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AN EMERGING CONCEPTUAL STRUCTURE FOR THE
HUMANITIES AT THE SECONDARY LEVEL

DISSERTATION

Presented in Partial Fulfillment of the Requirements for
the Degree Doctor of Philosophy in the Graduate
School of The Ohio State University

By

Nancy Ellen Glaser, B.A., M.A.

* * * * *

The Ohio State University
1975

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DEDICATION

This dissertation is dedicated with gratitude and affection to a magnificent teacher, educator and human being—Paul R. Klohr—who has made graduate school worthwhile.
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Foremost, I would like to thank my advisor, Paul R. Klohr, for the generous amount of time he devoted to guiding my studies. His continued inspiration and encouragement made this study possible and gave meaning to my graduate education. It has been a delight working with Dr. Robert Jewett, and I thank him for his enthusiastic support throughout my program. A very special thank you to Elsie Alberty for her contribution to the committee and a debt of gratitude for her making financial support possible such that I could complete my studies. I would also like to thank Professor James Kelly Duncan for his initial guidance on the dissertation.

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CHAPTER I

INTRODUCTION

Education today is clearly in need of basic revitalization. The Carnegie Commission's report of "mindlessness" in education reflects this need and indicates the necessity for change. With world problems requiring a more thorough evaluation of our views of mankind, at the use of available resources and human interaction, we—as educators—are in a position that, more than ever before, necessitates a careful preparation of our students for tomorrow's concerns. In effect, curriculum planners must, by the very nature of their task, become "future planners."

There is increasing evidence to support the fact that through a study of the humanities students will be afforded an opportunity to gain new insight—to move ahead with awareness and concern for mankind and the creation of a better life. In a "Statement and Recommendation" for the establishment of a National Humanities Foundation, the American Council of Learned Societies in 1964 noted:
Many of the problems which confront the people of the United States necessarily involves the humanities. They are of nationwide scope and interest. Each is of concern to every citizen, and the way in which each is solved will be of consequence to him.  

An important place to begin this revitalization is at the secondary level. Here, programs are often repetitions of what has been studied at the elementary and junior high schools. Students ready for college or work become dissatisfied with the offered curriculum. And, the so-called "hidden curriculum" contributes even further to this widespread dissatisfaction.

The humanities can serve as a point from which to begin to restructure our thinking about improving high school education. As a course of study, humanities has the potential of providing a new foundational base for programs that can foster learnings for students to enable them to cope with and improve society. Yet, it has been noted that this "remains an underdeveloped area of the secondary-school instructional program." And as Charles R. Keller, former Director of the John Hay Fellows Program notes, education will not really change from a nineteenth century mold until, and he quotes Professor Fred Stocking of Williams College, "the curricula of American secondary schools will themselves be large, clearly departmentalized Humanities courses." The importance for this kind of study becomes evident.
In the 1960s following the post-Sputnik years there was a reaction to the educational emphasis on science and mathematics from humanities educators. Their interest in the humanities precipitated considerable support and as a result the National Endowment for the Humanities was founded in 1965. It marked the high point for the John Hay Fellows Program and the beginning of The National Association for Humanities Educators and The Humanities Journal. Humanities programs were founded throughout the country at the high school, elementary and university level. Funds were made available at the national level and numerous research projects and workshops were planned and conducted.

Studies from and about that period, dissertations, articles, and anthologies, indicate an intense amount of activity within a short span of time. Educators were hopeful that their high school programs would become a permanent feature of the school curriculum and that it would influence the style of education in general. Colleges and universities developed interdisciplinary and area studies and departments, and it became possible to earn bachelor's, master's, and doctoral degrees in humanities.

Humanities education in the middle 1970's, however, has not gained the importance desired by the humanities educators active in the 1960's. The John Hay Fellows
Program has been discontinued, many university programs have been dropped from the curriculum or have not expanded, and high school programs have, on the whole, remained academic electives. Current interest in education has been directed toward competency-based teacher education. In addition, support is gaining for a return to a basic education, the "Three R's."

It becomes increasingly evident that the positive qualities of humanities education necessitate its retention and extension at the secondary level and that if change is to occur in education, humanities educators must begin today to plan their programs.

Statement of the Problem

In recent years, the development of humanities education has been hindered by a number of operational problems. Among these are the problem of planning, staffing and maintaining a high school humanities program. While recent dissertations, government and individual studies have generated frameworks, materials for planning programs, these efforts have not influenced curriculum planning and instruction in any significant way.

In response to the problem, the need for revitalization of education at the secondary level, this study will generate a conceptual structure for designing
humanities programs capable of enriching the high school curriculum. Implications for improved classroom practice will then be projected through a set of criteria which have the potential for reordering priorities essential for successful learning.

Clearly, the development of such a theory base and the demonstration of its implications will contribute significantly to the knowledge required to attack the larger problem of bringing about change at high school level. That traditional high school humanities programs have not been effective in meeting the challenge necessary for educational change is evident when one examines the state of the field. Traditionally, humanities programs at the high school level have involved language, literature, history, and sometimes art and music courses. These have been taught, usually, within a field rather than with an interdisciplinary approach. Where the humanities have involved a unified history of the arts, the emphasis has been on a glorification of Classical and Renaissance works or on "great works" of the masters. "Multidisciplinary" or "interdisciplinary" has often meant the addition of slides or music to history and language lectures. The resulting curriculum design has been inadequate preparation for our students to deal with society's problems.
In addition, most humanities programs have not reached the potential of the discipline. Opportunities for personal development through creative and intellectual activities have been overlooked or have not been planned as thoroughly or as extensively as is possible in a humanities program. The importance of humanities as an essential part of education has not wholly been understood. Looked upon mainly as an arts subject it has been given low priority on school budgets. When monies are scarce humanities programs, along with art and music courses with which they are equated, are the first school activities to be dropped from the curriculum.

This conventional way of thinking about the humanities demonstrates a clear necessity for rethinking, restructuring previous ideas, programs. Byron H. Walker, Supervisor for Social Studies and Humanities in the Ohio Department of Education, has noted that since the humanities development in the 1960's has declined, interests have scattered as a multiplicity of variables, economic and educational concerns, have stemmed the energies of emerging humanities educators.\(^7\) Because of the ultimate value of a good humanities education and its potential value to learning, because of the timeliness--necessity for reexamination of education in general,\(^8\) there is a compelling case for refocusing thinking in the humanities--
for revitalizing the field to the benefit of all secondary level education.

Procedures of the Study

This research falls within the philosophical mode of inquiry. The major product is a theoretical, conceptual structure which meets the criteria of a middle-range theory; i.e., it permits the raising of a fresh set of questions which have the potential for bridging the theory-practice gap. The study is limited by the conventional constraints of the philosophical mode of inquiry. The basic questions that emerge from the investigation must be empirically tested and validated in actual field situations. This is to say that the study rests on its own logic; i.e., does it cope effectively with the substantive elements that are identified as a part of the structure and are the syntactical relationships among these elements clear and logical?

A review of current literature and current humanities programs provides the background for a synthesis, necessarily of a descriptive nature. From this examination and analysis of problems in the field, needs for improved humanities programs one basic element of a reconceptualized structure emerges. Prototypes, models by Charles Hampden-Turner (Radical Man) and James Macdonald ("A Transcendental Development Ideology of Education" in
Heightened Consciousness, Cultural Revolution and Curriculum Theory) constitute a second component in the generation of a reconceptualization. They relate to processes of interaction with significant implications for humanistic learning.

In effect, the resulting structure serves as a metaphysical base with implications for classroom interaction in the humanities. A warranted extrapolation of this base serves as a set of criteria which enable humanities educators to plan more perceptively and implement their programs. Thus, the study serves the dual function of generating theory and projecting implications for classroom practice.

Organization

Following this statement of the problem and its context—namely, the necessity for change in humanities education at the secondary level today, Chapter II contains a review of current literature in the field. This provides an overview of the state of humanities education. It includes: 1) a survey of current thinking about the humanities, the nature of the study (interdisciplinary, man-oriented), its curricular organization of subject matter (e.g., problem areas, chronological survey) and the subject fields that are involved. It includes a review of existing surveys of programs in high schools
across the country which are described in dissertations, anthologies, and journal articles. This involves an analysis of classroom practice including teaching methods and materials used, the type of class sessions planned for humanities learning as lectures, laboratories, field trips.

2) The literature review will focus on new directions in humanities education. This involves the implications for personal development possible through a humanities study. It includes such specific methods as sensory training, consciousness, personal history studies and current ways of thinking about knowledge and learning which may have implications for the field in the future.

This culminates in identification of a series of pressing issues which have implications for curricular planning today in the humanities. These issues summarize the nature of the problem in planning and implementing humanities programs and provide the directions in which educators must work to improve humanities education to its fullest potential.

Chapter III becomes, as a result of the literature search and the identification of new foundational sources, a synthesis which in effect can serve as a conceptual structure for humanities curriculum planning.
For the purpose of reconceptualization of the field, it is based on methods and theories contained within the new literature of the field.

The process in this phase of the study involves a close examination of two models which are relevant to the humanities learning experience, the double helix, interaction model of Hampden-Turner and the dual dialectic, internal-external model of MacDonald. This provides a metatheoretical framework descriptive of the interaction (Hampden-Turner) and the awareness-internalization processes (MacDonald) which in conjunction with pressing issues in humanities education (emerging from the review of the literature) can be translated into a single reconceptualized structure or model. This model then emerges as a basis for new developments in humanities education; i.e., it raises fresh questions to be used as criteria or as focii for further empirical investigations in field situations.

In Chapter IV this reconceptualized model is expanded into a series of criteria which can serve as guidelines for the development of humanities programs. They reflect the state of the field and offer positive alternatives to the pressing problems which currently face humanities educators. Additional outcomes emerge which reflect potential problems in planning humanities programs. Recognized as such, they enable educators to
prepare their programs more carefully and with greater insight and serve as the bases for empirical research and field testing.

Chapter V, the final section of the dissertation, summarizes the findings, draws conclusions, and offers recommendations for continued development of humanities programs. It becomes clear that there are further avenues for research and study related to humanities education derived from the application of the emerging conceptual structure to classroom practice.

Schools have the capabilities today to aid youth in attaining higher levels of human integration and function. The 1970's and 80's will require of individuals greater capacities for challenge, openendedness, and an integration of the whole being—body, mind and spirit . . . whereby the individual prepares himself to live confidently and creatively in the free society we envision for him. To this end, humanities education must apply itself.9

If we are indeed in an historic "watershed," as Harman of Stanford suggests,10 then the time is very right for this kind of study. Secondary level humanities programs need refocusing and revitalization, and this study is another step in that direction.
Footnotes—Chapter I


7 Conversation with Byron H. Walker on November 20, 1974.


9 William R. Clauss, "What is Education in the Humanities?," Teaching the Humanities, p. 4.

10 Willis W. Harman, Opening Address, Curriculum Policy Conference, The Ohio State University, April 26-27, 1974.
CHAPTER II

ANALYSIS OF THE STATE OF THE FIELD

A survey of the significant literature in the field of humanities is made difficult by the fact that there is not a clear view or consensus on what the humanities field is. Some authorities view it as a conglom erate of subject fields while others view humanities as a single integrated discipline. In view of the ambiguities, this research will focus on two broad categories: 1) recent developments in humanities education as reported in the literature and 2) current thought related to the humanities which serves as foundational sources for new directions.

Recent Developments in Humanities Education

Current humanities education literature is largely ahistorical, atheoretical. Educators writing in the field have not provided the basis from which to develop programs of lasting importance. Most of the current writing has been journal and anthology articles dealing with specific high school programs or with individual disciplines (as literature, history). The programs and
subject fields discussed are largely individualistic efforts with no broad, universal base of concern. The resulting literature is comprised of theories, reports of ideas or courses attempted and has little effect on the mainstream of educational thought or practice.

Still, this body of literature is descriptive of the nature of the field and will reflect the problems and concerns in developing humanities programs. This first section of the literature review will deal with humanities programs, educational practice since 1970 as a means of viewing the immediate state of the field for the purpose of studying issues and concerns which emerge.

Recent literature in humanities education has generally been written from an individual discipline's point of view. There are numerous articles by art, music, literature, social studies educators discussing classroom practice in their field. This often includes interdisciplinary concerns. There are dissertations and studies surveying the state of the field in current programs across the country. There is literature on aspects of humanities teaching as aesthetic or creative concerns as well as articles on team teaching, individual programs in progress. Books by single authors are fewer in number than anthologies. Those surveyed were educators either describing a program in which they had worked or ideas
of what they would like a humanities program to be. The anthologies are collections of conference papers, essays, programs in progress, or programs on a given subject or in a specific discipline. The literature also would include planning guides by state governments as those in Pennsylvania, New York and New Jersey. In addition, there are the growing numbers of audiovisual packages commercially and individually produced. There is also a small body of literature on the use of computers to teach humanities.

Graduate theses provide extensive bibliographies of current literature in the field and often include an historical survey of humanities concerns beginning with education in Classical Greece. In this study, the dissertations by Austin Groden (1970) and Janet Ebert (1973) were surveyed. Together the dissertations provide a fairly representative picture of humanities education in the 1960's, and in Ebert's case, through 1972. Both authors surveyed programs across the country and were able to assess the state of humanities programs at the high school level.¹

In current literature the humanities field has been defined in numerous ways by theoreticians and practitioners. A humanities study is often defined by the specific disciplines included—literature, history, the arts, and so forth. Definitions also emerge from classroom goals, from topics or themes comprising a course,
from teaching methods or modes as team teaching or the interdisciplinary approach. Humanities has been defined by individual philosophies, feelings, by aesthetic and creative concerns or by stating what humanities is not. In summary, definitions range from statements that humanities is "everything" to careful limitations as, for example, that humanities does not include pure mathematics or science or that humanities is a study of man's artistic creations, the great works.  

That no single definition has emerged reflects the nature of the field. It is a fluid study that changes as man's life on earth changes. However, most definitions concur that humanities is a man-centered, man-oriented study.

Traditionally high school programs in the humanities have included the arts and literature. The social studies have been a separate department with subjects as history, geography, civics, economics. However, in high school humanities programs social studies teachers frequently have teamed with English and art teachers, and humanities programs usually include a history of the arts. In an article in The Humanities Journal, John C. Erskine noted that the chronological or historical approach is the most commonly used in teaching the humanities. In addition, programs have included anthropology, economics and other traditionally "social studies" subjects, and
area studies have included courses in the arts and literature.

In a number of his writings Charles Keller (former Director of the John Hay Fellows Program for the Humanities) has noted the artificiality of dividing knowledge into subject fields. He has stated his views of "anti-fragmentation" many times and given examples of man-oriented studies where concerns common to a number of disciplines become single focused studies of particular individuals.  

Humanities and the Social Studies was published in 1969 for the National Council for the Social Studies. The bulletin is an anthology of articles by social studies and humanities educators for the purposes of identifying valuable studies in the humanities which might be integrated within the affective domain of the social studies.

The editor of the bulletin, Thomas F. Powell, notes that the division of the subject of man evolved through philosophical, scholarly inquiry. A need developed from seventeenth century philosophy of events to study not only the uniqueness of man but also the social context in which man exists in the modern world. Powell remarks that "it was in response to this need that the humanities in modern times developed their major
division and complement in giving birth to the social studies." 7

To define the nature of the division, Powell notes that the humanities and the social studies are one subject, which is "distinctively human," but two fields. He sees the humanities as a study of the individual in which "men do try to communicate their innermost selves, most notably in the arts: and their recorded efforts are the substance of the humanities." The social studies, on the other hand, Powell believes "fail to take into account both the common plight of individuals qua individuals and the uniqueness of that plight." Therefore, he concludes that "social studies must draw on the humanities for insight into the non-quantifiable aspects of human life." The study must "properly comprise not just the study of social contexts, but the study of man in his social contexts." For, "civilization, the end of humanistic studies, is after all civilization, the end of social studies." 8

Approaches to the Humanities

In fifth century B.C. Athens, education "was the ideal of the wholeness of man, whose capacities, physical and moral, were to be developed in harmony and balance equally for his own perfection and for the better service of the state." 9 Training included a variety of fields. Plato noted in the Protagoras that
the boy's teachers are to attend to his manners even more than to his reading and music; he studies great poets for their many admonitions; the harmonies and rhythms of music are expected to inspire the gentle and harmonious life; gymnastics nourish the virtuous mind that inhibits cowardice in war; and when schooling is over young men learn the laws of the state and are enjoined to live after their pattern.  

Athenian education was trefoil:

1) gymnastics for training the body
2) music for sensitizing the emotions
3) poetry for the culture of the spirit.

In its striving for "the wholeness of man" this was an education of participation— involvement in music (instrumental and vocal), dance, athletics, philosophical discourse.

However, the social and political instability of the period following the "Golden Age" has caused criticism of the educational system as possibly contributing to this for placing too much importance on the content of study and too little attention on "the human means for its transmission." That is, the teachers were not prepared for the task of teaching this educational program, thus theory did not necessarily follow into practice.

The "great tradition" of classical learning often equated with the humanities began with the rediscovery and revival of Greek and Latin works in the fourteenth and fifteenth century Renaissance. In principle, this differed from scholastic medieval education in Renaissance
Studies provided a broader interpretation of the liberal arts as those studies which impart a knowledge of the masterpieces of thought, of imaginative literature, and of art (and are therefore the basis of a liberal, as opposed to a vocational, or technical and specialized education).

This learning provided the foundation for humanistic, classical scholarship in Northern Europe.\(^{13}\)

Thus, Greek studies dealing with the whole man were borrowed through the written word into the Renaissance world and hence to modern Europe. These classical studies became known as traditional humanities in modern cultures.\(^{14}\) They were, in effect, similar to the works of antiquity taught in the Renaissance. Here, as in Margaret Hamilton's *The Greek Way*, the ideals of Classicism--of truth, simplicity, proportion, prowess, and beauty are extolled. And the stereotype of the high school teacher drilling the class on the architectural orders comes to mind.

Another approach was the Great Books approach of Adler and Hutchins at The University of Chicago. In this the classics of literature are read and discussed.

Historically, there are also the topics of "General Education" that might be explored, core curriculum, "Humanism" in education and "the liberal arts." For the purposes of reconceptualization, however, the focus will be on the nature of the humanities field today.
Throughout the history of education there have been a number of approaches to education that might be termed "man-centered." Starting with the Greek ideal of educating the whole man, to the adoption of Greek works and ideals in the Renaissance, to the teaching of classical and great works as representative of man's creative output, the humanities has alternately been functional and integral to the training of the future citizen--wholeness of man in mind and body--and extra, the polishing of the gentleman's mind and aesthetic sensibilities. The major criticism today would be that humanities be pertinent to society and not frivolous, if aesthetic concerns are considered frivolous.

Today, there are a number of approaches to teaching humanities. In a February 1974 Humanities Journal article, "Approaches to the Humanities," John C. Erskine describes four model curricula. These are representative models of types of programs found in high schools; individual schools might offer variations therein. These include: 1) the classical tradition, 2) the chronological approach, 3) the issues approach, and 4) the anthropological approach.¹⁵

The "classical tradition" involves the reading of "the great works of antiquity in the original" language. This is, in effect, similar to the humanities taught in
the Renaissance and is reminiscent of traditional humanities studies in which the ideals of classicism are extolled. It is based on the assumption that works of the Classical era have something to offer modern students or that the tradition of the Western world begins with the Greek culture.

The "chronological approach" places emphasis on historical, cultural epochs as "The Baroque Age" or "the 16th century in Italy." Other authors as Groden would title this "cultural epochs." The chronological approach, the most often used in schools today is an historic approach discussing cultural achievements within an historical context. This approach is most often taken in beginning history of art, music courses.

What Groden titles "Great Themes" Erskine calls the "Issues Approach." This deals with universal questions of mankind and may include what the Pennsylvania Department of Public Instruction calls the "six universal issues": 1) Man's Search for Truth; 2) Man's Search for Freedom; 3) Man's Search for Beauty; 4) Man's Relationship with the Natural World; 5) Man and Society; and 6) Man's Relationship to God. In this example of man's achievements would be cited to highlight the themes throughout history.

The "Great Works" approach or "The Major Works" concentrates on the works of literature considered of
lasting value for mankind. It is what Adler and Hutchins in the 1930's called "The Great Books." Other humanities educators might include in this category all masterpieces created considered of greatest value as works by Michelangelo, Beethoven, Aristotle, and perhaps the work of outstanding personalities as Einstein, DaVinci whose personal achievements were outstanding. Concentration on the artists, thinkers, creators as people and on the creative process would be termed by Groden the "Multimedia" approach. Thus, the Great Works approach would look at the creations themselves apart from the man, and Multimedia would concentrate on the man, the artist, inventor or creator.

The "Anthropological Approach" grows out of Jerome Bruner's project "Man: A Course of Study." In a humanities course this would deal with questions of man's humane nature, the institutions, values of man. It could be extended to include the origins of culture, man's functional and aesthetic creations.

Another humanities curriculum would center on a geographic area or culture group. The achievements of the culture(s) in that area would be discussed from the point of view of location. This approach, as well as the anthropological approach are often considered social studies, but the intrinsic value for a man-oriented as the humanities is apparent.
Other variations of these 'basic' programs would include the approach where a history of mankind, major works or issues would be presented through the point of view of a single discipline as art history or aesthetics. As part of the "Great Epochs" or "chronological approach" a study would center on an historic event as The American Revolution, the Battle of Hastings, the invention of the printing press, Martin Luther in 1514, Columbus' voyage in 1492 and would discuss the cultural implications and consequences. Or schools might individually choose themes and present these under "Senior Seminar" or Freshman History, English. But largely these variations would fall within one or more of the general categories discussed above.

Groden reached his titles for humanities programs through his national survey of secondary schools and Erskine through personal curriculum study, group meetings, fellowship work. Both educators intended their findings to serve as guidelines of basic programs, ideas that humanities teachers might use in developing their own programs rather than as "the way" to teach the field. Erskine notes, moreover, that these are representative models rather than prototypes and that individual schools will offer variations therein. Guidelines obtained from State Departments of New York, New Jersey, Pennsylvania might further assist the teacher in planning a humanities program.
In his dissertation, Austin Groden surveyed a number of secondary schools across the country and gathered a variety of data, definitions, descriptions of programs, approaches, evaluation methods to generate a framework for reconceptualizing the humanities field. The resultant structure is in the form of a flow chart. It contains the information generated from the survey—what seemed to be pertinent issues—and was based on "principles governing sound curriculum development." The resulting "Model Conceptual Framework for Humanities Programs" contains the following categories: Definition of the Humanities; Objectives of Humanities Programs; Content in Humanities Programs; Approaches, Processes, and Procedures in Humanities Programs; Evaluation in Humanities Programs; and Criteria for Components of the Framework.

The Framework generated by Groden thus can be used by teachers, curriculum planners as one way they might approach the development of their program. It cannot be construed as the only approach for it was based on a survey at a specific time. The same schools surveyed today might give different responses. But it offers a beginning by spelling out the various possibilities for humanities program development.

Janet Ebert's dissertation of 1973 provided a survey of humanities "Programs and Courses" from 1968 to
1972. As a music educator, Ebert was particularly interested in the role of music within the humanities curriculum; however, she was also interested in finding basic concerns underlying all humanities programs, instructional and philosophical concerns, courses included, justification for programs. The study on the whole is descriptive rather than prescriptive, however.

Judging from the surveys conducted by Janet Ebert and Austin Groden, it is clear that humanities programs across the country are basically discipline-oriented. That is, teachers from a variety of fields work together to plan a program, but the traditional roles of "social studies" or "history" teacher, "English Language" or "literature" teacher, "art" or "music" teacher are maintained. So while the course is, in fact, a number of disciplines working together as "interdisciplinary," the students are still aware of separate fields. From the research of Ebert and Groden there was no evidence of "generalists" among the teachers. Students would know then that Senior Humanities is taught by a "history teacher." Thus, as in Hunter High School, although themes are dealt with, these are taught from the point of view, the bias expressed by the teacher's training.

Certification for secondary education in the humanities is "valid for teaching an integrated humanities course," however, the emphasis would be in one or
more fields in the arts. These would include visual art, music, or literature with minor concentration in cultural history or philosophy and electives in dance, drama, or theatre. And graduate degrees in Humanities generally require concentration in one or more subject fields. The teaching is done by professors trained in individual disciplines. For example, graduate courses in humanities at Hofstra University are taught by professors of Art History, Comparative Literature, and History; and the students would concentrate in one area. While students graduating with degrees in Humanities would have a general understanding of the span of the field, there seems to be no institute specifically training generalists as such. Educationally the nation is still discipline-oriented.

Examples of Humanities Programs

One problem in surveying the literature of the humanities is that enthusiasm for instructional developments often masks the reality of the situation. Byron Walker notes that schools may report having exciting humanities programs, but that when he visits their classrooms he has noted traditional subject areas supplemented only by the use of media—slides, records, tapes, films. It does reflect a beginning effort for improving humanities education—even adopting the aegis "humanities
study" is a start; however, its potential benefit for reconceptualizing the field is only by example.

In addition to the journal articles by high school or college teachers involved in programs and to the dissertations previously mentioned, anthologies are sources of information on high school courses in the humanities. Two of these, *Teaching the Humanities* (1970) edited by Sheila Schwartz and *Humanities Programs Today* (1970) edited by Richard R. Adler contain descriptions of programs in progress at the time of publication. (In addition, Schwartz's book contains essays on various aspects of the field.)

Two current, general books on humanities education are of note (solely perhaps for their existence—as books by individual authors are few in number). One, *The Humanities Approach to the Modern Secondary School* (1972) by Bernard S. Miller, former co-director of the John Hay Fellows Program, is based on the Hunter High School Humanities Program. A second, *Joining the Human Race: How to Teach the Humanities* (1972) by Fred E. H. Schroeder, humanities educator, is an attempt to unify the various concepts involved in humanities teaching and provide instructional guidelines.

Both books take a practical approach; they are focused on establishing humanities programs in the classroom. While Miller reports what is involved in a current
program, Schroeder abstracts ideas from his experiences during his twenty years of teaching. Miller is primarily concerned with planning the humanities program with a focus on the involvement of students, while Schroeder's focus is on teacher training and the preparation of the humanities lesson.

Both authors attempt to define the teacher's role. Schroeder sees the humanities teacher being necessarily schooled in several disciplines. He believes the teacher must be well-versed in key names—artists, thinkers throughout history; however, he sees the teacher freed from strict discipline specialization. Miller, on the other hand, notes the practical problems involved in interdisciplinary efforts. While he states a preference for "interlacing several disciplines" and notes that "the more disciplines involved, the better the opportunities for flexibility and stimulation," he sees teachers as discipline-trained, discipline-oriented members of a teaching team. Practical problems include the time involved to be well-versed in more than one field, and Miller believes that teachers will be very protective of the integrity of their chosen discipline. He also notes that of necessity, teachers are preparing their students for further education which will be based in individual disciplines.
In defining the field, Miller concludes that "the humanities becomes that cluster of attitudes, behavior patterns, and ideas which affirm our participation in mankind." Schroeder sees the humanities based on Renaissance conceptions which involved historic and contemporary concerns. He believes that humanities must include both the arts and the social studies and regards the field "as an integrative study of man, of man's problems and man's achievements." 

During the 1960's there was an increase in the number of humanities programs across the country (perhaps as a reaction to the increase in science and math programs following Sputnik). Since that time, programs have taken a variety of directions. As examples, the following programs represent the situation of the field today.

Between 1966 and 1969, Warrensville Heights High School in Ohio had a very active humanities program. Starting as a Senior year course, the program eventually was available for all grades and was team taught by five teachers. The approach was cultural area or chronological history, depending on the grade, and the curriculum was written by a faculty committee representing the fields of art, science, mathematics, planetarium, literature, drama, social studies, music, guidance, and school psychology. The original group of five teachers who had been active in the creation of the program left, and the program
disbanded a year later. The extensive preparation, time and energy needed, was a reason for the program's demise according to Dr. Donald Meeker, one of the teachers.  

University City Senior High School in University City, Missouri has offered an American Studies Course in lieu of junior and senior history and literature since the middle 1960's. The program combines history, geography, philosophy, sociology, architecture, literature, and art history and is team-taught by teachers involved in different subject fields. Using an historic sequence across several disciplines, the goal of the course is that:

Students will learn to integrate knowledge from various social sciences and from literature and gain an awareness of the uniqueness of U.S. history, the role of ethnic contributions and conflict, and social change and social reform in U.S. history.  

The classes are basically lecture and discussion. In addition, the school is beginning a course titled "Humanities" and another called "Black Humanities" to be taught by a single teacher. Thus, in this instance the school is expanding its program.

A third school, Northport High School in Northport, New York, has had a humanities program intermittently for the past eight years. Covering a history of cultural events and achievements for Western man the program covered the disciplines of philosophy, architecture, fine arts, music, dance, literature, science, Bible, urban
planning, and psychology and was taught at its "zenith"
by four teachers in social studies, music, and English.
This year the program is not offered. Morris Saxe, with
whom correspondence was made, states that:

It was never the intention to have a permanent
Humanities course. What we wanted to happen—and in large measure—it has—was for the humanistic approach, the methodology, and some aspects
of the curriculum to become a part of other subject areas.

He concludes,

There was a real need for a Humanities course
here in the 1960's. The course we created ful-
filled that need. Other courses, in a variety
of ways, are now taking care of that need and
other changing needs of students.33

Another program in progress for the past nine
years is the twelfth grade humanities course at River
Dell Regional Senior High School in Oradell, New Jersey.
The course centers around the theme, question "Why do
men behave as they do?" and is offered in place of Senior
English. The course is team taught and involves five
teachers with guest lecturers on occasion, and it includes
material from literature, architecture, fine arts, music,
music and art history, history, sociology, philosophy,
anthropology, and comparative religion. The teaching
staff has developed their own set of slides and is cur-
rently revising their program for use this Spring, 1975.
There are also demonstrations, concerts and performances
to supplement the study.34
Numerous variations on the basic types of humanities programs discussed earlier are in many schools across the country. As noted in Adler's anthology, *Humanities Programs Today*, they range from semester-long courses to the full four years of high school. They center around arts or historic themes. Programs are currently being revised, disbanded, revitalized, developed in various combinations. Humanities programs may or may not include artistic involvement, creative expression of the students, may or may not be part of traditional discipline-planned courses.

Perhaps in the way of "new directions," the Art History and Humanities Faculty at Hofstra University has begun a cooperative program with local high schools in developing courses in Pre-Columbian cultures.

Another means of studying developments in the (humanities) classroom would be to examine the materials being produced for the humanities. These include books, filmstrips, slides, films usually accompanied by guides. To analyze these for a definition of humanities, for new developments in the field is beyond the scope of this study.

In recent years, the newest innovations in high school curriculum planning have been the addition of "mini-course" electives. These are classes of four to six to eight or ten weeks duration, as opposed to the
traditional year-long courses, and include current event problems, geographic or cultural area studies, themes or periods in literature, and they are taught by teachers in a specific discipline and are recognizable as being (given) from the point of view of that discipline.

The humanities as an unfragmented study of man, offered as a single discipline that Keller supports is not a trend in secondary education in the United States today. Nor is there any indication that high school education is becoming "one large departmentalized humanities program" as Professor Stocking has wished.

However, with the impending social, economic, ecological problems of tomorrow, today's high school education may not be providing the groundwork to meet these problems. An ecology or area study mini-course is a beginning, but its far-range effect is negligible unless there is follow-up. While a wholly integrated humanities program may ultimately not provide the answers for tomorrow's concerns, its inherent basis in man, in man's activities and creations provides a more viable alternative that is applicable to life. In his book, Schroeder noted that a key word for a humanities program was "relevance" for the 1970's. 35

Abraham Maslow has noted in The Farther Reaches of Human Nature that the world is changing and that we must prepare a different type of person to meet the needs of
tomorrow. The mere teaching of facts, he believed, would not accomplish this. Instead we must prepare the whole person and help him become a self-actualized individual.\(^{36}\)

While current literature in humanities education has provided a view of the state of the field, it offers little in the way of providing direction for the future of humanities education. Rather, it presents the field as diverse, one that encompasses a multitude of approaches. What Keller has noted as a single, man-oriented study that encompasses all of secondary education is not in practice on any influential basis. In view of this state of the field, this study will move next to a review of current thought in coquate disciplines to delineate the implications they have for the teaching of humanities.

**Recent Thought and New Directions**

The writers with potential for influencing humanities development have come from the coquate fields of education. These cultural critics have been trained in such fields as psychology, sociology, architecture. They have analyzed culture and related it to their particular field and in doing so have developed broadly humanistic approaches to education.

Among these revisionists are Theodore Roszak, Michael Polanyi, Alvin Gouldner, George Leonard, and George Isaac Brown. Other writers involved with similar
concerns are Colin Wilson and Lewis Mumford. These writers have provided a larger view of learning and cognition. They have discussed aspects of the learning, experiencing process as tacit knowing (Polanyi), rhapsodic intellect (Roszak), confluence (Brown) and have provided a broader base for the nature of knowing. Wilson has been concerned with a particular type of man, "The Outsider" and Mumford has been concerned with man throughout history, society as has Gouldner, a sociologist.

A scientist-philosopher, Michael Polanyi's basic thesis in The Tacit Dimension involves the "idea of human knowledge from which a harmonious view of thought and existence, rooted in the universe, seems to emerge." He believes, after study of thought and scientific theory, that "we can know more than we can tell." He labels this "tacit knowing."

By his example, "tacit knowing" would involve, for example, a person's being able to put a set of features into a recognizable face but not being able to tell how he did it. This is knowledge that we cannot verbalize.

He notes that "Gestalt psychology has demonstrated that we may know a physiognomy by integrating out awareness of its particulars without being able to identify these particulars." However, he believes that this is
"the outcome of an active shaping of experience performed in the pursuit of knowledge." Tacit knowing "achieves comprehension by indwelling, and that all knowledge consists of or is rooted in such acts of comprehension." Polanyi asserts that "our body is the ultimate instrument of all of our external knowledge, whether intellectual or practical." We rely upon our awareness of contacts with externals. Polanyi notes that when we repeat words several times they eventually lose their meanings as when a pianist focuses on his finger work and cannot play the piece. Tacit reintegration of the particulars would, in these instances recover their meanings.

For education, and particular for humanities education, Polanyi's theories may come to bear upon the way students learn, conceptualize, perceive knowledge to which they are exposed. The implications of integrating parts and wholes have not yet been fully realized, other than in personality studies of Gestalt, and have yet to be fully understood in terms of a study of man and his creations and the connections between them.

In Where the Wasteland Ends, Theodore Roszak describes another aspect of "knowing" as "Rhapsodic Intellect." This process, phenomenon exists through a feeling of "oneness" with the historic store of events, knowledge and has subconscious connotations.
For a person to "know" he would be attune to and part of the knowledge stream across time. Roszak's view is Gnostic with its archetypal, mythical, Biblical references. Knowing becomes a total experiential process. A person experiences knowledge "through the pores" absorbing facts, thoughts with and through his whole being.

In describing a literary character, Roszak notes that the increased meaning the character experiences is found

in the feel of the words as they pass through his mind and in the power they have acquired to change his life . . . . The meaning is in the resonance. And the resonance swells within him until it rocks the foundations of his life.40

He relates this notion to the stream of consciousness typified by James Joyce's writing and to the meaning in dreams. This he relates to "the ever-elusive 'philosopher's stone' which is equated with Christian Hermeticism, the grail or Christ himself," that objective consciousness makes to the sacramental vision of nature which underlies the symbol of Oneness.41 By "rhapsodic intellect" he means:

a ready awareness of resonance which never lets an idea or action, an image or natural objects stray from its transcendent correspondence. Such an intellect loses none of its precision, need sacrifice none of its analytic edge. But it remembers always and first of all where the language in our heads came from. It remembers the visionary origins of culture when all things were, as they might still be, symbolic doorways opening into the reality that gives meaning.42
Jungian implications of dreams, of knowing and being aware of events over which a person has no control as death and destiny closely parallel Roszak's views. However, he notes that the archetypes of Jung that are ever present in his writings and in his followers' work, "only provide another set of symbolic correspondences in which to express the vision." Jung's followers, Roszak believes, have taken these symbols too literally, applying them as set archetypes. He believes the symbols are not "merely subjects" they are part of the unconscious mind and "must always transcend the In Here-Out There dichotomy or their root meaning will be lost." 43

However, the implications of Jung's work, of the exploration of our dreams, of human imagination and subconscious manifestations exists in Roszak's work as a valuable part of the larger attempt to make sense, to describe man's "knowing" and hence his existence. He differs from Jung in his belief that we cannot always assign precise symbols to what we know. There is the larger element of the unknown spirit.

In Education and Ecstasy, George Leonard describes an idealistic picture of education for the year 2000 based on technological advances currently available and in use at the Kennedy School in Santa Fe, New Mexico.

Leonard's education involves the whole child—physical, sensory, psychic aspects of his development.
Children master basic skills and ideas while still very young through individualized programmed learning. They progress to extensive sessions of critical and creative nature, learning individually or in groups. The children are intellectually more mature than present day students, and they are allowed to develop to their maximum capacity with an overriding sympathetic, empathic concern for their fellow man. Important too is the involvement of the parents in their children's education.

While the education described in this 1968 work involved expansion of consciousness and human concern, in a recent article, "In God's Image," Leonard slightly alters his views.

In *Education and Ecstasy* he had taken for granted the use, he believes, of advanced technical devices including CAD—Computer Assisted Dialogue. He now notes that although futurists predicted a total technological society by the year 2000—with computers and robots very much in evidence—that technological developments along these lines have not progressed as successfully or as swiftly as previously anticipated. Instead, Leonard says, "what we are learning is not that computers are any less wonderful than we had imagined but that human abilities are far more wonderful than we had dreamed."

Leonard believes that human potential has not been fully realized and with the state of today's society,
life is precarious. Hope lies "not in the brain alone or
in the mind alone, but rather in mind, body, and spirit
rejoined." And he concludes,

In material shortages and social difficulties,
even in what we term economic depression, we may
find clues to the next chapter in the human adven­
ture: the evolution of higher social forms, the
emergence of a higher consciousness.45

Some of these ideas in reference to education had
been described in Education and Ecstasy. Leonard stated
that "to learn is to change. Education is a process that
changes the learner." "Learning eventually involves inter­
action between learner and environment, and its effective­
ness relates to the frequency, variety and intensity of
the interaction." With regard to present education, he
believes that this is but a "thin slice . . . of what
education can become." The larger goal of education ought
to be "the achievement of moments of ecstasy," for "Educa­
tion, at best, is ecstatic."46

As Polanyi and Roszak's studies indicate, all of
the dimensions of "knowing" have only begun to be explored
with all of their implications for education. Leonard's
futurist school would have, through the computers, taken
care of this problem. However, in his recent work he re­
introduces the basic concern of the child himself, develop­
ing apart from a reliance on technology. Work by current
authors, educators trained in psychology as George Isaac
Brown, is important for its study of the other aspects of knowing— that of sensory awareness.

Brown's book, Human Teaching for Confluent Learning, deals with the processes involved in classroom instruction sensory learning. Brown's work at Esalen in California has grown from his study there with Dr. Frederick "Fritz" Perls, "father" of Gestalt Therapy.

In an attempt to describe aspects of the learning process, Brown has developed the term "confluent education" which is "the integration or flowing together of the affective or cognitive elements in individual and group learning— sometimes called humanistic or psychological education." 47

Through awareness exercises a child will learn to perceive with increased ability to use his sensory facilities. From the Ford-Esalen project on Confluent Learning, Brown describes a number of these. They involve blindfolding for tactile, aural and aromatic awareness as well as group activities led by his wife, a Gestalt therapist, for development in personal trust and interaction.

Brown sees this type of learning as a step toward the maximum development of man and his abilities. He believes "we can learn. Man is capable of growth and maturity. But he must have a place and an opportunity." And the educational system must "become a major contributor toward that end." Confluent education can contribute
to this development by enabling teaching and learning to "become more human and more productive" both for survival and for "the enhancement of living." Brown's work represents an approach educational development may follow for the purpose of developing the "whole child." As Maslow noted in his later work, there is a necessity for educating a new type of human being. Brown's confluent education may be a first step. By its example, it represents tangible possibilities.

Other current authors have dealt with man and his relationship to the world around him. Growing out of post World War II existential concerns is Colin Wilson's The Outsider. Wilson discusses the people who are more sensitive, more conscious and aware than the average person. This sets them apart from everyday life, and they must exist outside of the mainstream necessarily.

The men classified as "outsiders" include Van Gogh, Nijinsky, T. E. Lawrence (of Arabia) and others whose contributions are often extraordinary. Their fate as outsiders, as extra sensitive people causes what Wilson calls the "pain threshold" in which the person is unable to act sensibly because of their extreme sensitivity. Wilson's view is existential; "the outsider" is alone in his struggles, blind often to the aspects of his nature that might have saved him so much pain. The outsider is free to make decisions but he does this alone and usually
will choose the path leading to tragic consequences. In a sense, then, the outsider is a victim of his own special abilities.

For the humanities, this study is important for the awareness it creates of creativity, of sensitivity. Its expose of human nature, the limits and potential of a special kind of human being is very valuable for studies of man and his achievements, his thought and feeling as is involved in the humanities.

There are also current writers dealing with social concerns as Alvin W. Gouldner and with humanistic-social, historic concerns as Lewis Mumford.

A sociologist, Alvin Gouldner has been involved in "an ongoing re-examination of functional social theory." In his work with Richard A. Peterson, Technology and the Moral Order, basic philosophic problems of human life were examined with modern instruments of statistical analysis. They systematized a set of cultural factors from numerous world peoples and concluded that technology is the major determinant in a culture.51

Gouldner's other current work, Crisis in Western Society deals with the entropy of "Functionalism" in present-day culture. He sees the rise of welfare states as the next stage in social evolution necessarily arising in opposition to the growing influence of functionalism
on academia. The crisis is the result of society's inability to cope with world problems.

Of necessity, Gouldner sees a counter movement, the growth of a Reflexive Sociology, "an historically sensitive sociology." This acknowledges that individual and social development do not necessarily follow one another. Gouldner believes that this is "one of the varied signs of an impending transformation in the social sciences." This manifests a concern "with deepening the social scientist's self-awareness and praxis." 52

In his two volume work, The Myth of the Machine, Lewis Mumford recasts the history of man as tool maker (and technocrat) to incorporate the human aspects connected with these developments. 53 In the first volume, "Technics and Human Development," Mumford's thesis is that man rather than the machine has dominated human history, and he traces the history of man in his beginning cultural stages to the Renaissance. In the second volume, "Pentagon of Power," he deals with the theme that in the past few centuries "Mechanizations takes Command"—that technology has been misused. Throughout the volume runs the theme "Let Man take over." 54

Mumford's concerns are similar in their attempt to make sense of the social milieu as that of the larger body of thought today. Writers as Toffler and Reich have attempted to describe, to analyze man in his present state.
However, as an architect-generalist, Mumford has been concerned with the production of man through history, his creations both functional and aesthetic as reflections of his human nature in a particular time. In this respect his work is more nearly indicative of a possible approach for a historically-based humanities study as Mumford includes many aspects of man, not merely the social consequences.

The outcome of cultural critics is that education is the means by which to change life on earth for the better. Education through the humanities or through a Mumford-type of study is a viable option. The other direction these writers have indicated is the need for understanding the "knowing" process. Education of necessity may look inward to understand the internal sensibilities of man and to educate through sensory awareness.

In the mainstream, current literature has pointed the direction away from the reporting of facts to a more prescriptive nature. With the analysis of problems in the literature reviewed there was the indication of new directions to be explored, with consequences for education.

The newest directions in curriculum development have originated in Maslow's self-actualization, hierarchy of needs studies. A group actively involved within this framework calls itself the "Reconceptualists." Their work is chiefly founded in a personal history approach.
to learning. In this, a person begins with what he knows, probes his background, and approaches life and learning recognizing his origins and what he is.

The idea of human consciousness has been probed by the group, and consciousness-raising has been attempted or achieved through a number of methods including meditation, drugs, T-groups, exercise. Probing the personal history, involving oneself in an activity, working with others are among the outcomes from writing and work of Perls and Brown at Esalen, Maslow and Carl Rogers which have influenced Hampden-Turner, MacDonald and the Reconceptualists.

There are many implications from this writing and research for humanities education. First, it has been agreed that the humanities is involved with a man-centered study. The authors of the Reconceptualist, Consciousness movement would agree that to understand "man" in general it is necessary to know something about oneself. Secondly, if teachers and students are to be involved in a variety of creative projects within a humanities program, it is essential that they are aware of their abilities, that they are able to participate by expressing themselves fully. This involves, primarily, self-knowledge, self-awareness. The following group of psychologists, philosophers, educators have recently been working in this direction.
With the many rapid changes in today's world, Abraham Maslow believed there is a need for a new kind of education. He felt that the teaching and learning of facts alone will not provide the proper preparation for this changing society and that the development of human potential is far more important. Maslow believed that once the basic bodily needs have been satisfied—hunger, protection from cold and pain, etc.—a person ought to, in the line of development, attend to his higher needs and that education ought to facilitate the process.

Maslow's treatise, "A Theory of Human Motivation," published in the 1943 Psychological Review has had a tremendous influence in modern psychological and educational thought. It is basically a discussion of man's natural drives, the hierarchy of needs, and "the need for self-actualization," which rests "upon prior satisfaction of the physiological, safety, love and esteem needs." Self-actualization refers to the desire for self-fulfillment, namely, to the tendency for him to become actualized in what he is potentially. This tendency might be phrased as the desire to become everything that one is capable of becoming. From this, Maslow says "that we may expect the fullest (and healthiest) creativeness." 55

Maslow believed peak experiences must be recognized and conditions provided to make them possible in the educational situation. While he would include
inspirational moments in this category, Maslow believed that creative impulses must be channeled into practice situations in which skills can be developed. It is only by means of practice and hard work that he believed master works are created.\footnote{56}

Following Maslow's exploration of a "self-psychology,"\footnote{57} Carl R. Rogers' *On Becoming a Person* has been most influential in education. For personal self-development, Rogers' theories involve a concern for personal growth which is dependent on a person's relationship to other people.

From his therapy sessions, Rogers discovered that it is important for a relationship to be "genuine," through which the relationship will have "reality." Involved in this is "acceptance"--a warm regard for another person as someone of "unconditional self-worth" and a "deep empathic understanding" which enables one person to see the very "private world" of a person through his eyes.\footnote{58}

Rogers believes "that the individual will discover within himself the capacity to use this relationship for growth." With an understanding of his inner pains and desires a person will move forward with new understanding "toward maturity."

Whether one calls it a growth tendency, a drive toward self-actualization, or a forward-moving directional tendency, it is the mainspring of
life, and is, in the last analysis, the tendency upon which all psycho-therapy depends: It is the urge which is evident in all organic and human life—to expand, extend, become autonomous, develop, mature—the tendency to express and activate all the capacities of the organism, to the extent that such activation enhances the organism or oneself.59

Through this, change and personal development will occur leading toward a person who will be more fully integrated and more the unique person he would like to be.

Dr. Frederick "Fritz" Perls developed Gestalt therapy as a means for personal development through group interaction. Perls believed that personalities are often fragmented. People are aware of parts of themselves rather than their whole self. Gestalt therapy would enable them to become self-sufficient and would facilitate the reintegration of their personalities.

Perl's role-playing technique involved a patient's acting out all of the roles himself in an attempt to understand all parts of his personality. The awareness of the many aspects of his nature would help him to refocus on himself. The emphasis would be on "the now" and the person himself whereby he alone could claim responsibility for his actions.60

While differences exist in approaches, in methods, the theories of Maslow, Rogers and Perls all have similar ends—a more fully developed, self-actualized person. For the humanities Maslow's discussion of peak experiences, creative development and aesthetic concern have the most
direct application. However, the basic concern for a person's self-development, for understanding of his individual needs, likes and desires provides the initial step from which a person begins constructive development.

At their first official conference in Rochester, New York in May 1973, the Reconceptualists were chiefly concerned with expressing their views about personal knowledge, personal history which comprises a large part of their thinking. They were struggling to develop paradigms, to articulate their beliefs, theories in an appropriate, descriptive manner. The book, *Heightened Consciousness, Cultural Revolution, and Curriculum Theory*, contains the papers of that 1973 conference and participants' reaction to it, and is edited by the chairman, William Pinar.61

The follow-up Xavier Conference in Cincinnati, Ohio in October 1974, provided an "in progress" view of the Reconceptualists' work since May 1973. What emerged were individual attempts to deal with personal history from their own experience, and many of the papers consisted of these very personal statements. What also emerged were two basically opposing views, the continued theoretical development desired by Pinar, MacDonald and others and the practical--"action now" approach taken by Burton and Apple. It is the same polarity Groden indicated in his study62 and is indicative of education today,
particularly humanities education, in which study for knowledge sake is opposed by personal involvement in current problems. There was also a desire expressed to combine the work of the Reconceptualists with that of the "scientific" theoreticians identified by MacDonald.

The outcome of the Reconceptualists' work will become clearer as each 'member' works and develops his views over the next few years. The 1975 conference in Virginia will be crucial as far as their immediate future as a movement or influence on curriculum theory is concerned.

Among the Reconceptualists, the work of James MacDonald is of particular importance to the development of humanities education. In his search for a paradigm, MacDonald discusses what he calls "Transcendental Developmental Education." He focuses on psychological, biological, transcendental studies and evolves an internal-external model that is potentially useful for reconceptualizing humanities education.

Among other recent writing, Charles Hampden-Turner's treatise, Radical Man, focuses on the nature of man and on human interaction. His "radical man" is active, creative, self-actualized or is moving toward self-actualization and is contrasted with anomic man—sluggish, lazy, non-productive. Based to a large extent on Maslow's theories, Hampden-Turner has evolved a double
helix model which describes the interaction process. Its inherent potential for humanities education will be explic-icated in Chapter III.

Additional sources may be consulted for recent foundational directions in educational thought. Among these are the writings of Carl G. Jung. His studies of dreams and the subconscious have important implications for development of the imagination particularly for creative work. Jung's writing along with a study of Eastern religions as Taoism may lead to exploration of inner responses, of the soul and its effective expression throughout creative activities.

Other 'new' developments in humanities education include the use of behavioral objectives, programmed and computer instruction. Educators may be involved with or exposed to the possibilities of these and other 'innovations' in the coming years. Centers for the use of computers in the humanities as that at New York University have been established. The choice is ultimately centered on the teacher and/or the planning committee. However, as Arthur W. Combs notes,

Since humanistic objectives like values, feelings, beliefs, understandings, attitudes and personal meanings lie inside people they cannot be effec-tively measured by any devices we now possess except through some form of inference.65
Issues Emerging from an Analysis of the State of the Field

From the foregoing analysis of relevant literature, a number of recurring issues, problems have emerged. These are questions, alternatives that have faced humanities educators in their development of programs at the secondary level and that affect future curricular change. Of necessity, these issues are of major concern to a reconceptualization of the field.

First there is no general consensus on a definition of "humanities." As Herbert Safran, editor of The Humanities Journal, noted there is no agreement whether the term "humanities" is singular— one unified course— or plural— a number of disciplines. This is the keystone issue, whether to approach the humanities field as a group of specialized disciplines or as an interdisciplinary or general study. The questions arise in reference to Charles Keller's preference for an unfragmented, unified study; should there be a field "humanities" that integrates the various aspects of man or should such a study involve the separate disciplines of art, history, etc.?

Secondly, there is the issue as to what place the humanities should have in the total curriculum. There is a point of view that the study of humanities is equated with art appreciation or a study of classics
based on Greek ideals, and that the field as such ought not to be considered as important as science or mathematics. The other view is that humanities ought to be recognized for its importance as a valuable study of man, all that he has created, achieved across time, and that the study ought to be central to a child's education. The controversy that exists, then, is whether humanities is a "frivolous" arts study to be dropped from the curriculum when funds are low or is a functional, fundamental discipline as important--and some have argued more so--than science or mathematics. The question might ultimately be whether to reintegrate the social studies and arts to reaffirm the importance of humanities.

Third, there is the question as to how a humanities curriculum should be designed. For as many definitions of humanities that exist there are multitudes of ways of approaching the field, by subject matter, chronology, great works and so forth. How should a humanities curriculum be designed? Can a humanities program be developed to adapt to a number of varying needs and differing situations? These are crucial questions in 1975.

Fourth is the issue of how to organize human and material resources, time and methods to fulfill a humanities curriculum design. Should students and instructors
become involved in their studies through actual practice with creative materials, with community projects? Are the classes lecture-oriented or does the humanities program involve extensive scheduling of laboratories and resource time? There is the question of the extent to which involvement would include development of the person as a whole, his interests and needs and creative drives. It would include the issue of whether education and in particular humanities education ought to attend to the self-actualization process.

Fifth, there is the problem of teacher preparation. It is often-times believed that a humanities teacher is a very special, a rare individual and that this type of person is born rather than trained. If this is the case, is it possible to successfully train teachers of humanities?

Finally, there is the issue as to whether contemporary society will permit a humanities program to have a major role in high school education. Social mores have recently dictated a low priority for humanities programs. The question is whether communities will accept the humanities as an important preparation, central to a child's education.
Footnotes--Chapter II

1Note: Groden's survey was devoted to secondary schools; Ebert's included college and elementary programs as well.


5Charles R. Keller, "'And That's the Way School Ought to Be,'" unpublished address delivered at the Massachusetts Humanities Conference in Hyannis, Massachusetts, October 31, 1974, p. 3.


7Ibid., pp. 3, 4.

8Ibid., pp. 1, 12.


10Ibid.

11Ibid., p. 75.

12Ibid., p. 76.

13Beesley, pp. 30-31.

14Ibid., p. 8.
15Ibid., p. 9.
16Groden, p. 83.
17Erskine, p. 11.
18Groden, p. 82.
19Ibid., p. 83.
20Erskine, pp. 9, 15.
22Erskine, p. 11.
23Groden, p. 131.
25"Laws and Regulations Governing Teacher Education and Certification" (Columbus, Ohio: Ohio State Board of Education Booklet, 1972).
27Miller, pp. 36, 39-40, 130.
28Ibid., p. 23.
29Schroeder, pp. 16, 17.
30Conversation with Professor Donald Meeker, The Ohio State University School of Music, December 1974.
31 Unpublished curricular materials, University City Senior High School, University City, Missouri.


33 Correspondence with Morris Saxe, January 22, 1975.


35 Schroeder, p. xiii.


38 Ibid., pp. 6, 55.

39 Ibid., pp. 15, 19.


41 Ibid., pp. 386-88, 390, 400.

42 Ibid., p. 395.

43 Ibid., p. 394.


46 Ibid., pp. 7, 14, 15, 17, 20.

48 Ibid., pp. 17, xii, xi.

49 Maslow, Farther Reaches . . ., p. 58.


56 Maslow, Farther Reaches . . ., chapter 2.


59 Ibid., p. 35.

60 Muriel James and Dorothy Jongeward, Born to Win (Reading, Mass.: Addison-Wesley Co., 1971), pp. 7-9.

62 Groden, p. 10.


CHAPTER III

AN EMERGING CONCEPTUAL FRAMEWORK
(for the Humanities at the Secondary Level)

To develop an adequate theoretical base, or conceptual structure, to cope with the problems and issues that emerge from an analysis of the state of the field requires first that a metatheoretical base be generated. This is to say, that one must be able to view alternative theoretical possibilities from a "meta" or "level above."

Several prototype models are available which will facilitate this process. Two such metatheoretical prototypes will be explicated here before such a framework is generated. These are the models by Charles Hampden-Turner and James MacDonald.

Charles Hampden-Turner:
The Double Helix Model

In Radical Man, Charles Hampden-Turner presents a model of psycho-social development. The model involves the relationship between people—the "investment" of a person to communicate with another. Hampden-Turner notes that through this continuous interaction-relationship,
"the development of existential capacities in one man is interdependent with the development of such capacities in other men."\textsuperscript{1}

There are nine steps in this interaction process. They are developed in hexagonal shape as follows:

Man exists freely

a) through the quality of his PERCEPTION,

b) the strength of his IDENTITY

c) and the synthesis of these into his anticipated and experienced COMPETENCE.

d) He INVESTS this with intensity and authenticity in his human environment

e) by periodically SUSPENDING his cognitive structures and RISKING himself

f) in trying to BRIDGE THE DISTANCE to the other(s).

g) He seeks to make a SELF CONFIRMING, SELF TRANSCENDING IMPACT upon the other(s)

h) and through a dialectic achieve a HIGHER SYNERGY.

i) Each will attempt to INTEGRATE the FEEDBACK from this process into mental matrices of developing COMPLEXITY.\textsuperscript{2}
Man exists freely

a) through the quality of his PERCEPTION
b) the strength of his IDENTITY

c) and the synthesis of these into his anticipated and experienced COMPETENCE

d) He INVESTS this with intensity and authenticity in his human environment

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h) and through a dialectic achieve a HIGHER SYNERGY

i) Each will attempt to INTEGRATE the FEEDBACK from this process into mental matrices of developing COMPLEXITY

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Figure 1. Hampden-Turner's Model of Psycho-Social Development

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*Hampden-Turner, p. 36.
The process is developmental. It is a progression through which personal awareness, risk lead to greater understanding of oneself and those with whom one interacts. Hampden-Turner notes that "every segment of the model is permeated by man's existence and the values thereof." Those involved in the process have freedom of choice: "how to perceive and whom to perceive." Furthermore, a person "defines himself and his competence, and invests this competence with a chosen degree of risk and purpose." From a relationship with another, a person can choose "what to recall and how to symbolize and synthesize it."

What is involved would be two cycles (steps a to i, Figure 1) that intersect at steps (g) and (h) of the process. As the intersecting cycles revolve "it is possible for perceptions to be improved, identities strengthened and invested competencies to be confirmed." Thus it is possible for each party involved in the interaction "to receive support and information from the other, so that every segment of the two cycles is enhanced and developed.

Hampden-Turner pictures each cycle of the process as a helix that spirals upward. The model of two cycles interacting would become a "double helix."

The individual can only grow in relationship to 'significant others' with whom he forms synergistic relationships.
The upper reaches of the helix represent more mature relationships. The lower reaches represent frustrating, debilitating, neurotic, and alienated levels of development.

Each individual helix can divide from the other and enter fresh relationships, taking with it what it has learnt.³

The term "synergy" is one of Maslow's criteria of positive mental health. Hampden-Turner defines it as "a state of mutual enhancement between two or more helixes, so that their respective segments are developed and strengthened." Maslow notes in addition that synergy applies not only to the relationship between people and groups of people but also within a person which would promote synergy between people; and in reverse—synergy between people would enhance internal development. This would mean that ideally both helixes can achieve an "optimal organization of strengths that will lead the helix to 'spiral upwards'" resulting in more mature relationships.⁴

While Hampden-Turner analyzes the double helix cycle as it pertains to the developed "radical man" and the underdeveloped "anomic man," for the purposes of this study, the specific steps of the cycle will be discussed in reference to positive development. The categories are thus developed in terms of mentally healthy, self-actualized high achieving radical man.⁵
The "man exists freely" implies creativity, productivity. The person is independent, an autonomous individual who is able to exist on his own resources, is free from exterior, possibly negative stimuli. He is free to make his own choices and follow his personal dictates. In given instances man who exists freely displays "originality," "strong moral attitude," is more idealistic, less conservative, generally a more self-reliant individual.

The quality of "Perception" implies a sensitivity to other people and situations. It involves an awareness and tolerance, empathy and respect for other people. It involves the ability to see what really exists in a situation, however painful. A perceptive person is "more observant . . . more emotionally sensitive." He is creative, aesthetically appreciative and generally more responsive to given situations. He is idealistic; he is aware of the world situation, he realizes what is but knows what ought to be. The perceptive person is also able to distinguish between what is genuine and what is pretentious.

The strength of a person's "identity" implies self-insight, self-awareness, self-acceptance, self-knowledge. It involves an awareness of the internal workings of one's personal makeup and includes an ability
for self-examination and self-criticism—an honest understanding of one's abilities, personal dilemma. But this introspection ultimately results in self-acceptance which provides an ego strength, a stability, and ego identity.

Hampden-Turner notes that "radical man takes his perceptions along with his own inner awareness and combines these into a personal sense of anticipated, goal-directed competence." This implies a sense of adequacy; the person is able to act willingly on his own. He exhibits greater self-confidence, social ease, interpersonal success. The competent person is more strongly motivated and anticipates success in his accomplishments.

Radical Man invests this competence with "intensity and authenticity in his human environment." This involves energetic, intense living for he has great powers for work and concentration. He is authentic in his self-expression, "more involved and impulsive," spontaneous. Radical Man is more assertive, straightforward, less pretentious, more natural. The investment involves a "high self-disclosure of one's self to significant others."

In other words, to this point Radical Man is aware of himself and others. He is sensitive to other people, aware of his and others shortcomings, but he is hard working and idealistic, ready to invest his energies and competencies for a good cause.
Thus, man periodically suspends his cognitive structures and risks himself. This involves surrendering a surety in himself for an uncertain, insecure state of being. It implies an ability to be comfortable in unstructured, uncertain situations. This necessitates greater trust in people, a flexible, less self-conscious attitude. Radical Man is willing to risk failure, criticism in this instance. He is prepared to place his ego, his self-esteem, his abilities in a situation that potentially may be damaging. But he is able, through his surety of self, his confidence to do this—he is willing to take the risk.

In risking himself, a person attempts to bridge an unknown distance to reach another person or group of people. This is attempted to establish a relationship, whereby one is no longer alone. This involves a desire to communicate, to relate to another person. It involves sympathy and tolerance for many different kinds of people. Radical Man suspends all that involves him personally and places himself in a position where he may or may not be accepted. He is taking a risk as he reaches out to communicate with another.

Through the contact "he seeks to make a self-confirming, self-transcending impact upon the other(s)." This attempt to make an 'impact' upon another person may
involve frustration or deprivation. However, it has the potential for self-actualization. Through this self-extension, the attempt to make contact and communicate something with another person, there is self-confirmation.

The communication may take the form of a "dialectical process that seeks to reconcile apparent opposites," resulting in a higher synergy. This involves a search for mutuality, a transcendence of dichotomies, a "greater stress on mutual assistance and cooperativeness." It is a form of problem solving to find common grounds. In the self-actualization process it involves fighting for what one believes is right, but to also have "the capacity to reconcile opposites and achieve deeper, more profound inter-personal relationships."

The final step in the cycle is an attempt to "integrate the feedback from this process into mental matrices of developing complexity." This involves a well-integrated, balanced organization of beliefs and accomplishments, a more complex understanding of intellectual and emotional moral dilemmas and arguments of knowledge obtained through mutual disclosure. Although individual differences existed between Radical Man and the person with whom he was trying to communicate, the distance between people was bridged. Knowledge was interacted and shared resulting in a mutual understanding.
Also involved is an expansion of consciousness, a memory of significant experiences, and a tendency to take responsibility for mistakes and events. What results is a stable self-esteem.

In total, Radical Man is able to meaningfully integrate the feedback from his experience of reaching another. It is the integration of an event that began with deep personal awareness, an active investment in which a person suspended his sense of self and risked self-esteem to bridge the gap to another person which resulted in mutual understanding, cooperation with another human being.

Hampden-Turner's model has implications for self-development, self-awareness, awareness of others and self-actualization. There is risk involved in interaction with another. There is a chance that a person or his ideas will not be accepted— he subjects himself to possible criticism or rejection. A person risking himself to reach another must be willing to invest his "being"— his ego, personality, his values, interests. Therefore, Hampden-Turner states that he "periodically suspends his cognitive structures." To do this requires surety in personal perception and identity— the ultimate freedom to make the choice and to choose the other party with whom contact will be attempted. But there is no guarantee
that the reach to another will be successful or that it will result in cooperation and mutual synergy. The process thus involves the element of uncertainty. Hampden-Turner believes a self-actualizing person has the ability to cope with this in view of possible rewards gained from contact with another person.

The model implies sharing in the mutual cooperation of the synergetic process. A person willing to invest his competence, risk himself to reach another feels that he has something to offer that person. Involved also is mutual sensitivity to another's needs—a willingness to be open to what another has to offer. It implies empathy, openness, tolerance to a different point of view.

Reaching another person implies also an ability for two people to communicate. In reaching another this may take a verbal or nonverbal form, but it is the idea that communication occurs, that contact is made between two parties. It signifies that the attempt to bridge the distance between two people was attempted and that another person was reached.

This process involves the offering of something personal to another—which Hampden-Turner calls the making of a "self confirming, self transcending impact upon the other(s)." Communication, contact continues through a "dialectic" in which differing views, personalities confront each other and through dialogue eventually find
common interests. Through this mutual understanding, interest occurs, synergic enhancement is achieved. Each person then attempts to integrate what he has gained from the relationship into his personal experience realm. From this it is possible for future development of relationships between these people to occur. As far as personal risk, the more like helixes interact, there is less risk involved as each person becomes familiar with another's needs and knows what they have to offer one another. What is necessary for success, however, is continued mutual enhancement, giving of oneself to that other.

With a successful interaction, self-confirmation occurs. The person has successfully bridged the distance to another without rejection of his self esteem. Thus, he will be more likely to try to reach other people. Each time there are implications of more self assurrity. With continued positive experiences to affirm a sense of self occasionally negative ones will be handled with a more knowledgeable maturity.

Hampden-Turner's double helix model is potentially important as a means for understanding what is involved in human development and interaction. It provides a metatheoretical framework not only for identifying and relating the basic elements that constitute a fully self actualizing individual but also projects the "support system" which might be construed as the institutional
setting necessary for the sustenance and development of such individuals.

James MacDonald: A Dual Dialectic

James MacDonald's internal-external model provides additional insight to the question of human involvement both from a point of view of individual development and personal contact with outside stimuli—with the environment and other people.

MacDonald begins his discussion with the work of Kohlberg and Mayer. Their three interaction ideologies are romantic, developmental, and cultural transmission. The romantic involves human nature and individual maturity and "the freedom of the individual to be himself." In the cultural transmission "the individual is shaped by his environmental experiences in terms of the associations and stimulus-response sets he encounters and acquires." The third, developmental ideology, is a dialectic between inner and outer experience.

In the romantic ideology, knowledge is called existential or phenomenological and "refers directly to the inner experience of the self." Thus, the romantic diagram shows a flow line from inner to outer experience. In cultural transmission, knowledge involves culturally shared and sense experience of outer reality, "the objective world." Here the diagram shows the flow from the
outer to inner experience. In the developmental ideology, "knowledge is equated with a resolved relationship between inner experience and outer reality." Here the diagram flow is mutual between outer and inner experience.

MacDonald talks about the two additional "potential" ideologies--the radical and transcendental developmental--as "the most potentially useful in the modern world."

The radical ideology MacDonald notes involves a dialectical model but uses it differently. While the developmental model is "weighted on the side of inner cognitive structures" the radical model "is weighted on the side of social realities." 7

MacDonald's point of view, however, is expressed with the formulation of a transcendental developmental ideology. He believes that "as a base for curriculum thinking" the radical-political perspective does not adequately allow for the tacit dimension of culture: it is a hierarchical historical view that has outlived its usefulness both in terms of the emerging structure of the environment and of the psyches of people today.

MacDonald believes that the electronic world has placed us on a new hierarchical level with problems different in kind that could be handled simply by political takeover. With technological and nuclear potential there is a threat "to all human beings." However, he feels that
humanity will eventually transcend technology by turning inward, the only viable alternative that allows a human being to experience oneself in the world as a creative and vital element. Out of this will come the rediscovery of human potential.\(^8\)

Through his model, MacDonald believes he expresses his position more precisely than would be possible in the other four ideologies which he finds "unclear in their ontological and phenomenological grounding." The model he proposes is in the form of a dual dialectical process. This allows for interaction "not only between the individual and his environment but also between the individual himself."

The first dialectic involves the "relatively closed portions" of the model. This represents the "explicit knowledge systems of the individual and the situational context within which he acts." Similar to radical ideology, MacDonald agrees "that human activity is in part created by the reflective transaction of human consciousness in situational contexts." However, this he feels does not take into account human values, principles which emanate from human experience apart from utilitarian reflection.

This aspect of human reflection MacDonald indicates by "the second dialectic." This is "between the explicit awareness of the individual and the non-explicit nature of the individual." Thus--he sees the self as
Figure 2. Macdonald's Dual Dialectic Model
"composed of both conscious awareness and unconscious data at any given time." 9

In the first instance, personally held, explicit knowledge—beliefs, ideas and wishes are interconnected—interacting and are interacted upon by situations, acts, values, judgments, decisions. This is in the form of a "reflective transaction." The external aspects are part of the external world which includes environmental factors, structures and potentials of the "outer world."

The personal dual dialectic involves aesthetic transaction between beliefs, ideas, wishes with needs and potentials, personal values, pre- and unconscious data. Tacit knowledge is also a part of the internal personal makeup.

Thus, interaction occurs between self, between self and environment on several different levels. Interaction and influencing conditions are possible in various combinations. External stimuli may trigger something in the subconscious which in turn exhibits itself through a person's beliefs and wishes reflects his needs and potential. This may result in his ultimate behavior in a given situation. And likewise, external stimulations may challenge a person's explicit knowledge which was based on experience with a given environmental factor but eventually manifests itself through prior-held pre-conscious data exhibited through the workings of his tacit dimension.
MacDonald believes that values "are articulated in the lives of people by the dual dialectic of reflecting upon the consequence of an action and sounding the depths of our inner selves." Through this it is possible to see the model work in varying combinations with a variety of consequences.

The model has implications for personal development within the preconscious realm which in turn will act upon and be acted upon through explicit knowledge and environmental, external conditions. From the model it is not wholly clear whether the inner self may act or be acted upon directly by the external structures and potentials; however, MacDonald notes that "the inner dialectic of the self is a critical element" in advancing the position "that culture is in any way created by human being."10 In this he believes that the internal-external workings of the self—between conscious and unconscious, explicit and tacit dimensions make possible the human influence upon culture. Man in some way is able to shape culture because of what he knows, explicitely and implicitly. This would challenge Mary Leakey's view that foremost "culture shapes man" advancing the position that man can also shape culture. And as Hannah Arendt noted, man creates to leave his mark upon culture.12
MacDonald sees further potential in his work through understanding psychological aspects of human nature by probing "all forms of psychological manifestations in human activity" as in the work of Carl Jung and William James. There are also implications for a study of personal knowledge. Aspects of the outer world may be personalized "through the inner potential of the human being as it interacts with outer reality." There is the influence of Polanyi.

Through the work of Polanyi with the tacit dimension of knowledge, MacDonald notes also the possibilities of further human development. This involves the understanding of the interaction of our biological being with our inner self and with the external world and situations. There are aesthetic aspects—feeling, sensing. There are processes of pattern making, playing, meditative thinking, imagining that MacDonald believes ought to have a place in the school curriculum. The ultimate purpose, he believes, is for each person to understand the culture with which he interacts, to understand his perceptions and to be able to utilize his potential. This understanding has spiritual connotations; it is also part of what Polanyi calls "indwelling." This process, understanding one's place in the world is labeled "centering."

MacDonald believes that it goes beyond self-actualization
with its deeper recognition of unknown human processes—of human perceptions, tacit and subconscious knowing—and as such should be a vital part of a child's education.\textsuperscript{14}

Thus, the model has potential in education for the development of the inner psyche, for an understanding of human perceptions. It also has implications for developing an understanding of one's personal knowledge and personal history as part of and apart from environmental stimuli. Yet this "inward journey" MacDonald views as crucial to an adequate metatheory model also has the return "transaction" with the outside world. In this sense, it parallels markedly Hampden-Turner's double helix.

\textbf{A Reconceptualized Framework}

Basic processes emerge in an educational interaction that are crucial to a reconceptualized framework generated at a metatheoretical level. These can be viewed as distinct, but clearly related domains in a three phase scheme.

The three phases, perception-awareness, involvement, and interaction, are derived from within the humanities experience and are particularly appropriate to learning within that field. They evolved from an analysis of successful classroom experiences within the humanities and include interaction between teacher and students,
opportunities available for further learning. Also taken into account were all of the potentials for learning that have not been available to students but would be necessarily a part of the humanities experience.

It is important that a humanities program begin from a positive point of reference—that it initially provide the sort of chance learning for students that enables them to try all of their skills, abilities, interests. A humanities program, by its very nature as a man-oriented study, offers this opportunity for personal development and as such ought to have central importance throughout the crucial learning years of high school.

For purposes of revitalization, it is necessary to start from the premise of an ideal situation in which participants are given the maximum opportunity in which to reach their potential. Ideally the teacher is highly enthusiastic about a topic. He is willing to risk himself and to share this interest with the class. The class is willing to suspend disbelief, to be open to the new experience. This openness is very important. To become involved with a humanities lesson, a group must be willing to imagine, to pretend, to trust the teacher's judgment and to give their full attention to the new experience. The teacher's expertise is instrumental in initiating the rapport with his class. In successful
humanities experiences, the teacher is anxious that the class be a part of what he so enjoys. Through his enthusiasm and interest, his devotion to sharing his interest with his students, a teacher sincerely offers something of himself to the class and they respond; contact has been made and learning can begin.

In the humanities classroom students are exposed to a variety of stimuli—facts, visuals, sounds—in explanation of a given subject.

1. Initially students-participants perceive and become aware of the experience through prior conceptions and learning. They are able to respond, to react because of their personal experiences even if the topic is totally new. They can relate to the lesson recognizing a like context to something they already know. Thus, preconsciously or tacitly they become involved with the experience.

2. Involvement occurs more formally when participants express a desire to continue the experience. Ideally, they are given ample opportunities for active involvement, for maximum personal development through which they are able to expand their interests and abilities and in which the help of their teachers is possible.

3. Through work in activities, projects and through reflection on what has been learned, accomplished,
participants develop a desire, a willingness to suspend themselves—to bridge the distance and share their achievements, discoveries, to interact with others.

Thus a three phase scheme evolves:

1. Perception-Awareness
2. Involvement
3. Interaction.

The three phases are dependent on one another. They necessarily intertwine—often non-sequentially—as new stimuli, new personal contacts potentially foster further perception-awareness, involvement within given experiences. As one grows personally there is more willingness to be open to new experiences, to develop sensory abilities so that the experiences may be enjoyed to their fullest.

"To broaden the sense orientation means that students experience a greater variety of avenues for personal involvement and reaction to the world around them."15

As one begins to interact more dynamically with others, the three phases will correspondently reflect the depth of the individual's interest and involvement. The deeper the concern, the more willingness to be open, the greater is the potential for higher degrees of involvement and for peak experiences to occur.
Figure 3. A Reconceptualized Framework
1. **Perception-Awareness**

Perception-Awareness is naturally dependent on a person's prior experience. Humanities education can facilitate the development of sensory awareness through an understanding of external factors and internal responses and through sensory practice. The development of sensory facilities will result in greater awareness, tolerance, empathy to external experiences. As a student comes in contact with increasing numbers of new stimuli, he will be given a chance to utilize and further develop his awareness skills. Increasing awareness of external stimuli and internal responses will result in increased understanding, greater openness to new experiences and a greater likelihood that the person will desire further involvement within the choice of experiences.

This is also dependent on the quality of the stimuli, on the willingness of the person sharing to have a like if not initially greater interest in the experience. The way an experience is transmitted will determine quite readily the degree to which participants potentially become involved. Future involvement in given experiences is dependent on the quality of the stimuli, on the personal commitment of the instructor and hence of the students to the experience. If personal interest is greater than the stimuli, then a person will seek new stimuli which will more adequately fulfill his personal
needs. He may set out to discover new stimuli because of prior experiences, but once awakened to the possibilities, once motivated, he will more readily continue to seek opportunities for involvement.

The teacher serves as initiator of the experience and functions with the potential to provide the incentive for students to want to learn more, to become involved with a given topic. A particular teacher comes with his own set of interests, abilities, experience, training. He approaches the subject matter and class from a particular bias. If the class reacts favorably to the material, i.e., if they become interested enough to desire involvement, the teacher will have fulfilled his role as initiator.

This is not a simple process. The teacher must be willing to give of himself, suspend judgment to "risk" himself to bridge the gap to reach the students. He must be willing to risk his enthusiasm, interest in a particular subject. He must believe the students are desirous of learning about the subject, that they are open to new ideas and are willing to suspend disbelief to participate and share their responses, reactions. In this, the teacher must exhibit and project liking behavior--that he enjoys his class and subject matter and that he is delighted to teach them about the particular topic. He runs the
risk of personal rejection or failure, through not pro-
jecting his interest, not reaching and awakening the stu-
dents. But there is also a chance for a marvelous learn-
ing success—for the distance to be bridged to the stu-
dents and for them to respond and express a willingness
to share responses with the teacher and proceed with him
throughout the lesson.

As in Hampden-Turner's model, teacher and class
will proceed to further interaction as each becomes aware
of the needs of the other and is willing to bridge the
distance to share something of himself. In the form of
interaction, mutual cooperation leads to increased learn-
ing and growth.

2. Involvement

The involvement period is one in which a person's
interest is expanded, extended. This may be physical or
intellectual or creative involvement. A large variety of
learning materials may be used to support and foster this
process.

The experience continues as the learner utilizes
aspects of his environment, as he continues to discover
and be involved with what he is learning. This may in-
volve lessons, demonstrations, workshops, activities
where interaction with others more trained than himself
is possible. It may also mean sharing one's personal
skills, knowledge with others. Through an emotional involvement the humanities experience becomes a quest to know more, to expand and develop one's resources. As this happens, one reinforces the growth potential of the experience.

While involvement overlaps all three stages of the cycle, beginning with phase one, its unique phase two function can be differentiated. Emotional involvement notably begins with the initial perception, awakening to the experience. It may either be acceptance, questioning, rejection in varying degrees. There is also involvement as one shares what one learns with others in phase three of the cycle. What distinguishes phase two from the other forms of involvement is as a commitment that one makes after the initial perception-awareness to continue the experience, to become involved with it in hopes of extending its meaning for himself. It is an unspoken commitment by a person to carry out his learning as far as is permitted by time, resources available, interest.

There is an element of risk as a person becomes involved with an experience. A person may choose to become involved with something in which he has had little prior opportunity or preparation. In an ideal situation, people, facilities, resources would be available to rectify his deficits, to help develop his abilities. There
is still a risk that by becoming involved personal limitations will be faced. This may prohibit continuation of the learning experience and inhibit potential sharing. Therefore, new stimuli or sharing may be necessary to channel even a negative experience positively as part of learning, growth. But where a person risks himself, is willing to try something for the learning experience and is able to accomplish something beneficial for future learning, he would feel the risk was worth taking and would be open to future experiences. A positive attitude is needed for maximum learning to occur. With enough available learning opportunities, a student will have the chance to try a number of experiences which potentially would lead to greater self development.

The depth of the involvement depends on a person's interest in the experience. As the person proceeds in the experience, he ought to have the chance to develop or continue his involvement as long as his interest is maintained. An alive interest ought to have the room in which to reach its potential, therefore, the staff ought to be sensitive to thriving interests and help the students take positive steps for continued learning. Where interests dwindle, new stimuli or a change of experience may be necessary. Individual needs ought to be attended to in the form of what best permits the individual to continue his positive growth pattern. Jacob Bronowski noted in
the final chapter of The Ascent of Man that children do not have the opportunity to reach their natural, creative potential. The high school humanities program can provide such a second chance. Therefore, the involvement phase of the learning cycle must be as meaningful as it can be for the individual student. It must allow him to run the course of his interests, wherever it takes him; to have freedom to choose what he wishes to learn, to change his mind and choose again. And there must be the necessary support systems to make this possible, the materials, facilities and personnel to best assist the growth process.

3. Interaction

At some point in his studies the learner will want to share his discoveries with others. This may occur at any time during the cycle—during the initial perception-awakening in which he would share his reaction with the initiator or with fellow participants. It may occur during the period of involvement in which a person would ask for assistance or would assist others with his skills, knowledge.

As differentiated from the other two phases, phase three interaction is the point at which the person is willing to risk himself, to bridge the distance and share with others what he has learned or created. This is a
willingness to expose himself to possible rejection or criticism. The success of the sharing may depend to a large extent on the person's enthusiasm for, dedication to what he has experienced since the initial perception-awakening. He may want to draw on his personal history as a means of explanation, as a giving of himself to others. The sharing process involves a risk of failure and may depend on the strength of one's belief in himself, on the extent to which he has personally developed.

Enthusiasm for and involvement with an experience may occur as part of individual development. It may permit reaching others as they recognize the willingness of the initiator to expose himself within a stage of growth, for they too may have had a similar experience or may be ready for one. There are points within a sharing process that participants may empathize or reciprocate or may choose to participate in a dialectic. This may or may not result in mutual cooperation, understanding. What ought to be recognized, however, is the willingness of the person to share what he has learned. Through his involvement with the experience and his willingness to share his discoveries, achievements he has invested and exposed, risked himself. In an educational situation the experience ought then be equated to a meaningful, beneficial situation. Where a person did not successfully communicate, reach others, or exposed his ideas too soon,
alternative involvement experiences would support further development.

A person willing to risk himself and share his discoveries, interests will ultimately reach another with similar concerns. A mutual relationship will be established, enhanced and continue to grow as long as the participants continue to be interested and involved in an experience and willing to share their concerns.

The influence of Hampden-Turner's double helix model has been evidenced in this progression. Participation in an event, an experience involves risking oneself, willingness to expose oneself to another for the purposes of further development, mutual enhancement.

The internal-external dialectic that MacDonald presents also applies to all facets of the suggested three-phase scheme. All three phases involve reaction to and internalization of external stimuli. Something may occur on a metaphysical, transcendental, level in the way of inspiration. Something happens which coordinates a group of stimuli into productive thought, creative action—a process that is not wholly explainable in verbal context. There is a time in which a person experiences the feeling that pieces of a puzzle have fit together—which may be a facet of centering, a stage of growth, self-understanding, maturation. While a person is
involved with an experience there is this process of indwelling, tacit knowledge interacting with what a person is able to express in terms of what externally has affected him. The implications of MacDonald's model on the three phase learning situation are numerous. In research on the human brain and on conscious and unconscious processes, no conclusive findings have resulted indicating that there are yet further implications for education that have yet to be understood.

Imagination as part of creativity; personal dialectic as a reaction to external stimuli and part of personal accomplishments are possibilities which ought to be explored within humanities learning situations. The degree to which personal, preconscious data will determine interaction with, reaction to a given stimuli has interesting consequences for education. Somewhere in the personal makeup is a willingness to be affected by new stimuli—at some point a person perceives, awakens to a new experience. Willingness to reach another, in Hampden-Turner's sense, also would involve willingness to be open to a given number of stimuli such that one or more may affect the person involved. Thus, experiences with natural and man-made environmental stimuli apart from person-to-person communication are possible.

All of this involves sensory development. The degree to which a person is aware may thus determine his
future experiential involvement, his ultimate sharing. It may also have something to do with his growth potential. When a person is willing to be open he will be affected by new stimuli thus triggering a desire to be involved at some point. Even withdrawal from a stimulus can lead to a personal dialectic whereby a person will seek alternative stimuli or choose to be involved with a different set of experiences. In either case, his willingness to be open has led to potential development.

In an educational situation where a person seeks to withdraw, new understanding about the inner processes might result in a success rather than failure. For the training of an individual's awareness, facilities would have helped him to perceive and understand his potential both in terms of physical-intellectual abilities, preconscious possibilities. A state of "withdrawal" might merely be a period of inner reconceptualization of prior experiences, the preliminary step to new developments of self. From a recognition of one's self-worth, a person will feel he has something to contribute, he will be aware of his interests and want to pursue them. First he must learn awareness. The work of Maslow, Rogers, Perls, Brown may be helpful at this point for development, personal self-worth, from realization of sensory and life potential.
Not to be overlooked is the idea of an adequate community or institutional support system which fosters the values inherent in these processes. Because of the nature of the humanities field and the extent of its involvement as a man-centered study, humanities education has the greatest potential for human development and accomplishment. In use, the scheme generated here as a conceptual base for the development of such programs we can see the clear relationship to the double helix approach by Hampden-Turner and the dual-dialectic of MacDonald. We are now in a position to translate these ideas into practical guidelines for humanities programs at the upper secondary and beginning college levels, the function of Chapter IV.
Footnotes--Chapter III

1 Hampden-Turner, p. 37.

2 Ibid., p. 36.

3 Ibid., pp. 38-39.

4 Ibid., p. 55.

5 Ibid., pp. 36 ff.

6 Ibid., p. 46.

7 MacDonald, pp. 85-86.

8 Ibid., pp. 90, 91.

9 Ibid., p. 94.

10 Ibid., p. 96.


13 MacDonald, pp. 97, 100.

14 Ibid., pp. 113, 104-05.


CHAPTER IV

CRITERIA FOR HUMANITIES

PROGRAM DEVELOPMENT

Valid criteria are crucial if the serious theory-practice gap in humanities education is to be bridged. Such criteria also serve as potential guidelines in planning humanities programs. They represent, in effect, theoretical bases for coping with the issues which emerged from Chapter II, analysis of the state of the field.

Four groups of criteria are instrumental in the planning of a humanities program. They include: (1) Preactive Planning, (2) Interactive Planning, (3) Use of Resources, and (4) Evaluation. As developed, the criteria within these categories are interdependent and necessarily overlap.

Preactive Planning

The first group of criteria formulated in this phase of study reflect general questions for program organization.

1. Is there a clear-cut philosophy underpinning the school's humanities program?
From his study, Austin Groden concluded that the development of humanities education has been hindered by the inability of educators to define the nature of the field. This lack of consensus of what constitutes humanities has resulted in many unsuccessful program attempts. Undoubtedly, it is an important factor in the limited impact on high school education. Thus, it is vital that humanities educators have a clear understanding of the nature of their program before they set learning goals and plan classroom activities and materials. Without such foundational underpinnings the "value gestalts" given priority in the many decisions which necessarily must be made are confused, unclear and often in direct conflict.

This involves generating an appropriate rationale which reflects the interests, beliefs of the humanities staff. In planning the program the staff may ask: what do we believe is important in a humanities study of which our students should be aware? This becomes the purpose or goal of the program and may take a number of forms. For example, a humanities program may be planned as an introduction to the concept of a unified, man-oriented study. The purpose of the course might be "to give the student a gestalt understanding of man." Or it may be designed "with the hope of bringing to the high school student an opportunity to become acquainted with his cultural heritage in terms of art, music, history, and
literature." In this, a program may serve to make students more aware of American or other cultural lifestyles or to develop the understanding and appreciation of man's achievements and ideal.

Other programs may begin from substantive bases. A humanities course may propose to develop a respect for the environment in which cross influences of environment on culture and culture on environment, ecological concerns would be important. A course may attempt to understand "The Ascent of Man"--the nature of man from a scientific point of view which would provide deeper understanding of the scientific, humanistic points of view and their influence on civilization. Another program might take an anthropological point of view, as did Bruner in his project Man: A Course of Study, and focus on the nature of what is human, what is animalistic about mankind.

The philosophical groundings or purposes of the program would then be translated into appropriate themes or approaches for classroom learning.

2. Does the curriculum provide a clearly-defined, pre-planned structure in terms of themes?

A humanities program should be planned to reflect the philosophy--the aims and goals set by staff and students. The approach--whether chronological, problem area,
or great works—will define the nature of the activities to be planned. As the nature of the humanities field is all pervasive, fluid and allows for a number of points of view, this initial clarity about structure will help the curriculum planners make decisions about the scope of the program but will still permit the all-important flexibility of teacher-student planning within the broad structure.

In reference to approach, the staff may ask: what would be important for the students to know specifically in terms of our larger program purpose? What approach would best suit our purpose? If the program is planned on the basis of developing an understanding of man's achievements, the approach selected may be that of man's great works or may focus specifically on "Man as Creator." The latter approach might develop into a study of man's creative nature as the primary force behind his achievements. It might include a study of the creative muse—of imagination, passions—and would focus on specific artists and inventors and their creative and functional works. The individual activities, examples would be derived from and would support this approach giving it clarity and enabling the participants to concentrate on a single, well-developed theme.
In an attempt to understand the influence of art upon society, a program might take the approach that "Art Reflects Society." The focus would be on specific creations, inventions—painting, sculpture, architecture, machines—that are reflective of specific cultural norms, social and political structure, historic and religious concerns, and it might lead to discussion like "What is Irish about Irish art," "How do individuals influence culture and how are individuals reflective of culture," or "What influences do cultures have upon one another, through trade, transmission, or is there an independent development that is reflective in their achievements," and so forth. All of this would be based on the singular approach that "Art Reflects Society"; it would allow flexibility in planning yet have clarity of purpose.

A program with an anthropological and philosophical focus might have for its rationale, philosophy, that the program will try to understand man's differences from other animals, his indefatigable efforts to understand cause and effect, the meaning of the universe, and his relationship with God and his fellow man . . . examined in terms of his religious and social ideas and art forms.

The approach might be that of "idea" as opposed to chronology; each unit would represent "a different approach to the same central problem of understanding man" and might include: "Man's Interpretation of Forces Outside Himself,"
"The Search for Social Order," "The Individual in Society," and "The Current Scene." An "Ascent of Man" study might begin or be based on the televised Bronowski lectures. Suggested readings could easily be planned around the central figures discussed in each lecture. Professor Bronowski provides a scientific-humanistic point of view to the study of man. A number of crucial issues emerge that could provide the basis of class discussion or individual projects. For example, this includes the importance of preserving and restudying Western man's collected knowledge, in the form of major works; the scientist's point of view as compared to the artist's point of view, points at which they meet and diverge; and the various crucial issues surrounding man's survival on earth—the ability to be tolerant of our fellow men, the rise and fall of civilization, scientific knowledge as the root of twentieth century culture. Thus, the program would provide a foundation from which various topics derived from the lectures would be expanded in activities.

3. Does the curriculum development effort involve a number of related fields? Is it a fully integrated, interdisciplinary program?

Charles R. Keller has attended to this problem of defining, delimiting, describing what he feels the
humanities field ought to include. He feels that
to as great an extent as possible education should be interdisciplinary. There is now too much frag­mentation—in subjects, teachers, time, and space. Turning fragmented students out into a fragmented world makes no sense.5

As such, humanities represents a wholly integrated study of man and his activities and creations and involves a number of interrelated subject areas. A humanities pro­gram requires that a number of specific subject fields be integrated and taught in multi or interdisciplinary fash­ion. These include all of the arts, history, literature, social sciences (anthropology and sociology), geography, religion, philosophy, and sometimes science. Various aspects of these subject fields—as related to specific program topics—form the basis of the humanities lesson.

For example, a study of man's interaction with the environment would be multifold. It would include a study of physical factors—geographic, geological—re­sources, natural formations (rivers, harbors, mountains, deserts) that make cross-cultural trade possible or that isolate a particular culture, that give access to indus­trial development, that provide protection from invaders. It might focus on a culture that developed unaware of vast mineral resources or one that made extensive use of natural resources. Religious beliefs based on natural phenomenon as sun and moon, crops, terrain and cloud
formations might be included as well as a study of the aesthetic awareness and effects of nature on artists. In addition, an understanding of the ecological problems, balance of nature and respect for living creatures and plants and its effect upon human life throughout history and today is pertinent.

Thus, a number of traditional disciplines—geography, history, the arts, literature, science, sociology, political science, anthropology, religion—would be covered within a unified, interdisciplinary course on Man and the Environment.

In the great works study, examples would be drawn from a variety of arts, functional crafts and inventions which might include wholly scientific, mechanical, architectural creations including the light bulb, the spinning wheel, bridges and architectural structures. A number of traditional disciplines are thus interrelated under the aegis of "Man as Creator and the Great Works." Demonstrations, activities would call upon the abilities of a number of resource specialists, field experts from each discipline.

The "Ascent of Man" study necessarily involves a number of subject fields both from a science and arts perspective. But as noted from Bronowski's lectures, these are clearly interrelated under specific weekly topics and provide a totally integrated whole.
A totally integrated humanities program may be planned to replace all of the traditional subjects taught in a particular school year. It might be similar to the one based on the work of Ryland W. Crary. Here traditional subject fields are totally integrated under three general topic headings: Man and the Physical World, Man and Society, and Man and Esthetics. It provides a way of organizing all of the man-oriented studies and facilitates the integrating of related aspects of mankind. However, a caution is necessary. These could easily become simply new names for science, the arts, and social studies unless interrelationships between the "courses" is recognized as such and is maintained.

For example, discussions about a particular ancient artwork will involve discussions about the culture that produced it. This includes topics of ethnic, social, economic, political concern and in addition may include something about the individual or artisans who produced it, the myth or legend behind it, music or literature that in succeeding generations referred to it. It involves piecing together in a unified study what ordinarily may encompass more than five individual subject fields. It is the nature of a humanities study to encompass all of these possibilities.
4. **In staffing, are there opportunities for generalists?**

**Is there clarification of the role specialists play?**

In an interdisciplinary endeavor staff members may be schooled primarily in one field, but they ought to be interested, as Schroeder indicates, in related fields and have some knowledge of these as well. In addition, the humanities experience ought to have room for generalists, educators able to interrelate a number of man-centered courses of study within historical, great works or problem area approaches. Generalists provide coherence to a humanities program and help to insure adherence to an interdisciplinary approach.

Likewise, the program ought to employ specialists to treat individual subject or skill areas. At appropriate times, the program is enhanced when those trained in a skill are able to share their experience with the class. Thus, specialists in dance or in an historic period or in crafts lend credence to a given lesson with their individual expertise.

Perhaps the greatest restriction to a coherent humanities program is the problem of staffing in which teachers will only work from their individual disciplines. High school humanities staffs are usually composed of English, social studies and arts teachers. A true interdisciplinary study, however, requires that these teachers
have the ability to generalize, synthesize a body of material that crosses traditional field lines. One of the credos listed by the State Department of Education of New York is that:

The teacher should be a generalist as well as a specialist—besides expertness in one discipline, the teacher should have achieved functioning competency in literature, dramatics, music, and the visual arts, and some minimal competency in history, philosophy, and science.\(^9\)

This would be in addition to the teacher's main field of specialization.

To this purpose, some schools have begun to offer workshops to train their prospective humanities teachers. These have included lectures from specialists in the field, trips to museums, and ongoing discussions within the term.\(^10\)

Thus, there should be room on the staff for teachers who are interested in and willing to teach more than one academic subject. These teachers will provide the necessary cohesiveness to the study. Having a more intense interest in interdisciplinary studies of man, they will be willing to work outside of the constraints provided by traditional disciplines and will be more able to suggest learning examples, activities providing a wholistic treatment. In addition, generalists will be able to assist traditional subject field teachers expand their backgrounds and may thus serve as program coordinators.
Specialists are also appropriate and essential to a humanities study. Whether in laboratory or lecture setting they can provide expertise gained from working in a particular discipline. An architect, for example, can explain the vaulting system of a Gothic cathedral more knowledgeable than the average high school arts teacher. The lecture would point out the skills necessary to create, build such a work and would reflect some of the training necessary to be an architect in medieval times as well as today. It also includes lectures, demonstrations and performances by artists and craftsmen.

The expertise of a specialist, when related to a particular lesson or topic, will enhance the study and lead to a greater clarity and understanding of a particular topic. Time should be allowed for interaction with these people--for individual and group discussion, for workshops to further extend and build upon the experience and develop even greater understanding. The contribution of specialists to a humanities program may provide the impetus for additional training necessary for the participants to continue in given fields but will definitely provide the opportunity for first-hand experience in a given specialization which will foster greater understanding.
5. **Is the program flexible enough to accommodate future developments, changes in social needs and staff interests?**

A humanities program needs clarity of purpose. However, it shouldn't become so rigid in this that the focus is too narrow. Students should be aware of the broadest possible scope and alternate points of view, yet certain constraints are necessary or the program would run the risk of overextension, whereby becoming unmanageable. The program ought to have enough structure to support and reflect the basic philosophy, yet it must be adaptable enough to allow for potential changes.

For example, a number of activities could be planned for a given topic. It would be a mistake, however, to follow rigidly the program if as the interests or needs of the group developed they did not relate to what was preplanned. Activities should be looked upon as viable alternatives related to, but not necessarily following from, a given lesson. Those activities that teachers believe are vital to given lessons could be planned and initiated as part of the introduction to the unit. The staff ought to be sensitive to changes of need and interest, however and be prepared to substitute or adopt activities as needed. Where interests change experiences should so correspond.
Each group of participants will have different abilities, needs, interests. While carefully planned modules, preplanned activities may not suit one group, they are more appropriate for another. In the initial planning, if at all possible, the staff should prepare for different sets of needs. And as the program progresses they should be prepared to change, revise, delete activities or repeat successful ones. This will come with experience, with working within the humanities program.

Thus, flexibility in a humanities program will enable the staff to be able to accommodate new ideas, changing needs of the group. They will be able to maintain a "fresh" experience and will have room for growth.

6. Is there provision for student input in curricular decision making?

As students are participants in the humanities experience and recipients of what is planned, an assessment of their needs and interests is basic. This is necessary if students are to be maximally involved in the humanities program. The initial perception, awareness will be more meaningful if the group has interest and is able to relate to the topic. And this can best be determined by student input when the curriculum is initially planned.
As the program progresses it is also necessary to get feedback and further input. As Bernard Miller noted in his discussion of the Hunter High School program, the most successful activities were those initiated by students.\textsuperscript{11}

Student input is a means through which they will be able to express their interests in a humanities study. It also provides an additional opportunity for involvement with the material, for additional study may necessarily precede their participation in the planning. It involves further interaction with participants and sharing their views becomes another outlet for self-expression.

\textbf{Interactive Planning}

Criteria in this section are descriptive of the involvement and sharing aspects of the reconceptualized framework. This involves the interaction between students and teachers, involvement with materials, opportunity for personal development. It is basically the translation of the humanities program into human situations central to the humanities learning experience.

1. \textbf{Are situations planned in which students and teachers will freely interact?}

High schools often do not allow time for interaction between teachers and students. Beyond the class-
room situation there is little or no communication between teachers and students. Humanities programs are much more than classroom lectures or presentations. By the nature of the field there is both potential and necessity for greater interaction between teachers and students.

Are opportunities available for the more personal sharing experience necessitated by a humanities study? Is it possible for individuals or groups to meet with staff for continued discussions, for counseling? Is there opportunity for follow-up to lectures, for development of ideas, for involvement and for sharing what has been learned?

Paul Klohr has noted how important it is for teachers and students to share what they are learning, to mutually participate in creative learning activities. Has time been planned in which students and staff are able to get together, to communicate, to interact within the context of the humanities lesson? Will they be able to work together on a more direct personal level than traditional roles of teacher who lectures and students who learn? Will the experience be truly educational in which students and staff are all participants involved in a mutual learning experience?
The involvement aspect of the program will be more meaningful when direct experience with arts or crafts involves both students and teachers. As mutual participants, staff and students will be involved in cooperative sharing experiences that will enhance the learning potential of the program. A student is more likely to suspend prior beliefs and risk himself if his teacher is involved in a similar endeavor. It permits a sense of trust to develop. Mutual participation also provides an outlet for a teacher's creative skills. It permits a teacher's continued personal development and provides for continued involvement and interest that will result in a like impact on the students.

Able to share their achievements and discoveries, students and staff will learn from one another. This results in an exciting educational environment as participants develop a first-hand understanding of man as builder, creator, inventor. There is potential for fostering future learning, understanding through mutual cooperation.

2. Are a number of activities planned which permit this type of individual and group involvement and provide intense humanities learning experiences?

Works of individual men and societies, ideas, achievements, triumphs and troubles ought to be intensely and personally experienced in a humanities study. Charles
Keller notes that: "Indeed, all the senses should be involved—involved in connection with books, plays, poems, events, works of art, pieces of music, dances, buildings, statements—always with people." While a humanities study involves much more than a study of the arts, the artistic, creative approach provides the means for teacher and student involvement within the study. It provides the type of opportunities which permit mutual understanding of man's achievements and provides room for continued growth.

The type of activities possible in a humanities program include workshops in the arts—both performing and visual—and functional crafts. This is the time set aside for a first-hand examination of the arts, environmental and social concerns. It includes the field trips, resource hours in which specialists share their knowledge, talents, skills. It continues through "laboratory" periods in which space and resources are utilized to provide maximum opportunity for involvement—for individual and group development—for sharing their interests. These laboratory periods involve development of an artistic and functional nature reflecting the larger scope of the humanities. It is also time for physical and expression development, and activities involving dance, movement are essential. In addition, students may be able to choose staff advisors. Time can be scheduled weekly within
school hours for discussions about individual projects or personal development.

Student-staff involvement might be illustrated through specific examples.

In a discussion of the period of Art Nouveau examples could be drawn from architecture (Gaudi), literature (Huysman), painting (Moreau), design (Mackintosh), graphics (Beardsley), drama (Wilde) which best illustrate the style. The history of the time and the lives of the individuals involved would be studied as well. The group would try to share the materials to ascertain the essential characteristics to describe the style. They might try to replicate a room in Art Nouveau, plan cinematic or visual images from Huysman's novel *Against the Grain*, stage parts of Wilde's *Salome*, recreate the feeling of the period in story, poem, song, appropriate costumes. The study would be supplemented by prints, slides, other appropriate materials and with lectures by period experts in art, literature, history with related workshops. The result would be a deeper understanding of Art Nouveau through first hand involvement with a very specialized topic. The discussion might conclude with the style as a reflection of late nineteenth, eclectic art or its influence (if any) on succeeding eras of style.
Another example of involvement may begin with a Greek meal accompanied by Greek music and dancing. The class would then proceed to determine if there was a correlation between Greek cuisine and Greek culture. Terrain, crops, access to the sea, trading possibilities would be discussed. Lifestyles of poor and wealthy might be reflected in their eating habits. A history of Greek culture might follow. The meal would provide the point of awareness from which involvement begins and responses are shared such that additional involvement with the study may proceed. The students might try to determine what is the essence or nature of Greek culture. They might also try to determine the contribution of individuals to Greek history as Aristotle, Plato, Socrates, Sophocles.

On the personal level, each participant—teachers and students—may find an aspect of the experience that interested him or her most—perhaps a parallel study of another culture, a study of costumes, the fishing industry, life in Troy, functional and decorative Greek pottery. Thus, each individual might develop his/her own project and return to share it with the class thus further enhancing the group study. Time would be available both in laboratory and discussion setting for further sharing, developing ideas.
3. **Do the available opportunities provide for personal development?**

This involves the sharpening of sensory awareness—the original perception-awareness, the internal development that MacDonald, Maslow discuss as understanding personal history. This involves the development of pre-conscious skills, feelings which when recognized permit greater creative, imaginative development. It also includes recognition of the tacit dimension, rhapsodic intellect and other metaphysical aspects of learning and knowing that have given rise to great works throughout history. Pre-conscious recognition and understanding is necessary not only to enhance immediate response and classroom participation, but also as a means of understanding the larger nature of man as thinker, creator, inventor. It provides the personal approach necessary if a person is to risk himself and become involved in a humanities experience. A humanities course provides the opportunities through which a person can indulge his senses and reach his creative potential through functional, intellectual and artistic activities.

Keller notes that the emphasis of education should be on "becoming." "It should be person-centered, really personalized and personalizing. At the center should be each individual student."¹⁴ The staff, therefore, should
be aware of personal needs—personal development. During the involvement process, activities should be planned that permit individuals time to explore on their own in intellectual creative endeavors and to share their discoveries or difficulties when appropriate.

MacDonald notes the process of "centering" and of feeling at home within one's own body. This personal awareness builds on personal knowledge, history. Dance can provide the means for bodily awareness and expression. Creative exercises with a variety of materials can build upon perceptual knowledge. It is important in a humanities study that opportunities are provided for perceptual development whereby students are made aware of themselves, of their feelings, of their environment and their relationship to it and to other people.

When a person is aware of himself, of his needs and interests then he can begin to work constructively toward educational goals. The teachers' awareness of these processes—of work by Maslow, Rogers, Perls would be helpful in dealing interpersonally with students. Beyond this, understanding and tolerance of reactions, feelings on the metaphysical level, of the preconscious dimension and its functions is additionally helpful, particularly as it pertains to creativity.

One way of approaching this is through what Keller calls "inner resources." These can be recognized and
developed through specific examples of creative people and their work throughout history. The focus is on individual feelings, perceptions, interests, achievements, human attributes as "judgment, sensitivity, taste, compassion, wisdom, imagination and delight." Feelings, thoughts expressed through literature, music, visual arts should be experienced to their fullest potential to provide imminent joy of creation, provoke recognition of pain, love, sorrow, happiness. Awareness of these states is necessarily a part of human development and is central to a humanities study.

Humanities can serve to make students aware of themselves and their place on earth and potential contribution through this study of others. It can serve to provide moment to moment awareness and sensitivity to stimuli, needs of others within the immediate environment. In activities, personal decisions are possible at all levels. There is choice among a number of alternatives and there is always room for changes, whatever personal development.

Thus, humanities education serves as the means through which individuals may develop more fully and contribute more successfully to the welfare of their fellow men.
The humanities program may accommodate needs and interests of staff and students through a breakdown of class hours into three types of activity. 1. Time would be available for lecture-discussion sections in which new topics, ideas can be introduced and shared. 2. Resource hours would be scheduled for demonstrations, field trips, concerts, talks, master classes by people working in specialty fields. 3. Laboratory sections would be planned in which teachers and students become involved with what they are learning--creative or intellectual projects, both aesthetic and functional. This type of scheduling would allow for maximum flexibility and would allow time for individual teachers to plan and to study on their own, or in groups.

Use of Resources

The following criteria are applicable to use of resources in classroom planning. In support of what has been preactively and interactively planned are the utilization of time, space and resources. As conceived here, a humanities program could become very costly. However, with a "reallocation of priorities so that existing resources are exploited fully," a humanities program can successfully be planned.
1. Is time planned flexibly to accommodate the learning situation?

It is difficult to become wholly involved in a study that is interrupted, fragmented by bells every forty-five minutes. A humanities program warrants longer, more flexible blocks of time than the usual class periods allow. The longer times permit extended class discussions, follow-up to resource demonstrations, time for independent, group, student and staff work. Longer, more flexible hours allow also for scheduling field trips, concerts and plays and for projects that would normally take longer than a standard double class period would permit.

While it is necessary to have pre-arranged class, laboratory hours to accommodate all students in a number of activities, the time should be planned flexibly enough to allow for unforeseen circumstances—special events, guests, exciting developments, involvement in project work. Provision should also be made for students working on special assignments or deeply involved in projects to attend later lectures, discussions if at all possible. This is necessary for maximum personal development. Special hours may be allotted for the laboratories to be open, free spaces within the daily schedule (for independent work, special group assignments, or for unforeseen events) to accommodate all of these circumstances.
In scheduling, the Crary man-oriented and integrated study has more than one block of class time per "subject" period. In addition there are "meeting with advisors" and independent study sessions scheduled. These could alternately become discussion, laboratory, resource sessions. Previously assigned study halls may be incorporated into a humanities program. It is possible to assign half a day to humanities programs or for various teachers to combine their regularly scheduled English, social studies, art and science courses with more flexibility.

Imaginative, more flexible use of time allows a humanities program to grow and develop more naturally, to reflect the needs and interests of the group within a given experience.

2. **Is the physical arrangement, the learning setting adequate?**

A humanities program may be curtailed by the school's spacial facilities; however, the arrangement of space flexibly is important if the program is to have maximum opportunity for development. A number of related questions may be asked. Will the necessary physical facilities be available for lecture-discussion, resource, laboratory sessions? Will there be room enough to have lectures and flexible space in which large and...
small group discussions can take place? Is there room for media demonstrations? Is there adequate space for resource participants— for plays, dance and music recitals, for guest artists to present their work? Are there laboratories and studios in which students and staff can practice their crafts? Is there room for staff planning, for relaxation and informal discussion? Is the space flexible, adaptable to program changes, to growing needs and interests of participants?

Where facilities are limited, the staff might try a more flexible use of present space. For example, when not in use the school cafeteria may provide valuable resource or laboratory space. Rooms may be exchanged where more appropriate use of facilities is possible. "Lack of ideal space should not stand in the way of initiating this course" of study. Even classrooms with nailed down desks can become exciting learning places when students and teacher are involved with the subject and when they can be supplemented by other activities. Cooperation with the community may lead to use of facilities outside of the school. When staff and students have a deep interest in the humanities program, it has the potential to succeed regardless of quarters. With a little imagination, ingenuity it is possible to even do better.
Thus, even with limited facilities flexible space that can serve a number of purposes should be provided or created.

3. **Is there an array of resources from which teachers in a number of different fields can draw upon?**

A number of different resources is necessary to supplement the humanities program. This includes a number of audio-visual materials—software as books, films, filmstrips, slides, records, photographs, prints in a number of related subject fields and the hardware with which to use them. It involves the ability to create a whole humanities experience. The resources are useful for both teachers and students as tools with which to initiate response and to become involved with the subject matter. Resources also include the "raw" materials with which students and teachers create—paper, canvas, paint, metal, clay, wood, plus tools, brushes with which to work. It includes musical instruments, dance and physical educational facilities, tables, work benches. There should be a sufficient array to satisfy all needs and interests. These can be housed in a humanities center that can serve the needs of the whole school, fostering a greater interest in the program. 21

Where funds are restricted, it is often possible to obtain resources from a number of inexpensive sources.
For example, various branches of government at the state and federal level provide inexpensive booklets. Pictures are obtainable from chamber of commerce offices, travel agencies, and maps are available from service stations. Films and slides are often available from interlibrary or inter-resource loan services or locally from nearby universities or state library services. Museums and libraries provide showings from their collections as well as demonstrations and lectures.

Within the high school specialists in art, music, language may share their expertise. Courses formerly listed as electives, art or music or economic geography, may become important supplementary humanities lessons. Students in the class may have parents, friends or relatives with special abilities or they may have materials which they can share with the class. Materials can gradually be added to resource centers or libraries pertaining directly to the humanities program. They will, in effect, support all of the subjects being taught in the school being of interdisciplinary nature. Once the program has become established within the school as a successful, viable learning experience, funds may be allocated for additional resources.
Evaluation

In the nature of evaluation, a number of questions may be asked as a final check of the planned humanities program. These take the form of additional criteria.

1. **Is time allotted for staff maintenance and renewal?**

For the program to be effective, time should be regularly scheduled to allow for continued staff development. This would be time in which activities, lessons could be planned, materials prepared. Staff and students could get together to discuss program progress. It would provide a forum for new ideas—for rethinking preplanned activities that were not successful, for developing new approaches and building on positive experiences. Fluid time—perhaps titled for independent study or reflection should also be available within the program schedule to allow staff and students to regroup their energies—to reflect on what has happened that day or week in the program and on what they are doing.

Additional time may result from special events that call for regrouping of classes under one or more instructors, thus freeing a third teacher. It is possible in an interdisciplinary study to more flexibly utilize the staff such that while some are teaching others are advising students, conducting laboratories, or preparing
the next unit of study. Individual growth of staff is important. Time may be arranged to allow teachers to attend special classes, workshops, conferences whereby encouraging independent study that will in turn enrich the program. Inservice workshops may be conducted while classes are in session with teachers able to attend during their free hours.

What is important is that some time is available for the teaching staff to be able to plan, study, analyze and improve on a personal and program level such that a high quality humanities study may continue.

2. Will the program, as planned, reflect the aims, goals initially set forth?

This involves the staff reviewing the program they have planned in terms of the original philosophy, rationale to make sure they correspond, grow from one another. Is there correspondence of themes within the framework of the original philosophy? Are activities planned that will serve to develop the goals set forth by the staff? Is the program wide enough in scope for the amount of time that will be devoted to it? Has it been flexibly planned for possible changes in student and staff interests and needs?

This final check will be more successful if it can achieve an objective distance from the program
planning. Such distance requires an emphasis on "formative" evaluation as well as the more conventional summative evaluation which traditionally is assumed to come "at the end." It should occur, however, leaving enough time before the program begins to allow for possible changes and staff training. Perhaps an objective outsider, a field expert may be called in for a final program check several weeks before implementation. These could be humanities teachers with experience in teaching similar types of programs, university personnel, or subject field specialists. With sufficient time before classes began they could conduct pre-service training sessions or workshops with the staff as preparation for implementation.

3. Are the teachers prepared to teach the humanities program as planned?

In addition to scheduling preparation and familiarity with the program materials, workshops involving the making of audiovisual materials or teaching special skills as drawing or painting or dance could be conducted throughout the summer or year before the program began, and they could continue through the school year. In addition, teachers might enroll in university or night classes in preparation for the program. Lectures, field trips could be arranged with local libraries, museums,
historic sites or with field specialists as further preparation.

The staff, however, should not expect to become humanities experts overnight. As the program progresses, as individuals continue their out of class study increased skills and expertise will follow. It is a growth process that will parallel the students' growth thus allowing for continued mutual cooperation.

4. Will the program provide ample opportunities for involvement within the humanities experience and for sharing personal responses and achievements?

Are activities, events scheduled to allow for maximum involvement of students and staff both as individuals and as a group? Is there flexible time for reflection, for personal development to occur within the program and ample opportunity for growth? Does the program provide chances for involvement in a number of creative fields and a chance to share individual discoveries, achievements with others? Is there choice available in an ample amount of activities? Is there opportunity for additional instruction, counseling where needed? If a student needs additional training, expertise in a creative or intellectual field is it possible to get him to a university or arts school for additional instruction and guidance?

Above all, will the program, as planned, provide a joyful
learning experience—a delightful, exciting, active pro-
gram where the process of learning is desired rather than
shunned by students and staff?

While the success of a program cannot be deter-
mined until fully in operation, asking these type of
questions allows for final checks of what has been planned,
demonstrating thereby "formative" use of evaluative cri-
teria. With students involved in the initial preparation
and allowed a voice in what is planned, they might be
able to evaluate the course syllabus and materials with
all of these questions in mind before implementation.

5. Does the program successfully integrate the study
of man, include all aspects in a coherent fashion,
provide opportunity for generalists and specialists
to cooperate in interdisciplinary situations?

Has the program been planned as an interdisciplin-
ary endeavor in which teachers are able to discuss topics
across fields and not just within single, traditional
disciplines? Are there chances as well for discussions
within specialized fields that highlight and enhance the
greater issues involving man? Have opportunities been
provided for both general and specific types of discus-
sion, activities? Have field trips, resource hours been
planned involving people who have expertise in given areas
either as generalists or specialists? Will participants
in the program emerge with a greater understanding of the individual and man-oriented humanities study; will they become aware of the interdisciplinary nature of the study and the interrelationship between traditional subject fields?

While essay tests at appropriate times throughout the course may provide a key as to the students' understanding of a unified course of study, at the outset a staff may review the program syllabus with this in mind. Does the program as planned on paper integrate fully the topics related to individuals throughout history and mankind in general or have traditional disciplines simply been masked by new titles? Have topics been selected both of a general and specific nature that lead to larger issues across fields that related to the plight of man, his human nature, emotions and achievements? Here again field experts might check through the program format, asking themselves these questions. As the term progresses, the teachers might need to re-ask these questions, to see if they are integrating a number of topics or have returned to their traditional training in one discipline and present only the historic or literary point of view. Time should be scheduled for evaluation of student learning, either through essays or discussions to assess their conception of an integrated study. This
assessment would determine whether or not the program had successfully provided an integrated view of humanities. Then appropriate changes could be made if necessary.

6. Will the program, as planned, make a difference on high school education as a whole?

Does the program provide a viable alternative to the traditional subject field learning? Will it provide ample opportunities for development beyond what the traditional high school subject field lectures within a single classroom have to offer? Will it impress upon students, staff, community the need for this type of involvement, learning situation which allows for maximum personal involvement and development, understanding of man's ideas, creations, inventions, achievements throughout history and in specific places?

Does the program have the potential to influence staff and administration to possibly rethink all of high school education along the humanities, interdisciplinary type of learning? If the program, as planned, has the potential for maximum individual development then it ought to make the type of impact desirable for rethinking high school education as it traditionally is planned such that it may reflect the exciting involvement possible in education through the humanities.
Outcomes

Implementing programs designed to meet these criteria involves many practical problems. This section will delineate some of the most pressing of these.

1. The crucial question of teacher preparation.

The greatest stumbling block to a coherent humanities is the staffing. Few universities are turning out secondary teachers broadly enough prepared to effect the kind of synthesis necessary for a successful interdisciplinary course. . . . The prevailing compromise in staffing has been to assign the course to a team of teachers, each a specialist in one of the disciplines that make up the course. The danger of the team approach is the tendency for humanities to become an awkward conglomerate, each part remaining a cultural entity.22

To date, colleges and universities have not successfully prepared or attempted to prepare a certification program for generalists. Teacher education has reflected the practice of all of college education and has departmentalized training into social studies, English, foreign language, science and mathematics fields. The humanities training remains in the arts.

There is the question also as to the nature of a teacher preparation program that would provide the training necessary to create aware, interesting, dynamic teachers that a humanities program requires. It involves the necessity for good models which provide examples from which student teachers can identify positive characteristics and can note qualities worth emulating for the instruction of humanities.
What this entails, thus, is more attention paid to the nature of preparation of prospective humanities teachers both from general subject background and humanities classroom experience. As college programs are planned today, preparation is not available for this type of training. In addition, high schools still hire subject field teachers; humanities teachers are listed under art or music. As the problem exists today, both training and hiring practices have not provided the opportunity for successful humanities education.

To solve this problem, teachers interested in planning humanities programs will have to attend classes, workshops, summer institutes provided by recipients of National Endowment for the Humanities grants or by the National Association for Humanities Education or interested university groups. While this does not immediately provide an answer for teacher preparation at the university, it provides a beginning. Once a need has been created for this type of instruction at the high school level it may be possible that in an attempt to supply high schools with qualified humanities teachers, universities will begin providing training for the profession. Likewise, if universities would form a liaison with high schools whereby teachers could be trained to staff humanities programs, high schools might start requiring the
hiring of more humanities personnel whereby colleges and universities would begin to train them.

Currently, however, teacher preparation is perhaps the most pressing issue in the planning of humanities programs.

2. **The problem of formulating a "working" philosophy to satisfy the needs, interests, training of all involved participants.**

   This is a problem of coordination, cooperation. The more cohesive the program, the better will be its chances for success, yet within today's school system it may be difficult for a group of teachers to agree upon a basic program philosophy and a format. It is possible that a variety of programs may evolve which are able to cooperatively, mutually function. To begin, however, it is necessary to have as much support as possible to planning that first humanities program and having it accepted as an educational alternative. Therefore, compromises will be in order simply to get started. As the program progresses differences may be solved on an individual basis; however, cooperation is necessary if the program is to succeed as a team effort.

   Additionally, there is the problem of teachers who will not support the program and who prefer to work in traditional individual disciplines. This may be
retained for the students who prefer this type of learning, but where the program becomes the only option, these teachers may serve as subject matter experts, teaching specialized lessons as they relate to given topics.

With individual differences in training, needs, interests and abilities, it is difficult yet necessary to attain compatibility in making and meeting the goals of a humanities program.

3. The issue of how most effectively to work within the constraints of school budget and facilities.

This is the issue of whether a planned humanities program is possible within a school's budget and facility constraints. While a successful humanities program is possible even within limited circumstances, there is the question of the extent to which it will be able to develop and grow. It may be wholly impossible within given schools to utilize auditorium space for lectures, to find funds for resource personnel or for classroom laboratory facilities or materials. Schools running on split sessions may use classrooms by different sets of teachers and subject fields making it impossible to arrange displays or set up project or workshop materials. Limitations may also be set by school administrations or nonparticipating teachers, by two sessions of school within a day which would prohibit the use of more than
one block of class time to humanities thus restricting the program.

These are difficulties that may be unsurmountable, irreconcilable. To offset them, at the outset of a humanities program a staff may have to curtail, seriously alter their program plans. What is important is that they do begin. An individual teacher within a classroom, teaching within the interdisciplinary humanities approach may successfully gain support whereby other teachers may wish to share their abilities, their knowledge and interest and a team effort will begin. These teachers might share blocks of time, coordinate their studies, plan their two classrooms to serve both lecture-discussion and laboratory functions. For example, a social studies teacher could easily plan an area study that would utilize the literature, art or music normally taught by those teachers. Cooperation between the two or three disciplines is possible. More extensive activities can be planned, field trips and guest lecturers, cultural events that relate to an individual humanities lesson, but may be shared by the entire school. In this way the value of learning through the humanities becomes a visible part of the school education and may lead to the planning of a more extensive program.
4. **The question of how extensively to plan a program in humanities.**

A humanities program can range from a single course hour per week to a mini-course of six weeks to a senior year elective to freshman requirement. It may also become a viable option for half a day's instruction or may become the high school curriculum in total. This may be similar to the Alberty core curriculum, centering around a single issue from a given discipline, or may be a series of man-oriented studies based on the Crary model.

While the planning of a humanities program is dependent on time, space and budget resources, the staff will have to decide how extensively to plan their program. If the staff will not be satisfied with a six week mini-course, they will have to plan from the outset ways in which the program can develop, expand to attract the attention of fellow staff members and administration such that its success can insure a permanent place in the school curriculum. If a humanities program is to become a viable alternative within a high school it is necessary first to have an interested staff and students and to plan and implement and work hard at maintaining a successful program.
5. The question of community acceptance of the program.

Community acceptance of a humanities program is important if the necessary support will be available to continue to plan and implement more extensive humanities activities as needed to achieve maximum development of goals and ideals. This is the old issue of the Three R's, sports and the work ethic having more importance than cultural and intellectual growth in the school curriculum. A humanities program may only have minimal support at the outset, but this is a start. Allowed to grow, the inherent value of the program to educational development will be inherent. For the study of man—of what it means to be human, to create, to have ideas is so very central to basic education. And humanities provides the opportunities for self-development; it provides the means for choosing worthwhile interests that meet personal needs and will lead to more thoughtful, appropriate career decisions.

Mutual cooperation between school and community is beneficial to all concerned. The community can provide additional facilities, learning resources from needed classroom or work space to local field expertise, community services, parks, industrial and historic sites, museums, libraries, factories that can be utilized as means of expanding the existing program. In addition,
students and staff can become involved in community service projects of social, historical, ecological or cultural nature. For example, a school might serve a community through traveling art shows or by opening their program to the public with lectures, performances, demonstrations.

Thus, a liaison between school and community is advantageous to both. Once humanities programs are recognized as the educational means capable of facilitating a better life, that they are of central importance to a child's education then perhaps the next time a school budget is revised it will be the humanities programs that are expanded.
Footnotes--Chapter IV

1Groden, p. 161.


4Winn, p. 3-4.

5Keller, paper, October 31, 1974, p. 3.

6Curriculum Planning by the State Department of Education of New York, based on Ryland W. Crary, Humanizing the School: Curriculum Development and Theory.

7Schroeder, pp. 26-27.


9William R. Clauss, ed., Humanities is . . . , a publication by The State Education Department Division of the Humanities and the Arts of New York, 1969, p. 152.

10Winn, p. iii.

11Miller, pp. 195-96.

12Keller, October 31, 1974 paper, p. 2.

13Fowler, p. 15.

14Keller, October 31, 1974 paper, pp. 2, 3.

15MacDonald, pp. 104-05.

17 Fowler, p. 18.


19 Clauss, pp. 51, 100.

20 Fowler, p. 11.

21 Ibid., p. 95.

22 J. F. Castle, p. 8.
Summary and Conclusions

With a series of unresolved economic, political, social, environmental crises affecting all citizens of the world, it becomes necessary in the middle 1970's to reappraise our educational system. Secondary level education as a crossroads—the end of compulsory formal education and the beginning of future training (vocational schools or college) and career employment—is an excellent point in which to begin this reappraisal.

This study has determined that humanities education is an excellent field in which to revise thinking about educational improvement. Clearly, traditional subject-oriented curricula have not served education to its best advantage. Humanities, as an unfragmented man-oriented study, provides an interdisciplinary view of knowledge in an interrelated fashion that spans across traditional subject fields and provides a natural setting which facilitates learning. In addition, humanities education has the potential for increased personal development. The variety of activities related to the
discipline provide opportunities for creative, intellectual, skill involvement that encourages learning and increases understanding.

Through an analysis of the new directions in the literature it has been determined that the classroom process, interaction between teacher and student and their involvement with the humanities experience, is supported theoretically through Hampden-Turner's double helix model and MacDonald's dual dialectic model. The analysis of the literature identified a number of pressing issues that in conjunction with these studies evolved into a three phase scheme: 1) perception-awareness, 2) involvement, and 3) interaction. These became focii for the theoretical model generated by this investigator.

The resulting conceptual structure or metatheory has the potential to improve classroom instruction when projected through the crucial issues into a series of criteria serving as guidelines. These will be used by humanities educators to assist them in planning their humanities programs. There are implications, as well, for further research and development. Such research clearly lies beyond the scope of this present investigation.

To revitalize humanities education several conclusions from the study are apparent:
1. The recognition of the field as being central—vital to the education of youth today, that it should not merely serve as an elective or curricular frill, but that it is potentially the most important focus in education.

2. The recognition that humanities is a man-oriented study—man and his achievements, creations and ideas throughout history, including the present and future concerns, and man's relationship to his environment as being central to the study.

3. The recognition that a humanities study cannot be fragmented (Keller), that it is an integrated study and as such should not be artificially divided into class hours and disciplines; that it is necessary to involve generalists and subject field specialists that both will contribute vitally at appropriate times to the learning as it progresses, diversifies.

4. The recognition that the nature of the humanities field facilitates an excellent opportunity for personal development through a number of involvement situations--activities in artistic, intellectual, functional modes of inquity. That it provides a chance for teachers and students to be involved with knowledge by listening, reading, doing what artists,
inventors, thinkers have done in the classroom and laboratory and on field trips. That it provides the opportunity for maximum development of an individual's potential through being involved in a number of activities and then sharing discoveries and

--continuing to be aware, to be open to perceive the nature of the creative processes—doing it—expressing oneself

--understanding the contributions and achievement of individuals in the arts, sciences and history of ideas; the spirit of ages, essences of cultures; the events that have taken place throughout history and the various contributing causes

--developing curiosity, wanting to learn more

--sensing what is good and wishing to perpetuate more of the same for the good of mankind and a better life

--acknowledging that humanities is the vital study that facilitates this process, provides these opportunities.

5. The recognition that it is possible to identify certain positive traits of learning, classroom interaction and that through greater awareness of the humanities process as described in the emerging conceptual structure it is possible to train teachers to continue the process and enable students to reach their maximum learning potential.
To summarize these conclusions, this study clearly demonstrates that it is time to refocus our thinking about traditional high school education and recognize today's societal concerns—political, social, economic. That there is a need to perceive what has been achieved throughout history that is "good" and that this can be achieved through sensory awareness of form and function, the aesthetic vision and inventor's ideas such that it is possible to preserve and perpetuate that which is good in life; and that this is possible through humanities education.

**Recommendations**

For the improvement of humanities education at the secondary level, this study proposes ten recommendations.

1. Secondary schools should seriously reappraise their curricula; revise their programs of study to include fully operational humanities programs. These can be aided by the criteria presented in this study, by materials provided by the State Departments of Education of New York and Pennsylvania, and by whatever other materials can facilitate the process. In revising their programs, importance of the humanities study for all of secondary education should be recognized.
2. Secondary school humanities programs should be interdisciplinary, unfragmented studies of man utilizing a number of subject fields, the services of generalists and subject field specialists. A number of activities should be planned with opportunities for creative, intellectual, skill involvement with the possibility for maximum involvement of individuals leading to increased personal development.

3. Teachers, as well as students, should have the opportunity to be involved in the humanities process. This study has suggested that teachers and students working together creatively, intellectually in classroom activities promotes greater trust, mutual interest that leads to greater involvement of both in the study and promotes increased personal growth.

4. Teachers should plan their programs cooperatively, and they should involve their students in the decisions. There should be consensus of purpose such that the program has unity and can achieve its objectives, however, it is necessary that this be achieved with the maximum support of all staff and that they therefore cooperate, compromise where necessary in order that the program may be planned and successfully implemented.
5. Communities and schools should work together more cooperatively, sharing resources and interests to promote maximum learning opportunities through a humanities program. Community services, resources should be available to the school and the school should be open to provide activities, opportunities for continued education for community members.

6. Institutions of higher learning should develop more extensive programs in the humanities to present the unfragmented, interdependent view of knowledge fields. There should be opportunities for generalists to receive certification with an interdisciplinary focus perhaps with an arts, science, or social emphasis, but with knowledge of the interrelationships between the aspects of man-studies the important focus of their degree. This would enable schools with humanities programs to have qualified people who could plan and teach interdisciplinary studies. They would have the expertise to design activities and utilize area specialists to their best advantage and to the benefit of the program.

7. Teacher preparation in general should more directly be related to the humanities experience. It is recommended that all teachers have some experience
with interdisciplinary studies, with personal involvement through creative, intellectual, skill activities; that there is more learning a subject by being involved with it, by doing it. In this context it is desirable that there be a cooperative liaison between high schools and universities to mutually enhance learning through the humanities. This can be in the nature of workshops, courses, teachers in training working more closely with high school programs. This enables the expertise of both levels of learning to cooperate to mutual benefit and increase the learning potential of the humanities field.

8. It is recommended that students for whom high school does not provide the type of educational curriculum, setting in which they can best work to reach their potential, that they have that opportunity and may go on to college or vocational or professional school when they are ready, at ages 15, 16 or 17. It is necessary that this opportunity be available to them if education is to be the opportunity through which learning is facilitated such that a person is able to develop his skills, interests to their maximum potential. In this, humanities education provides a viable option.
9. It is highly recommended that humanities educators begin today to plan their programs. Social, political, economic, environmental crises in the world will continue to place a crucial pressure on education to adequately prepare students to meet their challenge. With support gaining for a return to basic skills, reading—writing—and arithmetic—it is necessary that humanities educators start now to develop their interests in the field and become involved in sharing them in order that programs may become a reality, that students may begin to learn through the humanities.

10. In addition, it is recommended that further research and study be conducted for the continued improvement of humanities education. Research is necessary as a follow-up to this study, implementing the ideas generated by the conceptual structure and using the suggested criteria. It is necessary to propose alternate approaches as individual and social needs change and affect the nature of learning and the learning situation. This is a process that begins with a study as the present one and hopefully will continue such that humanities education may continue to provide maximum learning opportunities.
Conclusion

The immediate study has been based largely on crucial issues in the humanities field and on new directions for learning. As such, it serves as a beginning for working with and revitalizing the humanities field at the secondary level. As more research and study is conducted in the humanities, it will provide greater awareness of the nature of the field and the problems involved in developing successful classroom practice.

Recommendations for future work begin with the application of the generated conceptual framework and study of the results for potential revision, improvement or further use of the concepts. It includes as well the utilization of the criteria and their potential work in planning humanities programs. As needs of individuals, society change, so too will the criteria for planning curricular programs, particularly in the man-oriented humanities study. Thus, it is necessary to pursue this type of inquiry, the revitalization of the field, periodically. Through such efforts humanities education may continue to serve our best needs.

It is appropriate to conclude this report of a study with Maslow:

Education is learning to grow, learning what to grow toward, learning what is good and bad, learning what is desirable and undesirable, learning what to choose and what not to choose. In this realm of
intrinsic learning, intrinsic teaching, and intrinsic education, I think that the arts are so close to our psychological and biological core, so close to this identity, this biological identity, that rather than think of these courses as a sort of whipped cream or luxury, we must let them become basic experiences in our education. They could very well serve as a model; the glimpse into the infinite that they provide might well serve as the means by which we might rescue the rest of the school curriculum from the value-free, value-neutral, goal-lacking meaninglessness into which it has fallen.
Footnotes--Chapter V

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