Dissertations                                                    Theses and Dissertations

1970

# Counseling Concepts Applied to the Process of Education

Daniel D. Tranel
*Loyola University Chicago*

# COUNSELING CONCEPTS APPLIED TO THE PROCESS
# OF EDUCATION

by

DANIEL D. TRANEL

A DISSERTATION SUBMITTED TO THE GRADUATE SCHOOL

OF LOYOLA UNIVERSITY IN PARTIAL FULFILLMENT

OF THE REQUIREMENTS FOR THE DEGREE

DOCTOR OF PHILOSOPHY

Field of Education

June 1970

## ACKNOWLEDGEMENT

The author wishes to express his deep gratitude to Dr. Manuel Silverman for his generous assistance and many helpful suggestions in the preparation of this paper; to Fr. Charles A. Curran for his continued support and encouragement; and to Fr. Gerard Egan for his generosity in agreeing to read the manuscript. Sincere gratitude is also extended to the graduate students with whom the author has been associated in different practicums and research projects during his graduate studies.

TABLE OF CONTENTS

TABLE OF CONTENTS
(Continued)

CHAPTER I

INTRODUCTION

## I. PURPOSE OF THE DISSERTATION

Since the arrival of John Dewey on the educational scene in the 1930's, there has been a great deal of discussion in educational literature about the need for teaching the "whole person", and of the necessity of the student to become totally involved in the learning process, not merely on an intellectual level, but somatically and emotionally as well, in order for genuine learning to take place. The impact of Rogerian client-centered counseling in the early 1940's highlighted the place of personal involvement and self-investment in the successful outcome of the counseling process. The purpose of this paper is to describe what might result when these generally accepted concepts and principles of counseling are applied to the educative process.

## II. STATEMENT OF THE PROBLEM

The following statement by Arbuckle will be helpful in delineating the problem:

> If we are to think of man as a determined set
> of behaviors, then we would agree that ultimately every
> facet of man will be put under a microscope and
> examined, and prediction and control of the human race
> will become a part of an exact and empirical science.
> We might, on the other hand, hypothesize that one of
> the reasons why both psychology and medicine have never
> really got close to man, the total living being, is

that they have fallen into the trap of empiricism. To
medicine, man is a disease; to psychologists, he is a
problem; to psychiatrists, he is a disease-problem;
and to counselors, too frequently, heappears to be a
profile of the results of various tests and examinations.
Science has generally accepted the words "cognitive"
and "meaningful" as somewhat synonymous. At least I
think that science would probably say that the less
cognitive a picture of man is, the less meaninfgul it
is. My own perception would be that man - not man's
behavior, since you cannot cut one off from the other,
but man, the total existential being, if you will - is
not really subject to empirical examination, and that
both a human experience and a human being could mean
very little in a cognitive sense, and yet at the same
time be overwhelmingly meaningful.

In the above quotation, Arbuckle is suggesting that those

social scientists who have taken an empirical approach in their

efforts to aid man have been ineffective in their efforts to

the extent that they have dichotomized man. While not wishing

to discredit the contributions of the scientific method to the

betterment of mankind, the question remains whether it can, of

and by itself, provide an answer to many of the problems curr-

ently being faced by educators. To put this another way, if

educators, too, fall into what Arbuckle calls "the trap of

empiricism", will they thereby become less effective in relat-

ing to the whole person and in ultimately fulfilling their task?

Will they, in a dichotomized approach to man, bypass him alto-

gether? If these questions are answered affirmatively, then what,

if anything, can be done to avoid this "trap" on the part of the

educator? These questions, and a suggested approach to them, will

be considered. Specifically, this approach is the application of

the concepts of counseling to the educative process.

## III.  EXPLANATION OF THE CONTENTS

While this dissertation is primarily descriptive, at least some of the concepts contained in it have been put into practice in an educational setting by the writer.  The results of this will be explained in Chapter IV.

In the second chapter, a broad outline will be presented showing the Cartesian-Kantian basis of the prevalent concept of the nature of man and how much of modern education derives from this basis.  Behavioristic learning theory, as an outgrowth of Cartesian-Kantian dualism, will be discussed.  Limitations of a strictly Behavioristic approach to learning will be suggested.

In Chapter III, in discussing the relationship between teaching and counseling, it will be shown that while there is a distinct difference between these two processes, there are many concepts from the field of counseling that can be integrated into the teaching-learning process in such a way as to enable the educator to relate to the "whole person" of the student.

In the fourth chapter, the discussion will center around what actually happened when the concepts of counseling were applied in the classroom situation.  The application of these concepts was made in two different situations:  one of them, a High School Sophomore Latin class; the other, a High School Senior Religion class.  The significance of the outcome of each will be commented upon.

The aim of Chapter V will be to point up the place that feelings have in the learning process. It will have been noted in Chapter IV, in describing the reaction of the students to what was happening in the classroom, that feelings played a prominent part in the process of learning. An attempt will be made to show that, since man is not only an intellectual being, but a psychosomatic entity, feelings would have to be regarded as an integral part of the educative process.

In Chapter VI, while focusing on the communication of values as the final aim of education, it will be seen how education is a process wherein, in the words of Curran[2], "meanings become values". Chapter IV will be cited as evidence of this. The position taken here is that the task of the educator involves more than the presentation of facts, or meanings. Rather than stopping short at the presentation of meanings, the educator must be concerned with the kind of self-investment that the student can make in these meanings.

Because it has been stated in Chapter VI that the ultimate aim of education is the acquisition of values on the part of the student, we are left to ask under what circumstances this might be accomplished. While not offering a final solution to this question, it is suggested in the final chapter that the community learning situation provides an opportunity for self-investment. In Chapter VII, therefore, community learning will be discussed as motivation for self-investment, in which the student is

motivated to learn because of his need to belong.

In Chapter VIII, the main ideas of this paper will be drawn together and suggestions of the implications that they have for education will be made.

1
  Arbuckle, D. S., <u>Counseling: Philosophy, Theory, and
              Practice</u>, Boston:  Allyn and Bacon,
              Inc., 1965, p. 307

2
  Curran, C. A., <u>Counseling and Psychotherapy: the
              Pursuit of Values</u>, New York:  Sheed
              and Ward, 1968, p. 93

CHAPTER II

PRESENT LEARNING THEORY BASED ON
A CARTESIAN-KANTIAN CONCEPT OF MAN

## I. THE CARTESIAN-KANTIAN DICHOTOMY

The way in which the educator approaches his task of educating will depend not only on what he thinks education is and is supposed to achieve, but, more importantly, on his view of the nature of man. Since the time of Dewey, it has become a cliché to say that education must be concerned with the "whole man". In order to understand more clearly the reason for the current emphasis on this notion, it is necessary first to consider the implications of its opposite, namely, the "divided man".

Of all the changes presently taking place in the field of education, there seems to be one that is common to all of them. This is the sharpening in awareness among many educators and psychologists of the unitary nature of man. Not that this is a totally new awareness; rather, it is a question of the rediscovery of an awareness that has been lost sight of through the emergence of a fragmented, dualistic view of man based on a mechanistic conception of his nature. The individual most influential in bringing about this dichotomized view of man was the seventeenth century philosopher, Descartes. Prior to his time, the nature of man was seen as a unitary entity and, in fact, the

thinking of Descartes in some ways represents a regression from
what had preceded him.  This is noted by Arnold[1]

> As we have seen, not only is Descartes' treatment no
> advance over that of older writers; his psychological
> analysis is actually inferior to that of Aristotle or
> Thomas Aquinas.  The immediate consequence of this
> treatment of the soul-body relationship was to accustom
> his successors to the view of two independent entities,
> one res cogitans, the other res extensa, having but the
> most tenuous connection through the pineal gland.  No
> wonder the soul was soon discarded as so much excess
> baggage when it was found that the pineal gland has
> none of the functions Descartes ascribed to it.

Influential as Descartes' thinking has been in the western
world in the past three centuries, it is less and less able to
bear scrutiny under man's growing awareness of himself as a
unified being.  The trend away from the fragmentary, mechanical
model to the unified view of man's nature is described by Curran[2]
as follows:

> This change is a movement away from the dichotomized
> view of man that has been the major influence since the
> time of Descartes and a return to a more ancient unified
> view of man; with it there is a commitment to sharing the
> human condition as well as the sense of uniqueness and
> mystery inherent in the human person.

If, then, the educator's view of the nature of man is a
dualistic one, he cannot but fail in his avowed aim to educate
the "whole man" since he would see himself, not as relating to
the entire person in the human condition, but only to disconnected
subjects .  This assumption would have meaning only to one holding
a compartmentalized view of man.  In discussing much the same
idea, some years prior to Cantor, Kelley[4] remarks:

Perhaps this absolute parcelling of the absolute goods
comes from the notion that the mind is something separate from the body, and further, that the mind itself is
divided into compartments.  We do certain things in
school which are supposed to train our will power,
others to train our reasoning power or our memory, as
though these functions were separate and resided in
particular parts of the brain.

The present change from the dichotomized view of man is,
according to Curran[5], attributable to two sources:

> ...a growing resistance to the mechanized concept of
> man that industrialism and a popular scientism has
> produced; and an increasingly convincing amount of
> research in medicine, psychology and psychiatry re-
> emphasizing the unitary nature of man's reactions to
> himself and to his environment.

Similarly, the original dichotomized view of man is traceable to
two sources, both philosophical:  the writings of Descartes and
Kant.

Insofar as his philosophy relates to education, it must be
noted that Descartes was primarily concerned with the problem of
intellectual certitude and he was determined to discover the
basis for it in his own reason[6].  Concerned with the notion of
"the clear and distinct idea", he wanted to make all of knowledge
a "universal mathematics".  In his Rules for the Direction of the
Mind, Descartes' aim is to provide a clean and orderly procedure
for the operation of the mind.  He sought to rebuild all of
philosophy by recourse to rational powers directed according to his
rules.  In setting aside all truth that did not meet the test of
absolute, mathematically conceived certitude, he presented us with
a mechanistic view of man.  But in applying this to human nature,

we have to ask to what extent this kind of certitude is possible or necessary, or even desirable.

In his dualistic view of man, Descartes left educators with this problem:  If mind and extension are radically separate, how can they communicate? If man is made up of two really distinct substances, what kind of unity does he have? To carry this question a step further, how can man communicate with himself? This dualistic view gives rise to a further question of which Descartes himself was not unaware.  If mind (extension) and matter (body) are distinct, how can the will control the "commotions" (passions) of the body? Descartes' answer (Treatise on the Passions, I, Art. XXXVI) was:[7]

> The most that the will can do while such a commotion
> is in its full strength is not to yield to its effect and
> to restrain many of the movements to which it disposes the
> body.  For example, if anger causes us to lift our hand to
> strike, the will usually can hold it back.

In taking note of this view of Descartes, Curran[8] explains it this way:

> ...man's body must be considered as a kind of machine,
> albeit a most complicated and subtle one.  What, then, of
> man's spirit, his ultimate purpose and being, his real
> self? These could hardly be reduced to a machine however
> complicated and mysterious.  Descartes' answer was that
> man, for all practical purposes, was really his psyche,
> not his soma.

Curran further suggests that, although a dualistic view of man may have filled a lacuna at one time, it is now bringing diminishing returns.

Although Descartes is identified by many people as a

philosopher, he is, nevertheless, primarily a mathematician.
The mathematician is obsessed by the timeless self-identity of
essences; hence, he is congenial to any philsophy that exalts
essence over existence, e.g. Scholasticism. The philosophers of
the 17th century, and those following it, were concerned with the
expansion of mathematical physics. Because of its extraordinary
conquests over nature, that discipline won recognition and
acceptance over all others.

The way that this attitude creates difficulties when carried
over to the social sciences is stated by Barrett: [9]

> In a human situation the waters are usually muddy
> and the air a little foggy: and whatever the intuitive
> person - whether he be politician, courtier, or lover -
> can perceive in that situation is not by virtue of well-
> defined logical ideas ... that man himself is a creature
> of contradictions and ambivalences such as pure logic
> can never grasp.

The influence of Cartesian dualism in the present time is
exemplified most clearly in the use of the terms "objective" and
"subjective", as Curran notes. The structure of Cartesian
thought rests on a dualism between the ego and the external world
of nature. The ego is the subject, a thinking substance; nature
is the world of objects, extended substances. Following this,
modern philosophy sees the subject as in constant opposition to
the object. Hence the disunified view of man.

Looking at the influence of Kant on the modern concept of
man, Curran [10] says:

> Kant's will, like Descartes' intellect, was

somehow unconnected with man's body in its basic
directives.  The Kantian concept of an impersonal
"duty" as the universal imperative seems to have
been a kind of moral equivalent of the Cartesian
mathematical norm of knowledge.

As this relates to education, Kant would say that the most

important function of education is to "discipline" man, i.e., to

"civilize" him by inhibiting him and by combating his animal

instincts.  Kant makes a sharp distinction between play and work

and insists that work need not be pleasant in itself.  The impor-

tance of this point will be seen later on, in Chapter VI, when we

discuss the notion of self-investment as related to values.  Kant

goes to the extent of saying that the failure to discriminate

between work and play is a pedagogic error.  Moral conduct must

proceed from a sense of duty, but by this he means from the cate-

gorical imperative which applies to all men with no allowance for

individual differences.  It commands "an action as necessary of

itself without reference to another end, that is, as objectively

necessary."[11]

     All cognition, according to Kant, is expressed in the form

of judgments, which are either objective or subjective.  A

subjective judgement would be, for example, "The room is cold".

This is a subjective judgement because it is the product of

experience and not necessarily true for everyone.  To this ex-

tent it has little universal validity.  An objective judgment, on

the other hand, is one that is universally true, such as exists

in geometry.  The objective judgement is far superior to the

"merely" subjective kind of cognition.  In Kant's view, actions which spring from emotions, from love, affection, etc., have no moral value because they lack universal validity.  Our only relation to the moral law is had through duty and obligation.

Kant attempted to include all of reality, including human nature, in the mechanical model occuring in the scientific though of his time.  This, however, presented a problem for him, for in applying the scientific method to human actions, the whole notion of freedom was threatened by absorption into a mechanical universe.  This is a problem that we are still left with from Kant.  He, himself, dealt with it by distinguishing between synthetic (can be validated by experience) judgements and analytic judgments, i.e., those which are universally true and, as noted above, only the latter are of any real value.

It can thus be seen how Kant could say that the moral judgment, "We ought to tell the truth" is, on principle, the same as the scientific judgment that "Every change must have a cause".
Both of these judgments come from reason and not from the objects experienced.  In commenting on this point, Stumpf says:

12

> ...morality for Kant is, therefore, an aspect of
> rationality and has to do with our consciousness of
> rules or "laws" of behavior, which we consider both
> universal and necessary ... Instead of searching for
> the quality of "goodness" in the effects of our
> actions, Kant focuses on the rational aspect of our
> behavior.

On the basis of this statement, Cantor can again justifiably number in his list of false assumptions of orthodox education:

"It is assumed that education is primarily an intellectual process." The Kantian basis of this assumption is evident, since the focus is on the rational aspect of human behavior to the exclusion of other aspects, for example, the emotional.

Because Kant emphasized so strongly the rational, non-somatic aspect of man, it seems like something close to treason that the nineteenth century Scientific Rationalism provided the first break from his thinking. Santillana and Zilsel[13], noting this point, explain how it came about:

> Actually the Kantian armchair of stable forms and categories was getting more and more rickety, and non-Euclidean geometry had strongly contributed to its undermining. It was proved that mind had not one "form" of space only to superimpose on matter but a multiplicity of forms, flowing into one another, and that the Euclidean one was a choice and not a necessity.

In trying to give credit where credit is due, earlier remarks have indicated the positive aspect of the Cartesian-Kantian contribution. Generally, however, it must be stated that this thinking, whatever past value it may have had, and however much its influence still exists, it no longer seems to meet the needs of modern man. Barrett[14] presents the following picture of modern man as he differs from the Cartesian man:

> The man of today, techological man, is the final descendent of Cartesian man, but without Descartes' passion for clear and distinct ideas. As Descartes, locked up in his own luminous ego, confronted a world of material objects as thoroughly alien and perhaps unknowable, so technological man faces the objects in his world with no need or capacity for intimacy with them beyond the knowledge of what button has to be pressed in order to control their working.

In commenting on man's resistance to being mechanized as
shown in the "organization man" and the "lonely crowd," Curran
describes the effects of the Cartesian-Kantian thinking on modern
man as follows:

> One of the most striking effects of mechanism on
> society is to surround us all with dead things ... by
> this so-called "scientifically" objective language we
> are somehow removed from and uninvolved in the human
> condition.  Others are thus "its".

In recent years there have been many attempts to explain the
conflict and unrest on many college and university campuses.
Curran seems to be the first one to relate this to the diminishing
returns of an adherence to the Cartesian-Kantian view of the
nature of man.  He suggests that the present generation of stu-
dents is the first one to be born into a non-Cartesian atmosphere.
The resulting conflict between the Cartesian man and the non-
Cartesian man is evident.

Because the Cartesian-Kantian conception of man is
essentially a static one, and because the writer is attempting to
show a trend mentioned earlier, away from the Cartesian-Kantian
view of man, it will be helpful here to mention the notion of
change as part of that trend.  Educators have usually been in
agreement that education involves some kind of change in the
individual.  However, they have not always been in agreement as
to just what this change is and how it is to affect the person.
The following two views, one by Dewey and one by Curran, will set
the stage for the ensuing discussion of the place of behaviorism

in education.  In the following passage, Dewey[16] is suggesting

that the type of change that occurs in the education of his time

is not really change at all, at least not a productive kind of

change.  He says:

> Save as the effects of the educator connect with
> some activity which the child is carrying on of his
> own initiative independent of the educator, education
> becomes reduced to a pressure from without.  It may,
> indeed, give certain external results, but cannot
> truly be called educative.

The key words in this statement of Dewey are "external results".

The Behaviorists, for example, have never had any difficulty in

producing external results, whether in animals or human beings.

The question that we are about to raise in the second part of

this Chapter is whether this constitutes learning.

Speaking in a different context than Dewey, but concerning

the same idea, Curran[17] says:

> ...that the personality is not changed by being forced
> from the outside like a machine.  One does not change
> a person by some kind of aggressive attack, as one
> might hit a resistant object with a hammer.  We know
> that such an attack most of the time only marshals the
> person's resistance and hostility to the prevention of
> change.

The reader will see later the possible aggressive aspect of a

behavioristically based approach to education, and how it may be

seen as an attack.

## II.  THE BEHAVIORISTS

In this part two points will be illustrated:  first, that present learning theory is an outgrowth of the Cartesian-Kantian conception of the nature of man; second, the growing inadequacy of behavioristic learning theory in meeting man's emerging sense of self and his continuing search for autonomy and fulfillment. Before either of these points can be discussed, however, it is necessary to present an overview of Behaviorism.

In his discussion of learning theory, Garry [18] tells us:

> Two main streams of theory affecting research on learning have been association theory and field theory; in current usage, behavior theory and cognitive theory. In the former learning is thought of as the linking of stimuli with responses to form habits; in the latter, as acquiring understanding of the relationship in a field to form cognitive structures.  Reinforcement plays a prominent role in association theory; insight, in cognitive theory.

The concern here is with the first, i.e., with reinforcement. The second, insight and its place in learning, will be taken up in Chaper V.  Behavioristically oriented psychologists claim the study of learning as their own territory for two reasons.  The first one is historical.  Pioneers in the scientific study of learning, such as Ebbinghaus and Thorndike, who have provided the basic structure within which most of the research on the nature of learning has developed.  According to Hilgard (1956), learning theory in America really amounts to agreement or disagreement with Thorndike's views.

The findings of Ebbinghaus and Thorndike have been eagerly snatched up by professional educators as a basis on which to build their practice. This basis is a dualistic, mechanistic view of man, with an almost obsessional need to quantify the results. Without this quantification there can be no validity to human behavior according to the limitations of scientific study. For scientific study, by definition, demands the ordering of facts into systems of laws and theories. This leaves educators with the question of what to do about those human behaviors that do not fit into the laws and theories of a mathematically based approach to the study of learning.

The second reason why psychologists have claimed the study of learning as their field of operation is that learning is central to the general systems of psychological theory. Hilgard[19] states it this way:

> Psychologists with a penchant for systems find
> a theory of learning essential because so much of
> man's diverse behavior is the result of learning.
> If the rich diversity of behavior is to be understood
> in accordance with a few principles, it is evident
> that some of these principles will have to do with
> the way in which learning comes about.

Although most behavioristic theorists include in their definitions of learning the notion of "process" and of "change" in some form or other, usually the kind of change that they have in mind refers exclusively to change in activity or behavior. This, according to Hill[20], is the origin of the term "behaviorism", which is usually associated with Watson. Hill explains:

The reason for the name "behaviorism" is clear
enough. Watson was interested only in behavior, not
in conscious experience. Human behavior was to be
studied as objectively as was the behavior of machines.
Consciousness was not objective ... And by "behavior"
Watson meant nothing more abstruse than the movement
of muscles.

Human behavior viewed in this kind of "objective" way would be

the logical outcome of a mechanistic conception of man. By means

of classical and instrumental conditioning, the basic principles

of behaviorism, a person's activity may be changed. But is this

all that is to be understood by learning? In giving prominence to

the place of values, attitudes and principles in the learning

process, people such as Maslow and Rogers would answer negatively.

For those who base man's behavior on a mathematical, scientific

model, learning is restricted to change in terms of what a person

does with little concern for what he is.

This is quite different from the phenomenological view.
Rogers[21], for example, would see learning, not as the acquisition

of facts or of a skill, but as learning how to learn, or learning

how to change. He states:

Teaching and the imparting of knowledge make sense in an
unchanging environment. This is why it has been an
unquestioned function for centuries. But if there is one
truth about modern man, it is that he lives in an environ-
ment which is continually changing. ...The only man who
has learned how to learn; the man who has learned how to
adapt and change; the man who has realized that no know-
ledge is secure, that only the process of seeking
knowledge gives a basis for security.

This statement presents quite a different picture from that of

the Behaviorists, whose views about learning are largely derived

from animals and human beings in a controlled environment.

Is the problem, then, merely one of definition of what constitutes learning? It has been mentioned earlier that conditioning, whether classical, as expounded by Watson, Thorndike, Guthrie, and Hull, or instrumental, as advocated by Skinner and Tolman, is basic to Behaviorism. An important point about the nature of conditioning is made by Green[22] in his distinction between indoctrination and conditioning. He states:

> But the important thing is to observe that insofar as conditioning does not aim at an expression of intelligent doing, neither does indoctrination aim at an expression of intelligent believing. Conditioning is an activity which can be used to establish certain modes of behavior quite apart from their desirability. It aims simply to establish them. If a response to a certain stimulus is trained or conditioned, or has become a fixed habit, it will be displayed in the fact that the same stimulus will produce the same response even when the person admits it would be better if he responded otherwise.

Because the Behaviorists are particularly concerned with the quantification of learning, and because it is the business of mathematics to quantify, it is not surprising that much of behavioristic learning theory is based on mathematical models of one kind or another. This is an apparent effect of Cartesian influence, since Descartes himself was a mathematician primarily. Presently the place of mathematics in the study of learning will be reviewed, beginning with Ebbinghaus in 1885, and including some mathematical models in contemporary learning theory.

Ebbinghaus in 1885 was the first to attempt the application of scientific method to the study of learning. The procedure

that he used in showing that memory could be orderly later came
to be known as "empirical curve-fitting", based on a logarithmic
equation.   Following Ebbinghaus' lead in the use of mathematical
models, Hull developed what he called a "postulated method of
theory construction".   This is explained by Hill[23] as follows:

> Hull's concept of the ideal theory was a
> logical structure of postulates and theorems,
> similar to Euclid's geometry.  The postulates
> would be statements about various aspects of
> behavior.  They would not be laws taken
> directly from experiments, but more general
> statements about the basic processes involved.

Stating this in another way, once the theorist has determined by
logic that theorems follow from postulates, he must determine by
experiment whether they are true, and if they are, the whole
theory is supported.   This is the procedure used in Euclidean
geometry, and applied by Hull to the study of learning.

In 1930, Thurstone developed a rational learning curve,
basing his equations on a theory as to how learning takes place.
This differs from Ebbinghaus' empirical learning curve in that
with Ebbinghaus, instead of the equation being based on a theory,
the theory was based on an equation formulated after observation
of behavior.   Thurstone's rational learning curves represent,
according to Hilgard[24] "an advance in the application of
mathematical thinking to learning..."

The use of some kind of model to represent a theory, as
Hilgard[25] points out, is not new.  He also says that the more
formally a model is worked out, the more likely it is to be a

mathematical one, that is, one which "consists of a set of
relationships and transformations that can be made consistently
according to the rules and definitions of the particular kind of
mathematics." There are various mathematical models in contem-
porary learning theory. Among these is that of Rashevsky, based
upon differential calculus; the stochastic models (based on
probability mathematics rather than differential calculus) of
Estes and Burke; and the linear-operator model of Bush and
Mosteller [26].

Not all behavioristic learning theories are based on a
mathematical model. For example, even Guthrie's contiguous
conditioning theory, objective and practical though it is, was
derived without the benefit of mathematics, granting that it laid
the groundwork for the later assumptions of Estes. The purpose
in citing the use of mathematical models in behavioristic theory
is to illustrate the influence of Cartesian thinking on present
education. It helps to raise the issue about whether there can
be any justification for fitting human behavior, and learning in
particular, into the precision and predictability of mathematics,
for in doing so, is it not possible that man's humanity is
somehow diminished?

Among the traditional definitions of man, one of them is that
he is a rational animal. Although this definition has weathered
the assaults of time quite well, and still has much to be said
for it, the Behaviorists have over-emphasized the "animal"

aspect, while the Rationalists have stressed the "rational" aspect. Although rationality is an intrinsic part of being human, it, nevertheless, does not tell the whole story, as Morris[27] notes:

> Man, therefore, is better defined not as a rational animal but as a <u>choosing</u>, and therefore valuing, animal who <u>can</u> think and <u>does</u> think if he chooses. Because it is grounded in man's existing, choosing precedes reasoning. Man <u>must</u> choose; there is no escaping choice. Man <u>may</u> reason if he chooses.

The Behaviorists' position is shown in the fact that most of their research is done with animals and applied to human beings. Even the Gestaltists, who represent a break with the behavioristic tradition, have experimented largely with animals. The Rationalists, on the other hand, with their emphasis on man's rationality, do nothing to heal the Cartesian-Kantian split. The Scientific Rationalism of the 18th century, carried over to the social sciences, explains how Ellis[28], for example, can say that the reason man acts contrary to societal norms is because he has not sufficiently reasoned things out. What he needs is a larger dose of rationality; unreason is to be cured with reason. What will be seen later is that rationality may, in fact, be used by the teacher to protect himself from an encounter with the student.

In discussing the decline of the mechanical conception of nature, Santillana[29] says:

> With the failure of mechanistic physics, the assumption of a second world behind experience had lost its scientific support. Now the subject-object metaphysics, the pride of all

> philosophers, who looked down on the naive
> layman, was badly shaken; its problems began
> to appear as pseudo-problems.

The significance of this passage is that along with the decline
of the mechanical conception of nature, there has been a corre-
sponding decline in the mechanical conception of man as part of
that nature, as upheld by the Behaviorists and Rationalists.
Thus while the Behaviorists are closer to Descartes in their
view of man, the Rationalists are closer to Kant.  The principle
reason for Maslow's attack on Behaviorism is not that it has
nothing to offer, but that it fails to provide a unified view of
man.  He says  :[30]

> It is simply a reflection or implication in
> science of an atomistic, mechanical world
> view that we now have reason to doubt.

If a behavioristic learning theory, or a rationalistic one, is
taken from behavioristic or rationalistic psychologists and
adapted by educators to the classroom situation, man's disunified
view of himself is perpetuated.

A glance at behavioristic theories of learning shows that
they have one thing incommon, aside from stimulus-response as the
central focus of their attention, and that is their conviction
that a science of psychology must be based on a study of what is
overtly observable, such as physical stimuli, muscular movements,
and glandular secretions.  It must be in some way measureable.
They all exclude self-observation, or introspection, as a
legitimate scientific method.  Koch [31] . takes issue with this when

he says:

> As we proceed through eras of "classical"
> behaviorism, neo-behaviorism, deflated neo-behav-
> iorism, "subjective" neo-behaviorism, "liberalized"
> neo-behaviorism, we see successive efforts to sal-
> vage an epistemological judgment that condemns an
> entire "science" to evading, or, at best, misphras-
> ing its subject matter in the interest of enforcing
> an apparent objectivity. Those who would argue
> that the behaviorisms have nevertheless been richly
> productive of research should be reminded that
> research is not knowledge.

It is now in place to look more closely at behavioristic learning
theory in its application to education. Thorndike defined educa-
tion as the "production and prevention of change"[32]. By this he
meant that the aim of the teacher is to produce desirable and
prevent undesirable activity in human beings by bringing about
and inhibiting certain responses. Thorndike[33] states his
position in the following words:

> The changes going on in any one object are of
> many sorts. Thus a man is a mass of matter subject
> to laws of gravitation, electrical conduction, and
> the like, so that some of the changes in him are for
> physics to study; he is also a concretion of atoms
> of nitrogen, oxygen, hydrogen, carbon and the like,
> so that some of the changes in him are for chemistry
> to study; other changes in men belong under anatomy;
> still others, under physiology; still sciences of
> intellect and character.

After thus describing the various areas of man open to the
different disciplines, Thorndike gives his two famous laws by
which "the many specialized sciences of intellect and character"
are applied. These two laws are the Law of Exercise (formal-
discipline theory) and the Law of Effect (identical elements
theory). The Law of Exercise refers to the strengthening of

connections between stimulus and response with exercise, and the
weakening of connections or forgetting when practice is discon-
tinued. The Law of Effect refers to the strengthening or
weakening of a connection as a result of the satisfying or unsat-
isfying condition that follows it. Although the Law of Exercise
has been disproved, much teaching is still based on it, under the
name of "intellectual discipline" or "mental discipline".

When the two laws of Thorndike are applied to man, he does
in fact change, that is, he acts differently. But in saying this,
the question comes up that was asked earlier, i.e., whether change
in activity can properly be called learning. Most educators will
probably agree that change in activity constitutes some kind of
learning, but then, in Thorndike's view, animal and human learn-
ing are equated. This leaves unsaid anything about such learning
as change in attitude, in values, in ultimate aims, which clearly
do not enter into animal learning.

Thorndike's position, and that of the stimulus-response
theorists generally, is seen in their opposition to the
Phenomenologists. The Phenomenologists' attack on behaviorism
stems from their view that the Behaviorists break up the person
into parts for study. The Behaviorists maintain, on the other
hand, that the Phenomenologists' ideas are not capable of empiri-
cal proof. The Behaviorists are deterministic, while the
Phenomenologists are advocates of freedom in some degree or other.
The tendency toward a resolution of the conflict seems to be on

the side of the Phenomenologists, although the issue is not a
simple one.  Garry[34] observes:

> More recently as research has accumulated, it has
> become clear that theoretical issues are not going to
> be resolved in favor of one position or the other, but
> that more sophisticated explanations are required.

Sigmund Koch[35] speaks out more strongly against the inadequacy of

Behaviorism to meet the changing educational needs:

> Behaviorism has been given a hearing for fifty
> years.  I think this is generous.  I shall urge that
> it is essentially a role-playing position which has
> outlived whatever usefulness its role might once have
> had ... I suspect that there are a class of positions
> that are wrong but not refutable and that behaviorism
> may be in such a class.

## III.    LIMITATIONS OF BEHAVIORISTIC LEARNING THEORY

Granting the many valuable contributions that Behavioristic learning theory has made to the understanding of the learning process, it is coming under attack more and more by its opponents. Koch's criticism may be overly severe, but it is indicative of this trend.    Man no longer wishes to be put into the narrow, mechanistic conception of Descartes, nor the rigid, moralistic view of Kant, which Behaviorism seems to perpetuate in its determinism.    In holding out to a man a sense of freedom and the possibility of change, Mowrer [36] says:

> At best, it (behavioristic learning theory) gives us
> a picture of the basic biologically determined prin-
> ciples or laws of learning.    It has little or nothing
> to say about what living organisms, and human beings
> in particular, ought to learn or what they in fact do
> learn; yet this is a question with which parents,
> teachers, ministers, jurists, and many others are
> deeply concerned.    Learning theory may help such
> persons once they have decided upon their objectives,
> to attain them; but it never, or at least only rarely,
> dictates what these objectives should be.

In stating the position of the Behaviorists, Rogers [37] says: "For the Behaviorist, man is a machine, which we can learn to manipulate with greater and greater skill until he thinks the thoughts, moves in the directions, and behaves in the ways selected for him."    It is not only man's quest for freedom and dignity that puts Behaviorism under suspicion, based as it is on the Cartesian-Kantian view of man; it is also man's refusal to be a machine.    Rogers continues:

> ...man does not simply have the characteristics of
> a machine; he is not simply a being in the grip of
> unconscious motives; he is a person in the process of
> creating himself, a person who creates meaning in life,
> a person who embodies a dimension of subjective freedom.
> He is a figure who, though he may be alone in a vastly
> complex universe and though he may be part and parcel
> of that universe, and its destiny, is also able in his
> inner life to transcend the material universe; he is
> able to live dimensions of his life which are not fully
> or adequately contained in a description of his
> conditionings or of his unconscious.

Where Behaviorism specifically falls short is in its failure to
provide for what Rogers calls man's "innerlife" and his ability
"to transcend the material universe." Machines in themselves
have no relation to life, and animals lack an inner life, thus
making the question of transcending the material universe irrele-
vant to them. When the results of the study of animal learning
are transferred to human beings, it is to be expected that much of
what follows will have little relation to human life. One is thus
forced to wonder if this may not be why much of education seems so
unreal to many students. This point was raised by Prescott [38] more
than thirty years ago when he said:

> So many children, and even adults, seem to feel that
> schools are all theory, abstraction, and unreality and
> that life outside is essentially different from life at
> school that we are led to wonder if there is some valid
> basis for this widespread feeling.

A final statement on the limitations of behavioristic learning
theory will serve to illustrate the point. Staats [39] says:

> Thus, although the restriction of the psychology of
> learning to simple behaviors, simple situations, and sim-
> ple organisms, was a part of the growth of the science,
> the separatism that has been described in the field, at

least as the field pertains to human behavior, can now
be seen as an anachronistic obstacle to the creation
of a general theory of human behavior.  And, this
obstacle has had serious disadvantages.  For one thing,
the separatistic approaches to learning have individually
been inadequate to deal with complex human behavior.

## FOOTNOTES

1
  Arnold, Magda B., *Emotion and Personality*, New York:
            Columbia University Press, 1960,
            Vol. I, p. 98

2
  Curran, Charles A., "Counseling, Psychotherapy and
            the Unified Person", *Journal of
            Religion and Mental Health*,
            Vol. 2, No. 2, Jan., 1963, p. 95

3
  Cantor, Nathanial, *The Teaching-Learning Process*,
            New York:  Holt, Rinehart and
            Winston, 1953, p. 51

4
  Kelley, E.C., *Education for What is Real*, New York:
            Harper and Row, 1947, p.17

5
  Curran, *op. cit.*, 95

6
  Stumpf, Samuel, *Socrates to Sartre:  A History of
            Philosophy*, New York:  McGraw-Hill
            Book Co., 1966, p.250

7
  Descartes, Rene, *Treatise on the Passions*, I, Art. XXXVI

8
  Curran, *op. cit.*, pp. 96-97

9
  Barrett, William, *Irrational Man:  A Study in
            Existential Philosophy*, New York:
            Doubleday Anchor Books, Inc., 1962,
            p. 115

10
  Curran, *op. cit.*, p. 98

11
  Kant, Emmanuel, Education, Michigan: Ann Arbor
                 Paperbacks, the University of Michigan
                 Press, 1960 (ed.), p. 45

12
  Stumpf, op. cit., p. 321

13
  Santillana, George de, and Zilsel, Edgar, The
                               Development of
                               Rationalism and
                               Empiricism, Chicago:
                               The University of
                               Chicago Press, 1963,
                               p. 15

14
  Barrett, op. cit., p. 232

15
  Curran, op. cit., p. 99

16
  Dewey, John, How We Think, Boston: D.C. Heath & Company,
                 1933, Second Edition, p. 41

17
  Curran, op. cit., p. 100

18
  Garry, Ralph, The Psychology of Learning, Washington, D.C.:
                 The Center for Applied Research in Education,
                 Inc., 1963, p. 9

19
  Hilgard, E. R., Theories of Learning, New York:
                 Appleton-Century-Crofts, Inc., 1956, p. 1

20
  Hill, W. F., Learning: A Survey of Psychological
                 Interpretations, San Francisco: Chandler
                 Publishing Company, 1963, p. 33

21
  Rogers, C. R., Freedom to Learn, Columbus, Ohio:
                 Charles E. Merrill Publishing Company,
                 1969, p. 104

22
  Green, Thomas, "A Topology of The Teaching Concept,"
            in Philosophical Essays on Teaching,
            Bertram Bandman & Robert S. Guttchen,
            Eds., New York: J. B. Lippincott
            Company, 1969, p. 39

23
  Hill, op. cit., p. 129

24
  Hilgard, op. cit., p. 372

25
  Hilgard, ibid., p. 375

26
  Hill, op. cit., p. 169 ff.

27
  Morris, Van Cleve, Existentialism in Education,
            New York: Harper & Row, 1966,
            p. 90

28
  Ellis, Albert, "Rationalism and Its Therapeutic
            Applications", in A. Ellis (Ed.),
            The Place of Value in the Practice
            of Psychotherapy, New York: American
            Academy of Psychotherapists, 1959, p. 59

29
  Santillana, op. cit., 93

30
  Maslow, A. H., Motivation and Personality, New York:
            Harper & Brothers, 1954, p. 23

31
  Koch, Sigmund, "Psychology Cannot Be a Coherent Science",
            in Psychology Today, Vol. 3, No. 4,

32
  Thorndike, E. L., Psychology and the Science of Education,
            edited by Geraldine M. Jonich, Teachers
            College, Columbia University, New York:
            1962, p. 61

33
  Thorndike, op. cit., p. 71

34
  Garry, op. cit., p. 9

35
  Koch, loc. cit., p. 6

36
  Mowrer, O., Learning Theory and Behavior, New York:
             John Wiley and Sons, Inc., 1960, p.7

37
  Rogers, C. R., "Toward a Science of the Person", in
             Behaviorism and Phenomenology,
             T. W. Wann, Editor, Chicago:  The
             University of Chicago Press, 1967,
             p. 129

38
  Prescott, D., Emotion and the Educative Process,
             Washington, D. C., American Council
             on Education, 1938, p. 237

39
  Staats, A., Learning, Language and Cognition, New York:
             Holt, Rinehart and Winston, Inc., 1968, p. 5

## CHAPTER III

## The Relationship Between Teaching and Counseling

As implied, the way in which one views the nature of the change in a person that is the result of learning will depend on his view of the nature of man. If his view of man is a Cartesian one, that is, static and mechanistic, then he is likely to see learning as a process of conditioning that does not involve any conscious awareness on the part of the learner, since conditioning does not necessarily involve the conscious association of a response with its new stimulus. On the contrary, conditioning is typically an unconscious process.

If, however, the theorist takes a dynamic, unified view of the nature of man, then the change which results from learning will be, for him, something quite different. It will be much more than a change in performance, such as is observable and measurable in laboratory animals undergoing a process of conditioning. In its deepest sense, it will be an inner change resulting in a new person, new in terms of the person's values, commitment, and self-investment in life. As a consequence of this change, not only would a "new" person be seen from the one known before; but a person who is in a continual process of renewing himself, who is always open to the newness within himself, would emerge.

Hilgard[1] points out that learning theories presently fall

into two major families:  stimulus-response theories, represented
by such men as Thorndike, Guthrie, Skinner, and Hull; and cogni-
tive theories, represented by the gestaltists, as well as Tolman
and Lewin.  Although the gestaltists are concerned with the place
of conscious awareness in the learning process, none of these
theorists has given any real place to the notions of values, com-
mitment, and self-investment as an integral aspect of learning.
These three terms, that is, values, commitment, and self-invest-
ment, are of course, very prominent in the counseling milieu.  The
concern in this chapter is to show how they are involved in the
counseling process and are, in turn, carried over to the learning
situation.

## I.  EDUCATION SEEN NOT AS AN INTELLECTUAL,
## BUT AS A PERSONALITY ENCOUNTER

In Chapter II, it was noted how behavioristic learning
theorists have taken their information principally from animal
studies, and from these have made inferences about human learning.
It has also been indicated that the philosophical foundation for
their experimentation is a dualistic conception of the nature of
man, going back to the time of Descartes and Kant.  If, as
Descartes implied, learning is a process that goes on in a disem-
bodied intellect, then educators would be justified in ignoring
all the other components of man.  They could rightly divide man
into whatever parts suited their convenience and manipulate that

part to their own ends.  In the sphere of education, the part most logically suited to manipulation would be the intellect.

However, the growing trend toward a more unified view of man has also been noted.  Because the Cartesian-Kantian view of man leaves him with a disunified view of himself, it is at this point that counseling becomes a matter of interest and concern to the educator.  His task becomes more than a matter of the intellectual presentation of information to the student; he must also, and perhaps primarily, as we shall see, be concerned with healing the rift between the psyche and the soma that exists within the student.  Simply focusing on intellectual content will not bring this healing, however, since the student is not always in a mental state that is congenial to the acceptance of factual knowledge. This condition is, of course, what educators have been calling a lack of learning readiness and it is in this situation where counseling comes into play.  In remarking on this condition of the student and the relatedness of counseling to it, Curran[2] says:

> As a result of the process initiated by counseling, he (the student) can slowly begin to digest and absorb what he knows as he reflects on himself and so lessens his narrow defensiveness and resistance.  As he begins to see himself and his situation more clearly and less defensively, he can bring to bear on the devising of a more adequate solution whatever pertinent knowledge and advice he has previously received.  Therefore he is now open to the more personal investment of himself in what he has learned, or at least has been told.

## II.  LEARNING AS A COGNIZING PROCESS

When the client comes to the counselor, it is because he

(the client) is in some way or other disturbed and is seeking help for himself in the area of his disturbance. In speaking of the relationship of teaching to counseling, is it to be assumed, then, that every time the teacher enters the classroom, he is faced with a group of people who are in need of some kind of therapy? Moreover, if this assumption is made, the additional question arises as to whether or not such an attitude on the part of the teacher is justifiable to the student. The answer to both of these questions would seem to be in the affirmative if it is further assumed that a person in a state of not-knowing (in this case, the student) is in some kind of conflict and anxiety because of this condition.

Because of the counselor's skillful response to the conflict, anxiety, and hostility of the client in the counseling relation- ship, the client is able to change and in some way to become more integrated. If these same feelings of conflict, anxiety, and hostility are present in the learning situation, but are ignored, or possibly even resisted, by the teacher, then it becomes ques- tionable just how much real change can take place within the student, or to what extent he can move out of his state of igno- rance. In order for him to do so, it appears that these feelings must be recognized and responded to in the same way as they would be in the counseling situation. In other words, just as the coun- selor relates to the client in a personal, unique way, the teacher in the classroom must relate in the same way. This point is made

by Curran[3] in the following statement:

> Each person hears what is said in unique ways.
> To be personally effective, the matter of education
> must reach a person at the point of his uniqueness.
> Such an educative process has to go beyond the intel-
> lectual logic to the unified man who operates through
> his whole person.  The real sources for self-invest-
> ment are as much his somatic-instinctive emotional
> structure as his intellectual awareness.

In addressing himself to much the same idea, Maslow[4] states it

this way:

> Unlike the current model of teacher as lecturer,
> conditioner, reinforcer, and boss, the helper and
> teacher is receptive rather than intrusive ... It
> is my strong impression that this is the way in
> which much of the world of education could function.
> If we want to be helpers, teachers, guiders, or psy-
> chotherapists, what we must do is to accept the
> person and help him learn what kind of person he is
> already.

The learner's condition of not-knowing, is seen as

threatening to him because of the distance that it creates between

himself and the knower.  He is thus in a handicapped state in re-

lation to the knower.  As the client who comes to the counselor

for help is in a handicapped state, the condition holds for the

student who comes to the teacher for knowledge.  The same condi-

tion of distance exists.  The aim of the teacher, then, as that of

the counselor, is first of all to help the student in this handi-

capped state, to reach out to him at the point where he is, by

reducing the distance between himself and the student.  This, of

course, will require as much skill on the part of the teacher as

is required of the counselor, for the greater the student's (or

client's) need for help, the greater is his resistance to

receiving it.  This is what Curran[5], calls an "inverse ratio paradox".

The teacher then, as likewise the counselor, is faced with the task of aiding the person to accept himself in his handicapped state before any growth can take place, whether this be in the area of emotional maturity or intellectual awareness.  It is the contention here, in fact, that these two cannot be separated.  In speaking of the comparison between teaching and counseling, Farnsworth[6]  observes:

> In this view (that counseling serves to raise academic
> standards) teaching and counseling are in many respects
> similar, emphasis in formal teaching being directed
> toward understanding the individual's interaction with
> the new ideas to which he has been exposed.

The implication here is not that the teacher performs two separate, unrelated functions, sometimes teaching, sometimes counseling; rather the two are inter-related in such a way that the needs of the whole person of the student are met.  Farnsworth continues:

> The extension of the teacher's attention to the
> emotional development of pupils, making the under-
> standing of feelings as much a part of the teaching
> and learning process as the training of the intellect,
> should serve to simplify the task of teaching, rather
> than complicate it, once the basic assumptions of
> such a position have been accepted generally.

Education is thus seen not as a purely intellectual encounter, but rather as an encounter with the whole personality.  Previously it was asked whether or not the teacher, on entering the classroom, might not be justified in assuming that the students there are in

need of some kind of therapy. More and more it is coming to be
seen that counseling is not only for personal emotional problems,
but can also be used in "normal" life circumstances for working
out something where the self is in doubt.

In the counselor-client relationship, the client is dependent
on the counselor to the extent that he needs the counselor as an
agency through whom he can work out his conflicts. The greater
the need of the client, the greater is his dependency on the coun-
selor. Ordinarily, however, as the counseling process continues,
the client would gradually be freed of his dependency on the coun-
selor and become more and more independent and self-directed.
Likewise, in the teaching-learning relationship, the student is
dependent on the teacher for what he (the teacher) knows. How-
ever, in the educative process, the teacher would literally "lead
the student out" of his ignorance, therby freeing him of his
dependency on the teacher.

But the dependency of the student on the teacher is generally
not so great as that of the client on the counselor. In fact, it
can even be that the student has little awareness at all of any
need of the teacher. Consequently, when used in a non-therapeutic
situation, which the classroom is usually regarded to be, counsel-
ing would require more skill than with the disturbed person
because in the former situation the person does not have so great
a need for the counselor and will be less willing to tolerate any
counselor inadequacies. Seeing it this way, the person who comes

for therapy is easier to counsel than, say, the student in the classroom because the student has less need of help. The "normal" person is already sufficiently in control of himself so that his dependency on the counselor is minimal.

Thus counseling can be seen as a normal process, in the same sense that teaching is a normal process. When it is seen this way, counseling is not based on a medical model, which implies much that is impersonal, but on a communications model, that is, a communication with the self where conflict with the self is worked out in an atmosphere of openness and acceptance.

Counseling in this sense would begin, then, not with negative, or even positive feelings, but when the client begins to "cognize" his feelings; more accurately, perhaps, he "re-cognizes" them. In this way the counseling process helps the person to finalize various options that are open to him by giving cognition to his disorder. Similarly, the disorder within the student, which consists essentially of the threat and anxiety caused by his ignorance, is given cognition through the agency of the teacher. The student is thus not only given a wider selection of options from which to choose, but he is also in a more favorable position to make a choice.

Another way to describe the condition of the student before learning has taken place would be to say that he is in a state of discomfort due to his ignorance, much as the client is in a state of discomfort because of his inner emotional turmoil. As in

counseling this discomfort produces a state of counseling readiness, likewise in the student, it produces a state of learning readiness. A comfort state, if it is too great, works against learning. The reason for this is that what is learned creates a different situation than existed before the person learned. Since this situation is new, it is, therefore, threatening. Nevertheless, it is to be regarded, as we noted, as a positive force for learning if rightly channeled by the teacher. If, however, this potential force for learning is not recognized and channeled by the teacher, it can become a negative and destructive factor in learning. In describing a group-learning situation where this latter condition clearly existed, Curran[7] makes the following observation:

> We see here an example of the psychological conflict that is often, if not always, initially involved between the person who is informed, who can and is eager to give his knowledge, and the people who are blocked from accepting that help by the hostility arising from their anxiety and ignorance. This is clearly a counseling therapeutic situation as well as a learning one. Yet this kind of conflict seems intrinsic to at least the first stages of learning.
>
> What often goes on in a classroom, for example, is the end effect of the attempt to both groups - the teacher and those who are to be taught - to resolve this kind of complicated psychological involvement with on another. They seldom resolve it in a counseling way, but rather almost by chance, depending on the immediate circumstances. For some students this may have serious negative after-effects.

In considering the relationship of teaching to counseling, it might be mentioned that counseling is a reflective process in which the counselee, through symbolization by the counselor, is

able to "re-look" at himself in relation to his experiences. This is closely related to the idea of the person giving cognition to the disorder within himself referred to earlier. It is as a result of this "re-looking" that the counselee is able to get a new perspective of himself. Learning can be said to involve the same reflective process wherein one "re-looks" at the learning experience, resulting in an integration or a re-ordering of what he has learned. It is the process described by Curran[8] wherein "man calls experience by a name, he signifies its meaning to himself, he gives it a symbolic sign." This is further explained by Curran elsewhere[9] :

> A person cognizes himself and others especially
> as he reflects upon his experiences. Moments of
> experience themselves are usually so complicated
> that little is really understood here. Under-
> standing comes more at the moment of reflection
> where conscious awareness symbolizes some part
> of what was experienced and so makes it a part
> of one's conscious memory. This then makes later
> relection possible.

This also seems to be Gowin's interpretation of what Dewey means by "mediate" experience. Gowin[10] states:

> Dewey's assertion of the simple and unqualified
> "hadness" of immediate experience is relevant here.
> There is, for Dewey, experience which is immediate -
> had - and experience which is mediate - discourse
> about, pointing to, reference from immediate experi-
> ence. Cognitive discourse is mediate, not immediate.
> One must posit a "hadness" of experience as a prior
> condition for the emergence of discourse about it.

What is being brought up here is the old question of how one can experience something and at the same time know that he is experiencing it. Dewey seems to be saying that this cannot be done,

for the moment that one reflects on an experience, the experience itself is lost. It is through later reflection on a prior experience that knowledge, or cognitive discourse, ensues. As Curran points out in his statement above, the experience itself is usually too complicated for any understanding of it while it is going on.

All this naturally requires that the student be allowed to have "had" the experience. Sometimes, however, in a classroom situation this may not be allowed, especially if the experience is too threatening to either the teacher or students. Nevertheless, when it is allowed, the experience is brought about by what Curran calls a "learning confrontation" in the relationship between the teacher and the student. In speaking of a therapy of limits that is inherent in the learning process, he says [11] :

> In a direct learning experience, e.g., learning
> a foreign language, the limits, with their confronting
> and disciplining effect on the learner, are evident.
> He must adapt his ear, tongue, eye and comprehension
> to words and grammar that are not only strange but very
> uncomfortable. Here the nature of the learning process
> itself makes this confrontation and invokes its own
> necessary limits, restrictions, and demands.

The agency of confrontation, therefore, or of limits, is different in the learning process from that of the counseling process. In the counseling relationship, the agency of confrontation is the person of the counselor, Curran continues [12] :

> In many personal relationships, however, the other
> person often becomes the agent who imposes limits.
> In so doing, whether as teacher, supervisor, superior,
> etc., he often attracts to himself the hostility, re-
> sentment and negation the other person has towards the

invoked limits ... A counselor's awareness, as we
have seen, can help by understanding the painful
state of the person, thus assisting him to begin
to look at himself more constructively.

### III.   THE GREATER THE NEED, THE GREATER THE

### RESISTANCE TO EXPERT HELP

One of the prerequisites of successful counseling is that the
client be in some degree or other committed to the resolution of
the conflict within himself.  In other words, he must make some
kind of investment of himself in the counseling process.  This
kind of self-investment can often be painful if it involves a
confrontation with a particularly unacceptable aspect of the self.
The same is true of the learning relationship, in which the stu-
dent is confronted with, or limited by, his own ignorance.  In
order to be able to be helped in this condition, the person must
recognize and accept himself in his limitation.  In the words of
Curran [13], "To be teachable, the learner must at least 'know that
he does not know'".  To learn that one "does not know" requires,
as in counseling, an experience of one's own ignorance, or a con-
frontation with it.  This would be the beginning of true learning.
Speaking in the context of an incarnate-redemptive educative pro-
cess, Curran [14] states both the condition of the student as learner,
and that of the teacher as knower:

> Starting in the ignorant dependency of not-knowing, he
> (the learner) is free to develop into the independence
> of knowing.  But to be needed can be self-aggrandizing
> for the "teacher", and to show off knowledge has an

exhibitionist reward that can be very satisfying. For these reasons such a commitment is in fact most difficult.

Later in this Chapter in discussing the teaching contract, the difficulty of the commitment that Curran speaks of here will become clearer.

What enables the counselee to honestly confront himself is the trust that he has in the counselor, through which he can feel safe in dropping his defenses, thereby overcoming his feeling of threat and alienation. The same thing applies in teaching, as Curran indicates [15]:

> But often before the person faces himself and what he does not know, and so becomes teachable, others must somehow show this to him. And when a person is the object of such a confrontation, his defenses are apt to be aroused. He may feel indignant. His basic self-esteem may be threatened. In this defensive state he can close himself off and so resist the knowledge and self-awareness that he needs.

From this statement it follows that in order to avoid defensiveness, the student must be able to trust the teacher, in the same manner as we have said the client must be able to trust the counselor. The relationship between the student and teacher, therefore, must be, above all, one of trust if the student is to receive what the teacher has to give. All the qualities that we speak of as necessary in a good client-counselor relationship are necessary also in the student-teacher relationship. Where they are lacking, the student becomes alienated and unteachable. In this sense the terms "client" and "student" are interchangeable, as are the terms "counselor" and "teacher".

## IV.   LEARNING AS COMMUNICATION

Because the notion of communication is basic to the counseling relationship, it must be considered in connection with the learning situation.  When, in the counseling relationship, the client feels that he is no longer in communication with the counselor, at least on some level of his feelings; when he feels that he is not being understood, he will not then feel free to continue the process of self-confrontation through the agency of the counselor.   If the lack of communication continues, he will become more and more alienated, although he may only indirectly reveal this to the counselor.   Instead of openness, there is suppression of hostility.   In this type of situation no real change in self-perception can take place.   This kind of alienation, resulting from lack of communication, often occurs when the counselor maintains a role of omnipotence and omniscience.   The parallel holds in the teaching-learning situation.   In his research on foreign language learning, Curran found the following situation to have occurred as a consequence of the omniscient attitude of the experts [16] :

> The group, as we have seen, tended to be hostile to
> anyone who knew too much.  This produced various re-
> actions.  One common reaction, as in controlled
> hostility, was to alienate the expert.  One of the
> ways to accomplish this seemed to be to make him ap-
> pear a kind of god, and so remove him from anyhuman
> conditions, to put him in what we have called a "non-
> incarnate" state.  Creatures can be seen as totally

dependent on this "non-incarnate God." There is
almost no communication except that of helpless,
dependent people toward a god-figure, who determines
what is right, how things are to be done. Here we
can go a step beyond the infant-parent figure depen-
dency.

In the teaching-learning situation, therefore, the same kind of
alienation resulting from a lack of communication that occurs in
the counseling relationship is seen. At best, the student becomes
totally dependent on the teacher; but he thereby also becomes
helpless because he can never go beyond the teacher. The simple
presentation of facts by the teacher does not mean that communi-
cation is taking place, and it could be an exhibition of power by
the teacher to control the student.

## V.  DISTINCTION BETWEEN TEACHING AND COUNSELING

Up to now what in effect has been discussed, indirectly at
least, is the internalization of knowledge as an integral aspect
of learning. Although the necessity of internalization of know-
ledge in order for it to be acted upon effectively seems clear,
stimulus-response theorists generally have failed to give it ade-
quate consideration. Maslow[17] points up rather forcefully the
results of this when he speaks of the outcomes of conditioning as
"extrinsic learning". He says:

> ... In this sense (of extrinsic learning) the learning
> is extrinsic to the learner, extrinsic to the person-
> ality, and is extrinsic also in the sense of collecting
> associations, conditionings, habits, or modes of action.
> It is as if these were possessions which the learner
> accumulates in the same way that he accumulates keys or

coins and puts them in his pocket. They have little or
nothing to do with the actualization or growth of the
peculiar, idiosyncratic kind of person he is.

The process of internalization of knowledge will be given fuller
consideration in the following Chapter. At this point it is
necessary to show where the parallel between teaching and
counseling does not hold.

Because the contract between the teacher and student is
different from that between the counselor and client, the two
relationships will be different in some respects. Dewey[18] seems
to be speaking of the teaching-learning contract in his use of
the analogy of teaching and learning to buying and selling. He
says:

A merchant's report that he sold a great quantity of
goods, although no one bought anything, would be
ridiculous. So, too, would a teacher's statement
that he taught all day but no one learned anything.

Here, of course, Dewey is simply affirming that the learning pro-
cess does involve a contract between the teacher and student.
For him, teaching is to learning as selling is to buying. A
mutual agreement is required in either case to make it valid.
However, to accept this delineation of Dewey would require a new
description to cover what the teacher does when learning does not
result. Bandman and Buttchen[19] say that it would be simple "to
call this unsuccessful teaching."

The nature of the teaching-learning contract, and how it
differs from the counseling therapy contract, is explained by
Curran[20] in the concept of mimesis:

In the mimesic quality necessary to any learning
situation, however, we have a clear distinction from
counseling therapy.  In this mimesic sense, the learn-
ing relationship would be determined by what the knower
stands for or re-presents.  It is the learner's aware-
ness of this which brought him in the first place.  In
turn, it is the teacher's knowledge in a particular
area which validates his position and determines the na-
ture of his mimesis.  In this the learning relationship
of counseling or therapy.  There the client is studying
himself.  He projects this study of himself in and
through the counselor-therapist.  In the mimesic rela-
tionship, the student is studying what the teacher knows,
stands for, and re-presents.  Consequently, his study
and learning through the teacher extend to a field or
block of knowledge beyond both himself and the teacher.

In this view, it would be the task of the student to study the
teacher, rather than the reverse which is common to much of the
present educational system.  This is evidenced in the heavy re-
liance upon, and use of, tests that are given to students.  It is
as if the teacher were studying the student.  It is not to be im-
plied that testing has no place in an educational system; however,
testing can often be used to obscure the real nature of the
teaching-learning contract, as well as to almost completely elim-
inate any personal relationship between teacher and student.

The concept of mimesis to delineate the teaching-learning
contract is helpful.  The student goes to the teacher because he
wants what the teacher has; he values it sufficiently to make the
effort to obtain it.  In a sense, then, the student is not at all
studying "dead" subject matter that it contained in a textbook.
Rather, he is studying the teacher who is the living personifica-
tion of what he is teaching.  Something of this notion of the
teaching-learning contract is expressed by Calisch [21]; in the

context of discussing some of the qualities of a good teacher, he says:

> I guess what I am saying here is that I wholeheartedly endorse the client concept of education, in which the teacher has the obligation to know his subject and much more besides; in which the student comes to the teacher as a client to absorb what he can, to learn what the teacher has to teach.

Another distinction between counseling and teaching that must be noted is one that centers around the philosophical principle that "whatever is received is received according to the manner of the one receiving". The teacher is concerned with presenting general information intended for a wide audience. The counselor, however, is concerned with the unique individual, even in group counseling, and his integration and assimilation of what he knows. On this point, Curran[22] states:

> No matter how effective our presentation in education or guidance may be, it is only ultimately effective if it filters through and is really received by, integrated in and assimilated by the unique one who is receiving it. You can never become a mass in this or any other group, therefore ... Consequently, counseling is chiefly concerned not with "what is received" but with " the one receiving". It focuses on the psychosomatic unity and state of the one receiving. In this sense it is clearly distinct from education and guidance, both of which are much more directly focused on the information to be given.

Previously in this Chapter it was suggested that the terms "counselor" and "teacher" might be used interchangeably. To demand the exercise of both of these roles from the same person simultaneously may seem to be putting a very difficult burden on that person. Yet, if the inter-relationship between counseling and teaching is to be effectively realized, this would seem to be

required.    In any case it might be well to keep in mind the
idea emphasized throughout this Chapter, that counseling and
teaching enhance one another, rather than being two opposing
forces.    It will, of course, require a certain flexibility on
the part of the teacher.    In discussing this point, Rogers[23]
states:

> If the leader is able to let himself be utilized by the
> group in a variety of ways as their needs change, he
> will be more successful in facilitating learning with a
> minimum of resistance.

A little further on, in presenting his concept of the role of
the leader in an educational setting when the aim is to center
the process on the developing aims of the students, he says[24] :

> In responding to expressions from the group, he (the
> leader) accepts both the intellectual content and the
> emotionalized attitudes, endeavoring to give each as-
> pect the approximate degree of emphasis which it has
> for the individual and the group.

In pointing up the relationship between teaching and
counseling in this chapter, the approach taken has been to
discuss the similarities and differences between the two
processes.    The similarities were seen from the following aspects:
first, education was discussed from the point of view of being
not simply an intellectual encounter between teacher and student,
but an encounter of the whole personality; secondly, teaching
was presented as involving much of the process of cognizing
that is seen in counseling; thirdly, it was pointed out that
just as in counseling, there is often found resistance on the
part of the client to the help that the counselor can give, so in

expert help of the teacher; and fourthly, communication as a key factor in the student-teacher relationship was discussed in comparison to the client-counselor relationship.

The distinction between the teaching and the counseling process was seen to consist mainly in the fact that there is a different kind of contract between teacher and student than between client and counselor. This was presented under the notion of mimesis. A second distinction was discussed in relation to the philosophical principle that "whatever is received is received according to the manner of the one receiving".

This chapter is intended to serve as essential background for what follows in the next chapter. Rather than present the teaching-learning experiences first, it seems better to give the theoretical position of the teacher and to provide a rationale for what will be seen in what follows. Chapters V, VI, and VII will be presented in retrospect to the experience.

## FOOTNOTES

1
 Hilgard, E. R., Theories of Learning, New York:
          Appleton-Century-Crofts, Inc.,
          Second Edition, 1956, p.8

2
 Curran, C. A., Religious Values in Counseling and
          Psychotherapy, New York:  Sheed and
          Ward, 1969, p. 46

3
 Curran, C. A., Counseling and Psychotherapy:  the
          Pursuit of Values, New York:  Sheed
          and Ward, 1968, p. 91

4
 Maslow, A. H., "Some Educational Implications of the
          Humanistic Psychologies", in Harvard
          Educational Review, Vol. 38, No. 4,
          Fall, 1968, p. 693

5
 Curran, C. A., Counseling and Psychotherapy:  the
          Pursuit of Values, New York:  Sheed
          And Ward, 1968, p. 302

6
 Farnsworth, D. L., Mental Health in College and
          University, New York:  Holt,
          Rinehart and Winston, 1952, p. 117

7
 Curran, C. A., op. cit., 1968, p. 302

8
 Curran, C. A., ibid., 1968, p. 367

9
 Curran, C. A., op. cit., 1969, p. 42

10
 Gowin, D. B., "Teaching, Learning and Thirdness", in
          Philosophical Essays on Teaching, edited
          by Bertram Bandman and Roberts S. Guttchen,
          New York:  J. B. Lippincott Co., 1969, p. 87

11
   Curran, C. A., op. cit., 1968, p. 214

12
   Curran, C. A., ibid., 1968, p. 214

13
   Curran, C. A., ibid., 1968, p. 214

14
   Curran, C. A., op. cit., 1969, p. 222

15
   Curran, C. A., op. cit., 1968, p. 214

16
   Curran, C. A., ibid., 1968, p. 309

17
   Maslow, A. H., loc. cit., 1968, p. 691

18
   Dewey, John, How We Think, Boston: D. C. Heath and
            Company, Second Edition, 1933, pp. 35-36

19
   Bandman, B., and Guttchen, R. S., Philosophical Essays
            on Teaching, New York:
            J. B. Lippincott Company,
            1969, p. 82

20
   Curran, C. A., op. cit., 1969, p. 225

21
   Calisch, R. W., "So You Want to Be a Real Teacher", in
            Today's Education, Vol, 58, No. 8,
            November, 1969, pp. 49-51

22
   Curran, C. A., "Notes on Counseling and Guidance", at
            Notre Dame and Loyola University, 1960-61
            (Revised 1964)

23
   Rogers, C. R., Client-Centered Therapy, Boston: Houghton
            Mifflin Company, 1951, p. 399

24
   Rogers, C. R., ibid., p. 402

CHAPTER IV

THE APPLICATION OF COUNSELING CONCEPTS TO LEARNING

In the beginning of the previous chapter, the place of such concepts as values, commitment, and self-investment as an integral part of counseling was noted. The aim was to show how these concepts from counseling might be related to learning, and how they might be adapted to the educative process. This presentation was generally of a theoretical nature.

In this chapter, the aim is to describe what actually happened when these concepts were applied to a learning situation. This will be done by discussing two such situations: one with a Latin class; the other with a Religion class.

The first one, the Latin class, involves the use of the Chromacord, a teaching apparatus. What this is will be explained presently. In Chapter 15 of his book, <u>Counseling and Psychotherapy: the Pursuit of Values</u>, Curran gives an account of the place[1] of teaching machines and apparatus in learning. He comments:

> In various forms, these machines and apparatus were not designed to be simply teaching machines, as, for instance, Skinner proposed. We did not disregard such Skinnerian-type apparatus but placed emphasis on the special purpose we had in mind in our designs: to facilitate an educative process modelled after the counseling relationship, and thus free the teacher to function increasingly as a learning counselor.

These machines and apparatus were used with the Latin group.

In the Religion group, no machines or apparatus were used.

Although there is reason to believe that the use of these apparatus, even in the teaching of Religion, would make a significant contribution to the acquisition of values, it was thought that since these would most likely not be available to most teachers of Religion, it would be better to proceed without them; the results would thus be more useful.

## I. THE LATIN GROUP

A Latin class seemed to be a particularly challenging situation in which to see what might result if a counseling-learning situation could be created. The reason for this is that Latin is commonly regarded as a "dead" language and, as such, it is often considered by the student to have little practical value. Consequently, a common motivating force for learning is frequently lacking at the outset.

This group consisted of twenty high-school sophomores, chosen at random from among those who indicated an intention of taking second-year Latin. No special classroom as, for example, a language laboratory, was used or needed. The students were seated in the normal classroom arrangement.

Since the Chromacord played an important part in the learning situation, it is necessary to explain what it is. The following statement will be helpful:[2]

> The machine itself may consist of any number of
> units, depending upon the class enrollment. Each unit,
> or learning lantern, consists of a wooden box one foot

square and six inches deep, with a Plexiglass facing.
Eight light bulbs of different colors are mounted in-
side, each color having a definite significance.   For
example, red represents either masculine gender or
perfect tense; blue represents either feminine gender
or future tense, etc..   From each lantern there extends
to the student an electrical cord, with a set of switches
at the end by which he can control the lights.   Ideally
each student has his individual learning lantern and
switches, so that if there are twenty students in the
class, there will be twenty learning lanterns placed one
on top of the other, forming a panel at the front of the
room.   It is not, however, necessary that each student
have an individual lantern, since any number of switches
can be connected to the same lantern.

In addition to the above arrangement of learning lanterns,

there was, in the classroom, an overhead projector from which a

Latin word or sentence could be projected onto a screen at the

left of the lanterns.   With this arrangement of the apparatus,
3
the following procedure took place:

As one of the students read aloud a Latin word from the
screen, all the students flashed on their lanterns the
colors necessary to parse the word in detail.   For exam-
ple, if aquam appeared on the screen, blue, indicating
feminine, and amber, indicating accusative, should appear
on the lantern.   At the same time another student would
call out the translation, and another would give a cog-
nate, or "security" word, as an aid of memory.   If all
students flashed correct lights, a bell sounded, indicat-
ing that the group was ready to move to the next word.
If one or more students flashed the wrong colors, a buz-
zer sounded, and progress was delayed until an explanation,
sometimes by the teacher, was made and all lights were
correct.

The above procedure, with variations, was used throughout

the course.   One of these variations involved the use of a circu-
4
lating round table.   This is described as follows:

Five or six small reading stands were placed around the
edge of the table and, as it rotated, one of the students

would place an 8" x 11" sheet of paper on a stand. On
each sheet was a Latin word, with genitive, gender, and
English meaning written toward the bottom. One student
read the word aloud as it circled past him, another read
a genitive case, a third the gender, and a fourth gave a
cognate. For example, if the word _equus_ were to appear
on the rotating table, then red signifying masculine,
white signifying nominative, and amber signifying genitive
would appear on the lanterns as nominative, genitive,
gender, and cognate were called out by various students.

After several months of studying Latin in this manner, the
following developments became evident:

1. In order to get a sense of belonging, each student had
to become completely involved in what was happening in the class.
Since each student had a particular task to perform that related
to the success of the entire group, there was no chance for any
individual student to become isolated from the class. This can
be stated as follows:[5]

> After a time he (the student) seemed to realize that he
> was learning not in alienated isolation, but as a part
> of a community endeavor in which he was expected to con-
> tribute something to the community and would receive
> something from it in return.

2. The authority image of the teacher was minimized. This
seemed to bring about a lessening of anxiety and a great learning
readiness:[6]

> The group itself became the authority. If any individual
> failed he reflected the failure of the group. This became
> evident when, for example, a particularly difficult passage
> or construction was under study and the majority got it
> wrong: the reaction might have been summed up in a state-
> ment such as "We did badly on that one", a remark most
> probably made by someone who actually had got it correct.

3. A factor contributing to the total involvement of the
students was their complete absorption in the learning process:[7]

In the kind of learning atmosphere which prevailed, it seemed almost impossible not to be personally and intensely involved, since the student was simultaneously occupied with sight, sound, touch and motion.

4. The role of the teacher took on a different meaning from that of the traditional classroom teacher:[8]

It (the role of the teacher) became more like that of an expert consulted in unusual situations but otherwise remaining in the background. As a result, I felt freed from the burden of teaching, which was carried by the Chromacord, and I could truly interact with the students.

The significance of this final statement is that the teacher, instead of merely presenting facts in a theoretical and intellectual manner, was free to relate to the students in a human and personal way. This was possible because he could depend on the students, through their interaction with one another and with the apparatus, to acquire the necessary conceptual knowledge. This does not mean, however, that the teacher, as one who has greater knowledge than the students, is not necessary. He would still have the task and the obligation to insure that correct learning was taking place. He does this, however, under a different image, namely, that of a person who is humanly relating with the learners.

It is necessary now to consider how much Latin the students actually learned in the above situation. They were compared to a control group in the learning of vocabulary, with the following results:[9]

Each group was allowed to study for fifteen minutes a Latin vocabulary list on which they were told they would be tested immediately. The control group studied by the traditional method of memorizing words, with no

interaction within their group. The experimental group studied the same list, using the color system and the rotating table. Both groups were tested; then two days later the same test was again administered to each group without advance announcement and with no opportunity for review. There were forty-six possible errors. The control group averaged 7.2 errors when first tested, 8.4 errors when retested; the experimental group 11.9 and 9.3 errors respectively. The experimental group actually seemed to know more in the retesting than it had originally learned.

The significance of these results is that they appear to illustrate that the students who learned in an atmosphere of involvement, of belonging, and of minimal anxiety retained more of the original learning and, paradoxically, their retention seemed to increase over a period of time. While it is true that the control group made fewer overall errors in both the original testing and in the retesting, there was a drop in retention between the two tests.

While it is difficult to make a conclusive statement about the above results, a tentative explanation is possible. Curran[10] states that in a situation of belonging the person can absorb and actively assimilate all the aspects of perception rather than focus on the superimposed image. It is suggested that the group who studied Latin in the manner herein described, because they were learning in a relatively non-threatening atmosphere, were able to focus more openly on a broader perceptual field. "Thus they would absorb details without being aware of doing so, though the details would be available for later re-call."[11]

Aside from the fact that the group which studied Latin by

using the Chromacord showed better retention, the fact still
remains that the control group made fewer overall errors. A
suggested explanation for this might be that, since they were
more accustomed to studying Latin vocabulary in the traditional
method, they had a greater skill in learning it this way.
Another explanation might be that with continued refinement in
programming for the Chromacord, improved learning could result.

## II. A STUDENT EXPERIENCE APPROACH TO TEACHING RELIGION

For a number of years the writer had been teaching Religion
to seniors in high school more or less according to the generally
recognized approach of presenting information, attempting to clar-
ify various difficulties of a doctrinal nature, and helping the
students in a more personal way to solve religious problems that
might enter into their lives. There was something about this
approach, however, that left the students and the teacher both
dissatisfied at the end of each school term. In discussing with
the students this vague sense of dissatisfaction it came to be
identified somehow as a feeling of emptiness, or as one student
put it, a feeling of "so-what-else-is-new". Whatever was missing,
although not too easily definable, was felt as very real.

The more this was thought about, the clearer it seemed that
if Christianity were to become an integrated aspect of the lives
of these students, the leaven in the dough, then it must be pre-
sented to them not merely as an external doctrinal and moral code,

but rather as something to which they could commit themselves,
and with which they could become existentially engaged. This is
not to imply that the presenting of facts, of information, and of
meaning in general is out of place in a Religion class. It is
saying, however, that to teach for meaning alone is not sufficient
to engage a person; in order to do that, the meanings, the facts
must become values. In commenting on this point, Curran[12] makes
the following remarks:

> To make a personal commitment is a more profound,
> anxious and even angry experience than simply to absorb
> meaning. The nature of the classroom experience would
> change in proportion as we think of values, rather than
> meanings, as the end purpose of education. Once we free
> ourselves from Cartesian and Kantian concepts which sep-
> arate intellectual and voluntary experience from somatic
> involvements, we can accept the fact that all aspects of
> the person are inextricably interwoven in any moment of
> learning. A main aim of the educative process then would
> be not just to impart meaning, but to enable the person
> to comprehend values. The educative process would in
> this way be much more concerned with methods, skills and
> relationships that promote value investment than with
> simply having the student learn the meanings in the
> course he has taken.

Although Curran is speaking here of the educative process as
a whole, rather than of specifically the teaching of Religion, it
seems obvious that the same principle would apply to the teaching
of Religion, perhaps even more so since, if Religion is to be the
cornerstone of all that a person is, it must become a value in
which he can make his own unique investment. "A person is what
he invests himself in."[13]

## A. Need for Integration

Religion, by definition, is something that comes from God. It is, therefore, something that comes to the person from outside of himself. In teaching Religion, the question would be one of how to enable the student to ingest and to integrate what is originally outside of himself. For unless he can bring religion into himself, in some manner he remains alienated from it. The learning of religion would seem to involve the integration by the students of that which is represented to them by the teacher. If, however, the teacher does not represent a personal and living integration of religious values to his students, but merely presents them with a catalogue of facts about religion, then religion will continue to remain outside of the students, a closed system that can be viewed in a detached way from a distance, but not something in which they can invest. The result of this is that at best students become passive listeners because there is no room for them into which they can expand. Somehow an opening must be created in which they can move around freely.

It was these considerations, as well as the reaction of the students, that prompted the writer to re-evaluate his own approach to the teaching of religion. The fact that the students were questioning the validity of a belief, and a way of life, that was taken for granted by a previous generation could not in honesty be ignored. However it seemed that this was a questioning, not of

Christianity itself as a value worthwhile investing in, but of the
purely intellectualized presentation of it which left no room for
somatic involvement, and thereby excluded self-investment.

It was the writer's conclusion, then, that so long as the
focus was on presenting only the meanings of religion and failing
to represent it as a value, there could be no progress toward
solving the dilemma of futility that had previously been discuss-
ed with the students. The necessity of giving them a relationship
through which eventually the person of Christ Himself could become
a value investment seemed paramount. To put this in another way,
if their religion was to become an integrated aspect of their
lives, then these students must be given an experience of it, not
just facts about it. This is the point that will be illustrated
in Chapter VI, quoting Curran to the effect that "more than know-
ledge is necessary for commitment and fulfillment." Further on,
in discussing the process of maturity, Curran[14] states:

> The more mature person, because he is secure in
> being loved, can plunge into life, whereas the less
> mature, feeling himself to have little value or mean-
> ing, feels threatened, defensive, and so withdraws,
> or approaches life negatively. One might be said to
> feel himself 'redeemed', the other 'unredeemed'. App-
> lied to a Theology of human belonging this would mean
> that somebody must redeem us in a purely human way by
> loving us and so giving us a feeling of self-meaning
> and worth, before we can feel loved enough to partici-
> pate fully in a belief in divine Redemption.

B. Communication Through Commitment and Engagement

The application of these concepts to the integrating of

Christianity as a value system is obvious and basic, and it is perhaps for this reason that it is so challenging. The challenge seems to be this: how does one go about imparting a value system to another in such a way that it can become uniquely his own, and through which he can become a constructive participant in life? An attempt will be made to answer this question by giving an account of what actually developed as a result of trying to put into practice the notion of Christianity as a communicable value system through commitment and engagement. This approach is not suggested as the sole means of achieving this goal, or that it is to be exclusively adhered to by anyone who might attempt it. The manner of approach will necessarily be as varied as the number of those who implement it.

This account covers one scholastic year. Four different groups of students met five times a week. The average number of students in each group was about thirty-five, boys and girls. What is said here about any one of the four groups will be more or less representative of all of them. Upon entering the classroom on the first day of class the teacher spoke briefly to the group, outlining what he thought might be a useful and constructive procedure for the class to follow. This consisted mainly in suggesting that the procedure be in the fashion of a group discussion situation, and that the teacher would act as group leader, at least until other modifications developed. It was also pointed out by the teacher that he did not feel it necessary to limit the

discussions to strictly religious topics. It was then suggested that the class be open to discussion.

### C. Negative Reaction

The immediate reaction to this was one of confusion and disbelief, since they had expected that the teacher would present them with a topic to be discussed. When this did not happen, there followed a great deal of uneasiness and complete silence for about fifteen minutes. Finally someone broke the silence by asking a question as to just how they were to get started. To this the teacher responded, not by answering the question, but by attempting to understand the student himself. This caused greater confusion and anxiety which was expressed through a whole barrage of further questions, each of which the teacher honestly tried to reflect and to understand, but did not answer in the usual way of creating closure, and thereby blocking further reflection on the part of the student.

It seemed that the main difficulty that this procedure brought out for the students was that they were so accustomed to having someone take the responsibility for their learning that they were at a loss as to what to do when they themselves were entrusted with this responsibility.

The class went along in this rather painful manner until about ten minutes remained of the period. At this point the teacher suggested that an evaluation be had of the first meeting

together. This proposal was met with an almost stunned surprise since there seemed to be little, if anything, to evaluate. The feelings expressed were quite negative, manifesting such sentiments as uselessness, boredom, hostility, frustration, confusion. It will be readily recognized that this type of negative expression is not too different from that which often arises in the initial interview of a counseling session. As Curran[15], says:

> In the opening interviews, as we have seen, expressions of 'feeling confused' often occur. In this state the person does not clearly know what is wrong and sees no way out. Statements of fear and insecurity generally accompany this state. Hostility attitudes are common. A person may be angry with himself, other people, or situations which in some way are concerned with his conflict state. There will also be expressions of unhappiness. These may be associated with urges to escape. People may also feel that others, upon whom they depend fro love and acceptance, are not responding. They may express feeling rejected.

But if these negative feelings are openly and precisely reflected by the leader, positive tones will gradually emerge. Curran states elsewhere[16]:

> Somewhere in the interview process, however as the counselor's responses penetrate and unfold these feelings of confusion, hostility, rejection, and the like, some positive statement of needs, such as love, acceptance, achievement, security, peace and happiness, will begin to appear. A person may express unfulfilled goals. After dwelling on his difficulties, he may see a brighter side and give himself credit for this more positive picture. He may recite certain achievements he has already reached, some relationships where he is loved or accepted, and some things in which he does find real security.

The second class meeting was perhaps more tense then the first one. Again upon entering the classroom the teacher mentioned that someone might like to bring up a topic for discussion.

After a period of silence, as on the previous day, one student very tentatively asked a question. Again the teacher reflected back to the student what he had said in such a way that he could see it from a different perspective. Although this aroused considerable resistance from the entire group, it seemed nevertheless that the group was engaged in a painful but hopefully constructive struggle; that any direct attempt to alleviate it would ultimately be no more than superficially helpful, if not actually unfair. It further seemed that to do so would imply a betrayal of the trust already placed in the group. It would imply that having been entrusted with a common struggle, they could no longer be counted on to see it through.

## D. Beginning of Change

Externally this second meeting, as well as those of the next two weeks or so, was not too different from the first one. Yet there seemed to be a subtle and undefinable difference, of which the students themselves were only vaguely aware; perhaps it was not more than an awareness that there was some difference. There were the expected attempts to escape from the situation, or to ignore it, by reading outside material, sleeping, etc. However, it seemed important that these reactions, too, should be accepted, and any attempt on the part of the teacher to manipulate the group would result in destroying whatever had been achieved up to this point.

Sometime during the third week of class, one member of the group voiced the opinion that if they were to gain anything at all from being in class they would have to take matters into their own hands. They proceeded to do so by asking the teacher to relinquish his position as leader of the group. This was agreed to, and the teacher sat down in one of the chairs among the group.

However this did not immediately solve anything and, in fact, from that point on things seemed to become worse. For now there was no leader at all, and this created the additional difficulty of not having anyone on whom to place the blame. This impasse lasted for several days and, to an outside observer, it might have appeared as totally without purpose. In fact, however, something deeply significant was going on within the students. For many, this was the first time in their lives they had found themselves in a situation of unconditional trust with no attempt to manipulate them. It seemed that it was this situation which was so difficult for them to comprehend and which accounted for so much of their internal turmoil. It was hard for them to believe that no one would interfere, that the responsibility was theirs. Up until this point there had always been the vague hope, or fear, that someone would come to the rescue.

When the realization came home to them that they were truly responsible for creating a learning situation, that whatever value they derived from the class would be their own and would not be imposed from outside, they took another step forward. A

suggestion was made by someone that they appoint a committee of four and five members whose task it would be to insure that a topic for discussion be prepared for each meeting. This was carried into action and it appeared to be effective to the extent that it provided a timely release from many pent up feelings. For the next several classes the committee members were to conduct a kind of panel discussion in which they would try to involve the rest of the class. At first it went rather smoothly, but it became progressively more difficult to sustain at a level that would hold everyone's interest. In searching for an explanation of this phenomenon, beyond the superficial reason that those conducting the panel discussions were inexperienced, it might be said that by this time something so profound had taken place within these students that they were beyond anything so prosaic as a panel discussion providing merely information or meanings. No one could label this change; the most anyone could say was that he felt differently about things. Perhaps it was the agonizing struggle of the first several weeks that had brought them into a real relationship with one another. Although there was still a great deal of anxiety and discouragement present, there was also a growing sense of hope.

This point of balance between discouragement and hope seemed to be the most crucial one of the entire experience. From a practical point of view, all four groups appeared in their own eyes to be a failure. They no longer had a leader, the committee idea had

failed, and the original problem was still facing them. There
was a deep questioning of where to go from here, but no one
suggested going back to where they were at the beginning of the
term.

### E. Moving into a Vacuum

What appears to have happened here is that a vacuum was
created which urgently needed to be filled. But without this
vacuum there could have been no further growth. Perhaps this
was the "opening" mentioned earlier and now that it was here,
the question was how to move into it. It appeared that there
were two ways of doing this: either the students themselves
could be trusted to move in and fill the vacuum, even after their
previous sense of failure, or perhaps because of it; or else the
teacher could move in and take over. In viewing this second al-
ternative, however, it seemed that it would be impossible for the
students to increase if the teacher did not continue to decrease.

Sometime shortly before the end of the first quarter, two of
the four groups asked the teacher to resume the position of group
leader. The other two groups soon heard of this and they also
asked him to resume this position. He was also asked to give one
lecture a week. The teacher accepted both of these requests and
this seems to have been the turning point. There was considerable
learning readiness among the groups; they were able to listen, to
absorb, to integrate what was presented in the lecture (on Monday

of each week) which then usually became the topic of discussion for the remainder of the week.

This did not mean, however, that everything went smoothly from then on. Many negative feelings remained, and were usually expressed in one form or other. But there was a very definite, though less tangible, growth toward a mature independence and toward an inner freedom to be what they were. Along with this freedom came the responsibility to use it properly. For example, they became more respectful of one another and more sensitive to one another's feelings. They were able to enter into a true relationship of understanding with each other and to see the other person's world through his own eyes.

Eventually it occurred to someone that they divide the group into smaller units of five or six members each. It was hoped that in this way they would be able to speak more freely and openly, and on a more personal basis. This suggestion was put into effect and generally remained the procedure for the rest of the year. Usually about fifteen minutes before the end of the class period, the smaller units would come together again into a large group and share their exchange in the small group. The nature of the discussions in the small groups often became quite personal and was empathetically shared and accepted by the other members. With no formal counseling skills, these students were able to enter into and share the problems and anxieties of one of their peer group in an amazingly identifying way. As one of them pointed out, this

was not just talking Christianity, this was practicing it.

## F. Value-Investment

In other words, what this student seemed to be saying was that Christianity had become for him a value-investment; that whereas previously he may have known a great deal about it, he could now commit himself to it in a personalized way; it had become something uniquely his own. This is something beyond education for meaning which, as will be noted in Chapter VI, is not sufficient for personal commitment. It involves, rather, the communication of values.

Seeing a class arrangement and procedure such as this, one might wonder what actual knowledge was gained. In answer to this question the following evaluations of one of the students, made at three different intervals throughout the year are presented. It appears to adequately illustrate a moral, intellectual, and emotional growth. This is not an isolated example; but this particular evaluation is chosen because it is fairly representative of the total number of students (about one hundred fifty) who had this experience.

Evaluation after approximately two months

> I feel that by now we should have adjusted to this class but we haven't. There have been a few, but very few, times when this class has not been a total waste. If we could get the group to realize its responsibility, I think it would help a lot toward ironing out the feelings and problems that come with growing up. I believe we are too busy fighting the new way this class is

presented to see how much we can get from it.  I am
frustrated that we haven't started yet but hopeful
that we may soon get started.  Mistrust of the group
is the main reason why I don't participate much in
class.

Evaluation after the midterm

Knowledge, appreciation, understanding, and
acceptance are I guess the big part of this year so
far.  Knowledge of who people are and a willingness
to trust them.  Appreciation of their trust in me.
In life I will probably never be able to trust anyone
to the fullest, but I find now I can accept people a
lot better for what they are.  This may sound trite but
I've realized that there are many different people in
the world besides me, and if I don't like these people,
at least I will not condemn them for being what they are.
The understanding is of others and of myself; although I
can't seem to find myself as I want to now, I guess it
will come with trying.  This is the way I think I've
learned most about me, and the happiness that comes in
just being.  My realization of what maturity is has been
found in this class and I hope to find more throughout
the year - to learn about the different phases of Religion
and Christ in my life.  I feel enthusiastic for life in
whatever I do.  If anything, this class has brought me
enthusiasm for life.

Much of what Curran says, in discussing maturity as the ability to

invoke limits on oneself, appears to be borne out by this student
                              17
in his evaluation.  Curran  , states:

One necessary aspect of the developmental process
as a person grows from infancy to adulthood, is, then,
a corresponding growth in this sense of, and ability to
relate to, limits.  As we have seen, any loving act of
giving oneself to another is only possible when one has
arrived at a sufficient degree of knowledge of oneself
and of the area of oneself and of the other.  This must
be combined with the capacity to limit oneself, and thus
give independent meaning and value to the other.

In the student's final evaluation at the end of the school term,

he had this to say:

This year has been the best one in my education.
I know that most seniors usually say this, but this
year I have found something very precious: I have
found myself. I have taken a good look at myself in-
side and have seen my good and bad points. I have
come to realize that if I truly love my neighbor then
I must accept him as he is, not as I would like him
to be. My not always being able to do this is one
of my biggest weaknesses; I must let others be them-
selves through me. Although I haven't opened a book
this year in Religion class, I have a broader outlook
on religion. I want to live it. I also have a deeper
insight into sin, confession, marriage, and love. I
am grateful for the opportunity to pen myself up a
little bit to others. This has done me more good than
any advice a teen-ager could receive.

What this student has said again bears out what Curran[18] says in

further discussing the maturity of limits:

There is, then, an ascending scale of self-
commitment from the self-centered child who refuses
to participate to the point in self-understanding
where one finally desires to give himself to a task
or game and to others in a maturity of limits. This
involves a complex self-operation that is finally a
disciplined and artistic gift of self.

## G. Role of the Teacher

In presenting religion in the manner just described, it seems

that the greatest challenge to the teacher's personal integrity is

his ability to accept unconditionally the existential condition of

the student, without allowing his own needs to get in the way of

growth. It may be asked whether this does not lead to a breakdown

in classroom discipline. On the contrary, it builds up a respect

of the students for one another and for the teacher. Their re-

spect was in direct proportion to the respect given them. They

were quick to resent any attitude of superiority or condescension

Although they could be momentarily impressed by such attitudes, as soon as they saw them for what they were, they were left with the feeling of once more having been deceived.

In speaking of the necessity of the teacher to identify himself with the students, this of course does not mean that he is to become their buddy. The teacher, as an adult, and the student as an adolescent, each has his own separate interests, often quite apart from one another; and among the students themselves there is a wide range of differences. However, in the group learning situation it is precisely these differences that make for meaningful inter-communication, and through which the meaning of individuality comes to fulfillment. In this sense, then, it would be the uniqueness, rather than the conformity, of the group that creates genuine community.

## H. Follow-up

One might ask what happened to these students once they left and no longer continued the kind of group sharing that they experienced. Were they able to live according to the change that took place within them? Or was this something that soon wore off? The practical difficulty of making any concentrated follow-up is obvious since, after graduation from high school, these students all went on the various colleges or into different occupations. The teacher's contact with them in large numbers, therefore, has been limited. In the contacts that have been possible, however, all of them felt that they would like to go

further in this type of Christian living, as they expressed it.
Some spoke of the difficulty they had in encountering others with
whom they could share such living and through whom they could
stay "alive". In spite of this, however, they felt that their
lives had been greatly enriched by this experience, and that
they had come to a deeper meaning of their own existence.

A final question that might be asked is why a student should
have to wait until his Senior year for an experience of this sort.
Also whether this approach can be used only in the area of relig-
ious instruction, or would it apply to all areas of learning? It
seems to the writer that if students could have such an experience
of trust and responsibility earlier in their education career, in
fact to the greatest possible extent throughout it, the aforemen-
tioned difficulty of "staying alive" would be obviated. Then it
would not be merely an isolated experience, but an integral part
of their lives, and the possibility of losing it would be more
remote and less threatening.

As to whether this kind of experience would be feasible in
the other areas of learning, it would appear to enhance the stu-
dent's sense of personal unity and integrity. Instead of seeing
their education in an atomized way, with little relationship be-
tween one academic discipline and another, they would be able to
see the interrelationship of all that they are learning, with
Christianity as the thread running throughout the entire process.

## I. Conclusions

Since religion concerns the relationship of man to God, it is thereby personal and subjective, as any relationship must be. It is for this reason that the term "experience", rather than "experiment", was used in the title of the preceeding discussion. From an experimental viewpoint, then, no conclusions, strictly speaking, can be drawn.

However, some generalizations can be made about what emerged. In the situation of personal interaction that developed, there was considerable involvement on the part of the students, negative though it was in the beginning. Out of this involvement there seemed to grow a commitment which more and more became internalized. As the commitment became internalized, and thereby personalized, religious meanings became values for the students. Religion was no longer something that was relegated to a text book, but was now an integral part of the lives of the students, something to be lived and acted upon. And finally there appeared to be genuine community learning, to which reference will be made later in Chapter VII in further developing this point.

# FOOTNOTES

[1] Curran, C.A., <u>Counseling and Psychotherapy: the Pursuit of Values</u>, New York: Sheed & Ward, 1969, p. 324

[2] Tranel, D.D., "Teaching Latin with the Chromacord", in <u>The Classical Journal</u>, Jan., 1968, Vol. 63, No 4, p. 158

[3] Tranel, ibid., p. 158

[4] Tranel, ibid., p. 158

[5] Tranel, ibid., p. 159

[6] Tranel, ibid., p. 159

[7] Tranel, ibid., p. 159

[8] Tranel, ibid., p. 159-160

[9] Tranel, ibid., p. 159

[10] Curran, C.A., "Some Preliminary Perception Experiments Related to Insight in Counseling Therapy", in <u>Perception</u>, ed., William Bier, New York: Fordham University, 1957, p. 95

[11] Tranel, loc. cit., p. 159

[12] Curran, C.A., op. cit., 1968, p. 93

[13] Curran, ibid., p. 76

[14] Curran, ibid., p. 99

[15] Curran, C.A., <u>Counseling in Catholic Life and Education</u>, New York: The Macmillan Company, Fourth Printing, 1957, p. 247

[16] Curran, C.A., op. cit., 1968, p. 247

[17] Curran, ibid., p. 212

[18] Curran, ibid., p. 213

CHAPTER V

THE PLACE OF FEELINGS IN LEARNING

In Chapter IV, particularly in the section entitled "A Student Experience Approach to Teaching Religion", it was seen that the expression of feelings on the part of the students was quite prominent. A consideration of the place that such feelings have in the educative process will now be taken up. In discussing the significance of an acceptant attitude on the part of the teacher toward feelings of fear, anticipation, and discouragement in the student, Rogers[1] says:

> It will perhaps disturb some that when the teacher
> holds such attitudes, when he is willing to be ac-
> ceptant of feelings, it is not only attitudes toward
> school work itself which are expressed, but feelings
> about parents, feelings of hatred for brother or sis-
> ter, feelings of concern about self - the whole gamut
> of attitudes. Do such feelings have a right to exist
> openly in a school setting? It is my thesis that they
> do. They are related to the person's becoming, to
> his effective learning and effective functioning. and
> to deal understandingly and acceptantly with such
> feelings has a definite relationship to the learning
> of long division or the geography of Pakistan.

I. NEED TO ACCEPT THE FEELINGS OF THE STUDENT

The thing that makes a person most unique is his feelings. If, therefore, education is to reach the student on the level of his own uniqueness, as was discussed in Chapter III, then it must take his feelings into consideration. The significance of this

from the point of view of this paper is that in a Cartesian-Kantian conception of man, the uniqueness of the student on the level of his feelings is largely ignored.

In Chapter II, however, the trend away from the mechanistic view of man toward a greater awareness of the individual was noted. In introducing this Chapter, it is important to emphasize once again the emergence of this awareness. The following statement by Mulvey[2] points this up:

> It is imperative that everyone take time to recognize
> that education deals with individuals and education
> is not going to mass produce genius simply by grinding
> everyone through the same brain factory, and stamping
> them out with the same old pattern. Nor by discarding
> those who can't keep up, or those with differing opinions
> and values.

In Chapter III, it was proposed that the student, entering the classroom in what was called a state of ignorance or "sickness", was in some kind of conflict or anxiety because of this condition. Furthermore, it was suggested that if the teacher did not recognize and respond to these feelings, it would be difficult for the student to hear, much less to integrate, the intellectual content that was presented to him. On the contrary, he would resist it and attempt to protect himself against it. This is because his security state is threatened by someone (in this case, the teacher) who knows more than he does. In his ignorance he appears worthless in his own eyes. It is this feeling of worthlessness against which he must protect himself so that he is not totally destroyed. But where he is seen and accepted as a

unique individual, the acceptance can provide the security he
needs to let down his defenses and be open to learning. Outside
of an interpersonal relationship, however, this is difficult to
do. That is the reason for previously stating that there is no
learning outside of a relationship. The defensive attitude of a
person in an anxiety situation is described by Curran[3] as follows:

> Anxiety and the feeling of worthlessness seem to
> be interrelated. Perhaps they are two sides of the
> same coin. One might say that because man is born out
> of nothing, he is always on the edge of nothing. He
> is pushed toward feelings of worthlessness and anxiety
> because he has nothing that is finally his own.

It is seen again, then, that the encounter between the stu-
dent and teacher is much more than an intellectual one only; it
is also an emotional encounter which, if ignored by the teacher,
can become destructive of learning. If recognized, however, the
feelings can become positive factors. The place that feelings
play in learning, and their constructive-destructive value, is
illustrated by Curran[4] in an experiment in the learning of foreign
languages. It will be useful to quote at some length his findings
in this area:

> The complicated and subtle part conflict, hostility,
> anger and anxiety play in learning recurred repeatedly
> in almost all aspects of this foreign language learn-
> ing research. To a certain point, we can call these
> positive factors, for they engage one in the learning
> experience; they are forms of commitment and involvement
> Beyond that point, however, they seem to become destruc-
> tive forces; they block the student, make him want to
> escape the whole experience, or arouse him to a defensive
> kind of learning. Such a defensive learner often tends
> to disregard what he has learned as soon as it has served
> its defensive purpose, apparently because the whole

experience has been so painful. Many students, for example, spoke of the deep hostility they had toward foreign languages as a result of previous classroom experiences. In their negative anxiety and conflict, most had defended themselves against this threatening situation by getting a passing grade - some even a high one. But afterwards it was difficult and painful for them to try to speak this particular language in our research group.

## II.   INTELLECTUALIZED EDUCATION

In a purely intellectual encounter between student and teacher, where there is no channeling of emotions in a constructive direction, or where they are ignored, there is a great deal of safety and protection provided against the pain that might result in an interpersonal encounter since both the teacher and the student can take refuge behind intellectual content.  The result of this is what Curran[5] calls "an overintellectualized or 'angelic' idea of education," where in the long run real learning seems to be suppressed.  To regard education as a totally and exclusively intellectual endeavor, therefore, is to strip it of the quality of wholeness and richness that is essential to any human encounter.  In speaking of the emotional aspect of education, Bernard[6] brings this out:

> It seems highly probably that the teacher's and pupil's ability to understand, control, and direct emotions would be the single most productive factor in vastly improving learning efficiency.  The anonymous individual who said "the intellect is a mere speck afloat upon a sea of feeling" was a wise psychologist.  As teachers, we should realize that much, perhaps most, human behavior is instigated and sustained by emotion.

In the safety that is present in an intellectualized classroom atmosphere there is also a great deal of artificiality wherein the realities of the persons involved, the teacher and students, are not openly faced and constructively channeled.  In this kind of situation, the feelings are destructive of learning in that they ultimately lead to vengeance and depression, about which we will have more to say later in this chapter.  In the "safe" classroom it may appear that everyone is "getting along"; however, no one would seriously claim that this is the aim of education.  This kind of "rationalized intellectualism", as Curran calls it, results where only the intellectual output of the students is recognized and accepted.

### III.  NEED FOR THE STUDENT TO EXPRESS FEELINGS

No one would suggest, of course, that disruptive atmosphere in the classroom, which might tend to be associated with uncontrolled expression of emotion, is something to be sought after by the educator.  What is being discussed here, as stated above, is the constructive channeling of emotions as an integral aspect of education.  Discussing the relationship between anxiety and hostility as they arise in the learning situation, Lindgren[7] comments on the restrictive attitude in education toward expression of feeling:

> Our middle-class culture does not approve, generally,
> of the free and open expression of hostility regard-
> less of whether this expression be through physical or

> verbal attack ... On the other hand, the feeling of
> hostility is a perfectly normal emotion ... It is a
> natural consequence of being thwarted or frustrated
> or threatened.

Lindgren is here speaking of the classroom situation in which the
student is forced to inhibit his feelings. He goes on to say that
it is the job of the teacher to help the student to work out these
feelings, rather than force him to suppress them. Instead of do-
ing this, however, what often happens on the part of the teacher
is described by Lindgren [8] in this way:

> But the difficulty is that we ourselves are so anxious
> about our own hostilities (or hostility in general)
> that we stigmatize as wicked and unpardonable any feel-
> ing or expressions of hostility. As a result, there is
> a general tendency to make children feel guilty even
> about having hostile feelings, let alone expressing
> such feelings through hostile words or deeds.

To carry this point further, it might be said that when the
feelings are not recognized there exists a certain kind of decep-
tion between the teacher and student in the sense that both are,
in a way, denying the existence of something that is in fact most
crucial, not only to learning, but to being human. In this denial
what is seen is that the "safe" and intellectualized classroom is
not necessarily the one in which learning is taking place. Refer-
ring to the above quote from Lindgren, the teacher can easily
deceive himself about this because of his own anxiety. Speaking
in a different context but in a way that is applicable to this
situation, Curran [9] puts it this way:

> A person can also "rationalize" basic fears by seeming
> to withdraw above and beyond the human condition and

to look down upon it as a purely intellectualized
being might be thought to look upon mere men. This
distance is then masked as "objectivity" to cover and
displace an anxiety and fear of involvement one cannot
consciously handle.

This emphasizes that the problem being discussed here is that

of Cartesian dualism and the mechanistic conception of man that we

referred to in the first chapter. It results in education without

emotion, and the issue that we are concerned with is whether this

can be a valid approach to education. From an existentialist

point of view, Morris¹⁰ states it this way:

> To the Existentialist, therefore, Experimentalist
> and Progressive theory in education can be put down
> as essentially bloodless and emotion-free. It is a
> kind of detached, "cool cat" way of dealing with
> human experience. "Low-conflict" rapport with others
> - in neighborhood or classroom - is the unarguable
> first principle.

Where Morris uses the term "detached", Curran used the expression

"fear of involvement" to depict the educational situation of a

Cartesian based concept of man. But if we are to accept the

teaching-learning contract idea as presented in the third chapter,

the teacher would be obligated to accept the student in his en-

tirety, not merely that part of him that is revealed as emotion-

free. A genuine learning process could be quite bloody, to

paraphrase Morris, and much that is uncouth and unsightly might

be brought to the surface through the expression of emotion. Yet

where this is anxiously avoided, the student is removed from the

human condition, referred to by Curran, or perhaps he was not

allowed to enter into it in the first place.

## IV.  THE CONSTRUCTIVE EXPRESSION OF FEELING

Given constructive expression, on the other hand, there
occurs what Curran calls an "incarnate-redemptive" relationship
between the teacher and the student.  On this point, he says:[11]

> Consideration of an incarnate-redemptive learning
> experience patterned after the counseling relationship,
> and of the place of counseling itself in the educative
> process, must then start with the effects on learning
> of conflict, hostility, anxiety, defense, and other
> basic emotional and instinctive psychosomatic reactions.

When this is done in the educative process, there results an
openness which is the beginning of learning and which eliminates
deception and manipulation between the teacher and the student.
The fact of manipulation in education, and its result, is strongly
stated by Shostrom:[12]

> The classroom is a frightening fertile field for
> manipulation.  One major reason is the insistence by
> school administrators that above all else teachers
> maintain control over children.  As we have seen, con-
> trol of others, no matter how well-intentioned, reduces
> human beings to the status of things.

Being reduced to the status of a thing, the student is manipulable
for there is no other way to relate to a thing.  This occurs in an
atmosphere where the totality of the student, and of the teacher,
is excluded.  Along these lines, Shostrom[13] continues:

> Teaching which would help students actualize would
> be teaching which centers on the interests of student
> and teacher; encourages full expression of feelings and
> ideas of students, handles student questions and asks
> questions skillfully; allows full expression of the
> teachers' ideas and feelings as well.

This final phrase of Shostrom is one which is often overlooked; it is not only the student who must be allowed to express his feelings; the teacher, as well as the counselor, must have this same freedom if there is to be open communication. The teacher must communicate not only his ideas but his whole self. In presenting a number of guidelines for the facilitation of learning, Rogers[14] mentions the following one as applicable to this point:

> He (the teacher) takes the initiative in sharing himself with the group - his feelings as well as his thoughts - in ways which do not demand nor impose but represent simply a personal sharing which students may take or leave. Thus he is free to express his own feeling in giving feedback to the students, in his reaction to them as individuals, and in sharing his own satisfactions or disappointments. In such expressions it is his "owned" attitudes which are shared, not judgments or evaluations of others.

The constructive force of anger and anxiety in learning, according to Curran, is that they represent a struggle for independent and responsible maturity. Consequently, without their constructive expression, maturity and responsibility as outcomes of the educative process cannot be acheived. The notion of responsibility as an integral outcome of education is stated quite explicitly by Morris[15]:

> Let education be the discovery of responsibility! Let learning be the sharp and vivid awakening of the learner to the sense of being personally answerable for his own life.

Where feelings are not given their proper recognition in the educative process, they will often appear as a threat to the

teacher, rather than as a positive force for education. But where the student is allowed to be himself, to be his feelings, as Rogers would put it, then the student no longer has to fear himself; he is free to allow an increase in his own being through accepting what the teacher has to give. The teacher would also be free to be his feelings, and in this kind of open situation, the teacher and students could truly communicate with each other. This would result in a deep conviction on the part of the student that he is accepted at the deepest level of his humanity, and it would bring about in him the desire to be open at this level.

## V. DEFENSIVE LEARNING

Rather than being forced to suppress any anxiety that he might have concerning his human condition, the student would be allowed to face up to it directly. This is affirmed by May[16] when he says:

> When we try to understand the constructive use of
> normal anxiety from the objective side, we note that
> it is characterized by the individual's confronting
> the anxiety-creating situation directly, admitting
> his apprehensions but moving ahead despite the
> anxiety. In other words, it consists of moving
> through anxiety-creating experiences rather than
> moving around them or retrenching in the face of them.

May's term, "retrenching", seems to refer to the student's increased resistance when his feelings are not recognized. He is forced into a position of having to protect himself against the teacher. However, the underlying anxiety remains. The ways of dealing with it, and the protection against the teacher, and

ultimately against learning, may take various forms.  This is
referred to by Bernard: [17]

> It has long been accepted that fear of the birch rod,
> the anxiety produced by low grades, and the threat
> of failing to pass to the next grade do not produce
> good learning situations.  Pupils tend to avoid the
> tension producing situations by truancy and dropping
> out of school, and they have frequently done so.

The examples mentioned by Bernard, such as truancy and
dropping out of school, may be seen as extreme forms of protection
against learning.  There are more subtle means that the student
uses to protect himself against the "birch rod".  Memorizing might
be one of them.  While there is no implication that memorization
is to be excluded from the total learning process, since it ob-
viously has an important place, it may be used as a protective
measure either against the teacher or against failure in an exam-
ination or against group humiliation; it ceases to be an
integrated learning and takes on the aspect of defensive learning.
Then, as soon as the need for defense is gone, for example, after
an examination, the protective facade also disappears.  In other
words, the student immediately forgets what he has memorized be-
cause there is no longer any need to remember it.  In addition to
forgetting it, he may actually become quite hostile to it, and to
the teacher as well.

The idea to be emphasized is that feelings are not merely a
matter of secondary or incidental importance in the educative pro-
cess, something which the teacher may or may not take into
consideration; they are, on the contrary, a very integral part of

it.  In speaking of this issue, Jeffreys[18] says:

> It would be a great mistake to think of the
> education of feeling as a distinct area or department
> of education which can be promoted or neglected inde-
> pendently of the rest of the educational process.  A
> human being is, or ought to be, a whole organism; and
> what affects one part affects the rest also.  It is
> the business of education to foster the growth of
> balanced, whole persons.  If education is deficient
> on the side of feelings, it is bound to be defective
> on the intellectual side; the resulting intellectual
> life will tend to be arid - it will, so to speak, lack
> body.

The reference here to the integration of feeling and intellect

reminds us of Curran's expression that often it is not that peo-

ple lack sufficient knowledge that makes them ineffective; it is

that they need greater integration of the knowledge that they

already have with their "disordered appetites".  He goes on to

say:[19]

> This is applicable not simply to "disturbed"
> people with "problems", but rather to us all.  While
> we may not be pathologically disturbed, we cannot
> claim any smooth coordination of our instincts and
> emotions as they relate to thought and action.

This statement of Curran, as well as Jeffrey's term "arid" (cf.

quote, above), used to describe the intellectual life divorced

from feeling, is close to Whitehead's phrase "inert ideas".

Commenting on this, Dunkel[20] says:

> The whole essay, The Aims of Education, and indeed the
> whole book (as Whitehead makes clear in the preface)
> are devoted to an attempt to free education from the
> weight of inert ideas, "ideas that are merely received
> into the mind without being utilized, or tested, or
> thrown into fresh combinations."

As stated previously, there is no intent to deny a place in

learning to memorization. It can be stated, however, that memory
in learning must go hand in hand with an experiential process,
not separated from the rest of the person. Curran[21] puts it this
way:

> However, it is not enough simply to have memory traces.
> There must be a living experience that is not only
> hypothalamic but cortical.

A little further on, speaking in the same context, he explains
more fully:[22]

> It is obvious, therefore, that if such neural retrieval
> memory and cortical replay is a fundamental basis of
> learning - as of a foreign language - more precise psy-
> chosomatic involvement must be provided the student than
> simply sitting in his seat and passively listening. He
> must be somatically or physiologically, as well as
> intellectually engaged.

## VI. VENGEANCE AND DEPRESSION

Another result of the suppression of feelings and the failure
to constructively channel them will now be considered. Earlier in
this chapter a reference to vengeance and depression as a result
of suppressed hostility was made, and this will now be given fur-
ther consideration. In a section dealing with depression, Buss[23]
says that the depressed person tends to attack himself instead of
others:

> Any tendency to attack others is rigidly suppressed;
> nor can feelings of hostility toward others be admit-
> ted because they would arouse intense feelings of
> guilt ... The depressive suffers from a sense of worth-
> lessness and inferiority; he believes that he should
> not be allowed to live.

This last statement of Buss may be too extreme to apply to the

average student. Nevertheless, an idea can be gotten from it what
might happen. Far from making the student a whole person, it
tends to diminish him. A teacher who has a very "quiet" classroom
externally may have a very disturbed one internally. In other
words, this teacher would have little awareness of what Mouly
calls the "emotional climate" of the classroom. Mouly goes on to
imply that teachers, although neither called upon nor qualified
for the most part to treat severe adjustment problems, can, by
deeper awareness, at least prevent problems of mental health.

A clearer picture of the interrelationship of anxiety and
depression is gotten from Arnold where she makes the distinction
between anxiety and worry. Arnold[24] states:

> Since worry contains both striving and apprehension,
> the psychological symptoms will not be those observed in
> simple fear. In fact it would seem that worry is an
> attempt to incite one's self to courage so that the thing
> feared can be attacked instead of avoided ... When danger
> increases and the threat cannot be avoided or overcome,
> worry ceases and stark fear takes its place, ending in
> despair or depression.

This explanation helps tie together two ideas discussed previously.
In the beginning of this chapter the effort was to make clear that
overt aggression in the classroom is not acceptable. However, in
the third chapter there was also an attempt to make clear that the
teacher does, in fact, represent at least an initial threat to the
student because of the distance between them. In this sense the
teacher represents a "danger" to the student which, if it can
neither be attacked or avoided, causes depression in the student.

In this chapter, the place of feelings in learning and how

they are an integral part of it was seen.  The position taken is that the constructive expression and channeling of feelings is essential to the acquisition of values in the educative process. In Chapter III, this was seen in operation.

# FOOTNOTES

1
Rogers, C. R., <u>On Becoming a Person</u>, Boston: Houghton
Mifflin Company, 1961, p. 288

2
Mulvey, D. D., "Education in Turmoil: Some Common
Fallacies", in <u>Peabody Journal of Education</u>,
Vol. 47, No. 2, September, 1969, pp. 99-103

3
Curran, C. A., <u>Counseling and Psychotherapy: the Pursuit
of Values</u>, New York: Sheed and Ward, 1968,

4
Curran, <u>ibid</u>., p. 298

5
Curran, C. A., <u>Religious Values in Counseling and
Psychotherapy</u>, New York: Sheed and Ward,
1969, p. 98

6
Bernard, H. W., <u>Psychology of Learning and Teaching</u>,
New York: McGraw-Hill Book Company,
1965, p. 271

7
Lindgren, H. C., <u>Mental Health in Education</u>, New York:
Holt, Rinehart, and Winston, 1954, p. 69

8
Lindgren, <u>ibid</u>., p. 70

9
Curran, C. A., <u>op. cit</u>., 1968, p. 135

10
Morris, V. C., <u>Existentialism in Education</u>, New York:
Harper and Row, Publishers, 1966, p. 118

11
Curran, C. A., <u>Religious Values in Counseling and
Psychotherapy</u>, New York: Sheed and Ward,
1969, p. 212

12

  Shostrom, E. L., _Man, the Manipulator_, New York:
                       Bantam Books, Inc., 1968, p. 111

13

  Shostrom, _ibid._, p. 118

14

  Rogers, C. R., _Freedom to Learn_, Columbus, Ohio:
                 Charles E. Merrill Publishing Company,
                 1969, p. 165

15

  Morris, _op. cit._, p. 117

16

  May, R., _The Meaning of Anxiety_, New York:  The Ronald
            Press Company, 1950, p. 228

17

  Bernard, _op. cit._, 1965, p. 408

18

  Jeffreys, M. C., _Personal Values in the Modern World_,
                 Baltimore, Maryland:  Penguin Books,
                 1962, p. 129

19

  Curran, C. A., _loc. cit._, 1968, p. 86

20

  Dunkel, H. B., _Whitehead on Education_, Ohio State
                 University Press, 1965, p. 95

21

  Curran, C. A., _loc. cit._, 1968, p. 343

22

  Curran, _ibid._, p. 344

23

  Buss, A. H., _The Psychology of Aggression_, New York:
                 John Wiley & Sons, Inc., 1961, p. 214

24

  Arnold, M. B., _Emotion and Personality_, New York:
                 Columbia University Press, 1960, Vol. I,
                 p. 270

# CHAPTER VI

## THE RELATIONSHIP OF MEANINGS TO VALUES
## IN THE EDUCATIVE PROCESS

It was noted in Chapter III that the insight, and the subsequent freedom to change, which results from the counseling process is, above all else, highly personal because of the investment of the self that the client has made in the process. The change is possible because the person is able to internalize relationships and situations that had previously been threatening to him. Once internalized and personalized, the person can freely choose to make these relationships or situations a value for himself if he so desires. These things are now seen from the inside out rather than from the outside in and, as such, no longer represent a threat because the person is not estranged from them and need not defend himself against them. Something of this seems to have been realized by the students in the experiences presented in the fourth chapter. In the preceeding chapter, the relevancy of feelings to learning was delineated, and this, also, was related to the experiences of the students described in Chapter IV. It is necessary now to show the difference between meanings and values as part of the educative process.

## I. THE NATURE OF VALUES

The acquisition of values among learning theorists generally does not hold a prominent place. Whatever place it does have, however, is related in some way to reinforcement. This is stated by Hill[1] as follows:

> The concept of reinforcement is basic to learning theory. While theorists are by no means unanimously agreed on the value of reinforcement terminology, there is little question that an empirical law of effect holds, that the consequences of an act influence its subsequent occurance. A classification of kinds of reinforcers will be used here as the basis for analyzing the learning of values.

After classifying these reinforcers into primary, secondary, and vicarious, Hill then suggests that reinforcement applied to the acquisition of values results largely in negative values of the "Thou shalt not" variety. The values thus acquired are imposed on the person from outside of himself; as such, they are not values in which he can make a personal investment because they are essentially the values of someone else.

In discussing the acquisition of values through insight, something quite different than this is meant. The personal nature of values is something that cannot be measured or, in the words of Fromm[2], "cannot be experienced as a commodity with a certain exchange value." To state this another way, a value cannot remain purely the intellectual abstraction of another if it is to have a changing effect on the person which is essential to learning.

Referring to this issue, Winthrop[3] says:

> Values cannot be solely intellectual matters. Feeling
> is a very necessary accompaniment to them. Feeling
> seems to be an accompaniment of proximity and shared
> experience, imitation followed by the genuine appearance
> of the emotion simulated, understanding coupled with
> good will, and similar social accidents. However the
> problem of generating the feeling tone which is appropriate
> to an abstract value, is still pretty much unsolved.
> Unless such appropriate feeling accompanies the verbal
> expression of our values and education supplies a rough
> notion of the contexts which call for the enactment of
> these values, they will continue to remain abstractions.

From this the idea seems to be that the task of education is not
only the presentation of intellectual ideas, but also the integra-
tion of these ideas into the person where they may become values.
This is not a new discovery, as Curran[4] points out; he also sug-
gests, however, the place of counseling skills in aiding this
process.

Since the main concern in this chapter is the place of
meanings and values in the educative process, it is necessary to
point out the distinction between them. To start, it might be
stated that while values are personal, meanings are impersonal.
In order for a meaning to become personal, and ultimately a value,
insight into that meaning is necessary. Simple reinforcement does
not necessarily involve insight which is essential to the acquisi-
tion of a personal value. The notion of insight, as used here, is
taken from counseling as described by Curran[5]:

> But insight as we mean it and as we see it operating
> in counseling therapy, would be more than this intellec-
> tual awareness, more than perceptual gestalten, it would be
> evaluative in the most exact sense of that term, in that

such insight would consist of tracing emotional
reactions to their sources in the self-invested
values of the person himself.  The unfolding and
clarification of this value system and the ability
to resort and reinvest the self as a result of this
clarification would constitute genuine psychological
insight.

It is seen from this that insight is more than an intellectual

process.  Rather it results from the total integration of the

person.  In speaking of the relationship of intelligence to

values, Johann[6] makes a statement that may help to clarify this

notion of integration.  He says:

In the human enterprise, therefore, head and heart
are natural allies, and neither can go it alone;
the heart supplies energy and push for the under-
taking, but its happy outcome depends on using the
head.

Unless the person can invest himself in the meaning,

therefore, it remains outside of him and the intellect alone will

not serve to make the meaning a value.  As in counseling there is

a continual evaluative process as insight is gained into the self,

likewise in learning there is the same evaluative process whereby

the student invests himself in what he sees intellectually.  With-

out insight there is no investment and learning does not go beyond

meanings.

This relationship of self-investment, or commitment, to

intellect and knowledge is expressed by Curran[7] as follows:

But, as we have seen, more than knowledge is
necessary for commitment and fulfillment.  The whole
person must be engaged.  Not only his intellectual
understanding is involved, but in some significant
areas at least, he must also engage and invest his

entire self. Such value awareness would characterize
a responsible person who is genuinely committed - an
inner-directed person - not one who waits for the im-
pulse from outside, swaying often between changing
moods and fashions of thought and feeling.

Earlier in this chapter it was stated that as a result of insight

a person is able to see relationships and situations as they

affect him from the inside out rather than from the outside in.

It is this person who is inner-directed, who does not wait for

the impulse from outside, but who acts responsibly from his own

initiative. It is also this person who has truly learned because

he has integrated and invested in the meanings that he has acquired. This was not an impersonal, abstracted, intellectual

process; the "whole person" had to be involved.

## II. THE UNIQUENESS OF VALUES

It is now necessary to look more closely at the distinction

between meanings and values. Of this distinction, Curran[8] says:

> ...we can distinguish between the quest for meaning
> and the pursuit of values by saying that "meaning"
> here stands for the intellectual search to under-
> stand the significance of reality and experience.
> Values would imply a further step whereby, having
> acquired some measure of significant meanings, a
> person may then search out special areas in which
> to invest himself. In this way values become personal
> norms, goals, and purposes in proportion as we have
> committed ourselves to them. So we may quest for
> meanings but we genuinely pursue values. The personal
> significance of any educational process, then, becomes
> finally oriented and integrated in values.

Here it is seen that the final outcome of learning is the

acquisition of values, which is a step beyond the acquisition of

meanings. While the acquisition of meanings is obviously an essential and integral part of education, the process of education itself falls short if it stops at this.

The more meanings that a student has acquired, the broader the field of options open to him in which he can invest himself. Meanings are the same for everyone, while values are unique. Thus, for example, meanings can be presented by anyone who has an adequate intellectual understanding of the significance of reality, but a value can be communicated only by one who has made a unique investment in a meaning because the meaning has now become a value for him. In connection with this point, Curran[9] states that "without values, in this sense, the most adequate education could still lead to frustration and confusion." To have a large number of meanings available to oneself is one thing; to be able to invest in any one of them is a different matter. But it is in connection with self-investment in a meaning that change takes place.

In discussing the place of values, as distinct from meanings, in the educative process, Watson's famous statement comes to mind:[10]

> Give me a dozen healthy infants, well-formed, and my
> own specified world to bring them up in and I'll guar-
> antee to take any one at random and train him to become
> any type of specialist I might select - doctor, lawyer,
> artist, merchant-chief and, yes, even beggar-man and
> thief, regardless of his talents, penchants, tendencies,
> abilities, vocations, and race of his ancestors.

Even if Watson's "specified world" could be realized, this would

still not be so much a matter of education in the sense of
education for values, as it would be a matter of imposing an alien
value system on the person.  The meanings then, that a person ul-
timately invests in, or the values that he pursues, are uniquely
his own.  This does not mean, however, that because one may invest
in different meanings from those of others, his values are contin-
ually in conflict with theirs.  Curran[11]  makes this point quite
clearly:

> Values uniquely fulfilling for each person,
> however, need not contradict values equally unique
> and fulfilling for others.  Rather a common atmos-
> phere and climate emerges so that aspects of what
> is unique in each can also in some measure be common
> to all.  In their common and symbolic quality, they
> can be educative without being compulsive or abusive
> of unique self-fulfillment.

The pursuit of each individual of his own value system, then,
does not mean that anarchy will result, either in the classroom
situation itself or in society in general.  A further explanation
of this is offered by Rich:[12]

> Making intelligent value decisions, both within
> formal education and in one's larger expanse of life's
> activities, involves a process of finding renewed
> strength by seeking the locus of evaluation within
> ourselves.  This does not mean that one ignores
> authority and tradition or habitually violates laws.
> Rather, our culture provides through its customs
> and institutional life a host of value perspectives
> that may be tested in everyday experience.  This does
> not make for conformity and obeisance to the crowd.
> One is not a conformist merely by accepting values.

### III.  THE ACQUISITION OF VALUES

The educative process, then, is more than a matter of

communicating concepts or meanings about reality. If one were to adopt the value system of another, or of others, while he might seem to function adequately, his personal identity would be difficult of realization since his actions are not rooted in a personal and unique value system. For behavioral theorists, adequate functioning is a worthwhile and sufficient goal of education. But it is being suggested here that something more than this is needed to sustain the individual in a purposeful existence. This "something" is, as indicated, a unique value system. Simple conditioning does not provide this.

The result of conditioning is a trained subject, be it animal or human. The question that we wish to raise here, in connection with the acquisition of values as the final outcome of learning, is whether the trained person has acquired suitable values, or can acquire them through training alone. In order to answer this question, it is necessary to establish the distinction between insightful learning, and learning that results from drill or repetition which is the basis of training. This distinction is stated by Bayles[13] as follows:

> How does the learning as development of insight differ from the notion of learning as establishment or alteration of neural pathways? To wear a path requires continuous traversal of an area by way of a given line, without deviation. That is the precise meaning, neurologically speaking, of the so-called Law of Use. Through use, resistance across a given synapse is lowered and impulses cross it more easily afterwards. This point is vital to the path-wearing idea of conditioning, regardless of whether a commitment is hazarded as to the nature of the resistance.

It was neural paths of this kind which Lashley sought
and failed to find. Repeating a line of action always
the same way until it is "stamped-in" is what the con-
cept has to mean if it means anything. Repetitive
drill is another word for it.

Training is here described as the establishment of neural
pathways, where insight on the part of the subject does not enter
in. If, then, a person is trained to do or to say a number of
different things, how does this broaden the field of options open
to him if there is no insight and no integration involved in what
he is doing or saying? Since it is being maintained here that the
goal of education is the acquisition and integration of values
derived from meanings, then education which stops at training
does not acheive its goal.

In discussing the relationship between counseling and
learning in Chapter III, we noted that the change in a person as
a result of counseling was due to a new self-concept and new
insight. Likewise in education, the acquisition by the student
of additional facts by training without insight and integration
of these facts does not result in change, Curran[14] says:

> The possession of knowledge does not of itself imply
> the ability to act on that knowledge. There must also
> be the practical integration of knowledge within; the
> here and now of each one's life. It is this latter
> aspect to which the term insight is especially applied.

Curran is speaking here in a specifically counseling context.
Yet what he says is applicable to the educative context also.
The task of education would not be complete if it provided know-
ledge only, without the ability to act on that knowledge. What

results is what is being called training which, as implied, is
closely related to conditioning. Green[15] points out this
similarity:

> It is natural to speak of teaching a dog to fetch, to
> heel, to walk in time to music. It is more of a dis-
> tortion to speak of teaching a dog to salivate at the
> sound of a bell. It is precisely in this latter con-
> text that we speak of conditioning. Conditioning does
> not aim at an intelligent performance of some act.
> Insofar as training does not aim at the display of in-
> telligence, it resembles conditioning more and teaching
> less.

## IV. VALUES PRESENT OPTIONS

The individual is unable to act on impersonal knowledge,
necessary though this is, because it remains outside of him and
is, therefore, threatening to him, as indicated earlier in this
chapter. Through insight, however, the person no longer finds
the need to be defensive toward impersonal knowledge. The service
that insight performs in the integration of knowledge is explained
by Curran:[16]

> Insight, then, includes both impersonal knowledge
> and the singular, concrete event which is highly per-
> sonal. Insight brings these two together and enables
> a man to act on a personal issue with the same objective
> judgment and integration he would have were he judging
> the conduct of someone else.

Much the same idea is stated in another way by Jeffreys[17] which
might be quoted here for further clarification:

> Pasternak makes a character in Dr. Zhivago say: "Facts
> do not exist until man has put into them something of
> his own." To that proposition must be added the impor-
> tant rider that what man puts in of his own is not

optional, arbitrary, or capricious, if he wants to arrive
at the truth; but rather is the recognition of something
that is already "there" in external reality. Knowledge
is the response of the truth within to the truth without.
This response is primarily and ultimately intuitional,
though the explicit formulation of rational systems
greatly helps us to extend our grasp of experience, and
provides points d'appul from which successive intuitional
flights can take off.

Insight, then, initiates a movement away from threat, defense
and anxiety toward an investment of the self in what one sees.
What the person sees then provides him with an option for self-
investment. Is it to be said, then, that much of teaching has
been largely a matter of training, explained here, with little
thought given to the acquisition of values? A study [18] by
A. Harrison, Jr. and E. G. Scriven entitled "Is There a Relevancy
Gap in Education" may be enlightening on this point:

> The findings indicate overwhelmingly that the
> things which students consider of major importance are
> not academic, intellectual or cognitive. And yet these
> are precisely the things that are emphasized in educa-
> tion. Year after year students are drilled, tested,
> quantified, measured, objectified and labeled with an
> increasingly mechanical precision. Based on the find-
> ings of this survey, there does seem to be a wide gap
> between the major concerns of students which are affec-
> tive and the educational priorities which are cognitive.
> Thus we must conclude that to a great extent education
> must lack relevance for the vast majority of students.

It would be inaccurate to say that impersonal cognition, or
even training, has no place in education. The concern here,
however, is with the integration of the affective and cognitive
aspects of education, emphasizing that the former has been
neglected. Another way of stating this point would be to say
that the integrated individual is the end result of insightful

learning, while the trained individual is the product of drill.
Curran[19] speaks of drill as a kind of "conditioning isolation"
where all the responsibility is with the trainer:

> It implies manipulation on the part of the one doing
> the training rather than any free investment on the
> part of the learner. Consequently in this type of
> learning, if the human person does grow to find it
> pleasant, it is apparently only after the experience
> has evoked some kind of self-investment and commitment
> on his part.

### V.  TASK OF THE EDUCATOR IN VALUE LEARNING

What is implied in what has been said thus far is that the
educative process is to be concerned with relationships that pro-
mote value investment.  In training, as contrasted to value
learning, it was seen how interpersonal relationships have no
place; it becomes a matter of manipulation rather than of personal
interaction.  Drill is patterned for its effectiveness.  It is
something that takes place in isolation.  More and more, the
literature indicates an increasing alarm over the shortcomings of
training which fails to follow through with insight, and ulti-
mately to provide the student with a choice of values.  The
immediate concern is primarily to point up the problem.  However,
it is not enough simply to be aware of the problem, in this case
the limited nature of drill and training in education.  The pro-
blem for the teacher is compounded, for if he does see the
limitation, and decides to change his present mode of operation
in the classroom, he must have something to put in its place.

This dilemma is seen very clearly by Alford, [20] although he offers

no solution. Nevertheless, his view of the problem is as follows:

> It is here (in compartmentalization and isolation
> of facts) that man has erred profoundly. In this man-
> ner he continues vainly to seek total fulfillment in
> periodic doses. He prefers to dip first into one com-
> partment of knowledge, then another, and still another,
> like a gourmet sampling his vintage, experiencing life
> and seeking complete and total fulfillment through a
> perpetual series of spasmodic sprees which offer at
> most only temporary appeasement. In a word, man seeks
> total fulfillment through immediate, incomplete, incon-
> stant, and short-range component experiences, rather
> than through the whole life in which all knowledge and
> experiences are in reality inseparably enmeshed and
> through which the full and genuine meaning of his
> existence is communicable to mankind.

It is this last phrase which is of particular significance

for it suggests that the task of the teacher is to provide a

value system in a relationship through which he communicates the

meaning of his own existence. This, of course, is a much more

difficult and threatening thing to do than simply to present

facts, which may easily be used by the teacher as a protection

against communicating the meaning of his own existence. The

educative process, therefore, is more than a matter of the passing

on of tradition. Frankl [21] in asking about the possibility of giv-

ing meaning to one's life, and of the realization of values, sums

up his answer as follows:

> Men can give meaning to their lives by realizing
> what I call _creative_ _values,_ by achieving tasks. But
> they can also give meaning to their lives by realizing
> _experiential_ _values,_ by experiencing the Good, the True,
> and the Beautiful, or by knowing one single human being
> in all his uniqueness.

Related to the educative process, it is the writer's understanding

of this statement that in order for the educator to give a
sustaining value to the subject matter that he presents, in order
to give values to meanings, he must be experienced by his students
as the personification and the embodiment of all that he teaches:
the Good, the True, and the Beautiful.

This notion of Frankl is germane to that of Curran to which
reference was made in the last chapter in discussing mimesis.
What the teacher says must literally "sound through" him, rather
than be something extrinsic to him. Learning theorists have
stressed the place or stimulus in learning; they understand this
as something applied to the subject from the outside. What is to
be said of stimulus here? The position taken is that the stimulus
for education is what educators have traditionally said it was and
should be, namely, man's natural thirst for knowledge. This
thirst is expressed in the student's sense of dissatisfaction with
himself as seen in relation to another who represents in himself
what the student wants. In his attempt to acquire this, the stu-
dent himself becomes a part of the intellectual struggle of the
teacher. It is in this identity where values are communicated.

In retrospect, the fact of the acquisition of values,
expecially by the Religion group described in Chapter IV, was
quite evident from the various statements of the students. In
this chapter, it has been pointed out that values are personal
and unique. Therefore, it is difficult to prescribe a method in
which they might be acquired. Apart from this, however, it can

be helpful to verbalize the experience in which values seem to have been acquired. This was the purpose of this chapter.

In this chapter, the personal nature of values were delineated. This was done by contrasting meanings with values, stating that while meanings are the same for everyone, values become integrated in a personal way. From this followed the notion of the uniqueness of values. The way in which values are acquired was then presented by showing the relationship between training and insight. It was pointed out that while training may have a valid place in the educative process, it could, of and by itself, leave the person without valid options from which to choose, thus defeating the ultimate aim of education. The place and the task of the educator in the learning of values was then suggested. It was proposed that the educator, representing in himself what the student desires, provides the stimulus for learning. This stimulus was described as the natural thirst of man for knowledge. Reference was made to the Latin and Religion experiences of Chapter IV to illustrate this point.

## FOOTNOTES

1

Hill, W. F., "Learning Theory and the Acquisition of
Psychological Review, Vol. 67, No. 5,
1960, p. 319

2

Fromm, E., The Sane Society, New York:  Holt, Rinehart
and Winston, 1955, p. 115

3

Winthrop, H., "A Structural Analysis of the Context of
Value", in Journal of Existentialism,
Vol. VI, No. 21, Fall 1965, p. 85

4

Curran, C. A., Counseling and Psychotherapy:  the Pursuit
of Values, New York:  Sheed and Ward, 1968,
pp. 92-93

5

Curran, ibid., p. 368

6

Johann, R. O., Building the Human, New York:  Herder and
Herder, 1968, p. 31

7

Curran, op. cit., 1968, p. 77

8

Curran, ibid., p. 74

9

Curran, ibid., p. 75

10

Watson, J. B., Behaviorism, Chicago:  The University of
Chicago Press, Fifth Impression, 1963,
p. 104

11

Curran, op. cit., 1968, p. 366

12

  Rich, J. M., "Value Decisions in Continuing Education",
        <u>Peabody Journal of Education</u>, Vol. 47,
        No. 2, September 1969, p. 42

13

  Bayles, E. E., "The Idea of Learning as Development of
        Insight", in <u>Educational Theory</u>, Vol. II,
        No. 2, April 1952, p. 67

14

  Curran, C. A., <u>Counseling in Catholic Life and Education</u>,
        The Macmillan Company, New York, 1957,
        p. 138

15

  Green, T. F., "A Topology of the Teaching Concept",
        <u>Philosophical Essays on Teaching</u>, edited
        by Bertram Bandman and Robert S. Guttchen,
        New York: J. B. Lippincott Company, 1969,
        p. 37

16

  Curran, <u>op. cit.</u>, 1957, p. 139

17

  Jeffreys, M. C., <u>Personal Values in the Modern World</u>,
        Baltimore, Maryland: Penguin Books,
        1962, p. 141

18

  Harrison, A., and Scriven, E. G., "Is There a Relevancy
        Gap in Education", in <u>Peabody</u>
        Journal of Education, Vol. 46,
        No. 5, March 1969, p. 64

19

  Curran, <u>op. cit.</u>, 1968, p. 347

20

  Alford, W. W., "Essay on Man: the Search for Total
        Fulfillment", in <u>Peabody Journal of</u>
        <u>Education</u>, Vol. 46, No. 5, pp. 282-287

21

  Frankl, V. E., <u>The Doctor and the Soul</u>, New York:
        Bantam Books, Alfred A. Knopf, Inc.,
        Second Edition, 1967, p. XII, Introduction

CHAPTER VII

COMMUNITY AS MOTIVATION

In both the Latin group and the Religion group, described
in Chapter IV, an illustration of learning in community was seen.
It was stated there that the students were motivated to learn
because of their need to belong to the group. This was contrasted
to learning in isolation. The aim of what follows in this chapter
is to substantiate the place of community learning in education.

I.  COMMUNITY AND AFFILIATION

The meaning of affiliation is given by Curran[1] as follows:

> By "affiliation" we mean a relationship which engages us
> in real concern for the other and a conscious effort to
> convalidate his worth and dignity. Such a relationship,
> by definition, involves adequate communication.

The concept of affiliation is expanded if the adjective "creative"
is placed before it, Curran[2] continues:

> "Creative" would suggest that such affiliations should
> be mutually encouraging, stimulating, and achieving.
> They should bring out from each, in home, family, school,
> work, and play, what is in the direction of one's better
> and more fulfilling self. They should, in a word, invoke
> and encourage the pursuit of each one's own excellence.

From the two preceeding statements of Curran, it can be seen that
affiliation, communication, and community are interrelated, and
that they represent, in a sense, man's quest to belong. Where the
possibility of belonging exists in the learning situation, the

student will be motivated to learn in order to be a part of the community or, in other words, to arrive at a state of creative affiliation.

## II. THE REDEMPTIVE CLASSROOM

A student may be isolated from his fellow students, and even from his teachers, for any number of reasons. Specifically, however, in a given classroom the reason for isolation is that in the competitive atmosphere which often exists, he is unable to compete successfully with his peers. The result of this is further alienation. If he finds any sense of belonging at all, it is likely to be with others who are equally alienated. In this kind of situation there can be no creative affiliation since there is no one there who can convalidate the worth and dignity of the others; all feel equally worthless. In a group of students that is segmented on the basis of ability, or inability, to compete, learning is likely to be restricted to the best competitors. Instead of encouraging the pursuit of each one's own excellence, this excelleance may actually be destroyed.

In contrast to this, a "redemptive" classroom might be considered. In Chapter III, it was suggested that the student, when he enters the classroom, is in some condition of alienation due to his possible ignorance and the distance that this creates between himself and the teacher; consequently, he is in need of "redemption" from his alienated state. This kind of situation

seems to have occurred in a rather obvious manner, in the Latin group particularly, which was described in Chapter IV. There, the students appeared to be concerned for one another's achievement; also the distance between the students and teacher was reduced because of the lessening of the teacher's authoritarian image.

It is being suggested, then, that in an educative setting, the classroom with an atmosphere of community learning serves as a redemptive agency. This atmosphere would be in sharp contrast to that which exists in the competitive classroom situation. In discussing the counseling model in research on foreign languages, where the notion of community learning was a primary factor, Curran[3] observes:

> What we see here is a delicate sense of "will to community" taking the place of "will to power". The focus on teaching gave way to the joy of sharing in a person's independent learning growth.

Where the will to power is given up in favor of will to community, either on the part of the teacher or on the part of the students, a feeling of creative affiliation and a sense of mutual convalidation results, wherein each person experiences his own worth to the group. It is in this way that he is redeemed. Moreover, the intellectual content of the classroom becomes more personalized. In further discussing his research on foreign language learning, Curran[4] remarks:

> Another result was an increasing awareness that language is really persons. That is, the focus shifted

from grammar and sentence formation, to a deepening
sense of personal communication. The concept of
communion was restored to communication.

The last two statements of Curran are taken directly from his
research on foreign language learning. Therefore, the question
may be raised as to whether or not his findings would be
applicable to other academic areas. Concerning this issue,
Murray[5] says:

> There would, it might appear, be no special reason why
> we should choose the learning of a language rather then,
> let us say, the learning of Mathematics or History, to
> establish the importance of the part the emotions play
> in the process. As a matter of fact, Curran does pro-
> jext that the principles he has drawn from his language
> research might be applied universally to the learning
> process.

### III. MUTUAL CONVALIDATION IN THE LEARNING COMMUNITY

It was stated previously (Chapter III) that because the
teacher may be presenting a large number of facts to the students,
this does not necessarily mean that communication is taking place;
in other words, the concept of "communion" may be lacking from the
communication that is there.

In speaking of a community learning situation, obviously a
kind of static, dead conformity is not meant. This seems to be
clear from the understanding of creative affiliation, described
earlier in this chapter. In a community of mutual convalidation
and creative affiliation that we have in mind, rather than con-
formity, the individuality of each member is brought out and
enhanced. But it is because of the community that this is

possible; instead of the individual having to protect his
uniqueness, as may be the case in a competitive situation, he is
able to give expression to it. Frankl[6] states it this way:

> The meaning of individuality comes to fulfillment
> in the community. To this extent, then, the value of
> the individual is dependent upon the community. But
> if the community itself is to have meaning, it cannot
> dispense with the individuality of the individuals that
> make it up. In the mass, on the other hand, the single,
> unique existence is submerged, must be submerged because
> uniqueness would be a disrupting factor in any mass.

When the individual's worth is convalidated in and by the
community, he sees that he has something worthwhile to contribute
to it, and he is motivated to learn in order to make that contri-
bution. As an isolated individual, however, any contribution,
however small, would be difficult. As Beier[7] says, "The motiva-
tion to belong to a group is apparently related to an individual's
sense of isolation."

## IV.  THE RISK OF BELONGING

Assuming that a student is seeking a sense of belongingness
that comes from the community, the question may arise as to how
he gains admittance to the community. As indicated above, it
involves a relinquishing of the will to power, since this carries
with it the implication of manipulation of the group. In relin-
quishing the will to power, however, there is a risk involved.
The risk is that the individual may become vulnerable to the group
because he has given up his defenses. But it is because of the
community that he is enabled to take the risk of giving up his

defenses. Without this, there can be no communication.

The reward for taking the risk of belonging is the acceptance of the community. By failing to take this risk, the student remains outside of the group in continued isolation.

In Chapter V, reference was made to conflict, anxiety, and hostility as intrinsic to learning. It was suggested that to sacrifice these to the purely intellectualized end of education would be ultimately defeating in terms of what the student learns. In the community learning situation to which reference is now being made, the feelings of the group become an integral part of the learning situation, in that these are shared by the group, as well as the intellectual content, Curran[8] says:

> In this kind of community learning where the conflict,
> hostility, anger, and anxiety intrinsic to learning
> are shared, intellectual development would be an
> important and central but not an exclusive aim. Coun-
> seling and procedures patterned from it would then have
> a basic and effective function. This would especially
> open the way for making values as well as meaning a
> main aim of the educative process.

In this statement of Curran, there is a tying together of the notion of meaning and values, of emotions, of the place of coun-seling, of intellectual development, and of community, in the educative process. These concepts are all interwoven.

## V. HORIZONTAL AND VERTICAL RELATIONSHIP

There remains to ask the place of the teacher in the classroom community situation being discussed. A clear picture of this can be gotten by considering the application of the

concepts "horizontal" and "vertical" relationship. [9] In a

competitive classroom atmosphere, the relationship between teacher

and students would be solely a vertical one, that is, one in which

the locus of power is found at the top of the hierarchical

arrangement. It has already been stated that in the community

learning atmosphere, the will to power must at some point be re-

linquished. When this takes place, there is a change from a

vertical to a horizontal relationship, resulting in redemptive

learning. This does not mean that the authority of the teacher

is in any sense dimished or threatened, for in any learning situ-

ation verticality will be present by virtue of the mimetic

relationship between the teacher and students. On the contrary,

the real authority that is invested in the teacher is sharpened

and crystallized: On this point Curran says: [10]

> Verticality is needed too in any kind of educational
> learning. There must be a knower or teacher who is
> equipped through knowledge, training and experience. An
> authentic teacher understands a certain area of knowledge
> in far greater depth and extension than do his students.
> In fact, the vertical word "authority" and the word
> "author" are related here, since the author's assumed
> greater knowledge of his work gives him authority. He,
> therefore, is vertically related to the students, who are
> themselves horizontal.

Verticality is not related, then, to power, or perhaps will

to power, in the classroom. This would carry with it connotations

of domination and manipulation. Rather verticality is related to

authority which is necessary if one person is to learn from an-

other. But to the extent that the learning process carries with

it the aspect of redemption, it is also horizontal, Curran [11]

continues:

> But even here, as we will try to develop, real learning seems to involve the incarnate-redemptive process through which the knower strives to become like the learners. They can gain through this redemptive experience a sense of their own capacity to know and so to become like the knower. In this sense the norm of teaching might readily be that "he (the student) must increase and I must decrease". ... Insofar as a learning process encourages and depends on the personal dignity and worth of the learner, it may be said to be horizontal as well as vertical.

In this chapter an attempt was made to conceptualize the motivation for learning that we saw happening in the fourth chapter. Specifically, these conceptualizations center around the redemptive versus the competitive classroom; mutual convalidation within the community learning situation; the risk of belonging which comes from relinquishing the will to power; and the nature of the horizontal and vertical relationships within the community.

## FOOTNOTES

1
 Curran, C. A., <u>Counseling and Psychotherapy: the Pursuit of Values</u>, New York:  Sheed and Ward, 1968, p. 373

2
 Curran, <u>ibid</u>., p. 374

3
 Curran, <u>ibid</u>., p. 368

4
 Curran, C. A., quoted from a reprint from <u>Bulletin of the Menninger Clinic</u>, Vol., 25, No. 2, March, 1961, pp. 78-93

5
 Murray, M., "Counseling:  A Language Learning Process", Master's Dissertation, submitted to Loyola University, August, 1968, (unpublished) p. 62

6
 Frankl, V. E., <u>The Doctor and the Soul:  from Psychotherapy to Logotherapy</u>, New York:  Alfred A. Knopf, Inc., Second Edition, 1965, p. 57

7
 Beier, E. G., <u>The Silent Language of Psychotherapy</u>, Chicago: Aldine Publishing Company, 1966, p. 153

8
 Curran, <u>op. cit</u>., 1968, p. 320

9
 Curran, <u>ibid</u>., p. 40

10
 Curran, C. A., <u>Religious Values in Counseling and Psychotherapy</u>, New York:  Sheed and Ward, 1969, p. 19

11
 Curran, <u>ibid</u>., p. 19

# CHAPTER VIII

## SUMMARY, CONCLUSIONS, AND RECOMMENDATIONS

### I. SUMMARY

The concern of this paper was to illustrate one way in which the whole person of the student might be reached in the educational setting. This was done by showing how some of the concepts from the field of counseling might be applied in the classroom. The position taken was that when this is done, learning would ultimately be therapeutic to the extent that it reaches the student on the level of his uniqueness.

The manner of presenting this position has been to give the broad background out of which much of the current educational system has emerged. This was done by proposing that in many ways modern man is still under the influence of a Cartesian-Kantian Philosophy that has lost much of its relevance for modern man. Out of this Philosophy grew Behaviorism which, while making vast contributions to man's advancement, may need to be revised in relation to a more humanistic philosophy.

In Chapter III, the relationship of teaching to counseling was discussed and, in context, it was suggested how the terms "teacher" and "counselor" could be used interchangeably. The approach taken was to show that education is more than a purely intellectual encounter with the student, but rather a personality

encounter. It was pointed out that the greater a person's need for help, very often the greater is his resistance to receiving it. Learning was then shown as a cognizing process, as is counseling.

Chapter IV constituted the central focus of the paper. The preceeding two chapters were designed as theoretical orientation for what occurred in actuality. Two teaching-learning experiences were presented; one with a group of sophomore Latin students, the other with a group of senior Religion students. The meaning and results of the two experiences were described.

The final three chapters constituted a rationale, in retrospect, for what was described in Chapter IV. The main points of Chapter V were that the feelings that are concomitant with learning are to be constructively channeled; that learning can often be a function of self-protection against the threatening situation that may exist in the classroom; that suppressed feelings in the learning situation may lead to vengeance and depression.

Chapter VI was concerned with delineating what might be regarded as the final goal of education. This would be where meanings become values. This results from insight, which is a process of movement away from threat, anxiety, and defense to a new understanding and a participation. The distinction between meanings and values was explained.

In Chapter VII, a suggested setting was described in

which a counseling-teaching approach to education might be
effective. This setting was explained under the concept of
community learning. In this kind of situation, motivation for
learning seemed to center around the need of the students to
belong to the group or community. The classroom was thus seen
as redemptive. The risk required to belong to the group was
noted, and the pursuit of the student's own excellence as a
result of taking the risk was commented on.

## II. CONCLUSIONS

The conclusions center around the description of the
learning experiences of Chapter IV. What resulted from these
experiences for the students seemed to be related less to the
intellectual content that was presented than to the person of the
teacher. It did not seem, however, that the intellectual gain of
the students suffered because of this. In the Latin group, while
the results showed that the control group got a higher score in
testing than the experimental group, it was pointed out in
Chapter IV that this did not seem to be conclusive. The reasons
suggested for this was possible need for refinement in the pro-
gramming for the Chromacord, and the fact that possibly the
experimental group had not yet sufficiently adjusted themselves
to a different approach to learning.

While it appears that nothing conclusive can be stated, the
gain in retention in the experimental group in Latin was

sufficiently encouraging that further application of this approach would be warranted.

As stated in the Introduction, the results of the Religion group were almost entirely subjective. This was explained as due to the nature of the subject, namely, Religion, which is by nature subjective. There is, therefore, only the subjective reaction of the students. Again, however, this reaction seemed sufficiently positive to justify some variation, at least of this approach to teaching Religion.

## III. RECOMMENDATIONS

The approach to teaching Latin and Religion as herein presented is quite flexible and consequently is open to many adaptations, depending, to a great extent, on the person of the teacher. Since this can seem overly subjective, it should be pointed out that the position of the teacher as the knower should not be lost sight of and his obligation to increase the knowledge of the students remains.

Concerning the use of the Chromacord in teaching Latin, it seems that further development in the programming of the material would be beneficial. The use of the Chromacord in teaching academic disciplines other than Latin may prove to be of assistance in this development.

In the teaching of Religion, the presentation of a greater amount of topical material by the teacher may help the students

to advance more rapidly in personal growth and value awareness.
The purpose of this would be to make the class more task-oriented,
thus opening up a broader selection of meanings out of which
values could develop.

Concerning the use of the Chromacord in teaching academic
subjects other than Latin, it seems that it would have consider-
able potential as an aid in the acquisition of values. The reason
for stating this is not only that it is useful in creating a situ-
ation of total personal involvement, but also that it can make a
significant contribution toward generating a community learning
atmosphere. In Chapter IV it was seen how the focus of attention
on the part of the students centered around the apparatus; it was
all-engaging and provided a common task around which learning
could take place. Moreover, the Chromacord itself is subject to
a great variety of adaptations and this can readily lend variety
to the learning process. However, if the Chromacord were to be
employed in the learning of other subjects besides Latin, the
programming would have to be adjusted to that particular subject.
But this would seem to be not too difficult to do so long as the
involvement of the students was given first consideration.

Since this paper is concerned with the application of the
concepts of counseling to the process of education, the teacher
who attempts to make this application would necessarily have to
have an awareness of at least some of the basic concepts of
counseling. In a sense, then, this relates to the notion brought

out in the third chapter, namely, that the terms "teacher" and "counselor" would be understood as interchangeable.

BIBLIOGRAPHY

A. BOOKS

Arbuckle, D.S., Counseling: Philosophy, Theory, and Practice,
     Boston: Allyn and Bacon, Inc., 1965

Arnold, M.B., Emotion and Personality, New York: Columbia
     University Press, Vol. I., 1960

Bandman, Bertram, and Guttchen, Robert S., Philosophical Essays
     on Teaching, New York: J.B. Lippincott Company, 1969

Barrett, William, Irrational Man: A Study in Existential
     Philosophy, New York: Doubleday Anchor Books, Inc., 1962

Beier, Ernst G., The Silent Language of Psychotherapy, Chicago:
     Aldine Publishing Company, 1966

Bernard, H.W., Psychology of Learning and Teaching, New York:
     McGraw-Hill Book Company, 1965

Buss, A.H., The Psychology of Aggression, New York: John Wiley
     & Sons, Inc., 1961

Cantor, N., The Teaching-Learning Process, New York: Holt,
     Rinehart, and Winston, 1953

Curran, C.A., Counseling in Catholic Life and Education,
     New York: The Macmillan Company, Fourth Printing, 1957

_____, Counseling and Psychotherapy: the Pursuit of Values,
     New York: Sheed and Ward, 1969

_____, Religious Values in Counseling and Psychotherapy,
     New York: Sheed and Ward, 1969

Descartes, Rene, Treatise on the Passions, I, Art. XXXVI

Dewey, J., How We Think, Boston: D.C. Heath & Company, Second
     Edition, 1933

Dunkel, H.B., Whitehead on Education, Ohio State University Press,
     1965

Ellis, Albert, "Rationalism and Its Therapeutic Applications" in A. Ellis, ed., The Place of Value in the Practice of Psychotherapy, New York: American Academy of Psychotherapists, 1959

Farnsworth, D.L., Mental Health in College and University, New York: Holt, Rinehart, and Winston, 1952

Frankl, V.E., The Doctor and the Soul: from Psychotherapy to Logotherapy, New York: Alfred A. Knopf, Inc., Second Edition, 1965

Fromm, E., The Sane Society, New York: Holt, Rinehart and Winston, 1955

Garry, R., The Psychology of Learning, Washington, D.C.: The Center for Applied Research in Education, Inc., 1963

Gowin, D.B., "Teaching, Learning, and Thirdness", in Bertram Bandman and Robert S. Guttchen, eds., Philosophical Essays on Teaching, New York: J.B. Lippincott Company, 1969

Green, T., "A Topology of the Teaching Concept", in Bertram Bandman and Robert S. Guttchen, eds., Philosophical Essays on Teaching, New York: J.B. Lippincott Company, 1969

Hall, C.S., and Lindzey, G., Theories of Personality, New York: John Wiley & Sons, Inc., 1957

Hilgard, E.R., Theories of Learning, New York: Appleton-Century-Crofts, Inc., 1956

Hill, W.F., Learning: A Survey of Psychological Interpretations, San Francisco: Chandler Publishing Company, 1963

Jeffreys, M.C., Personal Values in the Modern World, Baltimore, Maryland: Penguin Books, 1962

Johann, R.O., Building the Human, New York: Herder and Herder, 1968

Kant, E., Education, The University of Michigan Press, Second Printing, 1964

Kelley, E.C., Education for What Is Real, New York: Harper & Row, 1947

Lindgren, H.C., Mental Health in Education, New York: Holt, Rinehart, and Winston, 1954

Maslow, A.H., _Motivation and Personality_, New York: Harper & Brothers, 1954

May, R., _The Meaning of Anxiety_, New York: The Ronald Press Company, 1950

Morris, V.C., _Existentialism in Education_, New York: Harper and Row, Publishers, 1966

Mouly, G.J., _Psychology for Effective Teaching_, New York: Holt, Rinehart, and Winston, 1962

Mowrer, O.H., _Learning Theory and Behavior_, New York: Holt, Rinehart, and Winston, 1960

Prescott, D., _Emotion and the Educative Process_, Washington, D.C.: American Council on Education, 1938

Rogers, C.R., _Client-Centered Therapy_, Boston: Houghton Mifflin Company, 1951

_____, _Freedom to Learn_, Columbus, Ohio: Charles E. Merrill Publishing Company, 1969

_____, _On Becoming A Person_, Boston: Houghton Mifflin Company, 1961

_____, "Toward a Science of the Person", in T.W. Wann, ed., _Behaviorism and Phenomenology_, Chicago: The University of Chicago Press, 1967

Santillana, G., and Zilsel, E., _The Development of Rationalism and Empiricism_, Chicago: The University of Chicago Press, 1963

Shostrom, E.L., _Man, The Manipulator_, New York: Bantam Books, Inc., 1968

Staats, A., _Learning, Language, and Cognition_, New York: Holt, Rinehart, and Winston, Inc., 1968

Stumpf, S., _Socrates to Sartre: A History of Philosophy_, New York: McGraw-Hill Book Company, 1966

Thorndike, E.L., _Psychology and the Science of Education_, Geraldine M. Jonich, ed., New York: Teachers College, Columbia University, 1962

Watson, J.B., _Behaviorism_, Chicago: The University of Chicago Press, Fifth Impression, 1963

## B. PERIODICALS

Alford, W.W., "Essay on Man: The Search for Total Fulfillment.", Peabody Journal of Education, Vol. 46, No. 5, March, 1969, pp. 282-287

Bayles, E.E., "The Idea of Learning as Development of Insight.", Educational Theory, Vol. II, No. 2, April, 1952, p. 67

Calisch, R.W., "So You Want To Be A Real Teacher.", Today's Education, Vol. 58, No. 8, November, 1969, pp. 49-51

Curran, C.A., "Counseling, Psychotherapy, and the Unified Person.", Journal of Religion and Mental Health, Vol. 2, No. 2, January, 1963, p. 95

_____, "Notes on Counseling and Guidance.", at Notre Dame and Loyola University, 1960-61 (Revised 1964)

_____, "Some Preliminary Perception Experiments Related to Insight in Counseling Therapy.", Perception, William Bier, ed., New York: Fordham University, 1957

Harrison, A., and Scriven, E.G., "Is There A Relevancy Gap in Education." Peabody Journal of Education, Vol. 46, No. 5, March, 1969, p. 64

Hill, W.F., "Learning Theory and the Acquisition of Values." Psychological Review, Vol. 67, No. 5, 1969, p. 319

Koch, S., "Psychology Cannot Be A Coherent Science". Psychology Today, Vol. 3, No. 4, September, 1969, p. 14

Maslow, A.H., "Some Educational Implications of the Humanistic Psychologies", Harvard Educational Review, Vol. 38, No. 4, Fall, 1968, pp. 685-696

Mulvey, D.D., "Education in Turmoil: Some Common Fallacies", Peabody Journal of Education, Vol. 47, No. 2, September, 1969, pp. 99-103

Murray, M., "Counseling: A Language Learning Process". Master's Dissertation, submitted to Loyola University, August, 1968, p. 62 (unpublished)

Rich, J.M., "Value Decisions in Continuing Education." Peabody Journal of Education, Vol. 47, No. 2, September, 1969, p. 42

Tranel, D.D., "Teaching Latin With the Chromacord." The Classical
    Journal, Vol. 63, No. 4, January, 1968, pp. 157-160

Winthrop, H., "A Structural Analysis of the Context of Value".
    Journal of Existentialism, Vol. VI, No. 21, Fall, 1965,
    pp. 81-88

## VITA

Daniel D. Tranel was born in East Dubuque, Illinois on September 15, 1932. After receiving the degree of Bachelor of Arts from Loras College, Dubuque, Iowa in 1953, he studied Theology at the Gregorian University, Rome, Italy, from 1953 to 1957. He was ordained to the Roman Catholic Priesthood in 1956 at the North American College, Rome, Italy. After receiving the degree of Master of Arts in Classical Languages at Loyola University in 1962, he served on the Faculty of Marian Central High School, Woodstock, Illinois until 1967. In September of 1967, he became a member of the Faculty of St. Dominic College, St. Charles, Illinois. While attending Loyola as a graduate student in the Department of Education, he taught on a part-time basis in that Department.

## APPROVAL SHEET

The dissertation submitted by Daniel D. Tranel has been read and approved by members of the School of Education.

The final copies have been examined by the director of the dissertation and the signature which appears below verifies the fact that any necessary changes have been incorporated and that the dissertation is now given final approval with reference to content and form.

The dissertation is therefore accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

_May 18, 1970_
**Date**

**Signature of Adviser**