of seeking transcendence."¹⁰

The major undertaking of humanistic theorists is now evident. It is, firstly, to use school learnings as the means for developing genuine human individuals to the maximum of their potential. Secondly, it is to increase the possibility of such persons reaching out beyond the narrow limits of themselves, feeling some concern for others and behaving in a humane way towards their fellow men. Personal meaning, which reflects the unique qualities of man's experience, is the vehicle chosen to effect these two types of development.

The task now is to explore the attributes which result when these two human dimensions are nurtured on personal meaning or the significance man attaches to his feelings or emotions. This task is taken up in the two succeeding sections. The one which follows immediately deals with the individual's personal dimensions.

2. The Nurture of Man's Personal Dimensions.

This section deals with the way humanistic writers aim to bring about man's personal growth by capitalizing on

9 Ibid.

10 Ibid.

the unique meanings derived from the intense feelings or emotions experienced by each human being. In the first part of the section the relevance of the affective characteristics to the curriculum will be outlined as seen by perceptual and clinical psychologists. In the latter part, the researcher will explore the use to which humanistic theorists put these emotional experiences in nurturing two aspects of personal development. One of these is self-actualization which results from the healthy satisfaction of man's basic growth needs. The other relates to the repertoire of humane behaviors, which inevitably results when school learnings are tied to emotions and feelings.

(a) Psychologists' Views on the Influence of Man's Affective Characteristics in Shaping the Curriculum.- Maslow's work leads him to recommend that the "raw concrete esthetic experience especially within oneself"¹¹ should be given important consideration in planning any educational program.

Gendlin, the clinical psychologist, suggests that the educator who is seeking the means for developing a student's self-concept and releasing creative potential should

¹¹ A. Maslow, "Some Basic Propositions of a Growth and Self-Actualization Psychology," in Robert A. Leeper (ed.), Perceiving, Behaving, Becoming, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1962, p. 44.

concentrate on places where the pupil experiences things like "discomfort, hunger and relief."¹²

Combs believes that so long as a curriculum plan is predicated on the discovery of personal meaning as one of the vehicles for achieving self-actualization, it is important that the educator takes into account the personal perceptions of the learner about himself and his world, or in other words, his "beliefs, feelings, understandings, doubts, fears, likes and dislikes [...]."¹³

As it was indicated above, humanistic writers find that these subjective happenings which have been identified by psychologists have some pertinence for two types of human development. The first of these, namely, self-actualization resulting from the healthy satisfaction of man's growth needs will now be explored.

(b) Need Satisfaction and Personal Development.-

The particular growth needs alluded to fall into the various levels of Maslow's¹⁴ hierarchy. In ascending order, the needs

¹² Eugene T. Gendlin, "The Discovery of Felt Meaning," in Robert R. Leeper (ed.), Language and Meaning, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1964, p. 52.

¹³ Arthur Combs, "Personality, Theory and Its Implications for Curriculum Development," in Alexander Frazier (ed.), Learning More about Learning, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1959, p. 11.

¹⁴ Abraham H. Maslow, Motivation and Personality, New York, Harper, 1954, p. 80-106.

included in this hierarchy are referred to as physiological, psychological or safety, social egoistic or self-esteem and self-fulfillment. The important point is that a person's low ranking needs must be satisfied before those at the higher levels of the hierarchy can be fulfilled. In other words, moving upwards through the rank order, the first needs to be gratified are man's physiological, psychological and safety needs which, strictly speaking, fall outside of the jurisdiction of the school. But once these urges have been satisfied the school is in a position to take over and cater to such social needs as the person's desire for association with and acceptance by his fellows.

The fulfillment of man's social needs motivates him to seek ego-enhancement. This is achieved when one is accorded status or recognition by one's fellows for displaying competencies in various fields. It is at this stage that the person can move to satisfy his highest needs--those for self-fulfillment or as stated by McGregor: "the needs for realizing one's own potentialities for continued self-development for being creative in the broadest sense of the term."¹⁵

The natural result, then, of satisfying lower needs is that the higher ones appear and crave for satisfaction. Maslow stresses this same point when he states that: "The

¹⁵ Douglas McGregor, The Human Side of Enterprise, New York, McGraw-Hill, 1960, p. 39.

most basic consequence of satiation of any need is that this need is submerged and a new and higher need emerges."¹⁶

McGregor makes the identical point in the following remark:

Man is a wanting animal--as soon as one of his needs is satisfied, another appears in its place. The process is unending. It continues from birth to death. Man continuously puts forth effort--works, if you please--to satisfy his needs.¹⁷

It follows from this that to frustrate any of the needs in the hierarchy is to deny the person the opportunity to become fully human. This statement is particularly applicable in cases where the attempt to make the individual fully and distinctively human is thought of in terms of fostering rationality as an end in itself rather than as a means for the free and healthy gratification of the person's basic needs. In discussing the importance of freeing cognitive capacities from any shackles which may hinder satisfactory need-fulfillment, Maslow states:

If we remember that cognitive capacities (perceptual, intellectual, learning) are a set of adjustive tools, which have among other functions, that of satisfaction of our basic needs, then it is clear that any danger to them, any deprivation or blocking of their free use, must also be threatening to the basic needs themselves.¹⁸

16 Maslow, Motivation and Personality, p. 108.

17 McGregor, op. cit., p. 36.

18 Maslow, Motivation and Personality, p. 108.

The crux of the matter is that humanistic theorizers have certainly come under the influence of these ideas. Sergiovanni and Starratt do not wish to see the growth needs of students given a secondary position to any other needs, and least of all those relating to the demands of society or the academic disciplines. In making this point, they write:

Curriculum instructional programs should be designed in conformity to the growth patterns of the students. The human growth needs of students should never be subordinated to objectives dictated by the needs of society and the demands of the disciplines.¹⁹

These authors ask that the curriculum be arranged in such a way as to ensure that the satisfaction of the students' lower needs, particularly his social needs, can provide the impetus for the fulfillment of his higher autonomy needs. The writers state this recommendation as follows:

If the curricular-instructional program [...] could provide more experience of achievement of competence, of respect and status, then the student could feel more enthusiastic about learning. He would come to seek more esteem through his school work and, as this was provided, would gradually accept more autonomous responsibility for his learning.²⁰

Autonomy or freedom for Sergiovanni and Starratt extends much beyond the student's acceptance of responsibility

¹⁹ Sergiovanni and Starratt, op. cit., p. 262.

²⁰ Ibid., p. 264.

for his studies. In fact, it relates to every aspect of the person's life and its proper exercise is an indication that man's highest need has been fulfilled and complete personal development through self-actualization is within reach.

These two writers list eight freedoms towards which man's personal development must be steered. These are: freedom from fear; freedom from ignorance; freedom to explore and respond to the world; freedom to communicate; freedom to accept limitations; freedom to serve; freedom to organize and commit oneself to values and freedom to love.²¹

With regard to personal development, it is obvious that the writers wish to leave no doubt in the minds of their readers that the growth of the human individual ultimately must be manifested in the attainment and exercise of these freedoms. They state this view in the form of the following affirmation:

We affirm, therefore, that the overarching goal of the school is to further the student's growth towards these freedoms--to assist him in the process of breaking out of the jail of his ignorance, fear, isolation and alienation.²²

Weinstein and Fantini's proposals are also geared towards satisfying the student's growth needs included in Maslow's hierarchy. In their joint effort, these two writers

21 Ibid., p. 270-271.

22 Ibid., p. 269.

concentrate on three needs which they describe as major concerns shared not only by the poor, but also by "children from more privileged families--in fact by all people, adults and children."²³

The first of these needs is expressed in the "concern about self-image."²⁴ Typical of this one are the fears that students have of being called dumb and the desire for self-esteem from peers through achievement or competence.

The second is the "concern about disconnectedness; a wish to establish a connection with others or with society at large, to know where one fits in the scheme of things."²⁵ This concern McGregor refers to as the "needs for belonging, for association, for acceptance by one's fellows, for giving and receiving friendship and love."²⁶

The third is the "concern about control over one's life"²⁷ or the desire to be freed from environmental and inner personal constraints which hinder the development of individual autonomy. This concern is related to the various freedoms the attainment of which, for Sergiovanni and

23 Weinstein and Fantini, op. cit., p. 10.

24 Ibid., p. 39.

25 Ibid.

26 McGregor, op. cit., p. 37.

27 Weinstein and Fantini, op. cit., p. 39.

Starratt, is the most important hallmark of satisfactory personal development.

From the point of view of Weinstein and Fantini, these "Concerns are the most persistent, pervasive threads of underlying uneasiness the learners have about themselves and their relation to the world."²⁸ As such, they contain great potential for motivation. When these personal experiences are accepted as valid and curriculum content is made relevant to them, the chances are much better that students will see the connection between learning extrinsic subject matter and the achievement of self-esteem as steps towards developing a sound self-concept and attaining self-actualization. In the remarks which follow, Weinstein and Fantini bring this point to the attention of their readers:

Concerns, wants, interests, fears, anxieties, joys and other convictions contain the seeds of "motivation." Dealing with the child's inner concerns constitutes a recognition of and respect for him. By validating his experiences and feelings, we tell the child in essence, that he does know something. Probably, this is the most important factor in linking relevant content with self-concept.²⁹

It is interesting to note at this juncture, that the central place which humanistic theorists are inclined to give man's growth needs and personal experiences in curriculum

28 Ibid., p. 22.

29 Ibid., p. 28.

theorizing is one important feature that distinguishes them from knowledge-oriented theorists. As was indicated in a previous chapter, Phenix³⁰ states unequivocally that the human person's psychological needs are among the factors which should be given low priority or no consideration at all in determining the content of the curriculum.

Manning³¹ envisages needs revealing themselves in persons at the level of consciousness or in the form of sensory or perceptual awareness. This is the emotional state which accounts for man's unique response to any situation including a formal learning encounter. Manning, therefore, regards the recognition of this kind of awareness in human beings as essential to the fulfillment of higher needs such as achievements in creativity and ultimately self-actualization. In view of this, he pledges that in his humanistic program, "activities designed to heighten perceptual awareness would be a conscious and discernible part of the curriculum."³²

In the foregoing subsection, the researcher made explicit the way humanistic writers want the individual's subjective happenings to be utilized in order to bring about

³⁰ Philip H. Phenix, "The Disciplines as Curriculum Content," in Harry A. Passow (ed.), Curriculum Crossroads, New York, Teachers' College, Columbia University, 1965, p. 58.

³¹ Manning, op. cit., p. 177.

³² Ibid., p. 179.

personal development. The intense feelings or emotions which man experiences should be seen in terms of lower, social and higher, autonomy needs crying out for fulfillment. When school learning is made relevant to the satisfaction of these needs, the personal growth which results is reflected in belongingness ego-enhancement, a sound self-concept, confidence, autonomy or freedom and creativity. The way in which the cultivation of man's feelings or emotions can affect humane behavior in society will be taken up in the next subsection.

(c) Man's Affective Attributes and Humane Behavior.- Quite apart from their potential for healthy need gratification, the person's subjective happenings or affective characteristics can be tapped to ensure that school learning (including cognitive learning) does produce desirable behaviors in society. Krathwohl and his associates³³ argue that it is one's intense feelings which provide the strength of conviction that triggers and controls behavior.

This observation illustrates how futile it is to gear a theory of curriculum solely or, for that matter, primarily towards mastery of objective or public knowledge. Combs directs our attention to this futility by stating that:

33 David R. Krathwohl, The Taxonomy of Educational Objectives. The Classification of Educational Goals. Handbook II: Affective Domain, New York, McKay, 1964, p. 91.

We have made a fetish of objectivity. Objectivity is often fine; the only difficulty is that people don't behave according to facts. They behave in terms of their feelings, beliefs, values and understandings and an education system which ignores these matters, of necessity, makes itself ineffective.³⁴

To the question, then, raised by Sergiovanni and Starratt, namely, "What insurance does the public have that youngsters schooled in the disciplines will be more compassionate, just, responsible and altruistic than they would otherwise be?"³⁵ Combs as well as Krathwohl and his associates point to an answer. The only guarantee is to use to advantage the person's feelings and emotions.

Sergiovanni and Starratt have some definite views about the humaneness which must be evident in behavior when learning is linked with the person's affective characteristics in such a way as to ensure that he does become fully human:

For while knowledge and skills are essential elements of human becoming, they are not exclusively what becoming a human person is all about. [...] Becoming human also involves developing compassion, loyalty, ethical sensitivity and courage, establishing deep friendships and being able to give of one's total self in a love relationship.³⁶

³⁴ Arthur W. Combs, "Humanizing Education: The Person in Process," in R. R. Leeper (ed.), Humanizing Education, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1967, p. 78.

³⁵ Sergiovanni and Starratt, op. cit., p. 214.

³⁶ Ibid., p. 274.

They imply that why many "learned and competent professionals display a distressing superficiality in their personal lives"³⁷ can be attributed to the failure to stress the importance of feelings and emotions in learning.

Weinstein and Fantini also believe that a symbolic or abstract type of instruction that is "removed from the real and disconnected from the feeling level of learning"³⁸ is unlikely to produce humane behavior. Hence they recommend that feelings or emotions should be used as a means towards "greater consonance between education and the way in which people might or should behave."³⁹ These two writers list some attributes which should direct the person's behavior in practical life. These include "moral and esthetic sensibilities, the capacity for feeling, concern, attachment or detachment, sympathy, empathy and appreciation."⁴⁰

In this section, the researcher discussed the stress which clinical and perceptual psychologists place on man's affective characteristics as a basis for bringing about his personal development. Included in these characteristics are the individual's basic growth needs. The contribution of their fulfillment to human growth was also given. The

37 Ibid.

38 Weinstein and Fantini, op. cit., p. 27.

39 Ibid., p. 19.

40 Ibid.

discussion on personal development ended with an examination of the crucial nature of the person's feelings or emotions to the process of nurturing those attributes which influence people to behave in a humane manner in society.

Humaneness as part of personal development is largely tantamount to caring in an unselfish way for individuals with whom one comes into relationship. This is essentially an exercise in developing and practising interpersonal skills. It follows, then, that personal development is incomplete without attention to man's interpersonal dimension. This aspect of human growth will be dealt with in the next section.

3. The Nurture of Man's Interpersonal Development.

The point of emphasis in this section is that the humane characteristics referred to above are unlikely to reach full fruition unless the individual person enters into relationship with others. Thelen is in basic agreement with this point of view. He states that real humaneness is "a quality of experiencing. You cannot be humane all by yourself."⁴¹

⁴¹ Herbert A. Thelen, "The Humane Person Defined," in N. K. Hamilton and J. Galen Saylor (eds.), Humanizing the Secondary School, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1969, p. 18.

Humanistic theorists hold similar views which they use as a basis for making explicit provisions to nurture man's interpersonal dimensions. According to Sergiovanni and Starratt, as mature and fully self-actualized individuals, "most of the time we exist as persons in relation to other persons. We are invested with significance by others who have need for us. We give life to others and participate in their lives."⁴² These are desirable accomplishments in interpersonal relationships which can be achieved if the student has the capacity to transcend the limitations of his personal world and apprehend the predicament of others around him. To facilitate the attainment of these objectives, Sergiovanni and Starratt suggest conversation as the vehicle. In their justification for this, they write:

Relationships are established through conversation. The conversation between friends differs from the conversation between groups, but in whatever setting, it is through conversation that the individual makes contact with other individuals.⁴³

According to these writers, the positive qualities which conversation between two friends and among members of a group can foster include empathy, altruism and devotion. The negative qualities which will be discouraged or eliminated are apathy and selfishness. The authors argue this point as follows:

⁴² Sergiovanni and Starratt, op. cit., p. 248.

⁴³ Ibid.

We may then speak of a general dimension of human growth which moves from individual thought and action to conversation with another, to action and discussion in a group. Group activities and discussions contribute to the person's ability to relate to others, to share in group goals, and to surrender selfish attitudes and values for the benefit of the group.⁴⁴

Weinstein and Fantini also believe that genuine humaneness can be exhibited only in situations that call for interpersonal relationships. It is only through dealings between individuals that we can determine whether or not the school has produced "cold, detached individuals uncommitted to humanitarian goals."⁴⁵

These writers insist that the same affective characteristics or deep concerns, which must be used to solve individual emotional problems can also be tapped to foster man's interpersonal development. They argue that many concerns are not unique to any particular individual, but that there is "a thread of commonality that runs through all these personal issues."⁴⁶ The common concerns might originate from strong feelings about such current problems as racial prejudice, pollution, and hunger which exists on an international scale.

The curriculum should make provision for these difficulties to be explored in terms of how they affect the

⁴⁴ Ibid., p. 249.

⁴⁵ Weinstein and Fantini, op. cit., p. 27.

⁴⁶ Ibid., p. 30.

individual as well as other persons with whom he may be in contact either directly or indirectly. The authors⁴⁷ argue that it is mainly through this approach that man will be able to practice humanitarian behavior which is influenced by moral and aesthetic considerations, the capacity for sympathizing and empathizing, and other attributes of the humane person already referred to in the foregoing.

From the above, it is obvious that for humanistic theorists evidence of interpersonal development is not to be sought mainly in man's ability to adjust to the demands placed on him by organizations within the corporate state, something which Broudy, Smith and Burnett favor. On the contrary, genuine human relations growth should lead the humane person to act on the basis of interests which might run counter to those of his own organization or group so long as this is conducive to compassionate behavior. At least, this is how Macdonald would prefer to see persons who are products of humanistic education acting towards one another. His remarks which follow illustrate this point:

⁴⁷ Ibid., p. 23-24.

We would not wish, for example, to claim as products of a humanistic school, physicians who would deny adequate medical care for the aged under the aegis of "free enterprise." Nor to claim industrialists who prize money for the sake of making money rather than as an asset to spend in human life. Nor advertisers who work overtime to create a psychology of material greed, impulse buying and irrationality for the sake of selling their products. Nor militarists who are willing to write off the horror, death and disease of literally millions of women, children and old people [...] for purposes that are at best unclear.⁴⁸

In this and the preceding sections, humanistic theorists' opposition to both the knowledge-oriented and society-centered approaches is strongly implied. This objection is discussed in the next section.

4. Humanistic Theorists' Opposition to Knowledge-Oriented and Society-Centered Emphases.

In the two preceding chapters, it was demonstrated that the major goals of general education as seen respectively by knowledge-oriented and society-centered curriculum theorists are to develop man as an intellectual being and to prepare him for citizenship and a vocation. This section deals with the unanimous opposition of writers from the humanistic school to the emphases put on these two images of the human person.

Sergiovanni and Starratt positively identify Phenix's view of man as one they find unacceptable. In discussing

⁴⁸ Macdonald, "The High School in Human Terms: Curriculum Design," p. 48.

their differences with Phenix, they write:

Our proposal for a human curriculum differs from Phenix's on this point. While the realms of meaning or the disciplines may be a source for potential content in the curriculum, the individual person and his appropriation of meaning should be, nevertheless, the primary referent for developing a curriculum. The primary purpose of general education is not training and expertise in the disciplines or realms of meaning for their own sake, just as it is not the preparing of students for adult vocational and civic roles.⁴⁹

In the latter part of the quotation where disagreement is voiced with the use of education primarily to prepare persons for civic responsibilities and occupational tasks, the authors refer expressly to the society-oriented proposals of Broudy, Smith and Burnett.⁵⁰ It was indicated in chapter three that before putting forward suggestions aimed at equipping human beings for citizenship responsibilities and vocations, a pivotal question asked by these society-centered theorists was: What kind of preparation does a person need in order to fit into a modern technological society?⁵¹

Sergiovanni and Starratt object to this type of question because they believe that it shifts the focus away from the individual person as the source of curricular objectives. On these grounds they argue that the approach

⁴⁹ Sergiovanni and Starratt, op. cit., p. 337.

⁵⁰ Harry S. Broudy et al., Democracy and Excellence in American Secondary Education, Chicago, Rand McNally, 1964, v-302 p.

⁵¹ Ibid., p. 10.

of Broudy, Smith and Burnett is not truly humanistic because it is conducive to subordinating man's personal development "to the dictates of the techno-structure."⁵²

Weinstein and Fantini are also distressed by the strong emphasis placed on intellectual development during the period under review. They fear that, inevitably, such stress on cognition will result in a neglect of the feeling dimension of the person with unsavory consequences for society. The persons produced may well be "cold, detached individuals, uncommitted to humanitarian goals."⁵³

Disturbed by this fear, Weinstein and his associate question the wisdom of gearing a theory of curriculum almost exclusively towards developing a cognitive man. In discussing this objection, they raise the question in the following manner:

[...] Our present educational system gives the highest priority to cognitive content and regards other content areas merely as instruments for getting to prescribed cognitive content. The prevailing assumption is that by mastering cognitive content, the individual learns to behave appropriately as a citizen in an open society. We question the validity of this assumption that extrinsic subject matter alone can lead to humanitarian behavior--that is, whether the cognitive man is necessarily the humanitarian man.⁵⁴

52 Sergiovanni and Starratt, op. cit., p. 233.

53 Weinstein and Fantini, op. cit., p. 27.

54 Ibid., p. 31.

With a firm resolve to give man's feeling dimension a prominent place in curricular activities, since knowledge alone does not produce humanitarian behavior, the authors write: "Our proposal is to reverse the direction of the prevailing cognitive emphasis."⁵⁵

Macdonald⁵⁶ is another writer who is skeptical about the crusade by discipline-centered theorists to have curriculum content revamped in order to facilitate a high level of cognitive development. His skepticism is based on the premise that excessive attention to nurturing the intellect will not necessarily change the current trend towards depersonalization and dehumanization--two of the major obstacles to humanitarian behavior in our society which, thanks to modern technology, is now so highly industrialized. In expressing this point of view, Macdonald states:

There is, after all, no reason to suspect that the reformulation of content alone in the schools will suffice to counter the loss of self, the dehumanization and depersonalization of people living in a technological society such as ours. Further, there is no reason to suspect that the structure of the discipline can by magic of the reorganization reduce the threat of a nuclear holocaust, bring justice and equality to all peoples, and provide a basis for freedom from poverty for all.⁵⁷

55 Ibid.

56 James B. Macdonald, "Language, Meaning and Motivation: An Introduction," in Robert R. Leeper (ed.), Language and Meaning, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1964, p. 5-6.

57 Ibid.

In recording objections to society-centered approaches, Macdonald⁵⁸ refers explicitly to Broudy, Smith and Burnett's⁵⁹ theory of curriculum. This theory, it may be recalled, is developed partly around the replicative, applicative, associative and interpretive uses which man is expected to make of school learnings in society.

Macdonald⁶⁰ is inclined to accept the interpretive use, but because of the overtones which the others carry for fitting persons to fulfill predetermined societal roles, he thinks that none is appropriate as a major goal of the high school.

Macdonald's own position is that the type of human person the school should aim to develop is neither one who is an intellectual nor one who is prepared to fit into a technological society since stressing any of these images of man, per se, will not necessarily guarantee humaneness. In the following unequivocal remarks, he states his combined objection to both the knowledge-oriented and society-centered emphases:

58 Macdonald, "The High School in Human Terms: Curriculum Design," p. 45.

59 Broudy et al., op. cit., v-302 p.

60 Macdonald, "The High School in Human Terms: Curriculum Design," p. 45.

A human being like this is not adjusted to a specific social pattern [...]. Nor is he an intellectual specialist. Nor is he a technical and calculating problem solver adept at finding means to ends regardless of the end. He is in other words, not greatly like the predominant models of "good citizens," "scholars," "technicians," or "professionals." Rather we must face the reality that the price of humanism may be high, and it will come at the expense of certain materialistic, nationalistic and contemporary respectable occupations.⁶¹

Manning also disagrees with the ascendancy knowledge-oriented theorists give to learnings from the intellectual disciplines. Instead he would like to see "first level priority [...] accorded those learnings which make the greatest contribution to the well-being of the individual and society."⁶² He believes that it is more important for the school to prepare students to defend themselves against subversion by drug-pushers, than to master academic content. It is for this reason, therefore, that he is prepared to relegate to a lower level of importance, "those knowledges and skills that have a high degree of relevance to the disciplines themselves."⁶³

Crary⁶⁴ admits the importance of intellectual development as a means of attaining wisdom which undoubtedly elevates

61 Ibid., p. 48.

62 Manning, op. cit., p. 36.

63 Ibid.

64 Ryland W. Crary, Humanizing the School: Curriculum Development and Theory, New York, Knopf, 1969, p. 26-27.

and sustains man. He believes, however, that wisdom is of limited use to man unless it is aided or, at times, even supplanted by qualities which are deeply grounded in emotions or feelings. His list of such qualities includes such attributes as courage, love, meekness, purity of heart, freedom from malice, and inclination towards peace-making. He argues that the behaviors induced by these affective characteristics "are scarcely to be mastered by the discipline of the mind alone."⁶⁵

There is no doubt, then, from the foregoing discussion in this section that humanistic curriculum theorists object to the view of man espoused by society-centered theorists. What is yet of greater significance is that humanistic writers form an even more solid phalanx of opposition to knowledge-oriented theorists. There is an important basis for this antagonism and this is the topic of the next section.

5. Basis for the Opposition of Humanistic Theorists.

In order to provide a basis for this position, humanistic theorists draw heavily from perspective provided by scholars who are concerned with the mutual interplay of cognition and affect in all human activities and particularly those pertaining to the intellect. Prominent among these

⁶⁵ Ibid., p. 27.

scholars is the Philosopher-Scientist Polanyi⁶⁶ who builds a powerful argument around the thesis that a personal and passionate participation of the human person enters all his acts of knowledge or shaping his experiences. Such clinicians as Gendlin⁶⁷ and Rogers⁶⁸ and the perceptual psychologist Combs⁶⁹ all concur with Polanyi.

The crux of these scholars' arguments is that man's world is twofold consisting of an inner and outer sphere. In man's inner world, what Polanyi⁷⁰ describes as personal knowing takes place. This is the process by which man tacitly uses the irrational, unconscious or preconscious forces within him to help in making sense out of his environment and shaping his knowledge.

Such knowledge which results from the tacit activities of the mind and which is associated with man's inner world is the exact opposite of explicit knowledge which is related

66 Michael Polanyi, Personal Knowledge, Chicago, University of Chicago, 1958, p. 249-268.

67 Gendlin, op. cit., p. 46-48.

68 Carl R. Rogers, "Towards Becoming a Fully Functioning Person," in Robert R. Leeper (ed.), Perceiving, Behaving, Becoming, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1962, p. 26.

69 Arthur W. Combs, "A Perceptual View of the Adequate Personality," in Robert R. Leeper (ed.), Perceiving, Behaving, Becoming, ASCD, NEA, 1962, p. 26.

70 M. Polanyi, The Study of Man, Chicago, University of Chicago, 1958, p. 12-13.

to the person's outer world. While the former is personal, subjective and private, the latter is impersonal, objective and public. Explicit or public knowledge exists in the form of concepts, generalizations and laws within the academic disciplines and is expressed by the use of symbols.

Gendlin points out, nevertheless, that personal knowledge provides the "soft underbelly"⁷¹ for deriving any type of explicit or public knowledge. This statement is similar to Polanyi's assertion that tacit knowing is "the dominant principle of all knowledge and its rejection would automatically involve the rejection of all knowledge whatsoever."⁷²

It seems, therefore, that all the components of any curriculum to be adequate or defensible, must be tailored to the needs of man's inner world as much as to those of his outer world. This, to a large extent, is what knowledge-oriented theorists fall just short of doing. It can be substantiated that their proposals are geared mainly towards the needs of man's outer world.

Phenix,⁷³ it may be recalled, regards personal knowledge as distinct, and it seems, unrelated, to public or explicit

71 Gendlin, "The Discovery of Felt Meaning," p. 47.

72 Polanyi, The Study of Man, p. 13.

73 Phenix, Realms of Meaning, p. 193-198.

knowledge and excludes the former from five of his six realms of meaning in which he argues that knowing is objective, impersonal and detached. He, therefore, confines knowing which results from the tacit powers of the mind to one realm, namely, synnoetics. If any rationality whatsoever enters into the process of gaining knowledge in this realm, it is different from that in the other realms and can appropriately be described as synnoetic rationality.

The point of emphasis is that it does not appear unjust to say that Phenix⁷⁴ effectively establishes a dichotomy between man's inner and outer worlds. In doing this he neglects to emphasize that the high intellectual and other human achievements which are visibly manifested in man's outer world partake of the private and personal knowing taking place in the person's inner world. In fact, these achievements would be impossible without input from the individual's inner, personal participation. In criticizing Phenix for this shortcoming, Sergiovanni and Starratt write:

We would argue that what would then be called synnoetic rationality is not a distinct type of rationality, but in fact is at the heart and center of learnings in all the realms of meaning. [...] Phenix's distinctions between objective and intersubjective knowledge, [...] between detachment and engagement are only superficially apparent. Superficial learning takes place with detachment, perhaps, but real learning requires the person to enter into, and dwell on, the meaning and significance of what he is doing.⁷⁵

⁷⁴ Ibid.

⁷⁵ Sergiovanni and Starratt, op. cit., p. 238.

Macdonald is equally emphatic that in order to make sense out of his experiences, man must use his tacit powers to derive meaning. Macdonald makes this clear in the following manner:

Nothing that is said, written, or printed can ever mean anything in itself; for it is only a person who utters something--or who listens to it or reads it--who can mean anything by it. All these semantic functions are tacit operations of the person, i.e., knowing what is intended, what is meant, what is being done. These operations all take place in our heads and not in verbal or written symbols. All knowledge is thus personal in the sense that it is shaped and sustained by our tacit or inarticulate mental abilities.⁷⁶

The main basis, then, for the stand taken by humanistic curriculum theorists is concern for man's inner world. They rightly accuse the two other schools of curriculum theorizers and particularly the knowledge-oriented group of neglecting this important human dimension. Humanistic writers envisage dire consequences for man's development from this neglect. Sergiovanni and Starratt articulate the fears of the group as follows:

The mature person then lives in two worlds, an inner and an outer [...]. A curriculum that is concerned with only the outer world [...] of impersonal, functional and objective relationships--will produce, other things being equal, immature and stunted young adults.⁷⁷

⁷⁶ Macdonald, "The High School in Human Terms: Curriculum Design," p. 44.

⁷⁷ Sergiovanni and Starratt, op. cit., p. 245.

This section was devoted to the grounds on which humanistic writers base their objection to the images of man projected by society-centered and knowledge-oriented theories. In essence, the argument put forward is that in these two types of theories, important human characteristics are sacrificed in favor of two things. The demands for preparing persons to fit into slots within the existing techno-structure constitute the first. The second is the current fetish among some scholars for objective knowledge or culturally defined meanings. Since the more acrid attacks are directed at discipline-centered authors, the reader may get the impression that humanistic theorists are anti-intellectual. The fact remains, however, that writers in the humanistic category are quite favorably disposed to the nurture of the intellect, but it is intellectual training with a difference. This topic is the subject of the next section.

6. Humanistic Approach to Intellectual Development.

This section is devoted to showing that humanistic theorists do advocate strongly that the school should aim to develop the student's intellectual powers. It is just that they are more interested in how material from the academic disciplines can be used to bring about the healthy personal growth of human beings than in turning out scholars or scientists.

Some of the goals which Sergiovanni and Starratt⁷⁸ choose for their human curriculum design are quite similar to the ones Phenix advocates for his intellectual man, whose training is to be patterned after what the wise ones or men of knowledge do.⁷⁹

In addition, the kind of subject matter which these two humanistic writers in question recommend as curriculum content can be taken right out of those disciplines which make up Phenix's realms of meaning.⁸⁰ Another source of this same subject matter is fundamental theoretical disciplines which Broudy, Smith and Burnett⁸¹ suggest for use in equipping man with the cognitive and valuative concepts which he needs to solve problems in our technological society. In fact, in deriving insights to underpin their human curriculum design, Sergiovanni and Starratt⁸² readily admit their debt to Phenix and to Broudy, Smith and Burnett.

On the question of intellectual development, however, Sergiovanni and Starratt's approach differs from that of the others, and particularly knowledge-oriented writers, in this

78 Sergiovanni and Starratt, op. cit., p. 272-274.

79 Phenix, Realms of Meaning, p. 24.

80 Ibid., p. 28.

81 Broudy et al., op. cit., p. 247.

82 Sergiovanni and Starratt, op. cit., p. 272.

sense. In using curriculum content from the disciplines, "the stress will not be on developing a professional scholar or even a mini-scholar in any one field."⁸³

In taking up this position, the authors' intention is not to belittle the scholarly disciplines, but merely to indicate that studying them objectively for their intrinsic value should not be the primary purpose of schooling. The use of disciplined knowledge as curriculum content must be justified on two main grounds. The first is that it must contribute to students' healthy personal growth presumably by helping to fulfill their basic needs and resolving emotional problems. The second is that it must influence students to behave in a humane way in their dealings with other human beings. The following quotation supports these remarks:

The point is not to disparage curriculum content, but rather to place it in the context of human learning, and to insist that only by attention to the human context can curriculum content be integrated into the healthy personal growth of the student. One must reluctantly admit that knowledge is not virtue, but nevertheless, knowledge integrated with a humanizing educational process will be far more likely to lead to humane behavior than an impersonal process in which the student is manipulated by fear of failure and the bogus reward of academic honors in order to get him to some preconceived academically or socially defined goals.⁸⁴

83 Ibid., p. 286.

84 Ibid., p. 250.

Weinstein and Fantini are of the opinion also that the development of man's personal and interpersonal dimension is impossible without adequate provisions for the nurture of the intellect. Hence, one tier of their curriculum includes "basic information in the social studies, science, language, and other disciplines; and major concepts of specific disciplines--the generally acknowledged essential building blocks for the intellectual development of the child."⁸⁵

This tier is intended, however, to serve merely as the "information and skill retrieval base"⁸⁶ which must function in two important ways in order to help students grow into healthy human beings. One of the ways is to guarantee sound emotional health by providing the intellectual raw material which will enable students to satisfy both their lower social and higher autonomy needs discussed in a previous section. The other is to develop interpersonal awareness or cross-cultural sensitivity by making available to students the basic information which they need to deal with issues which are common to the group or society at large. So far as Weinstein and Fantini are concerned, then, the justification for including subject matter from the disciplines

⁸⁵ Weinstein and Fantini, op. cit., p. 30.

⁸⁶ Ibid.

of knowledge in the curriculum boils down to whether the concepts to be learned can help students deal with their own concerns which presumably would include those of others as well. Weinstein and Fantini express this point of view as follows:

Disciplined based concepts, again, must be validated in terms of the learners' concerns--that is, in terms of whether they facilitate inquiry into the learner's problems and help him to confront and cope with them. This reverses the traditional approach, in which the subject matter discipline dictates which generalizations or ideas are most important. Our model, rather ranks generalizations on the basis of their utility in linking the concerns with derived outcomes.⁸⁷

The position which these two writers attempt to reverse can be aptly ascribed to knowledge-oriented theorists. One may recall that for them it is the structure of a discipline that determines the appropriateness of curriculum subject matter and not the students' interests or concerns.

Manning⁸⁸ is of the opinion that the school will not succeed in engendering in persons the qualities of self-management, creativity and ultimately self-fulfillment unless it also strives for intellectual excellence. He believes, however, that intellectuality is not to be achieved by the kind of formal and rigorous pursuit of objective knowledge

⁸⁷ Ibid., p. 48.

⁸⁸ Manning, op. cit., p. 13.

avored by knowledge-oriented theorists. He expresses this view as follows:

The pursuit of intellectuality for a young child is more gentle than rigorous process, more of a quest than a race, more a loosening than a tamping of the earth, and more of the opening of the doors of the mind than the pages of an encyclopedia.⁸⁹

Like his fellow humanists, he believes that real intellectual development is inextricably tied to personal meaning. It is self-appropriated learning which results, not from direct formal studies, but from man's intense involvement with his concerns and his constructive efforts to deal with them.⁹⁰

Macdonald's⁹¹ approach towards intellectual development is similar in some respects to that of his confreres. He insists that knowledge is personal in view of the influence of man's tacit powers in its acquisition. Since our knowing reflects the imperfect human processes of "perception, observation and symbolization"⁹² the knowledge obtained is of necessity imperfect and uncertain. Also, intellectual development in the form of acquired knowledge is not inert but functional in the sense that it should be applicable in

89 Ibid., p. 14.

90 Ibid., p. 13.

91 Macdonald, "The High School in Human Terms: Curriculum Design," p. 43.

92 Ibid., p. 44.

the world of work or in the practice of compassionate behavior. Macdonald summarizes the importance of these facts about intellectual development to the humanistic curriculum in the following assertions: "1. Knowledge is uncertain not certain. 2. Knowledge is personal not impersonal. 3. Knowledge is functional not inert."⁹³

This section was devoted to showing that humanistic writers are just as interested in intellectual development as knowledge-oriented theorists, but for a different reason. Whereas the latter's aim is to produce miniature scholars or scientists, the former regard a trained intellect as a tool which is to be used for two main purposes. The first is to satisfy students' needs and interests and thereby contribute to their healthy personal growth. The second is to provide pupils with the basic use of information which they need to enhance their understanding of strongly felt personal and group concerns in order that in their dealings with others, they can exhibit genuine humane behavior.

The next section will explore the claim of humanistic theorists that knowledge is functional and not inert. This characteristic of knowledge will be discussed in relation to its value in equipping man for the world of work.

⁹³ Macdonald, "The High School in Human Terms: Curriculum Design," p. 43.

7. Humanistic Theorists and Man's Productive Dimensions.

In this section, the researcher discusses the approach of humanistic theorists to developing man's productive dimension. This aspect of human development refers mainly to the kind of vocational or occupational preparation one needs for placement in a specific job. In treating this topic much reliance will be placed on Crary's⁹⁴ ideas. The reason is that he devotes a considerable portion of his book to the contribution which vocational training can make in bringing out man's humaneness, whereas other humanistic theorists just hint at the subject.

Macdonald⁹⁵ is one who joins issue with those who are inclined to play down the importance of doing or applying theoretical knowledge in bringing out humaneness, whether the application is in skilled or semi-skilled jobs or doing research or teaching at the university level. Macdonald's accusation is of course directed at such disciplined-centered theorists as King and Brownell⁹⁶ who hold that adapting cognitive knowledge to facilitate occupational preparation in

⁹⁴ Crary, op. cit., p. 343-377.

⁹⁵ Macdonald, "The High School in Human Terms: Curriculum Design," p. 39.

⁹⁶ Arthur R. King and John A. Brownell, The Curriculum and the Disciplines of Knowledge, New York, Wiley, 1966, p. 8.

the school setting whittles away the intrinsic value of intellectual development. Macdonald sees the separation of knowing from doing as a great handicap to human development. The persons mostly affected are youngsters in high school for whom, "to know means to possess something which one can only use in an examination, if at all."⁹⁷

He sees this as resulting in alienation and consequently disenchantment. He stresses:

Alienation is systematically cultivated by our failure to accept the idea, of long historical existence, in our modern scientific society that to know something is to be able to do something. Even the scholar must be able to do research or to do teaching if he is to have any completeness in his knowledge.⁹⁸

Macdonald believes that the inclination of knowledge-oriented theorists to separate cognitive activities from the practical is having the effect which is the opposite of enhancing intellectual development. As he insightfully states: "The result of the alienation of knowing from doing is massive intellectual apathy upon the part of large numbers of our students."⁹⁹

Crary¹⁰⁰ is of the opinion that contrary to the belief that vocational preparation militates against intellectual

⁹⁷ Macdonald, "The High School in Human Terms: Curriculum Design," p. 39.

⁹⁸ Ibid.

⁹⁹ Ibid.

¹⁰⁰ Crary, op. cit., p. 364-365.

development, at times nothing puts a greater demand on man's intelligence than the work he does. This is true regardless of the rung of the occupational ladder at which the person is engaged. It applies equally to a motor mechanic or a typist as to the president of a university or manager of an industrial enterprise.

The fact that the practical arts have such potential for improving the intellect discredits the view that only those not blessed with superior cognitive abilities can profit from vocational preparation. Students who are academically inclined can benefit immensely as well. In consequence, Crary advocates that educators from the commercial and vocational fields "should bid forcefully in the academic market for a share of the most capable students."¹⁰¹

The point of emphasis is that Crary reserves an important place in the school's program for the nurture of man's productive dimension. In making this position explicit, he states:

The school must study its definitions of work and utility in depth. It must strengthen competence in all its enterprises. It must acknowledge its obligation to move all of its students along the road to vocational and economic productivity. It will only educate in the profound sense if it studies the implications of this reality. The fundamental vocation of man is to live.¹⁰²

101 Ibid., p. 365.

102 Ibid., p. 359-360.

For Crary,¹⁰³ however, preparation for the world of work means a great deal more than fitting one either for economic productivity or making a living. Also, the idea of work as a means of keeping man busy so that Satan will not find things for his idle hands to do--a notion commonly associated with the puritan work ethic--falls far short of what Crary means by one's involvement in a vocation.

He argues that in addition to recognizing the productive and the moral or disciplinary value of work, "the school should undertake to prepare its students to work in the most essential and limited sense."¹⁰⁴ This requires that educators should go to the great workers among men for the genuine hallmarks of a vocation. As examples of such workers, Crary cites Horace Mann, Florence Nightengale, Pope John, Abraham Lincoln and the anonymous teachers, workers, farmers, poets, mothers and doctors.¹⁰⁵

It is clear from this list of distinguished persons what the school must accept as its criterion for developing occupational competence. The yardstick is service that conduces to the well-being of the individual and mankind in general. In other words, even in vocational preparation,

103 Ibid.

104 Ibid., p. 346.

105 Ibid.

the school should never lose sight of man's personal and interpersonal welfare, the two major goals of the humanistic curriculum. In laying down the requirements for fitting man for the world of work, Crary writes:

Work qualifies in the educational sense, and this implies in the best sense of the Western heritage only if it does one of these: nourishes children, alleviates human suffering, or improves the human community.¹⁰⁶

In summary, then, humanistic theorists are committed to nurturing man's productive dimensions. These writers see no conflict between intellectual development and vocational preparation. In fact, they believe that the former blossoms even better when tied to the latter. For Crary in particular, worthwhile occupational competence connotes more than the ability to make a living. It also makes the trainee feel committed to use his talents for the improvement of the lot of the human community.

8. Summary.

The proposition examined in this chapter is that humanistic curriculum theories are inadequate since they are geared primarily towards developing man's personal and interpersonal dimensions. The facts which have been uncovered reveal that in attending to these two aspects of human growth,

¹⁰⁶ Ibid., p. 346.

humanistic theorizers are successful in planning for school learnings to bring out in each human individual person the important attributes of humaneness which clearly distinguish man from animals.

One of these attributes is the complex of feelings or emotions proper to all human beings. These feelings or subjective happenings are variously referred to as man's non-rational and preconscious characteristics, or simply as his deep concerns. Whatever the terminology used, there is consensus that it is these private occurrences within each individual that result in personal meaning or the unique significance which man attaches to all aspects of reality including objective knowledge derived from the rigorous study of the academic disciplines. On these grounds, humanistic theorists argue that for a curriculum to be really responsive to man's sound emotional health, it must be geared towards fostering as much healthy irrationality as pure rational development.

Another way in which humanistic theorists deal with personal development is to regard man's feelings or emotions as a hierarchy of needs seeking fulfillment. School learnings are deployed to satisfy the students' needs in such a way that the gratification of those lower in the hierarchy will result in the emergence of higher ones. The healthy personal growth which becomes evident will be reflected in a

number of qualities which again are more noticeable in man than in any other creature.

One of these qualities is belongingness or the desire of a person to associate with his peers and be accepted by them. Another is a sound self-concept or the individual's acceptance and prizing of his capacities and limitations after a realistic appraisal. Self-confidence is another feature. This is manifested in man's ability to face up to issues confronting him without timidity and to resolve them fruitfully. Closely related to confidence is autonomy which indicates that the human person is freed from fear and ignorance and, in consequence, can react decisively to stimuli from his environment with feeling and understanding.

The last but most important quality which humanistic theorists envisage as resulting from the gratification of the person's growth needs is creativity. This is a feature which is responsible for man's inventions or his creative devices. The fostering of creativity by the school is seen by humanistic writers as making provision for the fullest possible realization of man's potentialities.

Another way in which humanistic theorists handle personal development is by attempting to make man enlightened through the nurture of the intellect. It was established that this kind of enlightenment is genuinely humanistic in that the knowledge gained is deeply tainted with the hue of

the person's tacit powers. As such, then, this knowledge is personal and private and not only impersonal, detached and certain.

Humanistic theorists also argue that the knowledge gained from the enlightening process is not inert and therefore should be capable of guiding action. The acts envisaged include the exertion of influence on human individuals to care for one another and behave in a compassionate manner towards their fellowmen.

The notions of caring and compassion lead humanistic theorists to make special provisions for man's interpersonal development or the inculcation of social skills. The qualities which must be in evidence when these skills are perfected and practised include loyalty, devotion, love and ethical and moral sensibilities.

The evidence gleaned from the sample of writings examined indicates that theorists from this school provide us with a comprehensive view of man. Adequate attention is given to the individual person's intellectual dimension. It may be recalled that this aspect of human growth is well catered for by knowledge-oriented theorists who succeed in establishing man's humaneness by depicting him as a scientific rational being. Humanistic writers have added significantly to this image by linking intellectual development with healthy personal growth.

The stress put on personal development should influence curricular program developers to consider man's feelings or emotions as well as other non-intellective activities of his preconscious and unconscious states. Learning which is based on these considerations should result in man exhibiting more of those characteristics which distinguish him from other creatures. In other words, humanistic theorists have cleared the way for bringing out more of what is humane about a human being than discipline-centered theorists.

In addition, humanistic writers carry interpersonal or social development a step further than society-centered theorists despite the elaborate plans of the latter for the improvement of this aspect of the human person. While society-centered theorists make valuable suggestions for inculcating the skills of getting along in big corporate state organizations, and for indulging in group decision-making, humanistic writers stress the kind of interpersonal development which can result in man acting contrary to the interests of his organization or group so long as this is conducive to compassionate behavior.

In emphasizing this aspect of interpersonal development, humanistic theorists, more than any of the others, draw attention to the aspect of spirituality in which man is seen as a member of a community of mankind with a moral obligation to care for his fellowmen and behave in right and good ways

towards them. Since these kinds of behavior call for sympathy, empathy, love, devotion, ethical sensibilities and similar attributes which are known to be peculiar to man, the deliberate and conscientious efforts of humanistic theorists to bring out these qualities has put them a step ahead of their rivals in the over-all effort to make man human.

If it is accepted that knowledge-oriented theories are geared towards producing an intellectual man, and society-centered theories aim to develop intellectual citizens and workers, then it is appropriate to say that the intention of humanistic theorists is simply to turn out genuine humane persons regardless of whether they are intellectuals, citizens, or workers, or any combinations of these.

The evidence already presented, then, warrants the assertion that collectively, humanistic theories project a broader view of man than any of the other two categories of curricular theory. Hence, the hypothesis of the study and the proposition stated at the beginning of this chapter appear to have very limited applicability if any to humanistic theories.

This is because if one were to conceive a whole man as embodying intellectual, personal, social or interpersonal, spiritual and occupational or productive dimensions, the facts suggest that the image of the human person depicted by humanistic theorists would come closest to this conception.

This may be illustrated by lining up the images of man derived from the three categories of curriculum theories against a conceptual model that is reputed to be one of those which come closest to accounting for the various dimensions which comprise the whole man. If the humanistic view of man conforms to this model better than the images from the other types of theory considered in this study, then the humanistic theorists' concept of man is not fragmented. Consequently, the hypothesis would have to be rejected since one class of curriculum theory would have met our criterion of adequacy. These various tasks will be attempted in the next and final chapter.

CHAPTER V

EVALUATION OF THE VARIOUS IMAGES OF MAN AGAINST DOWNEY'S CONCEPTUAL FRAMEWORK

In this chapter, an attempt is made to assess curriculum theories from the three schools in order to determine whether the humanistic type is more adequate than the others. This task is carried out by using criteria derived mainly from a reputable conceptual model or framework. After explaining this model, the researcher proceeds with the evaluation in the following manner: first, he places the rival theorists' views of man against the framework as a whole. Then, he attempts to determine the extent to which the attributes of the human images projected by the various schools of curriculum theorizing match the dimensions included in the four major categories of the model.

The evaluation is not confined to determining the dimensions which theorists select from the model and include in their rival concepts of man. In addition, the assessment generally takes into account the quality of the attributes which may result from the development of the dimensions themselves. The other criteria for this task along with their sources already appear in various parts of this study. In this chapter, they have been brought together and used to extend the model referred to in the foregoing paragraph

in order to provide a standard for assessing the quality of various types of human growth. (See Appendix 1.)

1. Downey's Conceptual Model as a Source of Criteria.

In this section, the researcher discusses Downey's conceptual model which is the main source of criteria for assessing the adequacy of the curriculum theories. The method of deriving this framework is outlined and reference is also made to research which it enabled Downey himself as well as other students in the field to undertake.

Downey derived his model by reviewing and synthesizing statements which authors from the time of Horace Mann to the late fifties made about the task of public education. In the process, he arrived at four broad categories of human dimensions which the educator should attempt to nurture. The four categories are intellectual, social, personal and productive. Under each of these, four classes of behaviors or competencies are included making a total of sixteen. The following is an outline of the conceptual framework with its four major human dimensions and sixteen subdivisions:

Dimensions of the Task of Public Education:
A Conceptual Framework

A. Intellectual Dimensions

- | | |
|--------------------------------|---|
| 1. POSSESSION OF KNOWLEDGE: | A fund of information.
Concepts. |
| 2. COMMUNICATION OF KNOWLEDGE: | Skill to acquire and transmit. |
| 3. CREATION OF KNOWLEDGE: | Discrimination and imagination,
a habit. |
| 4. DESIRE FOR KNOWLEDGE: | A love for learning. |

B. Social Dimensions

- | | |
|--------------------|---|
| 5. MAN TO MAN: | Cooperation in day-to-day
relations. |
| 6. MAN TO STATE: | Civic rights and duties. |
| 7. MAN TO COUNTRY: | Loyalty to one's country. |
| 8. MAN TO WORLD: | Inter-relationships of peoples. |

C. Personal Dimensions

- | | |
|----------------|--------------------------------|
| 9. PHYSICAL: | Bodily health and development. |
| 10. EMOTIONAL: | Mental health and stability. |
| 11. ETHICAL: | Moral integrity. |
| 12. AESTHETIC: | Cultural and leisure pursuits. |

D. Productive Dimensions

- | | |
|---------------------------|--|
| 13. VOCATION-SELECTIVE: | Information and guidance. |
| 14. VOCATION-PREPARATIVE: | Training and placement. |
| 15. HOME AND FAMILY: | Housekeeping, do-it-yourself,
family. |
| 16. CONSUMER: | Personal buying, selling and
investment. ¹ |

¹ L. W. Downey, The Task of Public Education, Chicago, Midwest Administration Center, University of Chicago, 1960, p. 21-24.

At the time Downey felt certain that his efforts had resulted in a comprehensive statement of the human dimensions the school should aim to develop. He wrote:

This framework claims to include most of the important elements of education's task, as suggested by previous formulations; it claims that no one element is duplicated by any other; and it claims that each item is stated in such definitive terms that there is little chance of overlapping or ambiguity among them.²

Support for Downey's claim is documented in chapter one of this study.

This conceptual framework, which identifies the human attributes which should be regarded as the final outcomes or products of schooling, represented the first phase of a larger project Downey had in mind. As Downey rightly observed at the time, "the framework itself makes no reference to what the school ought to be, what subjects it ought to teach or how it ought to teach them."³

In other words, the framework deals with the behavioral aspects of the outcomes and not the substantive and environmental elements. Downey^{4,5,6} made several attempts

2 Ibid., p. 26.

3 Ibid.

4 Lawrence W. Downey, "Secondary Education: A Model for Improvement," The School Review, Vol. 68, No. 3, Autumn 1960, p. 251-265.

5 -----, "Direction and Change," Phi Delta Kappan, Vol. 42, No. 5, February 1961, p. 181-191.

6 -----, "Secondary Education: A Perspective," in Lawrence W. Downey and L. R. Godwin (eds.), The Canadian Secondary School: An Appraisal and Forecast, Toronto, Macmillan, 1963, p. 1-10.

to expand the original model to include the two latter components. His efforts reached full fruition in his book, The Secondary Phase of Schooling.⁷ In this work, he included in a single model the dimensions of the human person who is the ideal school product, the setting in which his instruction should take place, and the consideration which should be given to the content of his instruction.

It appears that Downey's original model turned out to be quite a useful research tool. Ohikhena⁸ used it to determine value preferences held by parents with regard to the final outcomes of schooling. In his review of the literature, Ohikhena found that Downey's model had become "quite a popular research instrument."⁹

There is ample ground, therefore, to use this framework as the main basis for evaluating the curriculum theories.

In Downey's model, the categories are largely descriptive and, therefore, are most useful in pointing to the range of human dimensions which should comprise the task of education. A more satisfactory evaluation requires a

7 Lawrence W. Downey, The Secondary Phase of Schooling, Toronto, Blaisdell, 1965, vii-226 p.

8 Titus Ofuovo Ohikhena, Values and Perceptions of Educational Objectives as Factors in Preferential Behavior, unpublished doctoral thesis presented to the University of Toronto, Ontario, 1970, ii-189 p.

9 Ibid., p. 80.

consideration of the quality of the development which should be stressed once the collection of attributes is accepted as desirable educational outcomes.

In order to fill this gap, this researcher has expanded Downey's framework by including a set of standards by which the nurture of the various dimensions can better be assessed. A four-point scale is provided to enable the reader to ascertain the degree of stress placed by the respective schools of curriculum theorizing on the nurture of the various dimensions and on their standards of development. (See Appendix 1.)

The next section shows where different images of man in curriculum theory fit into definite categories in Downey's model.

2. Relationship between Downey's Conceptual Model and Images of Man in Curriculum Theory.

Each of Downey's classification of human dimensions may be regarded as an image of man in its own right although a fragmented one. In fact, the major point which is well documented in this study is that curriculum theorists are inclined to view the human person as being comprised mainly of those attributes included in one of the categories and to advocate the resultant image of man as the specific one the school should aim to develop. Downey illustrates this point

by stating that "each category closely resembles the values and theories expressed by identifiable kinds of popular educational philosophies."¹⁰

Taking cues from other statements made by Downey about the aims associated with the different theories and philosophies, one experiences no difficulty in connecting the various schools of curriculum theorists with the different categories contained in the conceptual model. Downey avers that "there is a school of opinion which holds that the task of the public school is almost exclusively intellectual."¹¹ Needless to say, this school is concerned with nurturing man's intellectual dimensions referred to in the first category of the model and knowledge-oriented or discipline-centered curriculum theorists fit into this group.

The second and fourth categories also represent two distinct classes of theorists or philosophers who are concerned about the task of public education. Members from the first group gear their proposals almost exclusively towards influencing "man's relations to his fellowmen either individually or in institutionalized society."¹² The second group includes writers who "adopt the position that the task of the

10 Downey, The Task of Public Education, p. 25.

11 Ibid.

12 Ibid.

school is to prepare young people to earn a living and make their way in life."¹³ These two factions, respectively, are interested in nurturing man's social and productive dimensions. This is also the major preoccupation of society-centered theorists as the findings of this research show.

Those writers whose main concern is man's personal development fall into the third category of the model. Their aim is to bring about "the physical, emotional, moral and aesthetic development of the individual [...] exclusive of the intellectual, social and productive dimensions."¹⁴ Humanistic theorists fit into this category, but Downey's statement is only partly applicable to them. They are interested in effecting man's personal development but not exclusive of his intellectual, social or productive dimensions.

Thus, even after making allowances for some overlapping among the views held by rival curriculum theorists, it is possible to connect the proposals of each school of theorizers with images of man built around distinct categories in Downey's model. The link appears even more feasible when it is observed that the human attributes which the various groups of theorists include in their respective images of man bear a striking similarity to the subdivisions of

13 Ibid., p. 26.

14 Ibid., p. 25.

human dimensions contained in appropriate categories of Downey's model.

The stand taken by this researcher is that of all the curriculum theories considered in this study, the humanistic type provides the best and most complete combination of all the human attributes reflected in the various images of man. Hence, this class of theory, unlike the others, is adequate. An attempt is made to substantiate this argument in the sections which follow.

The researcher tries to achieve this objective by following certain definite steps. First, he discusses in greater detail than has already been done the relationship between images of man projected by the respective schools of curriculum theorizing and the human dimensions in Downey's categories with which these images correspond. Then, he presents evidence to show that the view depicted by humanistic writers embodies all the dimensions. As the discussion proceeds, comments are made about the theorists' proposals in relation to standards of adequacy contained in the extension of Downey's model included in Appendix 1.

These tasks all begin in the next section with an evaluation of the theorists' proposals for intellectual development.

3. Evaluation of Theorists' Provision for Man's Intellectual Development against Criteria from Downey's Model.

According to Downey, authorities who envisage the task of public education as being primarily that of nurturing the intellect advocate that "students [...] ought to learn the greatest thoughts of the greatest man."¹⁵ The four criteria for measuring attainment of this objective are contained in the first category of the conceptual framework. In other words, the adequately educated person must be able to boast possession of knowledge, the ability to communicate that knowledge, the skill of discovering or creating more knowledge and a constant desire for learning. The facts derived from this investigation indicate that discipline-centered curriculum theories satisfy all these criteria and in fact are geared primarily towards them.

The importance which this class of curriculum theorists attaches to the possession of knowledge is evidenced by Phenix's¹⁶ insistence that the sole determinant of curriculum content should be the rich legacy of fundamental knowledge bequeathed to society by the wise ones or experts from the various disciplines. In their curricular recommendations

¹⁵ Ibid., p. 25.

¹⁶ Philip Phenix, Realms of Meaning, New York, McGraw-Hill, 1964, p. 24.

for the bold, King and Brownell¹⁷ place an equally heavy reliance on subject matter developed by astronomers, chemists, oceanographers, biologists, geologists and physicists in addition to social scientists, historians and philosophers.

For disciplined-centered theorists, the creation of knowledge, the third intellectual dimension in the model, is just as important as the first. Not only must every human person be familiar with bodies of organized information produced by scholars or scientists, but in addition, each individual should be versed in the process by which the wise ones create this knowledge. It may be recalled that King and Brownell's plan for knowing each discipline requires that the student be regarded "as one inducted and developed in each community of intellectual discourse."¹⁸ Similarly, Phenix's view in retrospect is that the teachings of any discipline should be closely related to the methods used by an expert in that content area. Hence, the "essence of learning mathematics is to think like a mathematician. [...] Learning history similarly depends on thinking like a historian."¹⁹

17 A. King and J. Brownell, The Curriculum and the Disciplines of Knowledge, New York, Wiley, 1966, p. 151.

18 Ibid., p. 123.

19 Phenix, op. cit., p. 336.

The second intellectual dimension in the model, the skill of communicating knowledge, is also prominently reflected in the knowledge-oriented image of man. In fact, this particular dimension, when coupled with the two already discussed, is crucial to Phenix's definition of man. This definition is predicated on the assumption that part of being human is the ability to communicate the knowledge that one comes to possess through acts in creating and discovering. The actual definition states that: "humans are beings that discover, create and express meanings."²⁰ Meanings, for Phenix, from the findings of this study, are obviously knowledge in the form of organized bodies of facts.

In a succinct statement, King and Brownell also underscore the importance of the first three intellectual dimensions in Downey's model in the making of persons. The whole purpose of inducting the student into communities of discourse is to create miniature learned companies in the school. In spelling out the role of these learned companies, King and Brownell write: "The learned company is a band or group of persons with a mission; its mission is to inquire after truth, to communicate what has been discovered in order to eradicate ignorance."²¹

20 Ibid., p. 21.

21 King and Brownell, op. cit., p. 123.

The degree to which knowledge-oriented theorists emphasize the development of the first three intellectual dimensions in Downey's model is, therefore, quite evident.

Integral to knowledge-oriented theorists' view of man is the desire for knowledge or a love for learning--the last intellectual dimension in the model. These theorists provide for this type of development to come about as a natural by-product of using the disciplines of knowledge as curriculum content. No other type of subject matter can effect this type of cognitive growth since only disciplined knowledge contains the dynamism which engenders in each person a constant thirst for new understandings. As Phenix states: "A discipline contains a lure to discovery. Its ideas excite the imagination to further exploration."²²

The facts in the foregoing warrant the assertion that in their theorizing about the curriculum, knowledge-oriented writers show faithful adherence to the intellectual dimensions in Downey's model.

One only has to view their work against the entire standard of the conceptual model to realize that the main thrust of their proposals is towards fostering the human person's intellectual attributes represented in the first

²² P. Phenix, "The Disciplines as Curriculum Content," in Harry A. Passow, Curriculum Crossroads, New York, Teachers' College Press, 1965, p. 63.

category. These writers make a much less concerted effort to develop man's social and personal dimensions. With regard to preparation for work, Phenix,²³ as well as King and Brownell,²⁴ expressly exclude from their proposals any provisions for nurturing man's productive or occupational dimensions. These matters will be taken up in a later section. Suffice it to say at this juncture that the evidence at hand supports the claim that knowledge-oriented theories are geared primarily towards the human person's intellectual development and that these theories conform to all criteria in the first category of Downey's model.

The question that must be raised now is, do humanistic theories measure up to these same criteria? The answer is positively in the affirmative. The value that Sergiovanni and Starratt place on the discovery, creation and communication of knowledge is indicated by their insistence that all students should be trained "to use the symbolic tools of thinking, communicating, and inquiring,"²⁵ in all the disciplines included in Phenix's realms of meaning.

23 Phenix, Realms of Meaning, p. 12-13.

24 King and Brownell, op. cit., p. 8.

25 Thomas J. Sergiovanni and Robert J. Starratt, Emerging Patterns of Supervision: Human Perspectives, New York, McGraw-Hill, 1971, p. 272.

Sergiovanni and Starratt are no less concerned about the possession of knowledge. In fact, their espousal of the view that it is essential to develop the first three intellectual dimensions in the model is evidenced by the behaviors they suggest the student who masters the use of the symbolic tools must exhibit: "This mastery will be indicated by his knowledge of central concepts of essential operations and functions and of unifying theories as well as by his ability to perform basic laboratory operations."²⁶

Humanistic theorists also endorse the nurture of the fourth intellectual dimension--the love for knowledge. In fact, they concur with knowledge-oriented theorists that competence in the first three dimensions logically leads one to seek the fourth. Being in possession of a central core of concepts, theories and basic operations, and with the ability to create and communicate more of this type of information, the human person feels the urge to abandon "simple, undifferentiated knowledge and attitudes and develop more complex and interrelated understandings, skills and attitudes."²⁷ The person is enticed to acquire increasing intellectual competence in order to enhance his freedom to understand and order his experiences and participate meaningfully in the activities of his complex environment.

26 Ibid.

27 Ibid., p. 274.

It follows then that humanistic theorists' provisions for man's cognitive development measure up to the criteria in the intellectual category of Downey's model just as adequately as the proposals of knowledge-oriented writers. One may even go further and say that there are at least two ways in which a more satisfactory type of intellectual growth may result from the strategy of the former theorists than from the plans of the latter. One of these ways relates to the precautions taken by humanistic writers to offset some of the ill-effects which knowledge-oriented theorists' separation of knowing from doing may have on the flowering of the intellect. The other is concerned with the rejection by the former group of theorists of the thesis that the objective pursuit of disciplined study is the one or even the main gateway to knowledge, and their inclusion of man's personal or subjective participation in all his acts of knowing as a broader basis for intellectual activities. The first of these two ways will now be discussed at some length.

It is stated in the foregoing that knowledge-oriented theorists take the stand that the proper nurture of man's intellectual dimension should be divorced from such utilitarian activities as solving problems in everyday life or any practical application in an employment situation. Whitehead²⁸

²⁸ Alfred North Whitehead, "Technical Education and Its Relation to Science and Literature," in M. M. Starkey (ed.), The Education of Modern Man, New York, Pitman, 1966, p. 156.

points to the possible deleterious effects of such a stand on intellectual development by stating emphatically that immersion in practice is the sine qua non of exercises in high level abstractions or richness in intellectual life. Failure of knowledge-oriented theorists to recognize this fact constitutes an anomaly.

Humanistic theorists show awareness of this irregularity and take steps to remove it. Macdonald reminds his readers that "to know something is to be able to do something."²⁹ In other words, knowledge is not received but made by covert or overt human activity. It matters little whether the activity involves the manipulation of tools by an apprentice at his work station, or problem-solving by a high school academic in the chemistry laboratory, or an interaction by an individual in an interpersonal relationship. The important point is that knowing is highly dependent upon doing. Evidence of this can be found in the vocation of scholars or wise ones themselves. As Macdonald³⁰ points out, unless these men work at research or teaching, they are limited in the amount of complete knowledge they can make available for others to possess.

²⁹ James B. Macdonald, "The High School in Human Terms: Curriculum Design," in N. K. Hamilton (ed.), Humanizing the Secondary School, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1969, p. 39.

³⁰ Ibid.

Weinstein and Fantini³¹ discuss the relationship between knowing and doing in terms of the part the learner's intellect must play in dealing with the problems which confront him. In fact, in their proposals, disciplined study is valid only if it is conducive to knowledge about what actions students should take in resolving personal problems. Weinstein and Fantini state:

Discipline based concepts, again, must be validated in terms of the learner's concern--that is, in terms of whether they facilitate inquiry into the learner's problems and help him to confront and cope with them.³²

Crary³³ deals with the way vocational skills enhance cognitive development. He recommends that educators should operate on the assumption that the work of a good automobile mechanic or a successful farmer is no less demanding on the intellect than the duties of a scientist, a business manager or a college president.

Thus, humanistic writers take full account of the way in which man's ability to grapple with day-to-day problems, and the demands of his vocation can contribute to the development of his intellectual dimensions.

31 G. Weinstein and M. Fantini, Toward Humanistic Education, New York, Praeger, 1970, p. 48.

32 Ibid.

33 Ryland W. Crary, Humanizing the School: Curriculum Development and Theory, New York, Knopf, 1969, p. 364-365.

These theorists, unlike their knowledge-oriented counterparts, do not limit the possibilities for cognitive growth to abstract or theoretical activities only. According to Runes,³⁴ description of this type of human growth, to impose limits as does the disciplined-centered school is to consider only the intellect and not intelligence--the more all-inclusive cognitive quality which enables man to do the conceptual thinking entailed by a theoretical study of the disciplines, as well as solve practical problems which confront him as a citizen and in his vocation.

In pronouncing on the contribution of the applicative use of knowledge to the nurture of man's intellectual dimensions, humanistic writers cross over into territory which society-centered theorists have mapped out for themselves. It may be recalled that the latter hold the view that the potency of learnings such as concepts, principles or generalizations increases as these are deployed to analyze and solve problems in real-life situations.³⁵ The stage is therefore now set to consider those aspects of society-centered proposals which relate to the intellectual category of Downey's model.

³⁴ Dagobert D. Runes (ed.), The Dictionary of Philosophy, New Jersey, Littlefield, 1961, p. 147.

³⁵ H. Broudy et al., Democracy and Excellence in American Secondary Education, Chicago, Rand McNally, 1964, p. 51.

Of the four dimensions in this category, society-centered theorists place a high premium on the desire for and the possession of knowledge. These attributes are to be reflected in cognitive and evaluative maps or conceptual structures as well as facility at related intellectual operations.³⁶ Educators working with the disciplines to develop students along these lines should not lose sight of the real intent of society-oriented writers. The objective is not the creation of new knowledge by systematization and refinement after the fashion of the professional scholar or scientist, as discipline-centered theorists recommend. The goal, as the findings of this study indicate, is to prepare young persons in the art of deploying the disciplines to solve problems related to roles in citizenship and vocations. According to Broudy, Smith and Burnett, the function of the cognitive and evaluative maps or conceptual structures which students are expected to internalize is to "scramble knowledge from the various basic sciences in order to make it useful for solving problems in the social order."³⁷ The point which must be kept in mind is that these writers are optimistic that significant intellectual growth will result from the application of knowledge. It is for this reason

36 Ibid., p. 129.

37 Ibid.

that they state: "Accordingly, we rightly prize the applicative use of knowledge for it greatly enhances our powers of understanding and control."³⁸

Where society-centered theorists fall short of their humanistic counterparts is in their tendency to gear man's cognitive development primarily towards those challenges which the social order, as it is presently constituted, presents to the human intellect. Broudy, Smith and Burnett admit that in essence what they hope to achieve is the inculcation of "those central skills, ideas and evaluations which can be most significantly used to deal with life in our times."³⁹

The inadequacy of this type of achievement becomes more marked when one realizes what these writers imply by preparation for dealing with life in our times. They leave the reader with the distinct impression that they favor mainly the kind of intellectual development which facilitates the successful pursuit of what they regard as acceptable interests espoused by the national government, business and industry, social reformers and even the military establishment.⁴⁰

This is clearly intellectual development for adaptation. It is laudable in the sense that it is reflective and

³⁸ Ibid., p. 51.

³⁹ Ibid., p. 8.

⁴⁰ Ibid., p. 35-36.

not reflexive in nature. It, however, still does not go far enough since it tends to subordinate man's possibilities for this kind of growth to limitations dictated by the need for the application of knowledge within a mass society, and as Sergiovanni and Starratt rightly point out, "one would expect educators themselves to have a vision of man's possibilities that goes beyond what mass society dictates."⁴¹

Humanistic writers' provisions for intellectual development are geared towards this end and this clearly distinguishes them from the society-centered school. Macdonald advocates the type of cognitive growth which can liberate students from absolutes and help them in "transcending their present personal and social situations."⁴² The student who succeeds in doing this is able to remake societal conditions simultaneously with the molding of his personality by those conditions. In reference to the man who experiences this type of intellectual development, Macdonald writes:

Thus man is freed from absolutes to become almost unlimited in potentiality as he journeys through history--the molding of selves; and the transcendence of history is the remolding of each generation in newer, more humane images, shaped by history, yet capable of shaping history.⁴³

⁴¹ Sergiovanni and Starratt, op. cit., p. 235.

⁴² Macdonald, op. cit., p. 48.

⁴³ Ibid., p. 37.

In short, it is not sufficient for cognitive development to serve an adaptive function, no matter how reflective. The nurture of man's intellectual dimension should result in a significant transformation of his society for the better as a measure of his increasing humaneness. It is for this reason that Macdonald⁴⁴ objects to the kind of terminal development which it is possible to associate with Broudy, Smith and Burnett's emphasis on the replicative, associative and applicative uses of knowledge.

A summary of the major points made thus far is attempted at this juncture. Using the slant which humanistic writers give to the role of the applicative use of knowledge in intellectual development, the researcher demonstrated the superiority of their proposals over the strategy of either knowledge-oriented or society-centered theorists for nurturing the human attributes in the first category of Downey's model. Writers from the knowledge-oriented school are satisfied with the type of intellectual growth which results from a theoretical study of the disciplines only. Humanistic theorists give this type of growth an added dimension by providing for its enhancement through the application of knowledge. Society-centered theorists do this as well, but since their main thrust is toward

⁴⁴ Macdonald, op. cit., p. 45.

preparation to cope with the demands of a mass society, they are not on par with humanistic writers who stand out because they have visions of man using his intellectual powers not only to cope within his environment but also to transform it.

The central role which humanistic theorists give to man's non-intellectual powers in all his acts of knowing is the second way in which these writers supersede their rivals. By insisting that there is a place for the personal or subjective participation of the knower in his cognitive processes, humanistic theorists remove the strictures placed on intellectual development by an emphasis on the scientific-rational approach to describing reality. Knowledge-oriented theorists, as advocates of this approach, place a high premium on cognitive activity that produces knowledge which can be described as objective, impersonal and public. These are the terms Phenix⁴⁵ uses to describe knowledge from the majority of his realms of meaning. He treats adequately the role of man's non-rational characteristics in grasping reality only in relation to one realm of meaning, namely, synnoetics. It is only in regard to knowing in this realm that he admits that "the active participation of the knower is primary."⁴⁶

⁴⁵ Phenix, Realms of Meaning, p. 193-197.

⁴⁶ Ibid., p. 195.

The rejection of this thesis by humanistic theorists marks one of their major advances over the school which Phenix represents.

Macdonald⁴⁷ as well as Sergiovanni and Starratt⁴⁸ argue for enriched cognitive development by insisting that the personal quality which Phenix sees only in one type of knowing is present in all types of intellectual activities. Even so-called objective, impersonal and public knowledge is suffused with what Phenix regards as synnoetic characteristics. This position, as the study shows, is identical with Polanyi's⁴⁹ who is the originator of the epistemology in question.

There are two implications here which lend support to the view that humanistic theories should be regarded as being more adequate than knowledge-oriented ones. The first is that the humanistic position provides a basis for the emergence of a new and more comprehensive image of man to counteract the predominantly one-dimensional intellectual view inherent in the scientific-rational approach of discipline-centered writers. The new concept of man is

⁴⁷ Macdonald, op. cit., p. 44.

⁴⁸ Sergiovanni and Starratt, op. cit., p. 238.

⁴⁹ M. Polanyi, The Study of Man, Chicago, University of Chicago, 1958, p. 12-13.

already coming into view and Miller describes it as follows:

Today a new image of man is emerging, one strangely at variance with scientific/rational man on every count, one that is based on a revised conception of the nature of reality and of man. The new view includes man himself as part of any description of reality.⁵⁰

The second implication comes out of the first. Since the person is part of what he knows, his apprehension of reality must be colored by his total experience and its uniqueness. It follows then that there is no such thing as wholly objective or impersonal knowledge, because in the act of knowing, man's rational as well as his non-rational or non-intellective attributes come into play. In discussing this key notion involving the humanistic image of man, Miller states:

[...] it implies that wholly objective knowledge--a keystone of the scientific rational view--is impossible to attain. It does not imply that there is no external reality; but it does hold that each man's knowledge of it is always in some measure personal; that one's personal self is as much a part of reality as the external world. Further, it maintains that non-intellective experiences can be valid sources of knowledge, dreams, transcendental states, spiritual experiences, ESP, meditation, revelation, to name a few.⁵¹

In this discussion on the value of non-rational experiences to intellectual development, the reader should

⁵⁰ Wesley Miller, "Roots of the Revolution: A New Image of Man," Educational Leadership, Vol. 30, No. 1, October 1972, p. 13.

⁵¹ Ibid., p. 14.

not construe as an oversight, the researcher's failure to mention society-centered views on the subject. It is just that no evidence can be found to indicate that writers from this school address themselves to the issue.

The foregoing, therefore, includes abundant information that humanistic theorizers' proposals to nurture man's intellectual dimensions in the first category of Downey's model are more adequate than the strategy of either the knowledge-oriented or society-centered school.

This section contains evidence which shows that knowledge-oriented theories are strongly geared towards man's intellectual development through theoretical studies only. Attributes of the image of man projected by writers from this school correspond to the intellectual dimensions in the first category of Downey's model. Society-centered theorists go beyond knowledge-oriented ones by valuing the contribution of the applicative use of knowledge to man's intellectual development. Humanistic theorists, however, supersede their rivals from the two other schools of curriculum theorizing in two ways. The first is by adding man's subjective or tacit functioning as another valid source of knowledge. The second is by proposing intellectual development for transcending and not adapting to society.

In the next section the researcher examines the theorists' provisions for social development against criteria from the model.

4. Evaluation of Theorists' Provisions for Man's Social Development.

It will be seen in this section that knowledge-oriented writers' proposals for developing man's social dimensions are the least complete in the light of criteria from Downey's model. Both society-centered and humanistic theorists provide elaborately for the human attributes in this category. Evidence, however, will be presented to show that of all three schools, humanistic provisions are most satisfactory.

Of the four dimensions from the category in question, Phenix deals explicitly with the first, namely, man-to-man relationships. He discusses briefly the need to deter students from regarding persons with whom they come into relationships as objects to be manipulated. He hopes instead that pupils will come to feel "responsibly concerned for others, seeking their well-being, living to serve, to heal, to teach, and to strengthen them in every possible way."⁴²

Phenix also tackles the problem of man-to-man relations as it pertains to human rights. He wants this concept to serve as a guide to persons in their actions towards others on issues involving the exercise of political power, sharing of economic resources, and sex and family relations.

52 Phenix, Realms of Meaning, p. 198.

When problems which are related to these issues arise, the type of relations which he envisages as resulting from the observance of basic human rights is "the one which is just, that is, which gives each person what is due to him or what he ought to have."⁵³

Phenix makes no explicit reference to cultivating man's relation to the state in his Realms of Meaning, unless one's respect for basic human rights can be construed as an apprehension of one's civic rights and duties within society.

On the question of man-to-world relations, Phenix expresses the optimism that as a result of education each individual will be able "to escape relativities of time and culture and the illusion of provincialism."⁵⁴ He rightly depends on disciplined reason to accomplish this goal. In his own words: "This is the peculiar property of reason, that it enables man to achieve a degree of universality, to rise to some extent above the limitations of circumstances and history."⁵⁵

But his advocacy of intellectual development which is directly related neither to actual problems of living nor to the student's emotions connected with his needs and

53 Ibid., p. 223.

54 P. Phenix, "Education and the Concept of Man," unpublished paper, p. 3.

55 Ibid.

interests may hinder the human individual's effectiveness in man-to-world relations. In other words, it is conceivable that Phenix's rational man may transcend the limitations of his culture, apprehend universal human suffering and still lack both the emotional commitment and the expertise to do anything about it. This same point will be taken up later in this section.

Society-centered curriculum proposals for man's social development fit the dimensions in the second category of Downey's model closely. This is not surprising since one of the major commitments of writers from this school is the training for the responsibilities of citizenship which includes proper relationships among persons.

Man-to-man relationships must be guided by the fact that the interest of each individual is best served through collective action in a complex, interdependent, technological society. Each individual is obliged to cooperate to the extent that his actions enhance the well-being of the group as a whole.⁵⁶

Society-centered theorists also imply that in social development, educators should accept the impersonal nature of today's society as a reality and, therefore, prepare

⁵⁶ Harold Alberty and Elsie Alberty, Re-Organizing the High School Curriculum (3rd ed.), New York, Macmillan, 1962, p. 52.

students to adapt to it. Broudy, Smith and Burnett regard this as a step in the right direction. They argue that once the young person is reconciled through education to working in large impersonal organizations, he is unlikely to develop "interests which run counter to that of the organization or the society's general good."⁵⁷

No distinction is made between man-to-state and man-to-country relations by society-centered theorists. Their treatment of these two dimensions will, therefore, be discussed jointly. Of the three categories of curriculum theorists examined in this study, the society-centered school makes the most meticulous attempts to develop these two dimensions under examination. Writers from this school deliberately set out to change the status of young persons from that of mere members in a community to members of society. Broudy⁵⁸ aims to accomplish this by making students aware of their rights and duties as citizens within the matrix of the various institutions of society and the goals of these institutions. Broudy⁵⁹ insists that responding to the demands of institutional roles facilitates the realization

57 Broudy et al., op. cit., p. 29.

58 H. S. Broudy, "The Philosophical Foundations of Educational Objectives," Educational Theory, Vol. 20, No. 1, Winter 1970, p. 10-11.

59 Ibid.

of the good life. In the process, each person develops a consciousness of nationality and a sense of loyalty to a vast modern state.

With respect to man-to-world relations, it does not seem unfair to say that the views of some society-centered theorists allow for rivalry, mistrust and fear to enter into the relationships among peoples. Inhabitants from the communist world are supposed to pose the greatest threat to the American people, but the Russians are to be regarded as the prime targets of suspicion. This kind of negative international relations will inevitably result if the educator plans his curricular program on the basis of information derived from questions raised by Alberty and Alberty. Such questions include: "What education is most likely to facilitate if not guarantee the survival of democracy? Is the Soviet system of education superior to ours?"⁶⁰ These two writers further ponder the question whether their American school programs are challenging enough to turn out persons who can measure up to or surpass graduates of learning institutions in authoritarian countries.

Broudy, Smith and Burnett are more tactful. They refer to the part education should play in the preparation of Americans to take on some role at the international level.

⁶⁰ Alberty and Alberty, op. cit., p. 57.

They do not stipulate what the role is, whether it is one of peace with neighbors, or whether it is one of being fully prepared and on a constant alert to fend off hostility.⁶¹

It is clear from the foregoing that society-centered theorists' approach to developing the various facets of man's social dimensions is one which is geared primarily towards satisfying the interest of the state.

Humanistic writers also aim to develop all the human attributes in the social category of Downey's model. Their concern for sound man-to-man relationships is well documented in this study. Sergiovanni and Starratt⁶² provide a long list of qualities which educators should bring out in students as a means of regulating their behavior towards their fellow-men. These qualities include compassion, loyalty, ethical sensitivity, selflessness in love and the like. Weinstein and Fantini⁶³ add a large number of similar attributes to the list. Macdonald⁶⁴ provides instances of actual behaviors which must reflect the proper preparation for person-to-person relations. The behaviors must be evident in physicians who desist from exploiting helpless patients, advertisers who

61 Broudy et al., op. cit., p. 6.

62 Sergiovanni and Starratt, op. cit., p. 274.

63 Weinstein and Fantini, op. cit., p. 27.

64 Macdonald, op. cit., p. 48.

rise above misleading prospective buyers and manufacturers not bent on self-aggrandizement at the expense of consumers.

In fairness to Phenix, one must admit that he wishes to inculcate similar patterns of behavior when he states that persons must be responsibly concerned for the well-being of others. Where he falls short of humanistic writers is in the heavy reliance he places on man's rational or intellectual development and his apparent underestimation of the importance of the person's feeling dimension in attaining the behaviors under review. Combs⁶⁵ clearly articulates the humanistic stand on this issue.

The mastery of facts is only one determinant of appropriate behavior between persons. Equally important are the feelings or emotions people experience and the beliefs and values they hold. The more satisfactory type of man-to-man relations results when both types of human functioning are recognized and adequately catered for, not when one is emphasized to the detriment of the other. As Weinstein and Fantini remind us, attention to both types of functioning ensures that there is "greater consonance between education and the way in which people should or might behave."⁶⁶

⁶⁵ Arthur Combs, "Humanizing Education: The Person in the Process," in Robert R. Leeper (ed.), Humanizing Education, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1967, p. 78.

⁶⁶ Weinstein and Fantini, op. cit., p. 19.

It is obvious that humanistic theorists' provisions for nurturing the individual's man-to-man dimensions are also superior to those of society-centered theorists. This is because the latter recommend that individuals must behave in such a way towards one another as to facilitate the attainment of group or organizational goals. While this may be good for the interest of the group or organization, it may not necessarily conduce to humane behavior. In fact, as Macdonald⁶⁷ points out, it may be necessary to work against these goals to attain this kind of behavior. Moreover, the inclination of society-centered theorists towards adjustment to the impersonal nature of today's society and its big organizations is likely to result in just the kind of man-to-man relations frowned on by knowledge-oriented theorists and deeply abhorred and categorically rejected by humanistic theorists. The type of relations referred to is the one that does not encourage people to feel responsibly concerned for the well-being of others, since it allows for human persons to be regarded as things which may be manipulated to satisfy the needs and achieve the goals of institutions within the corporate state.

Humanistic views on developing a person's man-to-state or man-to-country dimensions are similar to those of

67 Macdonald, op. cit., p. 48.

society-centered theorists in at least one important respect, namely, that American educators must strive to engender in citizens the desire to support a society based on an ideology that is more democratic than ever before.⁶⁸ It is obvious, however, that the two schools differ in what constitutes effective citizenship in this kind of democracy.

It is difficult not to conclude, from some of the findings of this study, that for society-centered theorists, citizenship responsibilities amount mainly to two things. The first is a commitment to some kind of national adventure which is to some extent militaristic in nature. The second is the obligation to contribute to a more efficient functioning of America's complex technological civilization.

Macdonald disagrees with these social uses of schooling on the grounds that they produce not responsible citizens, but "role players for our contemporary economic, political and national security needs."⁶⁹ The superiority of the humanistic theorists' strategy lies then in the quality of citizenship at which they aim. This type discourages a human person justifiably from giving a government unconditional support for each and every military, economic and political venture. This kind of responsible citizenship is

68 Crary, op. cit., p. 261.

69 Macdonald, op. cit., p. 45.

crucial at the present time to the stand man takes particularly on questions such as military service, the waging of war, weapon research and development and the expenditures such projects entail.

Frazier⁷⁰ suggests that one measure of the full development of this kind of man-to-state relation is the person's willingness to abandon, after careful consideration, his loyalty to a state or country and hold himself responsible to some higher authority. He suggests as the final arbiter, a court of universal justice and vindicates his stand by referring to the principle established at the Nuremberg trials. According to Frazier, "The Nuremberg trials set forth the principle that each man is accountable before a court of universal justice that transcends loyalties to a lesser tribunal."⁷¹

For the humanistic school, then, the espousal of this principle by educators binds them to engender in citizens a commitment to values other than those which are directly functional to the nation in any narrow, political, social or economic context. As Macdonald states, "This means [...] that schools are committed to human values over

⁷⁰ Alexander Frazier, "The Quality of Life and Society in the United States," in Robert R. Leeper (ed.), A Man for Tomorrow's World, Washington, D.C., ASCD, NEA, 1970, p. 74-75.

⁷¹ Ibid., p. 75.

and above narrower nationalistic ones, because of the unique political human adventure that the United States represents."⁷²

The superiority of humanistic curriculum theories is further brought out by the way the protagonists allow their views on the human person's man-to-world dimensions to be colored by the political adventure which the United States stands for. What this political adventure amounts to is that the United States is in the unique position of nurturing in one form or another most if not all of the human values which have evolved throughout Western civilization. As Macdonald reminds us, "we have not only radical leftist and rightist values, but a broad spectrum of middle positions."⁷³

Humanistic theorists quickly see the potential of this situation for equipping the human individual with a mankind perspective instead of a nationalistic view that is largely myopic. Rather than encourage antipathy towards certain values because these reflect a Russian or Chinese Communist hue, as some society-centered theorists are inclined to do, humanistic theorists recommend the recognition of the total range of extant societal values. Macdonald puts this position as follows:

72 Macdonald, op. cit., p. 46.

73 Ibid.

The crucial element here is not the selection of a position within the spectrum, but the recognition of the existence of the total range of values. The schools, by this perspective, can best conserve when committed to the totality of human values rather than to a single pattern or alternative.⁷⁴

This seems to be the wisest stand to take in order to counter the kind of xenophobia which is likely to result from the implementation of the strategy of some society-centered theorists. In the following quotation, Hirschfeld lends his full support to humanistic theorists on this issue:

Freedom under a mankind system would embrace all kinds of freedom, as mankind peace would consider all kinds of peace. In a pluralistic society--which a mankind system by its very nature would have to be--there is more than one interpretation of values, rights, institutions.⁷⁵

In addition to the accommodation of the total range of human values, the mankind perspective also entails the awareness that despite differences among men, they are linked inextricably by what Crary describes as "one world-wide predicament, the human condition."⁷⁶

The most perfect kind of man-to-world relations is the type which places human welfare above everything--rival ideologies and political systems, material advancement and so forth. Such a concern is reflected in the humanistic

⁷⁴ Ibid.

⁷⁵ Gerhard Hirschfeld, "Foreword: The Council for the Study of Mankind," in Robert Ulich (ed.), Education and the Idea of Mankind, New York, Harcourt, Brace & World, 1964, p. x.

⁷⁶ Crary, op. cit., p. 255.

view of man. As Miller states:

The emerging image of man is said to be humanistic because it concentrates directly on human welfare, that is it values human beings above all else--above ideologies, above abstract values, above political systems, above material things.⁷⁷

Weinstein and Fantini⁷⁸ see the human predicament in terms of problems such as world hunger, pollution, racial injustice--all societal issues which now have a quality of universality about them. The humanistic point of view is that certainly these problems have personal significance for the individual student, but he should be led by the educator to see the thread of commonality that runs through these issues.

Ulich makes the identical point as spokesman for the Council for the Study of Mankind. According to him, education should aim to help the student "discover the unity of his own striving, hopes and ideals, and also the loneliness, the sin, the suffering and the aggressive tendencies of all mankind."⁷⁹ To achieve these kinds of man-to-world relations requires what Macdonald⁸⁰ describes as capacity for

⁷⁷ Miller, op. cit., p. 14.

⁷⁸ Weinstein and Fantini, op. cit., p. 30.

⁷⁹ Robert Ulich, "Introduction: Purpose of the Book," in Robert Ulich (ed.), Education and the Ideas of Mankind, New York, Harcourt, Brace & World, 1964, p. xvi.

⁸⁰ Macdonald, op. cit., p. 48.

self-transcendence or the ability to go beyond one's immediate mental and physical habitat. Phenix⁸¹ aims to achieve this same kind of universal outlook through hyper intellectual development. Where Phenix's attempt seems to fall short of the humanistic one is already documented in this study. It is his failure to complement adequately all aspects of man's rationality with the ingredient of depth of feeling and commitment to act in the interest of improving the human condition.

In summary, the information in this section shows that knowledge-oriented writers' suggestions for man's social development are less complete than the recommendations of the other two schools of curriculum theorizers. Society-centered authors come up with proposals to nurture all the dimensions in this category. These writers' strategy is found wanting since it is geared primarily towards forwarding the interest of the corporate state. One of the possible unsavory results may very well be hostility at the international level or negative man-to-world relations. Humanistic writers also make allowance for the growth of all the dimensions under review. These authors' proposals are more satisfactory in the sense that, for all the dimensions in this category, the two major concerns are the well-being of

⁸¹ Phenix, "Education and the Concept of Man," p. 3.

each human individual and the welfare of mankind as a whole. These concerns which are aimed at producing humane behavior transcend loyalty to state or country, commitment to selfish economic prosperity and any blind reverence for military prowess.

In the next section, the researcher assesses the theorists' proposals for man's personal development.

5. Evaluation of Theorists' Provisions for Man's Personal Development.

This section shows that knowledge-oriented theorists aim to develop all the dimensions in this category, but as may be expected, they do so partly through an intellectual approach. Society-centered theorists depend upon participation in games to produce physical development and some degree of emotional health. They look to examples in art, religion and the like for insights to bring about moral and aesthetic development. Humanistic writers' recommendations for the nurture of the human dimensions in this category are as satisfactory as those of the other schools of curriculum theorizers and in some instances are even more adequate.

To bring about man's physical development, Phenix⁸² resorts to the arts of movement. From among these, he

82 Phenix, Realms of Meaning, p. 165-174.

relies most heavily on dance as the medium to achieve his purpose. Always keeping in mind the objective of developing primarily a cognitive man, Phenix does not advocate indulgence in dance purely for physical development. The participant must be aware of the knowledge or meanings communicated through dance. These meanings are not "merely accidental, subjective or personal."⁸³ They have a quality of abstraction, just as an empirical science has its peculiar quality of abstraction.

Phenix⁸⁴ can also be credited with aiming to look after the mental health of human persons. He does this by arranging for concepts from psychoanalysis and psychotherapy to be used to restore the emotional stability of disturbed persons. Phenix ties man's ethical development in with the process of his intellectual growth. This is because Phenix sees exercises in ethical judgments as being mainly if not only reflective, rational and objective and not intuitive or automatic. Thus, in order to make good ethical decisions each person should boast a rich store of knowledge which should be reflected in a high level of rationality. It is for this reason that Phenix recommends mastery of knowledge in all of his six realms of meaning as the basis for moral

83 Ibid., p. 168.

84 Ibid., p. 208.

development. His own statement, "the entire educative endeavor is a moral enterprise,"⁸⁵ succinctly describes his approach to the development of the dimension in question.

To prepare man for cultural and leisure pursuits through aesthetic development, King and Brownell⁸⁶ recommend that artists, musicians and writers presumably equal in calibre to scholars from the intellectual disciplines should become involved in the school's curricular activities. Phenix also makes elaborate plans for man's aesthetic growth through seven of the fine arts, namely, music, poetry, painting, sculpture, architecture, dance and drama.⁸⁷ Faithful to his attempt to project a cognitive image of man, in aesthetics, Phenix emphasizes what Eisner⁸⁸ describes as intelligence of the qualitative type. The aim is to have the student develop a store of analytical concepts which the artist-critic uses to interpret and analyze data, and solve problems concerning works of art.

Knowledge-oriented theorists, therefore, take account of the four dimensions in the personal category of the model.

85 Ibid., p. 232.

86 King and Brownell, op. cit., p. 151.

87 Phenix, Realms of Meaning, p. 144.

88 Elliot W. Eisner, "Knowledge, Knowing and the Visual Arts," Harvard Educational Review, Vol. 33, No. 2, 1963, p. 213-214.

The fact remains, however, that these writers' provisions for man's personal development reflect the intellectual emphasis by which their curriculum theories can be distinctly identified.

Society-centered theorists are also keenly interested in the physical aspects of man's development as an integral part of self-cultivation. Broudy, Smith and Burnett⁸⁹ strongly favor athletic and other similar activities which ensure mastery over bodily movements. It is this conviction which leads them to argue that such non-academic activities as "games, exercises, clubs and dances"⁹⁰ should be given parity with the academic disciplines.

These three authors argue that the person's emotional well-being or his psychological health will accrue naturally from the extracurricular activities referred to above. This is because opportunities for sports and games provide an actual living environment in which barriers to good interpersonal relationships can be broken down and self-esteem can emerge and thrive.

Society-centered theorists depend on the same source both to develop habits of moral integrity and to instill a love for cultural and leisure pursuits. This source is made

89 Broudy et al., op. cit., p. 178.

90 Ibid., p. 179.

up of stable and defensible exemplars from such fields as art, music, religion, politics, industry and the medical profession. By introjection or identification with models from these fields, students become familiar with the standards for making judgments about "right and wrong, good and evil, the beautiful and the ugly."⁹¹

This researcher's position on humanistic theorists' approach to developing the attributes in the third category of Downey's model is unequivocal. The stand is that these theorists offer no less than their counterparts. In fact, with respect to some of the dimensions they offer more.

Crary's statement leaves no doubt about the part physical education must play in the formation of a man. The statement reads: "Physical education deserves a universal role in serious education."⁹² Crary⁹³ himself favors athletics and such games as basketball, baseball and football. Thus, his proposal is no less significant than those of Broudy, Smith and Burnett to the educator who is seeking insights for the physical education component of the curriculum. In fact, Crary's strategy, like Broudy, Smith and Burnett's, seems to have more potential for producing a

91 Ibid., p. 217.

92 Crary, op. cit., p. 245.

93 Ibid., p. 300-302.

well-developed physical human specimen than Phenix's heavy reliance on dance as a fine art. Phenix's approach is likely to result more in aesthetic than physical development.

Of the three schools of curriculum theorizers, the humanistic one must be credited with offering the most satisfactory arrangement for man's emotional development. In retrospect, Maslow⁹⁴ attributes emotional disturbance partly to frustration of the person's attempt to satisfy basic growth needs. These needs are reflected in students' concerns about social acceptance or belongingness, self-esteem, a sound self-concept and freedom or autonomy. It is these concerns which Weinstein and Fantini describe as "the most pervasive threads of underlying uneasiness the learners have about themselves and their relations to the world."⁹⁵

These concerns of the learner are deeply affected by his feelings and emotions which color his perception of his environment. It is therefore important for the educator to accept the student with all his subjective experiences and encourage their continuous and uninhibited flow within the learning process. This is necessary if the learner is to become motivated to seek emotional health.

⁹⁴ Abraham Maslow, Motivation and Personality, New York, Harper, 1954, p. 108.

⁹⁵ Weinstein and Fantini, op. cit., p. 242.

The task outlined in the foregoing paragraph is what humanistic theorists do better than their rivals. Sergiovanni and Starratt⁹⁶ aim to achieve full explication of the non-rational, even the healthy irrational, activities taking place in man's inner world, as the means for deriving personal meaning. Weinstein and Fantini prize the students' "wants, interests, fears, anxieties, joys and other convictions"⁹⁷ for the potential these have to foster self-esteem, develop a sound self-concept and thereby clear the way for self-actualization.

It is not that knowledge-oriented theorists do not make attempts in this direction. Phenix's⁹⁸ treatment of knowing in the synnoetic realm is aimed at preventing any impairment of personal meaning which is likely to result in emotional instability and damage to the integrity of the human individual. He admits that to achieve this goal, the educator must capitalize on those subjective happenings of which each individual is personally aware. But Phenix⁹⁹ blunts his own attack by insisting that understanding in the synnoetic realm must be disciplined understanding, or that which is characterized by structuring or conceptual analysis.

96 Sergiovanni and Starratt, op. cit., p. 245-246.

97 Weinstein and Fantini, op. cit., p. 28.

98 Phenix, Realms of Meaning, p. 211.

99 Ibid.

According to evidence already presented in this study, Phenix's approach runs counter to the findings of clinicians or therapists who are held in high esteem by humanistic theorists. Phenix himself is aware of this weakness in his theory. He admits that in personal understanding, objectivity, abstraction and too much structuring interfere with subjective behavior.¹⁰⁰

It seems, then, that Phenix's effort to work with man's non-intellectual experiences or sources of personal knowledge is just an extension of his strategy to produce a super-intellectual. Humanistic theorists' objection to this is that it amounts to asking man to know his world at the expense of knowing himself. It should not be construed, however, that these theorists espouse the latter type of knowing to the detriment of the former. They are fully aware that both types of learning are prerequisites for sound emotional health. As Macdonald puts the argument:

For the world to become only what one feels it is is to retreat into psychosis; but for the world to be accepted only as it is defined, in terms of rational cultural knowledge, is certainly a form of neurosis.¹⁰¹

100 Phenix, Realms of Meaning, p. 196.

101 James B. Macdonald, "An Image of Man: The Learner Himself," in Ronald C. Doll (ed.), Individualizing Instruction, Washington, D.C., Association for Supervision and Curriculum Development, National Education Association, 1964, p. 39.

The humanistic approach, therefore, has therapeutic import. It is valuable as a good antidote to the overdose of intellectual medicine prescribed by knowledge-oriented theorists for their clients.

It seems that humanistic theorists offer a sounder basis than knowledge-oriented writers for ethical or moral development. This study documents in many places Phenix's fetish for moral or ethical decisions made rationally on the basis of an objective mastery of facts. But Combs¹⁰² who wields much influence on humanistic theorists indicates that people do not behave according to any objective study of facts; they act towards one another in terms of their beliefs, values, feelings and the like. Sherif and Sherif,¹⁰³ from extensive research findings, support Combs and add that the human person's value complex which guides his ethical and other types of decision-making is influenced by norms approved within the social environment whose members command adherence to the codes of the group through the exertion of various types of subtle pressures. Participants in community life are for the most part unaware of this mysterious influence on their valuing.

102 Combs, op. cit., p. 78.

103 Muzafer Sherif and C. Sherif, Groups in Harmony and Tension, New York, Harper, 1953, p. 218.

It seems that, far from being able to exercise rational control over all of their decisions, human individuals' ethical and other types of judgments are colored by non-intellective or affective activities. As Goss states in his criticism of Phenix: "The inclusion of non-rational conative and affective factors in valuing is not open to debate; they are simply present and operative in value judgments."¹⁰⁴

The crux of the matter, then, is that the superiority of the humanistic theorists' strategy lies in their recognition of the potential of the human person's non-rational characteristics for inducing moral or ethical behavior. It is mainly these same non-intellective characteristics, and not the disciplines of knowledge and the rational processes used to study them, that Sergiovanni and Starratt¹⁰⁵ wish to use to foster loyalty, compassion and a sense of justice. Weinstein and Fantini¹⁰⁶ also rely on man's feelings and emotions to achieve consonance between school learning and moral behavior.

There is much to be said for society-centered theorists'¹⁰⁷ use of exemplars from such fields as the arts,

¹⁰⁴ Charles E. Goss, "A Critique of the Ethical Aspects of Phenix's Curriculum Theory," Educational Theory, Vol. 17, No. 1, January 1967, p. 46.

¹⁰⁵ Sergiovanni and Starratt, op. cit., p. 274.

¹⁰⁶ Weinstein and Fantini, op. cit., p. 19.

¹⁰⁷ Broudy et al., op. cit., p. 217.

history and religion to inculcate moral integrity. This opens up to the student a whole range of ideals from which they may select or with which they may harmonize their existing values. But quite apart from the difficulty which this strategy presents from the point of view of which exemplars to select, it also holds the danger that through identification or introjection, students may end up accepting ready-made values instead of indulging in the valuing process itself. Should this happen, the school will produce a conforming individual who would be bereft of the many freedoms discussed by Sergiovanni and Starratt.¹⁰⁸

Humanistic theorists' plan to develop man's aesthetic dimension is on par with that of society-centered writers and, for meeting the needs of the average elementary or secondary student, seems to be more appropriate than the approach of discipline-centered scholars.

Broudy sees work in art as being more of a perceptual than a conceptual experience when he states that: "Insofar as the aesthetic experience is a mode of cognition, it belongs primarily to perception."¹⁰⁹ For Broudy, even the forms or structures we use to interpret artistic messages are not "intellectual categories by which the *sensa* are

¹⁰⁸ Sergiovanni and Starratt, op. cit., p. 220.

¹⁰⁹ H. S. Broudy, "The Structure of Knowledge in the Arts," in Stanley Elam (ed.), Education and the Structure of Knowledge, Chicago, Rand McNally, 1964, p. 80.

organized conceptually,"¹¹⁰ as in the empirical sciences, but imaginative schema or root metaphors connected with myth or legend. Broudy and his colleagues, therefore, advocate that in aesthetic development through art, the focus should be on perception:

In the exemplar part of the curriculum, the focus of the study is the particular work of art. The desired outcome is a change in the quality of the student's perception and feeling about that work.¹¹¹

Phenix recognizes the role of perception in artistic experience, but it appears that he is not satisfied with aesthetic development unless it reflects ability in conceptual analysis. Using the arts of movement as an example, Phenix writes:

[...] conceptual analysis of perceptual forms may be helpful in directing attention to the essentials of what is to be learned through the arts of movement. Such intellectual formulation is necessary in arriving at an understanding of the distinctive kinds of meanings in these arts and their place within the whole enterprise of teaching and learning.¹¹²

But while interpreting art through conceptual analysis may be an appropriate intellectual activity for the advanced student in a School of Fine Arts, it may be beyond

110 Ibid., p. 84.

111 Broudy et al., op. cit., p. 229.

112 Phenix, Realms of Meaning, p. 172.

the capacity of the elementary and beginning secondary school adolescent, whose powers for high level abstractions at this point are little beyond the formative stage of development. It, therefore, seems more feasible during this phase of schooling to put the emphasis on perceptual training, or the sharpening of sensory awareness as a foundation for conceptual activities in art. There is another advantage in this approach. Not only does conceptual ability thrive on perceptual activities, but the richness of a person's experience of aesthetic stimuli from the environment is enhanced to the degree that his sensory awareness is well developed.

Judging from the evidence, one is left with some doubts as to whether Phenix sees the importance of this approach to man's aesthetic development. Broudy and his associates agree with the method in question and recommend its implementation. Humanistic theorists' stance on this issue is unequivocal. Sergiovanni and Starratt state:

Adolescents do not suddenly change into intellectuals capable of unlimited abstract abilities. They need to continue to develop their perceptual capacities, not only because conceptual learning follows and depends heavily on perceptual training, but also because the refinement of perceptual capacities leads to a far richer experience of one's world.¹¹³

The facts discussed in this section, therefore, suggest that where knowledge-oriented theorists' proposals

113 Sergiovanni and Starratt, op. cit., p. 284.

are concerned, genuine development of the dimensions in the third category of the model is likely to be impaired by the emphasis on the intellectual approach. This is because this strategy does not allow enough scope for affective characteristics in valuing and for perception in aesthetic experience. Society-centered theorists' recommendations are adequate from the point of view of their usefulness in socializing young persons to become useful members of the community. Here, the researcher's observation is based on two considerations. One is the fact that the arrangements for physical and emotional development are supposed to reflect faithfully a real living environment or actual societal conditions. The other is that the exemplars with whom students must introject in order to experience moral and aesthetic development will no doubt be chosen because they epitomize the values which the majority in the society cherishes. Humanistic proposals for developing competencies in this category appear to be more genuinely personalistic in the sense that what determines behavior in each of the four dimensions has its roots deep in the individual person himself.

The next section is devoted to assessing the theorists' proposals for the development of man's productive dimensions.

6. Evaluation of Theorists' Proposals for Nurturing Man's Productive Dimensions.

It will be seen in this section that whereas discipline-centered writers offer no suggestions for developing competencies in the fourth category of Downey's model, both society-centered and humanistic theorists deal with this aspect of human growth in great detail.

Knowledge-oriented theorists do not believe that it is the responsibility of the school to develop man's productive dimensions. They, therefore, deliberately exclude from their theories any proposals aimed at achieving this objective. Phenix's curriculum theory is "concerned with fundamental disciplines and not with applied fields."¹¹⁴ He separates vocational preparation from theoretical studies because he thinks this will help the student "to avoid the confusion of meanings that are all too prevalent in ordinary life and practical affairs."¹¹⁵

King and Brownell¹¹⁶ also object to the inclusion of business courses in the school curriculum because they detract from liberal education. Hence, these two authors group man's occupational dimensions with others they wish to

¹¹⁴ Phenix, Realms of Meaning, p. 274.

¹¹⁵ Ibid.

¹¹⁶ King and Brownell, op. cit., p. 8.

give over to institutions or agencies besides the elementary or the secondary school to develop. Their position is in keeping with their conception of the role of a school in which intellectual development is given priority. They state: "Such a role requires of it a degree of separation from the immediate demands of social, economic and political life and from the concrete and the practical."¹¹⁷

Both humanistic and society-centered theorists aim to develop man along the lines suggested in the fourth category of the model. Regarding the first dimension, Broudy, Smith and Burnett raise the question: "For instance, can social order allow the youth to choose his occupation."¹¹⁸ It is obvious that they feel that this decision should not be left entirely to the student in view of the sophisticated nature of the training demanded by the social order. They draw attention to the fact that, "The trend of government, business and industry [...] is increasingly towards guiding the individual toward the occupations which are significant and promise to be in the future."¹¹⁹ Broudy and his associates do not disapprove of this. In fact, they imply that the

¹¹⁷ Ibid., p. 33.

¹¹⁸ Broudy et al., op. cit., p. 35.

¹¹⁹ Ibid.

school should follow suit and provide students with information on vocational selection and occupation.

Crary¹²⁰ advises that the school should place at students' disposal information about the academic requirements, skills and personality traits needed for certain professions.

Broudy, Smith and Burnett's¹²¹ curriculum is not concerned with placements in jobs, but deals adequately with preparation or training for vocations. In vocational training their aim is to prevent job obsolescence by equipping workers for quick retraining. To accomplish this objective, they suggest a program with two components. One is proficiency in the skilled elements or technical processes involved in an occupation. The other is intense grounding in those disciplines needed to provide a theoretical understanding behind the processes and skills.

Crary believes that the school should be involved in job training as well as placement. He wants educators to clarify the role school learning must play in the world of work. This is important since the school is under the obligation "to move all of its students along the road to vocational and economic productivity."¹²² With regard to

120 Crary, op. cit., p. 277.

121 Broudy et al., op. cit., p. 65.

122 Crary, op. cit., p. 360.

guidance for placement, Crary approves of the type that is "concerned with finding jobs for girls in offices and stores, giving boys information [...] about varied opportunities in the armed services, and helping them find placement in semi-skilled occupations."¹²³

No evidence is found to indicate that humanistic theorists are interested in developing handyman or do-it-yourself skills, but this aspect of human competence is not overlooked by society-centered theorists. In referring to the skills householders need, Broudy, Smith and Burnett state:

The obvious use of skills in tool manipulation is clear enough. All householders need these skills. [...] Today both men and women paint houses, work in the garden, repair faucets, lay floors and the like.¹²⁴

The complex nature of today's technological society, however, is reflected in the skills and industrial processes required to perform these household chores. As Broudy and his colleagues observe, "with the increasing complexity and delicacy of household appliances and automobiles, even the most daring do-it-yourselfer is balked by the lack of specialized tools and specialized skill."¹²⁵

123 Ibid., p. 277.

124 Broudy et al., op. cit., p. 181.

125 Ibid.

The school, then, in giving students a theoretical grounding in academic subjects is contributing to the development of man's productive dimensions in two ways. The first which is already referred to is laying the foundation for training with some definite occupation in view. The second is providing the basic literacy without which the handyman or do-it-yourselfer will be unable to carry out around the house, operations which an industrialized society requires.

Society-centered theorists are in favor of consumer education. Broudy¹²⁶ thinks school learnings should include information about techniques of buying and selling and the calculation of interest on money transactions including funds lodged in a bank.

Crary deals with education for consumer competence in much greater detail. He suggests that the school should "instruct the potentially gullible for participation in the great American market as a knowing and critical appraiser of the substances he is offered and their conditions of sale."¹²⁷ As a means of achieving this purpose, he recommends that the school's laboratory should be used to make simple tests of substances and materials in order to devise "yardsticks

126 Harry S. Broudy, Building a Philosophy of Education, Englewood Cliffs, N.J., Prentice-Hall, 1954, p. 294.

127 Crary, op. cit., p. 334-335.

and measures for comparative shopping by fixed standards."¹²⁸

He wants students to be able to unravel the mystery behind the many credit facilities which are available at present. Hence, learners should become skilled in examining "all the manners and methods by which credit is extended to the community: congenial finance companies, revolving credit accounts, automobile loans, bank loans, credit cards, credit unions."¹²⁹

One has to admit that both society-centered and humanistic theorists offer excellent suggestions for developing man's productive dimensions. Broudy, Smith and Burnett's plan to give students intensive grounding in theoretical studies as a foundation for vocational preparation will certainly produce the manpower in demand by highly industrialized and technological society. The competencies which students acquire will guarantee increased economic productivity and the availability of greater quantities of material goods.

Crary's proposals will accomplish these same goals but, additionally, his strategy aims to bring out the humanness which should deter man from using his productive expertise only for selfish reasons. Thus, while engaged in producing

128 Ibid., p. 335-336.

129 Ibid., p. 335.

goods and services for the purpose of making a living, the human individual is required to keep in mind ways in which his occupational involvement can contribute to the well-being of each person and to the welfare of mankind in general.

In the next and final section, the main threads of the discussion are pulled together and additional information from an important source on humanistic education is introduced to reinforce the argument.

7. A Summary and Reinforcement of the Argument.

In this chapter, the actual findings of the study served as the basis for determining whether humanistic curriculum theories, unlike the other two types considered in this research, meet the criterion of adequacy referred to in chapter one. Downey's conceptual model with its four categories of human dimension provided most of the criteria.

The summaries of the arguments put forward in the preceding sections facilitate the making a judgment about the adequacy of humanistic theories vis à vis the other types. All three schools of theorizers acknowledge the four intellectual dimensions in the first category of the model. Knowledge-oriented theorists confine intellectual development to the type which results from a theoretical study of the disciplines of knowledge using the methods of experts in these fields. Society-centered theorists favor theoretical

study, but attempt to complement intellectual development from abstract learning with immersion in practice or the application of knowledge in solving societal problems.

Humanistic proposals provide a more satisfactory basis for intellectual development for various reasons. One is that their strategy incorporates both the knowledge-oriented and society-centered approaches. Then, they supersede their rivals by giving detailed accounts of how man's non-rational characteristics or his tacit functioning can be tapped to enhance the flowering of the intellect. They thereby bring to the attention of educators numerous human capacities which are likely to be overlooked when the scientific-rational approach to intellectual growth is over-emphasized. Additionally, humanistic theorists outshine society-centered writers by offering intellectual development not only for intelligent adjustment or adaptation to the social environment, but also with a view to transforming and improving society.

Of the three schools of theorizers, knowledge-oriented proposals for developing man's social dimensions are most incomplete. These theorists pay scant attention to man-to-state or man-to-country relations. With regard to man-to-world relations, their plan leaves it open for man to transcend his immediate surroundings, apprehend the human condition and yet remain uncommitted to action aimed at alleviating

this condition. Society-centered theorists make a conscientious effort to develop all of the dimensions in the social category of the model in such a way as to further the various interests of the corporate state. Humanistic proposals for man's social development are believed to be superior because the well-being of the individual and human welfare in general are given precedence over group goals or national interests unless these are likely to lead to some improvement in the lot of mankind.

Knowledge-oriented theorists reduce the effectiveness of their proposals for man's personal development by allowing activities associated with the higher and more abstract levels of the intellect to interfere with the person's feeling responses. They thereby weaken the foundation for personal meaning in general. Additionally, they limit the growth of the sensitivity to perceptual stimuli which the person needs in order to benefit significantly from aesthetic experiences. Finally, knowledge-oriented theorists do not allow enough scope to man's affective characteristics for the making of value judgments including decisions about moral and ethical issues.

Society-centered theorists' provisions for man's personal development, though valuable in many respects, suffer from two main shortcomings. One is that these theorists, unlike their humanistic counterparts, have not

exploited the potential which personal meaning or tacit functioning has for personal development. A key concept associated with genuine growth of individuals is autonomy or freedom. The second flaw, then, is that society-centered strategy is not geared sufficiently towards the attainment of personal freedom. The strong advocacy of these writers that moral and aesthetic qualities should be inculcated through introjection with models or exemplars may produce persons who are more willing to conform than to be autonomous.

Both knowledge-oriented and society-centered theorists, therefore, overlook some important human functions which contribute to personal development. This study, however, contains overwhelming evidence which shows that humanistic theorists capitalize on all types of human functions in an effort to bring about the type of growth that is genuinely person-oriented. Personal development is really self-education or the process by which a person nourishes his own development by turning inwards into the self and subjectifying all his experiences. External manifestations or objectifications of behaviors connected with all the dimensions of Downey's model come about largely as a result of the human individual's capacity to subjectify and place in personal perspective the behaviors in question. This is the educational task to which humanistic theorists address themselves better than any of their rivals.

Any case that could be made for the adequacy of knowledge-oriented curriculum theories is greatly weakened by the fact that their protagonists fail to provide for man's productive dimension to play some part in his formation. By including these dimensions among those which help to bring out the person's humaneness, society-centered and humanistic theorists clearly establish the superiority of their plan over the strategy of discipline-centered writers. On the question, however, of developing man's productive competencies, society-centered theorists are not on par with their humanistic counterparts. The former aim to inculcate the skills in demand by an industrialized and highly technological society. The latter do likewise but, in addition, they take steps to ensure that man's productive expertise is used to promote the well-being of mankind.

It follows, then, that in each of Downey's four categories there are ways in which humanistic theorists' proposals for developing the human individual's dimensions are superior to those of their rivals. (See Appendix 1.)

Another important observation is that both society-centered and knowledge-oriented theorists tend to treat growth in the various categories of Downey's framework in such a way as to facilitate the development of their particular image of man. Knowledge-oriented theorists view man as mind or intellect, therefore, they gear school learnings

in the social and personal as well as the intellectual categories to produce this kind of man. Society-centered theorists aim to develop a citizen and worker, hence they deploy learnings from the intellectual, social, personal and productive categories to achieve this purpose.

Humanistic theorists, on the other hand, see man acting not only as a knower, or as a citizen and worker but as a combination of all these images and many more. All the functions associated with the multi-dimensional nature of man help to bring out his humaneness which distinguishes him from other creatures. Failure to cater for any of these functions, or even to provide for them to operate in a completely satisfactory manner, will result in the development of a fragmented man. Humanistic theorists get around this anomaly by assigning a role to all known human functions in developing a human person. In giving humanistic theorists credit for this, Miller states that they restore "all of man's functions to a place of importance, the functions of emotions, spirituality, bodily processes, interpersonal relations, manual skills and intuitive thought and so forth."¹³⁰

This does not mean that there is something wrong with seeing human functions as something associated with high level intellectual expertise or loyal citizenship or economic

¹³⁰ Miller, op. cit., p. 14.

productivity. What it means is that an image of man which is based on the assumption that any one of these functions is highest and most important is inadequate. Commenting further on the humanistic strategy, Miller writes:

By valuing and developing all of their capacities--feelings, thoughts, sensory awareness, motor skills, interpersonal relations, aesthetic responses, moods, impulses, biological functions--people can greatly expand the quality of their experience. This is in contrast to scientific rational man who attempts to develop intellectual capacities above all else.¹²¹

It follows, then, that the humanistic theorists' view of man subsumes the images projected by the other schools of curriculum theorizers. The evidence also supports the stand that of all the curriculum theories considered, the humanistic type provides the best and most complete combination of all the dimensions contained in the four categories of Downey's conceptual framework. As one can ascertain from the model in Appendix 1, humanistic theories meet the criteria of adequacy both from the point of view of the range and quality of the human powers or competencies for which provisions are made. Consequently, the hypothesis of the study is rejected.

131 Ibid.

SUMMARY AND CONCLUSIONS

The purpose of this study was to determine whether any emphasis in curriculum theory, 1958-1971, projects an adequate image of the man the school should aim to develop.

Emphases in curriculum theory were classified into three categories, namely, discipline-centered or knowledge-oriented, society-centered and humanistic, and the view of man projected by each was identified and described.

The findings of the study indicated that knowledge-oriented theorists are aware of the multi-dimensional nature of man. The dimensions they take cognizance of include the intellectual, social, interpersonal, aesthetic and moral or ethical. Irrefutable evidence was uncovered, however, to support the stand that this group of curriculum theorizers place overwhelming emphasis on the development of the human person's intellect.

The priority theorists from this school give to man's cognitive growth was illustrated by referring to their prescription for selecting and working with curriculum content. Curricular subject-matter must be taken only from those fundamental disciplines which have been well developed by professional scholars working in their respective fields. In studying these disciplines, students' behavior must be patterned after that of the professional scholars themselves.

In essence then, the substantive and syntactical structures of organized bodies of knowledge should provide the basis for choosing and using curriculum content.

In Phenix's realms of meaning, the disciplines included in symbolics, empirics, aesthetics and synoptics lend themselves best to this approach. In these realms of study, one can abstract, objectify and manipulate ideas. These areas of study are recommended by knowledge-oriented theorists for use to develop the talents of an academic man.

It was demonstrated that discipline-centered theorists make some attempt to develop such non-intellective dimensions as emotional health and ethical or moral attributes. It was also shown, however, that the obsession of this group of authors with cognitive growth for its intrinsic value tends to negate their efforts to nurture human qualities other than the intellectual ones.

Like knowledge-oriented writers, society-centered theorists are aware of the wide range of attributes of which a complete person is comprised. These qualities include intellectual, emotional, social or interpersonal, moral and vocational characteristics.

These attributes are not to be developed as ends in themselves but as a means of preparing human individuals to fill citizenship and vocational roles and to realize some degree of self-cultivation.

Development in these three dimensions is determined by the demands which a modern mass technological society is likely to make on human persons. In other words, intellectual development in the form of cognitive maps and related mental skills, affective growth in the sphere of attitudes and values, and any manipulatory expertise required in skilled or semi-skilled jobs should equip human individuals to deal effectively with life in our times.

High quality manpower skills require, among other things, a special kind of vocational preparation. The prospective holder of technical, skilled or semi-skilled positions should be equipped with the kind of competence which would guarantee vertical and horizontal mobility and offer protection against job obsolescence. As a foundation for this kind of training, society-centered theorists recommend intensive grounding in appropriate academic disciplines. This school of theorizers, however, emphasizes that those preparing to enter such fields as engineering, the building industry or electrical trades should not study a discipline after the fashion of research specialists, but should get just enough grounding to enable them to understand the processes involved in their work.

Self-cultivation, the last of the major areas of human growth with which society-centered theorists concern

themselves, is to be accomplished through physical and health education, and aesthetic and moral development.

The physical education program should result in a cognitive understanding of how the human body works as well as muscular development which should reflect some mastery over bodily movements.

Moral and aesthetic growth should be evidenced in the kinds of tastes or preferences which man exercises in the various value domains. To effect this kind of development, society-centered theorists recommend that the behavior of persons should be modelled after that of exemplars from such fields as art, music, drama and literature, medicine and industry. Human individuals should be encouraged to use the tastes and preferences of connoisseurs in these fields as standards against which to judge behaviors.

In the final analysis, theorists in this group deploy individual development achieved through self-cultivation to serve the interest of the collective interdependence which is necessary to sustain our highly industrialized and technological society.

From the results of the investigation, the conclusion was reached that humanistic theorists' main concern is not to produce intellectual subject specialists, good citizens, technicians or even competent professionals in such fields as medicine or law. Theorists in this category give priority to man's personal and interpersonal development.

Under personal development, attention is given to the individual's basic growth needs which correspond to those at the various levels in Maslow's hierarchy. By satisfying man's physiological, psychological or safety, social and egotistic or self esteem needs in this order, the curriculum builder clears the way for the human person to develop a sound self-concept, enjoy robust emotional health and experience the type of self-realization which is conducive to the maximum development of one's potential.

In personal development, humanistic theorists also take account of the way man's affective characteristics can be used to inculcate humane behavior. These writers work with the assumption that the strength of conviction which provides the predisposition for a person to behave in a certain way resides in the feelings or emotions. Hence, their curriculum theories explicitly provide for the nurture of those affective qualities which influence actions associated with loyalty, compassion, courage, ethical sensibilities and love. It is only by developing attributes such as these that the human individual can care about the plight of his fellow-men and begin to behave in a humane manner towards them.

These attributes which are nurtured as part of man's personal development reach full fruition in interpersonal growth. This latter type of development occurs when individuals transcend the limitations of their personal world

and enter into relationships with others, either directly or indirectly. In this kind of relationship, humanistic theorists advocate that each human person should become skilled in using his deeply felt individual concerns as a means of identifying the thread of commonality that links his plight with the concerns of others. Humanistic theorists argue that it is only after the curriculum builder accomplishes this task that the school can produce persons who are committed to humanitarian behavior.

Humanistic theorists favor a high level of intellectual development so long as this is not achieved at the expense of man's non-intellective, pre-conscious, or healthy irrational qualities which enhance his humaneness.

This category of theorists also favors the nurture of man's productive dimensions not only so that he could make a living and contribute to the economic prosperity of his country, but so that he could use his vocational expertise to promote the welfare of mankind.

The conclusion was reached that a curricular program which is based on the knowledge-oriented image of man will produce an individual with an orientation that is predominantly cognitive. But even this kind of development must be deemed incomplete since it is the type which is geared towards information processing in the academic disciplines in order to produce objective or public knowledge. The inadequate

emphasis placed on personal meaning or private knowledge as the important basis for deriving objective information, and the restriction of the functional use of knowledge to solving theoretical problems within the domains of knowledge greatly limit the use of knowledge-oriented proposals even for intellectual development.

Man's social and personal dimensions obviously provide great scope for nurturing those non-intellective characteristics which help him to function more fully as a human being. Since knowledge-oriented theorists' interest in intellectual development also remains paramount with regard to these two dimensions, the limitations of their proposals for making man more human become obvious. Thus, the fragmented nature of their image of man is further underscored.

By failing to provide for man's productive or occupational dimensions to contribute to his development as a human person, knowledge-oriented curriculum theories are likely to lose much of their appeal to many educators. These include schoolmen who are presently looking for viable alternatives to satisfy the basic grown needs of a large core of students who are either not interested in or incapable of carrying out the high-level cognitive activities advocated by discipline-centered curriculum theorists.

The society-centered type of theory projects a less fragmented image of man than knowledge-oriented theories and, therefore, appears to be more useful as a guide for program development. Adequate emphasis is placed on intellectual training to be accomplished through a theoretical study of the academic disciplines. Satisfactory provision is also made for the enhancement of this type of growth by means of the functional or applicative use of knowledge.

Society-centered theories undoubtedly have limitations for man's social and personal development. They may produce persons who are not as critical as they should be of government policy and of services offered by social organizations. In this respect, these theories may fall short of developing one who is an effective change agent. Additionally, a program based on society-centered theories may not do much in the way of reducing the dehumanizing effect of our mass technological society.

The fact remains, however, that the human person is a member of society and no image of man is complete unless it recognizes that man needs to be equipped with the knowledge, skills and attitudes needed in order to adjust intelligently to that society and to contribute to its continued existence. There is no doubt that the attainment of this objective can be greatly facilitated by the society-centered approach to program development.

Humanistic theories are considered the most complete since they attempt to remedy defects in images of man from the other theories. For example, since humanistic writers derive some of their curricula elements from the substantive and syntactical structures of disciplines, it is obvious that they view man as mind or intellect. They, however, achieve balance in the image of man they project by placing appropriate emphasis on the human person as a sentient creature with bundles of affects. Humanistic authors, better than any of their counterparts, remind us that man's feelings or emotions enable him to experience and know far more than he can articulate with sound echoes or written symbols. This class of theorists also recognizes that the human person's affects constitute the source of his predisposition to behave towards other men in humane ways.

There is no doubt that humanistic theories are weighted heavily in favor of nurturing the individual's personality. Much importance is placed on the development of such personal dimensions as sound emotional health, robust physical fitness and heightened perceptual awareness, and the type of autonomy or freedom which characterizes the fearless critic of policies and services within the corporate state.

It must be emphasized, however, that the nurture of man's personal dimensions is not recommended to the detriment of the community of which he is a member. Adequate provision

is made for equipping the individual with the appropriate citizenship and vocational skills he needs in order to service society's institutions and contribute to its general good. Finally, man's occupational dimensions are included in the humanistic image because theorists from this school recognize the potential input of vocational expertise to the formation of a human being.

It is on grounds such as these that the conclusion has been reached that the humanistic category of curriculum theory is the one which projects the most comprehensive view of man. No other type of theory seems to offer a better guide to those who are in search of a formula for building a curricular program which is directed towards the formation of a whole man.

This study has several implications for further research. It may be used as a basis for deriving criteria which can be applied to actual or proposed school curricula in order to determine whether they are geared towards developing the range and quality of the human dimensions which were the prime focus of this investigation.

Humanistic theorists have attempted, with some success, to identify man's non-intellective characteristics which have implications for curriculum development. But their discovery (or rather rediscovery) of these capacities appears to be still at the formative stage. The need exists,

therefore, to probe the available sources of information which can throw further light on these non-intellective attributes. Man's dreams, his extrasensory perception, his intuitive capacity, and his spirituality are some of the experiences upon which the study can concentrate. The project will be of greater value if it includes a component on the implications for curriculum theory and practice in utilizing these experiences in such a way as to make man more fully human.

In dealing with those human attributes which are regarded as desirable, final outcomes of schooling, this researcher concentrated on one of the three interacting dimensions which Downey identified as features of the overall process of education. The other two are the substantive and the environmental.

The substantive element refers to the domain of knowledge which should be used to develop the human dimensions. An examination of curriculum theories may be undertaken to determine their usefulness in helping to identify the appropriate domains of knowledge and their relevant concepts, principles and modes of study which are most suitable for developing the human qualities in question.

A similar type of evaluation of curriculum theories may be carried out in order to determine the suitability of the theorists' strategy for contriving the environmental conditions in which curriculum implementation must take place.

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Contrasts the long existing scientific/rational view of man with the currently emerging humanistic image and gives the sources of the latter. Ascribes the uniqueness of the new image to the fact that it caters equally to all of man's known capacities and not just his intellect. This article efficiently summarizes the humanistic curriculum principles stressed in this study.

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An elaboration of themes Phenix deals with in his major work in curriculum theory. Stresses that knowledge can be organized according to logical structures or patterns of enquiry and understanding peculiar to a discipline or groups of disciplines. This article is of value to the present study since it states that learning in the realm of feelings and emotion is subject to logical structuring just as knowing objectively in the strict cognitive sense.

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A curriculum theory which is based on man as a creature capable of realizing meanings in the various domains of knowledge. Classifies these domains into six realms and suggests that the theoretical study of the disciplines within these realms will lead man to realize his essential humaneness. This work, which represents one of the most successful efforts at curriculum theorizing, is the main source of information for knowledge-oriented theories in this study.

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Emphasizes that three characteristics of established intellectual disciplines make them ideally suited for teaching and learning. Consequently, states categorically that only these disciplines should be the source of curriculum content. This article is viewed as an extension of the curriculum theory which gives intellectual development priority over man's basic growth needs and skills related to the practicalities of everyday life.

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States that educational theory and practice are derived from notions about the actuality, potentiality and identity of persons. Stresses that man's rational powers are crucial to all aspects of his development and particularly in the formation of a mankind perspective.

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In this work the writer elaborates on the theme that man's personal participation is an important factor in all his acts of knowing. Argues convincingly that the meaning

which results from this subjective and passionate involvement with reality is an integral and valid part of knowledge. This book provides additional criteria for assessing the development of man's non-intellective dimensions discussed in this study.

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Refers to two types of knowing, namely, one which is preverbal, subjective and private and another which is articulate, objective and public. Stresses that the former provides the foundation for the latter. This book is one of the principal sources for criteria to determining non-intellective knowledge derived from man's tacit functioning.

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Rubin, Louis J., Life Skills in School and Society, Washington, Association for Supervision and Curriculum Development, National Education Association, 1969, v-171 p.

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Schwab, J. J., "The Concept of the Structure of a Discipline," Educational Record, Vol. 43, No. 3, 1962, p. 197-205.

Identifies the elements of the structure of a discipline and shows the advantages of using structure in appropriate aspects of curriculum work. Useful in gauging the kind of substantive concepts and modes of enquiry students master when curriculum content is derived from the disciplines of knowledge.

Sergiovanni, Thomas J., and Robert J. Starratt, Emerging Patterns of Supervision: Human Perspectives, New York, McGraw-Hill, 1971, ix-309 p.

Aims to improve education by humanizing organizations and institutions, and by focusing on the self-actualization of pupils, teachers and other professionals. This book which

is one of the principal sources in humanistic theorizing, does a competent job in exposing the faults of other types of curriculum theories.

Stoke, Harold W., "Education for National Survival: Statement of a Viewpoint," in P. Phenix (ed.), Philosophies of Education, New York, Wiley, 1961, p. 115-119 p.

Education is regarded as an instrument of military and political power on which the strength and survival of the American nation depend. Recommends that the school should concentrate on those academic subjects capable of developing the expertise for this power base. A proposal to develop the patriotic citizen carried to the extreme.

Weinstein, Gerald, and Mario Fantini, Toward Humanistic Education: A Curriculum of Affect, New York, Praeger, 1970, vii-228 p.

Attempts to provide a curriculum based on the affective characteristics of children as a valuable alternative to the discipline-centered emphasis in cognitive learning, and to deploy intellectual mastery to produce humane behavior. This book is one of the principal sources on humanistic theories.

Woodruff, A., and P. G. Kapfer, "Behavior Objectives and Humanism in Education: A Question of Specificity," Educational Theory, Vol. 12, No. 1, January 1972, p. 51-55.

Suggests a broader approach to behavioral objectives which sample a wider range of behaviors than the atomistic ones to which behaviorists limit themselves. States that three popular sources of objectives are models geared towards scholarship in the disciplines, social conformity and the satisfaction of personal wants. This article is useful for classifying curriculum theory into the three categories discussed in this study.

APPENDIX 1

MODEL SHOWING THE RANGE AND CLASSIFICATION OF HUMAN
DIMENSIONS, QUALITATIVE CRITERIA AND DEGREE OF
EMPHASIS PLACED ON THEIR DEVELOPMENT IN
CURRICULUM THEORY

Model Showing the Range and Classification of Human Dimensions, Qualitative Criteria and the Degree of Emphasis Placed on their Development in Curriculum Theory.

DESCRIPTION OF DIMENSION		CLASSIFICATION AND QUALITATIVE CRITERIA OF DEVELOPMENT			
		CLASSIFICATION	QUALITATIVE CRITERIA		
1. Possession of knowledge 2. Communication of knowledge 3. Creation of knowledge 4. Desire for knowledge	→	INTELLECTUAL K ³ S ² H ³	→	Knowledge which is	K ³ S ² H ³
				1. Objective and public	K ¹ S ⁰ H ³
				2. Subjective and private	K ¹ S ³ H ³
				3. Functional, not inert	
5. Man to man 6. Man to state 7. Man to country 8. Man to world	→	SOCIAL K ¹ S ³ H ³	→	1. Caring for others, subject to subject interaction	K ² S ¹ H ³
				2. Responsible political behavior	K ¹ S ² H ³
				3. Membership in mankind community	K ¹ S ¹ H ³
				4. Stake in mankind's well-being	K ¹ S ¹ H ³
9. Physical 10. Emotional 11. Ethical 12. Aesthetic	→	PERSONAL K ¹ S ¹ H ³	→	1. Muscular development, coordination	K ¹ S ² H ²
				2. Fearlessness of self and world	K ¹ S ¹ H ³
				3. Rational/reflective good/right judgment	K ³ S ¹ H ³
				4. Non-rational/subjective good/right judgment	K ¹ S ² H ³
				5. Conceptualization of inner objectification	K ³ S ² H ²
				6. Refinement of perceptual capacities	K ³ S ³ H ³
13. Vocational -Selective 14. Vocational -Preparative 15. Home and family 16. Consumer	→	PRODUCTIVE OR OCCUPATIONAL K ⁰ S ³ H ³	→	1. Awareness of job requirements	K ⁰ S ³ H ³
				2. Horizontal/vertical job mobility	K ⁰ S ³ H ³
				3. Protection against job obsolescence	K ⁰ S ³ H ³
				4. Individual/group material advancements	K ⁰ S ³ H ³
				5. Critical appraisal of consumer goods/services	K ⁰ S ³ H ³
				6. Effective handyman skills	K ⁰ S ³ H ⁰
				7. Urge to do work for good of mankind	K ⁰ S ¹ H ³

KEY:

K: Knowledge-oriented curriculum theories

S: Society-centered curriculum theories

H: Humanistic curriculum theories

3: Very adequately stressed

2: Adequately stressed

1: Inadequately stressed

0: Ignored

RANGE OF DIMENSIONS

REFLECTED IN

CHARACTERIZED BY

DEGREES OF EMPHASIS

APPENDIX 2

ABSTRACT OF

Emphases on Images of Man in Curriculum Theory,
1958-1971: A Critical Appraisal

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ABSTRACT OF

Emphases on Images of Man in Curriculum Theory, 1958-1971: A Critical Appraisal¹

The purpose of this study was to determine whether considered separately, emphases in curriculum theory project an incomplete or fragmented image of the man the school should aim to develop.

Curriculum theory was classified into three categories according to emphases, namely, discipline-centered or knowledge-oriented, society-centered and humanistic and a sample of writings was drawn from each category. These sources were critically analyzed and the concept of man embodied in each classification was identified and described.

Each image of man was evaluated for adequacy in terms of the range of human dimensions provided for and the quality of the development envisaged. The criteria for assessing the range of attributes in the separate views of man were derived from Downey's conceptual framework in which human qualities are categorized broadly into intellectual, social, personal and productive, with each of these being sub-divided into four to make a grand total of sixteen dimensions. Sources which

¹ Edrick H. Gift, doctoral thesis presented to the School of Graduate Studies of the University of Ottawa, Ontario, May 1973, vi-29⁴ p.

deal with the concept of a whole man in a fully functioning person provided the qualitative aspects of the evaluative procedures.

The findings of the study indicated that society-centered and humanistic theorists cater for all the dimensions in the conceptual model, while knowledge-oriented theorists neglect man's productive or occupational dimensions.

Regarding the quality of development aimed at in the different categories, knowledge-oriented theorists make very satisfactory arrangements to bring about certain types of intellectual growth, but neglect others. On the one hand, they insist that it is not the responsibility of the school to address itself to the problem of functional use of knowledge in the concrete and practical sense. On the other, they attempt to make students adept at discovering and communicating theoretical information in the manner of the academic research scientist or scholar. Paradoxically, both society-centered and humanistic theorists cater for a wider range of intellectual behaviors than their knowledge-oriented counterparts.

The evidence also indicated that even though in many respects satisfactory arrangements exist in discipline-oriented theories for the nurture of man's social and personal dimensions, their development may be stunted because of the

fanaticism of writers from this school to bring out the person's academic or intellectual talents.

Society-centered theorists' treatment of man's social and personal attributes may produce a loyal citizen, an efficient worker and a good organization man, but may not do a great deal to mitigate the depersonalizing effect of our mass technological society and promote freedom or autonomy.

The conclusion was reached that due to shortcomings such as those referred to above in the knowledge-oriented and society-centered images of man, both had to be deemed fragmented or incomplete, recognizing of course that the latter is much less so than the former.

Humanistic theories achieve the best balance in placing appropriate emphasis on the range and quality of all of man's attributes which help him to develop and function fully as a human being. Consequently, the humanistic image was the only one that was not regarded as fragmented or incomplete.

Among the recommendations made for further research was a suggestion that the conceptual model which was used to evaluate the theories in this research could be applied to the work of practitioners or curriculum developers in the field to determine whether their curricular programs are geared towards the nurture of the dimensions discussed in this study.