Chapter V

Breaking the Academic Mould

I

Miss Ophelia asks the small Negro girl, Topsy, in one of the best known scenes in *Uncle Tom's Cabin*, "Who made you?" and she receives a somewhat disconcerting answer, "I spect I grow'd". This reply is suitable for the development of education in America as we have seen before the commencement of the humanistic educational manifesto. American education system cannot be assessed without assessing the whole educational tradition of the West. A brief discussion is needed to fix education as a concept and as a process.

The concept of education as a system and a process has always been correlated to the historical condition and the cultural milieu of a particular epoch. An epochwise survey of educational ideology alone may help the researcher gain insight in order to set the perspectives that may unfold the meaning of this concept and the practices associated with socio-cultural changes. The Upanishadic concept of
Education can be, then only set off against the changing ideology and its permanent significance thus can be uncovered. The logic of humanism in its relevance within the context of educational ideology is to be worked out so that the bearings of upanishadic model of education can be properly assessed.

Education as a discipline emerged quite early under the name of pedagogics.¹ Explaining its importance Kant states: "Man can become man only by education. He is merely what education makes of him."² This surely indicates the vital importance of education as an instrument for socialising an individual as member of any society, qualifying him to take his place among his fellow beings. T.S. Eliot finds it vague and ambiguous because any attempt at defining it may lead us to a slippery ground.³ Daniel Lerner too fails to define education and at last remarks: "Education is clearly a word of many dimensions even when defined with precision."⁴ But there can be no controversy over the set of practices that define the system of education as a necessity for rearing the young till they become capable members of a viable community.

Education is much more than schooling. Broadly speaking it is the all round development of an individual—body, mind and spirit. It should not be confused with the word "learning". As a verb "learning" explains the activity of the student whereby he learns under the guidance of a teacher. There is a clear distinction
between learning by instruction with the help of a teacher and learning by discovery without the help of a teacher. In the introduction to the chapter "Education" the editors Mortimer J. Adler & Charles Van Doren aptly remark: "...the teacher is always only an instrumental, and never the principal cause of learning; then perhaps all genuine learning is learning by discovery, involving intense activity on the part of the learner, whether such discovery is accomplished with the instrumentality of teachers or not." 5

Historical Survey of Education:

What it actually means and is can only be known by an historical survey of its evolution from its Hellenic origin till today. Socrates intervened to deflect the attention of Greek intellectuals from nature to man and set up dialectics as the process for knowledge production. Education as a system of training students and preparing them to assure their social roles can be traced to Plato who founded his Atheneum with a distinct objective. Broadly speaking, the history of western education passes through three critical phases; each marked by a juncture and a shift in major objectives. Plato and Aristotle represent its classical period; the second phase starts during the Eighteenth Century enlightenment with Rousseau and Kant; the third phase commences in the 20th Century with Dewey and Whitehead. 6

The first phase is essentially political and philosophical, majorly concerned with the discovery of truth, essence, forms through a process broadly defined as dialectics; the second phase announces the idea of
free man as the actor in the world shaping his environment to a suitable design through direct knowledge of nature and man in mutual interaction; the third phase leads to the investigation of the process of learning and educating man to satisfy his cultural needs.

Before coming to the humanistic education initiated by the Renaissance, it is necessary to trace it along the course of historical changes in knowledge production that has developed from a number of widely different beginnings. In Hellenic and Roman period education remained institutionalized in consequence of the founding of secular academics. In the medieval phase it remained in the hands of the church and was dominantly theologised till it passed into the hands of voluntary agencies in the Renaissance, only to be controlled by the political agencies in the modern phase. At the outset philosophy was the nucleus of the discipline; then the major objective was essentially theological. Only from the enlightenment onwards the syllabus was to be structured along secular and scientific lines.

The philosophy of education can be broadly interpreted in accordance with John Dewey who thought that the philosophy of education is the same thing as philosophy on its own account. This can be conflated with Plato's concept of education which was meant to discover the truth by making it a process for unravelling
"forms" behind the veneer of appearance. Socrates (417-399 BC) taught Plato (427-347 BC) two important ways of getting at the basic truth by adopting the process of dialectics. Self-knowledge is primary for man; he must know himself before he attempts to know the truth about nature or society. Secondly he, must know "the essence" or "form" by rummaging through the particulars in search of the universal embodied in them.

According to Plato "form" alone is real and experience is illusory. The ultimate aim of education is to get at the real in order to get rid of illusions our mind is fraught with. The finale to this grand quest is the knowledge of "good" as the essence of all that is right, proper and orderly. But this led him away from the concrete in experience, from world and nature, even from "man" as he lives and acts,— to "man" in pure abstraction from the world. Socratic "humanism" got displaced by platonic transcendentalism and this dichotomy began to haunt the Western philosophy forcing a cleavage between appearance and reality, object and subject, the knower and the known.

The Meno dialogue in The Republic provides a scholar with a full problematic of education as he conceived it. Can virtue be taught or can one be taught to act properly? How is it possible for a person who has been taught what is right to act contrary to the principles he has learnt? What is the Socratic method of teaching and how effective is it?
It still appears that in The Republic "human concern" has not yet been pushed to the background. Yet there is a practical objective; he is concerned with the problem of imparting proper education to the young who would emerge as responsible citizens to take up their rightful places in the body politic. His syllabus included music, gymnastics, science and philosophy as distinct disciplines leaving little scope for aesthetics since it was considered unimportant for training the young. A student must be of tender age; his education should stretch through the impressionable age when he could be moulded to a design. At the age of seventeen or eighteen, for a period of two to three years he should be taught athletics for strengthening his physical and mental power. From the age of twenty to thirty, the courses must consist of science and arts with philosophy constituting the crux of the fare, so that at thirty he becomes capable of assuming his social role according to his capacity.

Apart from the structure of the syllabus Plato describes three kinds of schools; elementary, secondary and the centres for higher learning to which only the higher level of students should have access, which could be determined by measuring their ability and potential for advance studies. The Republic provides the logic for a strict regimentation of the learners in the academy without undermining the freedom of the individual to make his choice. R.S. Brumbaugh has brought
out the essence of platonic ideology in a succinct statement about the effective method of training the young: "Through out his work he indicates that the use of compulsion, pain and fear as external motivation in education is immoral and worse than ineffectual, because it makes students dislike learning." ¹¹

In ancient Greece, the sophists of the 5th Century started training their pupils on a rich course of logic and rhetoric to make them capable of entering the public life. But as early as the 4th Century BC Plato launched his attack on the course of rhetoric which he found inadequate and ineffectual because it was taught only to acquire skills in quibbling and refutation of the adversary's statement without the least regard for truth. According to Plato, Isocrates, the orator statesman was only a servant of the passions, guided by the sole emotion to raise the mob and bring the mass to accept his own point of view. Despite Plato's obsession with the discovery of truth, his educational system was meant to "create an elite class of philosopher kings" through a regimented curriculum that left little room for the freedom of a learner. This is why his humanism seems to be radically so different from European humanism. As Frederick A. Olafson remarks: "Platonic education is sometimes spoken of as a more authentic kind of humanism than that of the Sophists; but it is rendered atypical of Western humanism by its primary emphasis on rigorous
philosophical training and its disparagement both of culture based on experience in human affairs and of language as an instrument for influencing other human beings."^12

With the founding of Lyceum by Aristotle (384-324 BC) the Platonic model of education and its ideology came to be challenged by this new system where the study of science like biology came to be coupled with poetics, politics and ethics though philosophy remained still the most admired of all disciplines. Aristotle did not write any specific tract on educational ideology on its philosophical basis, but chapter VIII of the Politics^13 throws some light on his doctrine of basic education. He was very emphatic when he said that the legislator must attend to the education of youth, since, if this is neglected the constitution suffers.^14 But the change in ideology seems clearly evinced in the new syllabus that does not drop aesthetics out, but provides it a respectable place alongside science and analytics. He is more important because he laid the foundation of a new ideology in education by prioritizing sense experience as the basis of all knowledge instead of dismissing it as illusion. A glance at his curriculum is enough to indicate the empiricist trend in education which was submerged in the scholasticism of medieval age, awaiting to be revived during the later part of European enlightenment.

As early as the 5th Century AD in Rome, Martinus Capella designed the course along two axes including
seven liberal arts, the trivium consisting of grammar, logic and rhetoric while quadrivium was comprised of arithmetic, geometry, astronomy and music. It certainly looks more humanistic, oriented towards socialising an individual instead of setting him on the path to the liberation of the soul or realisation of the essence. Olafson puts in a few words to assess this new ideology as essentially humanistic:

On the whole, the purpose of humanistic education in Rome remained, as it had been in Greece, the training of the orator-statesman. Cicero, the preeminent Roman spokesman for this ideal, assigned to philosophy a much larger place in the humanistic course of studies, thus reconciling to some extent the educational programs of Plato and Isocrates. It is quite evident from this that several waves of humanistic education have swept across Europe since Pre-Socratic times, recording diverse orientations according to socio-cultural changes.

Renaissance Philosophy of Man:

The aim of education in the past was to preserve the social order and tradition by training the young to their rightful place. But the freedom of the individual was scarcely respected in any of the systems since conformity was the sole criterion of social conduct. Only in the Socratic model "Know thyself" seemed to be the crux of all quest and the development of the
individual took precedence over the training for citizenship. In the middle ages "man" was rendered subservient to the cause of religious ideology. With the churchman taking over, the courses of study got restricted to theology and whenever philosophy came into conflict with scripture, the philosopher became the victim of inquisition. The Judaeo-Christian education brought dogma-ridden preaching instead of teaching skills for social roles, against which the Renaissance and the Reformation reheralded a more secular, humanistic and sociocentric model, very close to Greco-Roman ideal.

Without entering the terrain of ideology education can be conceived as a process that helps the young acquire understanding, knowledge and skill which he may wield as instruments for social change or to carve out a respectable place for himself. Seen as such, it is an all-embracing term that came into currency during the Renaissance and the Reformation which started in Italy in the 14th Century though the preceding two centuries created a conducive climate for the literary appreciation of Greek and Latin classical writings. Here the term "Renaissance" cannot be confined to a narrow sense of "Rebirth", rather it should be "generally applied to a series of cultural changes".16

The Renaissance was at once a reaction to the dominant ideology that created a god-centred universe and a response to the conditions of history at a
crucial phase in the search of man in the West. It brought "man" back to the centre of the stage, creating a picture of reality in which human beings were seen as actors and agents though the theological constraints were not at once dissolved. All the bastions of medieval culture—church, feudalism and monarchy sanctioned by divine-right theory—came under attack at this critical turning point.

The humanists bitterly criticised medieval scholasticism for its ignorance of classical culture of Greece and Rome and ridiculed the monks for their Bible-centred knowledge. It was humanity, rather than divinity that got the prominent place after six hundred years of theocentric culture of medieval age. With the decline of the Roman Empire, intellectual and social stagnation closed all accesses to debates and discourse till the revival of the classical texts which admitted plurality of meanings. It displaced the religious outlook by a secularistic world view that showed man at the centre of the stage. Edward Gibbon, the 18th Century historian, who held Christianity responsible for Rome's decline and fall, was delighted to see the return of the classical age:

Before the revival of classical literature, the barbarians in Europe were immersed in ignorance; and their vulgar tongues were marked with the ručeness and poverty of their manners. The students of the more perfect idioms of Rome and Greece were
introduced to a new world of light and
science; to the society of the free and
polished nations of antiquity; and to a
familiar converse with those immortal
men who spoke the sublime language of
elocution and reason. Such an interc­
course must tend to refine the taste and to
elevate the genius, of the moderns....

What marks the Renaissance from the preceding
age is the emergence of humanist ideology, though often
tainted and smeared by theology. Nicolo Abbagnano
describes the situation from a humanistic angle. He
feels that Italian Renaissance humanism can be consi­
dered as naturalism in the most exact sense of the
term i.e. the belief that man is not a casual guest of
the natural world, but must make of this world his home
and thereby recognise that the fundamental needs of
his life bind him to it. The humanists in general did
not derecognise the transcendent end of man, his liber­
ation from the trammels of life or his longings for a
life beyond the world and its beatitude. They set
themselves the task of measuring man's needs and asse­s­
ssing his relations to nature, and hence they tried
from this point of view to modify radically the scale
of moral values.  

The new ideology effected a rupture between
the mediveal ethics and the renaissance counterpart,
making a shift from "the soul" to "body and mind".
During the middle ages pleasure seeking was banned as
sin and crime, contrary to the precepts of the scriptures. The "born sinner" had to practice austereties for cleansing his soul of the dross. Lorenzo Valla, one of the prominent figures of the Italian Renaissance brought back the philosophy of Epicurus which can be discerned in Nicola Abbagnano's thesis in the following words:

Only pleasure is the authentic good of man and that all the other goods can be reduced to pleasure. It is the end that nature herself has indicated to man, furnishing him also with the means of obtaining it. External goods, like riches, health, honor, power, are desirable only because of their being sources of pleasure. Music, song, wine are sources of pleasure that one need not depreciate; and vice is an evil because it does not leave the soul in peace but disturbs it by the memory of that which has been done. The heroic sacrifices of which both ancients and moderns speak have also been made for pleasure; because he who is placed in the impossibility of finding it seeks at least, in subordinate order, to avoid the pain of its privation. Glory and contemplative life are likewise desired for the pleasure that they confer. And Valla does not
hesitate to say that 'courtesans and
harlots are more deserving of humankind
than holy and chaste virgins' (De Voluptate, 1).\(^{19}\)

This shift in ethics was responsible for a shift in educational ideology reflected in the components of the curriculum in the university and schools made free from the theocratic designs of medieval convents. The secularisation of education achieved by the renaissance educators initiated the move towards the empirical foundation of education and learning. The Renaissance educators like Erasmus and More were, of course, conscious of their classical inheritance on which they drew heavily for discourses on the problems of man. The classical humanism for the first time begot the sense of freedom that pervaded the atmosphere for free enquiry, and they shattered the theological fetters in the interest of free quest.

Erasmus stridently criticised the corrupt practices of the clergy and stressed the rebirth of "good literature". More's *Utopia* pictured an ideal society as the new paradise for man to replace the Judeo-Christian concept of heaven as the ideal place for the souls of men. The salvationist ethics was being undermined by the practical ethics for a man in society who must live to deliver the goods for the wellbeing of his community. Of all the cardinal texts of this age, Machiavelli's *The Prince* inscribes the new concept of state, separating political concerns from theological objectives. In his second major political work *The
Discourses he argues for the people rather than princes, trying to ensconce the sovereignty of the people. He writes:

I say that the people are more prudent and stable, and have better judgment than a prince; and it is not without good reason that it is said. 'The voice of the people is the voice of God;' for we see popular opinion prognosticate events in such a wonderful manner that it would almost seem as if the people had some occult virtue, which enables them to foresee the good and the evil. As to the people's capacity of judging of things, it is exceedingly rare that, when they hear two orators of equal talents advocate different measures, they do not decide in favour of the best of the two.... We also see that in the election of their magistrates they make far better choice than princes; and no people will ever be persuaded to elect a man of infamous character and corrupt habits to any post of dignity, to which a prince is easily influenced in a thousand different ways.20

The divine is being discerned in the people instead of the prince who has been often considered the representative of God on earth. In a way a new ideology in politics came into existence to affect the course of history in post-renaissance Europe that
witnessed the decline of dictatorial powers through a series of protests and revolutions. There is nothing to dispute the claim of this newly emerging political ideology that affected education in the academics in the years of liberalisation.

The wide dissemination of ideas was achieved through the invention of the printing press which served to be the main prop for rapid expansion of education through the printed books, growing cheaper and inexpensive for the common man. Not imagination, but observation became the main source of knowledge production for astronomers and natural scientists like Galileo, Bruno, Copernicus, and Huygens. The outcome of this new spirit of enquiry displaced the geocentric view by the heliocentric picture which conflicted with the beliefs of the clergymen. For the first time in the history of ideas, the offshoot of observation was gaining ascendancy over the products of mythic imagination. Here lay the seeds for the new age to be heralded by natural sciences carving out a domain of knowledge so remarkably different from the realm of the mythic appropriated by the medieval scholasticism restrained within the limits of the scriptures.

Understanding the concept of a "person" alone may provide a cue to a correct comprehension of the ideology of education during the renaissance. Passions and reason was believed to compose the psyche of a person which was the site for all conflicts and tensions.
Passions could be satisfied by aesthetics while reason derived its gratification from logic, science and philosophy. The educational system, therefore, should furnish the scope for the growth of both the faculties. Academics turned into a battleground of controversies and conflicts when the freedom of enquiry came up against the scriptural prohibitions imposed on any belief that ran contrary to the Bible or any other holy text. Copernicus, Galileo, Kepler met with obdurate resistance as their views sharply conflicted with the beliefs sanctioned by the scriptures.

Inspite of this new fermentation of ideas Crane Brinton sees in the Renaissance a synthesis and a tension of the paradoxical elements:

Finally, the Renaissance also owed a great debt to the Middle Ages themselves. The Renaissance was religious as well as materialistic, credulous as well as skeptical, caste-conscious as well as individualistic. It had a "style" of its own, in part medieval and in part modern. It was not the rebirth of the classical past, not the abrupt beginning of modern times, but a transition, sometimes gradual and sometimes swift, from the medieval to the modern. 21

Certainly it was a period of transition from the medieval to the modern age, an epoch of conflict
between the old and the new, of the birth of reason asserting its eminence against fantasies and myths, a battle-ground of conflicting ideologies. The thick crust of medievalism had been ruptured; the seed of the modern had germinated, and the glory of man was shining forth in his new explanations of the new horizons of knowledge. As late as the 15th Century, the Italian humanist Picodella Mirandola asserted his renaissance philosophy by publishing a list of nine hundred theses which he studied through his journey to various countries of the world, finally concluding that "man" is the actual miracle of all miracles.  

Crane Brinton classified the later humanism under three distinct heads. First, there are the conservers of classical culture, book worms and scholars whose discourse was text-based, rarely lit up by new insights into the world around them. Second come the writers of vernacular narratives from Chaucer to Rabelais that cover the 14th Century down to the 16th with Cervantes as the first master of fiction. They wrote to entertain, caring little for ethics in their overweening concern with the pleasures of the text. The third are the synthesisers like Ficino, Pico, and Erasmus who strove to fuse christianity with classicism and create the concept of man as actor on the world stage. Among these three distinct groups, Erasmus was respected as the "Prince of Humanists". One of the wellknown epigrams of the 16th Century states: "Where Erasmus merely nodded, Luther rushed in; where Erasmus
laid the eggs, Luther hatched the chicks; where Erasmus merely doubted, Luther laid down the law." 

Humanistic education of the laterday academics, both the Schools and Universities, grow out of the newly braced up "humanism" of the renaissance and reformation. The stress falls on the growth and development of human potentiality in constant interaction with his environment. During the 17th century the concept of "innate ideas" and education as discovery, for long sustained by Greco-Roman philosophy of man, came under attack. John Locke (1632-1704) was the first assailant. Being a leader of the British "Sensationist" movement and empiricism in philosophy he laid down the dictum *Nihil in mensa sed primus in sensu*, which means nothing in the mind except first in the senses. This doctrine is widely known as the theory of *Tabula Rasa* which was often characterized by Locke as "white paper" rather than "shaven tablet". Hence it is assumed that sensations give rise to ideas, finally leading to actions, a set of which may form into habits marking the development of man in constant correspondence with the elements of his environment. Crisply this can be represented in a spiral series:

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\[\text{Sensations} \rightarrow \text{Ideas} \rightarrow \text{Actions} \rightarrow \text{Habits} \rightarrow \text{Character}\]
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So educators came to believe that "habits are the outcome of educative process; hence education is habit formation.\textsuperscript{25}

Locke's denial of the existence of innate ideas and advocacy of the mind at birth like a blank tablet made passage for concrete, objective, common-sense reality. This encouraged mankind to base education on self-experience, a habit of study and a utilitarian curriculum. John D. Pulliam shows the impact of Locke's philosophy in moulding even the educational system of America. In his words: "Franklin's belief in self-education for practical utility, his broad interest in empirical science, and his desire to provide educational opportunity for anyone who wanted to learn were all in keeping with Locke's theories."\textsuperscript{26}

In the field of education Locke did not tell the whole truth. When Descartes and Locke remain in north and south pole of their thought the German philosopher Immanuel Kant (1724-1804) gave a synthesis of the solution to this problem. He said that sense impressions and our understanding are independent but true knowledge is found only when both contribute to it. During that period again it had been a debatable point among the educationists whether the function of education should benefit the child or society. Rousseau in his novel Emile (1762) revolutionized the whole process of education with a single sentence when he said: "God makes all things good; man meddles with them and they
become evil." Rousseau joins education with various stages of the child's development. Immensely influenced by Rousseau the educationists began to open "child-centred" schools all over the western world. Pestalozzi's school at Yverdon, Switzerland (1805), John Dewey's at the University of Chicago (1896), Junius L. Meriam's at the University of Missouri (1904), and Ellsworth Collings' in McDonald Country, Missouri (1917) are the best examples to quote. These are the centres which have initiated the humanistic education in the west.

In order to come to the humanistic education of 20th Century we have travelled from Plato to Rousseau through the way of renaissance and again this onward journey continues from the colonial period to the 20th century America.

In the intellectual history of America the colonial period is marked for its orthodoxies and there was little progress in education because "the traditional Christian theism held almost universal sway." Various interpretations of the Bible among the several Protestant sects during the Reformation of sixteenth and seventeenth century prompted the Americans for a systematic interpretation of the Bible. There was no alternative way for America, other than the doctrine of John Calvin, as the English Puritans, Scottish Presbyterians, Dutch and German Reformers showed a path for regimentation of their doctrine. It cannot be overlooked that the humanistic education is entirely an American concept.
To reach this state, American educationists struggled, experimented and encountered with various situations, various socio-religio-conditions. A comprehensive history of American education is most essential to know the background of humanistic education.

From Orthodoxy to Humanism:

America of the seventeenth and eighteenth Century was a virgin land for Christian orthodoxies. John Calvin's Institute of the Christian Religion not only influenced the English Puritans, Scottish Presbyterians, Dutch and German Reformers, and French Huguenots, it even influenced the Synod of Dort in 1619 which for a systematic interpretation of salvation gave primary role to God and a very much smaller role to man. Throughout the colonial period America worked on the following beliefs: (1) God selects those individuals who are to be saved, and man's will has no part in deciding whether or not he will be saved (unconditional predestination); (2) Christ's sacrifice is limited to the elect, namely, those chosen by God to be saved (limited atonement); (3) because of original sin, man is incapable of repentance or salvation through his own efforts (total depravity and human inability); (4) the elect cannot resist being saved by the operation of God's will and grace no matter what they do (irresistibility of grace); and (5) when a person has been elected to be a saint and thus saved, he cannot again fall from grace but will certainly be saved (perseverance of saints).
The impact of Calvinism can be better seen in the theological writings of Puritan orthodox such as John Cotton, Increase Mather, Cotton Mather, and Jonathan Edwards. It can also be seen in the poetry of Michael Wigglesworth in the *New England Primer*, the most widely read text for the primary schools in America for 100 years. It is estimated that from 1700 to 1850 some 3,000,000 copies of the Primer were sold. The Biblical account of Adam's fall and his subsequent ejection from the Garden of Eden gave the doctrine of natural depravity for which the *New England Primer* introduced the rhyme:

In Adam's Fall
We Sinned all.

It remains innate in the mind of the children that man is a born sinner. The implementation of Calvinism to education brought fear, obedience, and crude discipline for the children. Because the Calvinist creed believed that the nature of a child was evil so the child too was prone to sin. The best way to educate him is to make a child conscious of his sinful nature.

The *New England Primer*, a catechism entitled *Spiritual Milk for American Babes Drawn out of the Breasts of Both Testaments For their Souls Nourishment* by John Cotton, tells that a child is not exempted from original sin and the wages of sin is death and damnation. And in interpreting the Ten Commandments to the child, Cotton emphasized that "Honor thy father and thy mother" meant reverence, obedience, and recompense for all his superiors in family, school, church, and state, obviously referring to parents, teachers,
ministers, and magistrates. Even Cotton sincerely proposed to codify for the ethics of conduct the Massachusetts General Court in 1640: "Rebellious children, whether they continue in riot or drunkenness, after due correction from their parents, or whether they curse or smite their parents, to be put to death." (32) It won't be out of place to mention here that one of the most widely circulated long poems entitled The Day of Doom (33) by Michael Wigglesworth described the last judgement for pitiful unhappy children who were the most frightened one. One more tract entitled A Family Well-Ordered (34) published in 1699 by Cotton Mather needs mentioning here for its two parts, one for parents and the other for the children. In the first part the author has advised the parents to keep vigilant watch over their children and in the other part instructs the children to be dutiful not only to the parents but to the political, ecclesiastical and scholastic parents i.e., to magistrates, ministers and teachers. The child was simply sandwiched between the parents and teachers. There was a lot of reactions against the orthodox Calvinism. The Baptists, Quakers, the German Pietists of Lutheran Europe including a few self-styled Protestant sects "argued in effect that if the elect were predestined to salvation through no merit or effort of their own, there would be no reason why the elect should continue to be morally good or to study the Bible or even to adhere to belief in God or Christ. They, therefore, insisted that the heart of
the religious experience was in the direct and personal relationship between the individual and God which must be sealed by a vital faith and emotional piety." The Baptists rejected the infant baptism and called themselves Anabaptists (ana = again). The Quakers denied the limited atonement and preached "inner light" theory through which one could establish contact with God directly. The Lutheran along with the Moravians, the Mennonites, the Dunkards, and the Amish as a reaction to the creed of Calvinism preached faith and piety as the road to salvation.

This belief that good citizenship is possible through Christianity was imbibed by the public at large. For this greater goal, there should be proper understanding between the state and the church. So with religious feelings and motives the first three colonial colleges were established, in 1636 Harvard, in 1693 William and Mary and in 1701 Yale. Harvard developed a softened religious education liberalizing the rigorous Calvinist doctrines whereas Yale built up its educational system through religio-classical tradition.

Europe was the mother of American education since its colonial period. Except Georgia all the thirteen colonies were established in the seventeenth century. Everywhere in America the stream of migration from Britain was so strong that we are compelled to say that American culture was essentially a culture of the Great Britain. In the model of Cambridge and Oxford the Americans established their Harvard and a few more colleges. Yet the
Americans sent their boys to Europe for education. It became such a slavish practice that Noah Webster criticized the education of Americans in Europe during 1788. He sets examples before the conscious American citizens:

Every person of common observation will grant, that most men prefer the manners and the government of that country where they are educated. Let ten American youths be sent, each to a different European kingdom, and live there from the age of twelve to twenty, and each will give the preference to the country where he had resided.

Ninety-nine persons out of a hundred, who pass that period in England or France, will prefer the people, their manners, their laws, and their government to those of their native country. Such attachments are injurious... A foreign education is the very source of this evil...

It is recorded of one of the Greek cities, that in a treaty with their conquerors, it was required that they should give a certain number of male children as hostages for the fulfilment of their engagements. The Greeks absolutely refused, on the principle that these children would imbibe the ideas and embrace
the manners of foreigners, or lose their love for their own country: But they offered the same number of old men, without hesitation. This anecdote of good sense.

...A boy who lives in England from twelve to twenty, will be an Englishman in his manners and his feelings; but let him remain at home till he is twenty, and from his attachments, he may then be several years abroad, and still be an American.36

Besides, the unity of church and state could not stand for a longer period in the name of good citizenship or good moral conduct. To separate religious liberty and civil liberty became a part of the great American War of Independence. The struggle started between the liberal and conservative groups. The Democratic-Republicans favoured the separation of church and state, whereas the Federalists favoured the establishment. Eight out of the thirteen colonies favoured the separation of church and state, whereas five opposed the movement. In January 1786 the Bill for Religious Freedom was passed by an overwhelming majority spearheaded by James Madison and his liberal group.

Humanistic education is nontheistic in nature and the First Amendment of the Federal Constitution gives it an easy step to ascend to such a high goal by the
classical principle of "separation of church and state."
This guaranteed freedom of religious groups from state
domination or interference, individual liberty of consciencethe holding of beliefs and the practice of
worship, and freedom of government from any and every
form of ecclesiastical control or intervention.

With the separation of Church and State there arose different liberal religious creeds. One such was Deism. Deism challenges the trinitarian concept of God and refuses to believe in not more than one God and supernatural authority of the scriptures. It emerged in England through the teachings of Lord Herbert of Cherbury and other associates and influenced Voltaire, Rousseau, Thomas Paine and Ethan Allen.

Ethan Allen in 1787 published his Reason the Only Oracle of Man, where he argued that it is not Bible but human reason that proved the existence of God. Allen tried to make deism "into a religion of Law appropriate to a republic rather than a religion of authoritarian fiat appropriate to a monarchy." Then appeared in 1794 the Age of Reason by Thomas Paine and Elihu Palmer's Principles of Nature in 1801. Paine departed from his Quakerism and Palmer from his Baptist ministry to prove in a much more philosophical analysis the existence of only one God and rejected the god of the Bible.

In New England, during the same period, there arose another movement less radical than deism -- Unitarianism. Like deism they too believed in a God who
is not the father, the son and the holy ghost three in one but one in three characters. They moved away from "an angry, jealous, vindictive, and autocratic God to a warm, beneficent, loving God." They preached the fatherhood of God, and the brotherhood of Christ. When Henry Ware was appointed Hollis Professor of Divinity at Harvard in 1805 and William Ellery Channing became the prophet of unitarianism in America it spreaded like wild fire till the rise of Transcendentalism. Transcendentalism was a highly intellectual liberal movement that flourished in New England, roughly from 1830 to 1860. The major figures of this movement were Ralph Waldo Emerson, Henry David Thoreau, and Amos Bronson Alcott. Among them many were unitarian clergymen. The unitarian liberalism was not sufficient for the transcendentalists, they left it for the sake of an alternative faith for their reason. They took inspiration from Plato, Kant, Schelling, Fichte, Schleirmacher, Coleridge, and spiritual inspiration from Upanishads, Bhagavat Gita and Vedānta.

Neo-humanism:

Before coming to humanism or neo-humanism Americans were well experienced with deism, unitarianism and transcendentalism. This process of thinking helped them to build a system to reach the humanistic education, a much debated issue today in America. The Transcendentalists were tired of science and technology as a sinister force that they felt would destroy nature and engulf man. Their return to nature in a Rousseanistic
vein reminds us of pantheism which is much akin to Hindu way of thinking. Similar trends are visible in the works of dualistic or classical humanism of nineteenth century America. We can hear the echo in the early decades of the twentieth century in the writings of Charles Eliot Norton, Irving Babbitt, and Paul Shorey of Harvard, James Rowland Angell of Yale, Paul Elmer More and Andrew F. West of Princeton, and Nicholas Murray Butler and Albert Jay Nock of Columbia.

In America, there developed a literary movement called New Humanism during 1920s with the leadership of Irving Babbitt and Paul Elmer More. They were against the Romanticism of Rousseau who identified man with nature. Gaining inspirations from Oriental, Greek, and Christian sources they supported the natural goodness of man and spoke for liberal and democratic value of man. As a critical school it has no identity of its own though its influence on T.S. Eliot keeps the fragrance of the movement a little alive.

Babbitt who started his career from 1894 to 1933 as a Professor in the French and Comparative literature Department at Harvard, thought of a better educational system which could provide better life and living. He was studious and was confined to his classrooms and Harvard's Widener library. He published a number of books and articles. One of his most admiring students T.S. Eliot accepted Babbitt as perhaps the greatest teacher though he differed from him when Babbitt refused to insist on a supernatural basis for humanism.
Even his New Humanism was criticised "as pure dogma and nothing more".

Before coming to Harvard as a Professor, Babbitt went to Paris to study Sanskrit and Pali under Sylvain Levi. Then he returned to Harvard to continue his oriental studies with Charles Rockwell Lanman where he met another graduate, Paul Elmer More who remained a lifelong partner for his mission.

Babbitt gave two psychological concepts of "will" one of which is felt as vital impulse i.e., *elen vital* which he adopted from Henry Bergson and the other as vital control i.e., *frein vital*. This idea might have been taken from his thorough study of Buddhism. Paul Elmer More cited one footnote to his criticism of the Arcadian dream of Rousseau in his first publication. This runs: "The greatest of vices according to Buddha is the lazy yielding to the impulses of temperament (Pamāda); the greatest virtue (appamāda) is the opposite of this, the awakening from the sloth and lethargy of the senses, the constant exercise of the active will." Elen Vital is a Calvinist notion which tells that within each man there is a longing for knowledge, sensation, and power. Babbitt used *frein vital* to control *elen vital*. He showed that both vitals are in constant conflict within us. They are just like good and evil forces. The college and universities should strengthen the power of *frein vital* in order to defeat the power of *elen vital*. For that, he wished to restore the old curriculum which provided
the cultural force. He did not believe that frein vital could control the ailen vital of a large number of persons. The smaller number might be benefited, he said using the phrase of Matthew Arnold "saving remnant". He wished that the least number of people should remain in frein vital. If the remnant were to disappear, civilization would collapse because "barbarism is always as close to the most refined civilization as rust is to the most highly polished steel." Babbitt sees a spark of humanistic touch in the writings of the ancients:

The true humanist maintains a just balance between sympathy and selection. We moderns... tend to lay an undue stress on the element of sympathy. On the other hand, the ancient in general, both Greek and Roman, inclined to sacrifice sympathy to selection.... Ancient humanism is, as a whole intensely aristocratic in temper; its sympathies run in what would seem to us narrow channels; it is naturally disdainful of the humble and lowly who have not been indoctrinated and disciplined.

Paul Elmer More defines a humanist as "One who takes his stand on being human. Against those who still hold that man is only a fragmentary cog in the vast machine which we call the universe, moved by the force of some relentless, unvarying, unconscious law, the humanist asserts that we are individual personalities,
endowed with the potentiality of free will and answerable for our choice of good and evil."

Russell Kirk in his foreword introduces the humanism of More and Babbitt as the "Roman humanitas", which brings harmony to a man's soul and teaches him right reason, dignity, and honour. Quoting Dr Lynn Harold Hough he tries to prove that both More, and Babbitt remain after Aristotle, Cicero, and Erasmus in Hough's *Great Humanists*.^{44}

Babbitt was unhappy that the voluminous information that Americans are mad after can be substituted by the imagination, reflection, and inner energy necessary to create values. Like Germanic scholarship the Americans are losing their standard in education. So Babbitt has talked about a new education:

The new education (I am speaking, of course, of the main trend)... suggest rather a radical break with our traditional ethos. The old education was, in intention at least, a training for wisdom and character. The new education has been summed up by President Eliot in the phrase: training for service and power. We are all coming together more and more in this idea of service. But, though service is supplying us in a way with a convention, it is not, in either the humanistic or the religious sense,
supplying us with standards. In the current sense of the word it tends rather to undermine standards.\textsuperscript{45}

The movement of New Humanism did not come as a spontaneous process. It came when Babbitt became a professor at Harvard and his associate More became the editor of the \textit{Nation}. During their most intellectual period they preached, propagated the theory of New Humanism and with difficulties collected few of their followers. The anti-humanist campaign started through different journals such as, \textit{The New Republic}, \textit{Hound and Horn}, \textit{The Sewanee Review}, \textit{the Saturday Review of Literature} and in England the \textit{Criterion} so as to make the movement a disputed one.

Pragmatism of Dewey:

The second major trend in later nineteenth century was the idea of pragmatism by three major educationists of America: Charles S. Peirce, William James, and John Dewey. Pragmatism holds that knowledge is nothing but another name for consequences of human experience. So theories of any kind must be tested through practice. Charles Peirce felt compelled to attack the idealistic conceptions of knowledge and truth. Following Peirce, William James used his individualistic conception of pragmatism as a revolt against traditional philosophy. James applied his philosophy in every walk of life starting from ethics to science, from law to government. The pragmatism of
James prompted John Dewey (1859-1952) to develop his theory of experimentalism which he applied in the field of education. Dewey seems to be the only educational philosopher who could build a system of education next to Plato.

In his "foreword" Paul Kurtz wrote: "We are in the midst of a humanist revolution in education: the schools are being shaken to their foundations, as their most basic assumptions are being questioned." He continues "The roots of the humanist revolution may be traced back to the revolutionary impact that John Dewey had upon education."

While introducing Dewey, R.S. Brumbaugh writes: "Dewey is the one philosopher in whom philosophy and educational theory are virtually indistinguishable." No philosopher writes so extensively as he did.

His educational philosophy needed "in an urgent degree", a philosophy of education based upon a philosophy of experience, and if we tell it in two words the "experiential continuum". This has got two implications in the field of education: the continuity between individual and society, and the continuity between mind and matter or between thought and things. The experiential continuum continues with the knowing process and the evolutionary process.

In the field of education Dewey gave the theory of how children learn. He does not find any difference between a child in school and a scientist in a laboratory.
Both go through the five steps: (1) defining the problem that is raised by some upset or difficulty or disturbance in the smooth flow of experience. This defining or locating may be easy to do in a simple problem, or it may be a long and involved step in a complicated situation. (2) Observing the conditions surrounding the problem, taking into account the whole situation and carefully studying its origin and all the pertinent factors that may be involved. This is a stage of gathering data pertinent to the problem. (3) Formulating hypotheses that may possibly solve the problem. These hypotheses are ideas or alternative plans of action that might be followed to solve the problem. (4) Elaboration of the possible consequences of acting upon the several alternative hypotheses. (5) Active testing to see which alternative idea best solves the problem. This last stage of experimental testing is required to make sure that knowledge and action are kept in close relationship. The idea that solves the problem when put to the test is the true idea; it is validated by its ability to produce the consequences desired.49 It is often blamed that Dewey defended the idea that children should not be disciplined and should be left free. But it was not true. In numerous occasions Dewey said, "it is...fatal...to permit capricious or discontinuous action in the name of spontaneous self-expression."50 His scientific method consists of "observation, reflection, and testing...deliberately adopted to secure a settled, assured subject matter."51 He does not deny the knowledge of the past
for the present. He says: "Knowledge of the past is the key to understanding the present." Like him, Whitehead argues that "the only use of a knowledge of the past is to equip us for the present." Dewey was the first educationist who could solve the problem between child-centred and subject-centred views of the curriculum in his monograph *The Child and the Curriculum* in 1902.

Dewey looks at education basically as a social process because nature, experience, and mind are essentially social in character. So he holds that school should provide better conditions for social goals to be realized by the child, so that the child can understand the importance of social relationship.

Dewey's concept of knowledge comes from the resolving of a tension. We learn when we are in problem. The child learns by being given problem-solving tasks.

"The modern day humanist has a decided viewpoint," says Roy P. Fairfield, "He might agree with Lewis Carroll's observation in *Alice in the Wonderland* that if you don't know where you're going, any road will take you there."
So to give a single, well-defined concept of "humanism" does not serve our purpose. It has meant different things to different persons in different periods of human history and it has also meant, and continues to mean, "not a dogma or a creed". Since the time of Hellenic civilization till today, we have seen that humanism has existed in various forms and names such as classical, ethical, scientific, religious, christian, and rational or secular. But it is undisputed that humanism is primarily a philosophical and literary movement as we have discussed earlier in our renaissance philosophy of man.

Humanism is a fascinating word in modern age which enjoys prestige and progress for its ideas and ideals. More recently, the word "humanism" is used as a belief "which rejects the idea of god, exalts mankind and regards the human spirit as worthy of the utmost veneration." It is positive because it gives a complete idea of human-centred-universe. So Protagoras has said "man is the measure of all things." It is equally negative because it rejects the religious supernaturalistic explanations of the universe and does not admit a god-centred-universe. It grants people the scope to determine their own way of life without the grace of divine guidance.

Philosophers interpret humanism as "merely the perception that the philosophic problem concerns human beings striving to comprehend a world of human experience
by the resources of human minds." The Marxian humanists strongly resented the human condition in a capitalist setup and claimed aloud that the problem of man lies with his society. Some see in secular humanism promotion of situational ethics, evolution, sexual freedom, and a concept of world community. One evangelist, Rev. D. James Kennedy has described secular humanism as "a godless, atheistic, evolutionary, amoral, collectivist religion." In spite of these paradoxical concepts and views of humanism a typical humanist believes in the dignity of man and does not believe in God for any worldly gain or spiritual uplift.

In spite of a wide difference in opinions, humanism as a worldwide philosophical movement cannot be confined to education alone. Its wings cover all the areas of learning including literature, theology, anthropology, sociology, psychology and political science etc. It cannot be thought of as the arm-chair philosophy but it claims to solve all human problems such as drug abuse, child abuse, civil rights, suicide, starvation, terrorism, ecology, poverty and mental health. It preaches the dignity of man, teaches the interpersonal skills in staying together. It guides to develop in the person a self concept which can be learnt through experience. It is a wellknown fact that humanistic education is the mental child of humanistic psychology. Without understanding humanistic psychology it is difficult to understand the educational aspects of it. If humanistic psychology is a social movement within psychology than humanistic education is an academic one.
Humanistic Psychology as Third Force:

Psychology as a science was born in Europe and brought up in America. Today psychology is no more a philosophy but it too is used as a major fundamental study for teachers in training. B.M. Smith explains humanistic psychology as a psychology which, "gives priority to human experience, the meaningful life of the common-sense world with its tragic and comic aspects." According to Irvin L. Child it is "a conception of man as he knows himself rather than by some nonhuman analogy." And Ross Stagner introduces the pre-humanistic psychology with the sentence: "There is a capsule history of psychology which states that psychology was once the study of the soul, but then it lost its soul and became the study of the mind; later it lost its mind, and became the study of consciousness; and with the behaviorists, it lost consciousness."

Stagner wants to tell that from time to time, with a periodic opposition, psychology enters the period of humanistic phase with the emergence of the American Association for Humanistic Psychology (AAHP) in 1962.

Before the emergence of humanistic psychology, psychology did not remain a "science of mind or psyche" rather it was the "science of behavior", so the psychologists attached more importance to animals as subject of their study than man. From that point of view Freudian psychology assumes that man is a product.
of "a set of selfish and animalistic instincts". It resulted in a conflict between individual who stands for selfishness and society which stands for common good. Between these two thoughts humanism or humanistic psychology came as a third-force. Salvatove R. Maddi and Paul T. Costa describe the status of man in the humanistic psychology as: "It should be apparent in all this that humanism takes a very optimistic, laudatory view of man. In the history of philosophical thought, humanism has always made a hero of man, and contemporary third force in psychology is certainly no exception." 63

Allport similarly thinks that man is so unique as a species that to understand man one should not use lower animals. 64 Murray establishes the uniqueness of human species on the basis of cross-species comparisons. 65 Allport says: "each person is an idiom unto himself," 66 and shows that "all of the animals of the world are psychologically less distinct from one another than one man is from other man." 67 That way Murray, Allport and Maslow use different clinical methods to determine the uniqueness of human as a species.

Human species is something unique in its functioning as it has its rational mechanism. Prior to the humanistic psychologists the Freudian theory, on the basis of human behavior, established that man
is unconscious, inexorable, selfish, and has primitive impulses. So Freud kept ego at a supreme position. But Allport proved that Freud was wrong in his assessment of man. For Allport only children who have yet to develop their personality fully, and mentally ill persons can be included in the Freudian scheme whose rational process has been stopped, though all of them admit that man is psychologically complex. Allport reacted in a similar way. He argues that the behavior sciences including psychology do not picture man capable of creating or living in a democracy, because "They have delivered into our hands a psychology of an empty organism, pushed by drives and moulded by environmental circumstance.... But the theory of democracy requires also that man possesses a measure of rationality, a portion of freedom, a generic conscience, appropriate ideals, and unique value. We cannot defend the ballot box or liberal education, nor advocate free discussion and democratic institution, unless man has the potential capacity to profit therefrom."

Rogers, Maslow, and May successfully established the humanistic psychology. Carl Rogers in his Counseling and Psychotherapy (1942) introduced his "client-centered therapy". Abraham Maslow developed a hierarchical concept of human motivation in his Motivation and Personality where he talked of "satisfaction" which comes out of "deficiency needs". Both Rogers and Maslow cut themselves from the romantic theory of Rousseau who
thought man is originally good but society corrupts him, the theory of Freud-Hobbesian view of human nature tinged with evil, Locke's concept of human plasticity under the environmental situation. Rollo May in his book The Meaning of Anxiety and Man's Search for Himself brought the concept of existentialism from the works of Paul Tillich, Kierkegaard and Heidegger and in his Love and Will showed the tragic aspects of human condition.

Its emergence and growth in America is never an astonishment. During the 1920s and 1930s, influenced by the dogmatic behaviorism, the American psychologists lowered human dignity by degrading man as "human animal". In such an unhealthy situation the "tender-minded" psychologists in 1930s, Gordon Allport and Henry Murray published their two classics—Personality: A Psychological Interpretation and Exploration in Personality respectively and after world war II two more psychologists Gardner Murphy and George Kelly published their Personality: A Biosocial Approach to Origins and Structure and Psychology of Personal Constructs, respectively, and astonished the world. All four founders of humanistic psychology in 1964 launched a conference to popularize their theory at Old Saybrook, Connecticut. In that conference Carl Rogers, Abraham Maslow and Rollo May became the intellectual leaders of the movement. They neither supported the force of behaviorism nor the force of orthodox psychoanalysis but claimed themselves in a military metaphor as "third force". In the words of Rollo May:
That conference developed out of the groundswell of protest against the theory of man of behaviorism on the one side and orthodox psychoanalysis on the other. That is why we are often called the Third Force. There was a feeling on all sides among different psychologists that neither of these two versions of psychology dealt with human beings as human. Nor did they deal with real problems of life. They left great numbers of people feeling alienated and empty. At that conference we discussed what the chief elements of humanistic psychology would be.

Humanistic psychology has been developed by the phenomenological, existential, Gestaltic, Adlerian, Jungian and a few neoFreudian psychologists like Gordon Allport, Henry Murray, Carl Rogers, Abraham Maslow. It is an approach to personal growth emphasising the inner states of mind and emotion rather than their observable behaviour in order to help them achieve self-actualisation. That is why this theory is called the "Third Force", psychology.

Frank T. Severin puts it this way: "Humanistic Psychologists insist that man, both as a species and as an individual, is unique. He cannot be adequately
understood in terms of research on lower animals, nor is personality reducible to standardized traits or conditioned responses."

With a sympathetic attitude Maslow has studied "good human beings" are people who think, are healthy and well integrated whereas Carl Rogers the founder of "client-centred" psychotherapy wished to grow close relationship with the patient, not as a patient, rather he made him his client in order to stimulate the creativity of his ego.

All past educators like Aristotle, Thomas Aequinas, Desiderius, Erasmus, Locke, Rousseau and Pestalozzi are considered humanists for their new approach to education. Though humanists are free to think in their own way and there is more agreements and less of disagreements in their thought process the researcher has selected A.H. Maslow, C.R. Rogers, Rollo May, G.W. Allport, Gardner Murphy, and Henry A. Murray for her study.

Abraham H. Maslow (1908-1970) was born in Brooklyn and took all three of his academic degrees from the University of Wisconsin along with PhD. He was called the founding father of the American Association of Humanistic Psychology. His most important works in psychology were Motivation and Personality (1954) and Toward A Psychology of Being (1962). Maslow's humanistic psychology focuses on the whole person rather than on any particular personality component. It is no doubt a
"third force" in psychology in relation to the psychoanalytic and behavioristic school. The psychological concepts of Maslow as explained by R.W. Lundin is:

He believed that psychology had dealt too much with human frailty and not enough with human strengths. In deploring the pessimism of so many psychologists - Freud, for example - Maslow looked to the more positive side of humanity. He believed human nature was essentially good. As personality unfolded through maturation, the creative powers manifested themselves ever more clearly. If humans were miserable or neurotic, it was the environment that made them so. Humans were not basically destructive or violent, but became so when their inner nature was twisted or frustrated.

Maslow proposed a theory of motivation which has become extremely popular in humanistic circles. Our basic needs or drives could be arranged in a hierarchy, often pictured as a pyramid. At the bottom were the basic physiological needs: hunger and thirst. Next were safety needs: security from attack, avoidance of pain, freedom from invasion of privacy. On top of these were the needs for love and belongingness.
Higher up were the needs for self-esteem: feeling good, pride, confidence. At the top of the hierarchy was the need for self-actualization, a basic driving force for self-fulfillment.\(^7\)

Next to Maslow, is Carl Ransom Rogers (1902–1987) who was actively involved in school education and shifted his ideas from teaching to learning, and from "teacher" to "facilitator". He believed that the facilitation of learning involves the whole person not confined to "from the neck up". His concept of learning is self-initiated through an "inter-personal-relationship." He comes from a hard-working upper-middle-class American family, whose father had an engineering degree and mother could not graduate though she attended college. So either they were indifferent to or critical regarding the education of Rogers. His parents' callousness towards him and special love for his elder brother precipitated constant conflict in his mind and slowly he developed his affection for his younger brother. This may be the reason which helped him shape his theories of "Unconditional gratification", where the active expression of a child's impulses produce ego-centric self-aggrandizers. After being educated at the university of Wisconsin, Theological Seminary and Columbia University he went on to develop a psychotherapeutic system second in popularity only to that of Freud. During his career at Ohio State University in 1940 his counseling popularity grew and his *Counseling and Psychotherapy: New*
Concepts in Practice gained attention. There he discussed the variety of treatment skills actually used in clinical work. By 1945, he served as an executive Secretary at the Counselling Centre at the University of Chicago. Then he came to his alma mater Wisconsin University as a Professor. In 1951, he published Client-Centered Therapy: Its Current Practice, Implications, and Theory, and a decade later, On Becoming A Person: A Therapist's View of Psychotherapy along with a series of research articles.

The psychology of Rogers can be explained in the biological and botanical metaphor of a seed. If given water and nutrients it grows up into a plant in response to the environment. Likewise a human can grow up to be a normal, well adjusted specimen of Homo Sapiens if allowed to grow, unhampered and undamaged by environmental condition. Rogers thinks that every person is born with a potential to develop. This drive to grow and develop is called by Rogers the "Principle of self-enhancement". The concept of "self-enhancement" is a kind of Maslow's "self-actualizing", Freud's "libido" and Adler's "striving for perfection".

Rollo May (1909) the other humanistic psychologist was born in Ada, Ohio and studied in Oberlin College and received his PhD from Columbia University in 1949. He is one of the prominent existentialist psychotherapists of America, whose The Meaning of Anxiety; Man's Search for Himself; Psychology and Human
Dilemma; Love and Will; Power and Innocence; Existential Psychology, and Existence tell us about his concepts and understanding of humanistic psychology.

May, who was much aware of the Eastern thoughts particularly of Zen Buddhism, found deep relationship between the Eastern thought and existentialism. His humanistic psychology convinced him that the "Eastern Philosophies and existentialism go much deeper than the chance similarity of words. Both are concerned with ontology, the study of being. Both seek a relation to reality which cuts below the cleavage between subject and object. Both insist that the Western absorption in conquering and gaining power over nature has resulted not only in the estrangement of man from nature, but also indirectly in the estrangement of man from himself. The basic reason for these similarities is that Eastern thought never suffered from the radical split between subject and object that has characterized Western thought, and this dichotomy is exactly what existentialism seeks to overcome." He admits that "Existentialism is not a comprehensive philosophy or a way of life, but an endeavor to grasp reality."  

From an existential standpoint Rollo May explains the full meaning of the term human being. He makes his reader conscious that being should be used as a participle, not as a verb. Because in a verb being is used of being something, which means a static substance. Being as a noun, refers to an entity such as a soldier to be counted as a unit. May wishes that
being should be used as a general noun which means potentia, the source of potentiality. So the meaning would be:

Man is the particular being who has to be aware of himself, be responsible for himself, if he is to become himself. He also is that particular being who knows that at some future moment he will not be; he is the being who is always in a dialectical relation with nonbeing, death. And he not only knows he will sometime not be, but he can, in his own choices, slough off and forfeit his being. "To be and not to be" - the 'and' in our title... is not a typographical error - is not a choice one makes once and for all at the point of considering suicide; it reflects the same degree of choice made at every instant.75

So the feeling of being can be called the "I am" experience.76 This is the experience of Atma darsan in Indian concept, where a person sees himself as if he is before a mirror. May makes us conscious that"I am' experience must not be identified with what is called in various circles the 'functioning of the ego'.77 This "I am" feeling is expressed in one of the passages of the Bible. In Exodus (3:14) Yahweh had appeared before Moses in the burning bush. Then Moses charged him to free the Israelites from Egypt, and demanded Him to tell His name. Yahweh said "I am that I am", which
Rollo May states as the famous classical and "existential sentence". Translating it in a better way from Hebrew it may be written as: "I shall be what I shall be. This bears out our statement above that being is in the future tense and inseparable from becoming; God is creative potentia, the essence of the power to become." One should go without ego to an egoless state as Krishna advises in Bhagavat Gītā.

Explaining the ego May says: "The ego is a part of the personality, and traditionally a relatively weak part, whereas the sense of being refers to one's whole experience, unconscious as well as conscious, and by no means merely the agent of awareness."

Rollo May is the first man who brought existential humanistic psychology to the United States of America. In the beginning of the chapter The Discovery of Being, he states: "Though the existential approach had been the most prominent in European psychiatry and psychoanalysis for two decades, it was practically unknown in America until 1960. Since then, some of us have been worried that it might become too popular in some quarters, particularly in National magazines."

In another chapter Rollo May tells us that the existentialism and the psychoanalysis arose out of the same cultural situation like anxiety, despair, alienation of man from himself and from his society.

Gordon Willard Allport (1897-1967), another humanistic psychologist, who contributed to the theory
of personality, was born and reared in the Middle West and received his bachelor and doctoral degrees from Harvard. He began teaching psychology there in 1919 and remained a professor from 1942 until his death.

Before the establishment of AAHP of Maslow, Allport had been advocating humanistic psychology of a different kind. His psychology was more philosophical and aesthetic in nature. "Self" was the centre of psychology for Allport. All our activities such as sensing, perceiving, learning, reasoning etc are around the centre. To avoid the metaphysical concept of the self or ego Allport gave a new term to self i.e., proprium so that it can differentiate the "knower" and the "known". For the concept of proprium Allport includes seven aspects. 83

1. Sense of bodily self, which can make one conscious that it is "my own body".

2. Continuity of self-identity involves our memory of the past to convey me the self as a continuing entity.

3. Self-esteem and Pride tells one about his station in the society and his awareness of family status.

4. Extension of self identifies as the child keeps his identity with group, it may be family, neighbourhood, nation, religion etc.
5. The self-image: makes us conscious at the age of five or six to associate ourselves with our body, family or nation as mentioned in the extension of self.

6. Self as coping mechanism tells one about the intellectual abilities, skill in solving problems and makes a child conscious to think for himself or herself.

7. Propriate Striving tells one about the motivational power of the self for selfrespect.

For him personality as a matter of psychology is an organized whole, not a bundle of habits and fixations. In his book Becoming he has ascertained the importance of self which can develop its own personality. In the terms of Allport it is the "functional autonomy of motives", behind every personality that works. An example can be given of a doctor, whose son studies medicine because his father is a doctor. Slowly he develops interest in medicine and can be a successful doctor too.

Allport realized that there is a fundamental contradiction between the nomothetic and ideographic view of man. Nomothetic view measures man according to the behavior in fragmentation whereas idiographic view takes each individual as a unique whole based on intuitive understanding. Allport wished to combine both the views, one way measuring personality through questionnaires which measures extroversion, dominance,
anxiety, etc. and the idiographic studying the personal documents like diary or writings etc.

Like Allport, Gardner Murphy (1895-1979) and Henry A. Murray (1893-) are minor but nevertheless wellknown in the field of humanistic psychology as experimental humanists, or humanistic experimentalists. Murray is a little different from Murphy because he concentrated on the study of personological system which developed a theoretical system relating to human personality.

Murphy was influenced by his mother during his early years of life. After completing education at Hatchkiss school, Yale, Harvard and Columbia, he married Lois Barclay in 1926, who had earned fame for her innovative work in child psychology. Murphy held different posts in different academic institutions, but due to his ill health, his research products were less compared to others. He received a number of awards from different learned societies.

Throughout his writings the following concepts dominate:

1. \textit{autism}: cognitive processes tend to move in the direction of need satisfaction;

2. \textit{canalization}: needs tend to become more specific in consequence of being satisfied in specific ways;
3. **a three-phase developmental theory:** all reality tends to move from an undifferentiated, homogeneous condition through a differentiated, heterogeneous reality to an integrated, structured reality;

4. **feedback:** information from outside provides a basis for reality testing and a mode of escape from autistic self-deception; and

5. **field theory:** the human personality is conceived as "a nodal region, an organized field within a larger field, a region of perceptual interaction, a reciprocity of outgoing and incoming energies."

Henry A. Murray (1893- ) after completing B.A in history from Harvard, studied medical science at Columbia and biochemistry at Cambridge and became an embryologist and psychoanalyst. Then he became a Professor of Clinical Psychology at Harvard and remained a lifelong Melville scholar.

His system can be understood in the following way:

1. Human personality is shaped by numerous forces, that include mental life, both conscious and unconscious, and proaction and creativity. The individual's habits, complexes, sentiments, yearnings, ambitions, wishes, imagining, needs, dreams, fantasies etc. are a matter of study.

2. The taxonomic explication of the components of all psychological life includes 30 human
psychological needs. It includes the need for abasement, achievement, affiliation, aggression, and so on.

3. It studies the living, historical, fictional and archetypal characters and involves deepest concern for local, national and international harmony and peace in order to prevent a nuclear war.

III

Humanistic education as such is a concept of the mid-sixties and early seventies when many teachers and educationists thought of it as a spontaneous process. So they coined some attractive phrases such as "open classrooms", "student directed learning", "psychological education", "alternative schools", "mental imagery", and "confluent education" etc.

This kind of education puts emphasis on the social, psychological and intellectual development of an individual. According to the American Educators' Encyclopedia, it emphasises "self-actualization, feelings, acceptance, concern and respect for others, valuing, social action, interpersonal and human relations, and similar aspects of the human experience." 85

In the context of American education, never
before in history has education been the subject of so much discussion as today. "Americans have had good reason to be proud of their schools.... The tension between pride and criticism has been a central feature of American education in the twentieth Century. It reflects the desire to make schools all things to everyone."86

In the entire Western educational tradition from Socrates and Plato to Goethe and Emerson the aim of education remained to be self-knowledge and self-realization. Though a number of educationists gave their theories and concepts of humanistic education, nobody wrote in the early days of America as R.W. Emerson did. His essay "The American Scholar"87 is no doubt one of the early American documents of humanistic education. Norman Foerster says: "For Americans, perhaps the most suggestive expression of the humanistic spirit in relation to education is Emerson's address, 'The American Scholar', happily remote from the heated debates of our own day. The marks of a changing world are in it: passages in which the humanistic spirit is given a romantic accent. But Emerson speaks mainly of and from the unchanging world of principles sound at all times."88

The situation of the present generation is not so conducive as it was in the mind of Emerson. There lies a gap between the older and the younger generation, which gives birth to alienation or "that state of mind which produces either an active rejection of or indifference toward involvement with the world in any
productive and creative way." Obstacles to Creativity:

In the field of education, the alienation leads our students "to an accumulation of fixed ends rather than the development of a flexible process of learning and to an acquisition of subject knowledge rather than an increase in self-maturity." L.T. Hopkins gives at least five causes of course designs which create alienation in the minds of the students who are supposed to (1) follow a sequence of study, (2) meet promotion requirements, (3) take tests or secure marks, (4) satisfy graduation requirements, and (5) satisfy admission requirements. This way, students sincerely learn the facts of life and forget the natural styles of life. These are the obstacles to creativity.

Why is there a need and cry for humanistic education in America today? The only answer to such a question is America herself. Much loaded with pressure America still wants a rise above everything. Education means for America utility, distinction, accommodation, mastery, continuance, pursuit, mobility, aesthetics, stability, and virtue. In other words all that the American wants is to learn a thing if it is useful and practical, he wants to develop a particular style that will make him easily identifiable, he wants to live with the paradox of belonging but being different, he wants control over his environment, he wants to be remembered for his generosity and Christian spirit, he wants to find the pot of gold at the end of the
rainbow, he wants to be mobile and overcoming, he wants to be cultured, he wants to be certain, and he wants to be enthusiastic, benevolent and honest. Wants, wants and wants, only wants for which he creates an unending suffering for himself. In James T. Bushey's language: "He is upset when all nationalities do not love him. He is angered when he is not first. He resents his neonatal status as a relatively new country in a world of older nations. He cannot understand why his wealth, so cleverly gained, is rejected by his less fortunate brethren." Really America is miserable. One way they have widened the gap between a fascinating world of learning outside the school and consistently followed routines within.

In such a situation, the education system is compelled to be born out of a major handicap existing between the teacher and the taught. Roy P. Fairfield analyzes the situation from a different angle. He says: "T.S.Eliot caught the spirit of life's fragmentations when Prufrock remarked, 'I have measured out my life with coffee spoons.' The sensitive teacher is all too aware of this quality of the human dilemma. Teachers do not have time nor facilities to record the dimensions of teaching micro-situations in order to reflect carefully upon them." And regarding student Fairfield states: "The student, confined to a bus schedule, does not find time to meet teachers after school, even when teachers are willing. A teacher, hooked by routine, does not make extra time to help the bewildered student.
A routinized society generates routinized situations, and vice versa, squeezing human relations into non-human patterns."

The sociological and pedagogical game between the teacher and the taught is remarkable in the present state in education. It shadow the entire system in a pretention. John Holt concluded in his How Children Fail:

We have only to convince ourselves that a lie will be "better" for the children than the truth, and we will lie. We don't always need even the excuse; we often lie only for our own convenience....

We present ourselves to children as if we were gods, all-knowing, all-powerful, always rational, always just, always right. This is worse than any lie, we could tell about ourselves.... As we are not honest with them, so we won't let children be honest with us.... We require them to take part in the fiction that school is a wonderful place and that they love every minute of it. They learn early that not to like school or the teacher is verboten, not to be said, not to be even thought.96

Learning the Process of Learning:

In an article J.T.Bushey rightly asks the question: "Will learning become dehumanized?" He
felt that we are not humanizing technology but technicizing humanity. 97

To protect manking from such a situation the humanistic psychologists invented different methods in the field of education. In the advent of such a system Maslow emotionally announced:

Something big is happening. It's happening to everything that concerns human beings. Everything the human being generates is involved, and certainly education is involved. A new Weltanschauung is in the process of being developed, a new Zeitgeist, a new set of values and a new way of finding them—certainly a new image of man. There is a new kind of psychology, presently called the humanistic, existential, third force psychology, which at this transitional moment is certainly different in many important ways from the Freudian and behavioristic psychologies, the two great comprehensive, dominating psychologies. 98

In all cases we have seen that psychologists were confined to their concepts in the academic campus and it has no social relevance. Describing this sorry state of man Murray says: "...the problem of our time—a hive of conflicts, lonely, half-hollow, half-faithless, half-lost, half-neurotic, half-delinquent, not equal to the problems that confronted it, not
very far from proving itself an evolutionary failure." \(^99\)

Maslow wrote in 1957 that one should think:

If we die in another War or if we continue being tense and neurotic and anxious in an extended cold war, then this is due to the fact that we don't understand ourselves and we don't understand each other. Improve human nature and you improve all....\(^{100}\)

Carl Rogers finds it difficult to understand how to impart knowledge in a fastly changing society where teaching is vastly an over-rated function. The educated man is the one who has learned to learn and learned to change and adapt. "Changingness, a reliance on process rather than upon static knowledge, is the only thing that makes any sense as a goal for education in the modern world."\(^{101}\) (Italics mine)

Again Carl R. Rogers in his "foreword" clarifies some difficult situations in order to set the goal of humanistic education in the following words:

Can education prepare individuals and groups to live comfortably in a world in which ever-accelerating change is the dominant theme? Or is this an impossible accommodation for the human being to make? Or is it impossible for education to achieve a goal so foreign to its past? I do not know.

Can education fulfill its central
role in dealing effectively with the explosive racial tensions which are steadily increasing? Or will we fail, with resultant civil war? I do not know.

Can education prepare us to live responsibly, communicatively, in a world of increasing international tensions, increasingly irrational nationalism? Or will it make us more smug and defensive, less open to true communication and interaction between peoples, ending in the inevitable holocaust? I do not know.

Can educators meet the growing student revolt at the secondary and higher education level—revolt against the whole social value system, revolt against the impersonality of our institutions of learning, revolt against imposed curricula? Or will learning move outside of the "halls of learning," leaving them only for the conformists? I do not know.

Can the educational system as a whole, the most traditional, conservative, rigid, bureaucratic institution of our time (and I used those words descriptively rather than critically), come to grips with the real problems of modern life? Or will it continue to be shackled by the tremendous social pressures for conformity and retrogression, added to its own traditionalism?
I do not know.

Will education be taken over by profit-making corporations, who can be more innovative, more responsive to social need and demand, and who will also be more governed by the desire to produce the profitable "hardware" of learning? I do not know. 102

These are the very important questions which gave rise to the humanistic temperament in education. For many many years, the mechanistic concept of learning brought the alphabet method of teaching that dominated the academic sky of America, till it got her humanistic approach to education. The humanistic approach encourages the students to become "fully human".

Arthur W. Combs feels that within the past twenty years a whole series of new concepts about man and his behaviour has given a great humanistic force to American psychology. The psychologists seem to be deeply concerned with people, value perception, and man's eternal search for being and becoming. They add new situations to age-old human problems. Combs is very much optimistic that "little by little, as they find their way into education, they promise similar revolutions for teaching and learning." 103 Dr. Allan Glatthorn, Principal of Abington High School, Pennsylvania mentioned that a concept of the teacher of years ago was that of a jailor, clerk, and high priest
of learning. Today's concept of the teacher is as author, diagnostician, and prescriber. Tomorrow's role will be that of a guide, dialogist, and stimulator. Mark Murfin tells in the similar vein the situation of a school today that a break with tradition, use of multiple approaches, a greater degree of specialization and resource personnel have led us away from the sterile, rigid classroom environment to emphasise a warm, friendly classroom atmosphere. Primary education has emerged as a high interest area. In fact, interest has developed in very early education and a desire to know what forces have impinged upon the child before his entrance into school. George Isaac Brown gives a comparative statement of a dead and a live classroom. Like Mark Murfin he speaks:

Are all classrooms dead? No, not all. But too damned many many are... What is the difference between a dead and a live classroom? In the dead classroom learning is mechanistic, routine, over-ritualized, dull, and boring. The teacher is robotized, and the children are conceived as containers or receptacles whose primary function is to receive and hold subject matter... The live classroom... is full of learning activities in which students are enthusiastically and authentically involved... Each student is
genuinely respected and treated as a human being by his teacher... the learning involves living.¹⁰⁶

In spite of our great effort to bring humanistic education to a system "it difficult to define in meaningful terms the humanistic concept", says John F. Cogswell, "Certainly, central to the idea is the notion that procedures will be developed that make the human being central in the system. It is not enough to say that schools are, in and of themselves, humanistic institutions designed for the purpose of providing education and acculturation to the students. It is not enough to say that obviously we care about people and students. It is too easy to say that we all are primarily concerned with the growth of the student and let it go at that. If the word 'humanistic' is to have real meaning in our work with schools, we must find actual procedures that do, in fact, put persons into the centre of this design and development process.¹⁰⁷

In order to fulfil the goal, Alvemo College has adopted a competency-based learning¹⁰⁸ for their students:

1. Develop effective communication skills.
2. Improve analytic abilities.
4. Develop the ability to make value judgements.
5. Improve facility in social interaction.
6. Achieve understanding of the relationship between individual and environment.
7. Develop awareness and understanding of the contemporary world.

8. Develop understanding of and sensitivity towards the arts and a knowledge of the humanities.

In the field of education, we have been making our serious efforts while dealing with content, method, and ways of organizing or presenting the subject matter and a very few of our efforts on human aspects of learning. Too much pressures on the content, method and organization may lead us to an objective non-human aspect of teaching.

Till now the entire function of education was to transmit information. It could not help the learners to grow. Even discovering meaning is a personal matter, but learning is not a mechanical event but a human one. We can do great peril by dehumanizing the learning process. Inspite of us, the humanistic education will continue.

To establish the humanistic order in education we have several things to do. According to Arthur W. Combs, we have to develop concerns with people rather than things; with meanings rather than facts; with feelings, beliefs, and understanding rather than mere information. To humanize education the Person in the process must be given prime attention.
The aim of education is "Learning one's identity" says Maslow and concluded the essay:

If education doesn't do that, it is useless. 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, they must become basic experiences in education. This kind of education can be a glimpse into the infinite, into ultimate values. This intrinsic education may very well have art education, music education, and dancing education as its core. It could very well serve as the model, the means by which we might rescue the rest of the school curriculum from the value-free, value-neutral, goal-less meaninglessness into which it has fallen. 112

Similarly, Carl Rogers in Freedom to Learn thinks:

"The most socially useful learning in the modern world is learning about the process of learning, a continuing
In order to facilitate learning, Rogers goes on describing three major qualities. These three are:

Realness or genuineness

prizing, acceptance, or trust; and

empathic understanding.

Realness or genuineness tells about the person to person relationship of the learner and the facilitator and when a teacher is being himself and not presenting a front the whole process of facilitation becomes more effective. Prizing, acceptance, or trust implies non-possessive caring for the learner. When the learner is accepted as a separate person having worth in his own right and having fundamental trustworthiness the entire process of facilitation of learning is made more effective. Empathic understanding tells the teacher's ability to understand the student's reactions or the sensitive awareness. Through this process, the significant learning between the teacher and the student is increased.

Maslow is very optimistic when he applies humanistic psychology to education that it will create a lot of new things in human society. It will create a new conception of "interpersonal relationships", and it will revolutionise economics, politics, religion, science and give" a newer conception of education".
In the field of education this new humanistic philosophy will give "a new conception of learning and teaching." So he said: "Such a concept holds that the goal of education - the human goal, the humanistic goal - is ultimately "self-actualization" of a person, the development of the fullest height that the human species or a particular individual can come to. In a less technical way, it is helping the person to become the best that he is able to become.\textsuperscript{117}

Criticizing the conventional education Maslov asks a vital question concerning life. He said: "Once you start thinking in terms of becoming a good human being, and then ask about your high school courses - 'How did trigonometry help me to become a better human being? and echo answers, 'By gosh, it didn't! 'In a certain sense, trigonometry was for me a waste of time. My early music education was also unsuccessful because it taught a child who had a profound feeling for music and a great love for the piano not to learn it."\textsuperscript{118}

Explaining the most fruitful questions Maslow gives the technique of discovering oneself which he names "peak experiences". He asked a group of people and individuals such questions as, "What was the most ecstatic moment of your life?" or, "Have you experienced transcendent ecstasy?"... How did you feel different about yourself at that time? How did the world look different? What did you feel like? What were your impulses? How did you change if you did?
I want to report that the two easiest ways of getting peak experiences are through music and through sex."\textsuperscript{119} Maslow pushed aside sex education thinking that such discussions are premature. Though he is quite serious that this education will "teach children that like music, like love, like insight, like a beautiful meadow, like a cute baby, or whatever, that there are many paths to heaven, and sex is one of them, and music is one of them."\textsuperscript{120} So he said: "This is a path we use to teach self-actualization and the discovery of self."\textsuperscript{121}

Positive Self-concept:

The self-concept or the system of nondirective counseling for the first time proposed by P. Lecky\textsuperscript{122} in 1945 and adopted by Carl R Rogers\textsuperscript{123} in 1951 draw more attention than ever before in school and out-of-school learning. This helps one to form attitudes towards himself more viviily and tries to understand his own identity in a process. Now the question comes what is that self? Arthur T. Jersild seems to be more neat in explaining the self: "A person's self is the sum-total of all that he can call his. The self includes, among other things, a system of ideas, attitudes, values, and commitments. The self is a person's total subjective environment; it is the distinctive center of experience and significance. The self constitutes a person's inner world as distinguished from the outer world consisting of all other people and things."\textsuperscript{124}
An example is adequate to understand the concept of self. If we call a child bad time and again he starts conceiving himself as bad and if we call him good he forms the idea in his mind that he is a good boy. This way he develops a kind of self concept.

To understand this concept more elaborately we can give the example of a child who at first cannot distinguish between himself and other things around him. Slowly he discovers his hands, head and feet etc. and recognizes his tone and understands good and bad. He develops an idea about himself. The more he discovers himself the more he forms an image of himself. Once he forms the idea that he is a good student he tries to grow with the idea. This motivation to be good is very important in academic field in determining the future of the child and helps to form self-concept. If the teacher is not a humanist through his behavior he may harm the child to develop in him a negative self-concept. It is necessary to help the child to build a positive self-concept for his future life. If the self-concept is evolved with the student "I-can-but-I-don't-want-to" attitude may change into "I-can-and-I-will" attitude.

School plays a major role in developing self-concept of an individual. The negative approach of a teacher makes his student negative and positive approach helps one in developing a positive outlook towards life. In other words, self-concept of a child determines what he will learn and what he should
learn. This technique of humanistic process can be better explained with a model called the Johari Window. The term is coined from the first names of two psychologists who gave the following diagram: Joseph Luft and Henry Ingham:

![Johari Window Model](image)

**The Johari Window Model**

The above model is a model of communication given and received about oneself and others. Among the four areas of the window, the first area contains information which I and you know about myself. The Blind Spot area contains those things you know about me but I'm not aware about it. The third area is known as hidden area which I know about myself but do not want that to be known to anybody else other than me. The fourth one is known as Unknown area which is Unknown to me as well as to others. More and more I will share
things about myself with you and you give me feedback, this Unknown Area may help me develop some insights into myself. Through this process of sharing and feedback, the first-area that is "things I know and they know" may increase as a result other three areas will decrease. This process is very important in humanistic education. One of the teachers and psychologists Sidney M. Jourard admits that "authentic self-disclosure is a way of letting others know of one's self and world, to see if they approve or disapprove and to see if one likes or dislikes this self and world one's self." He saw self-disclosure as "that embodiment of 'the courage to be'." 126

This process may help the students feel about themselves and lead them in the direction of self-actualization. It is an encouraging fact that for the last two decades humanistic education has been used in the field of language teaching, in community language learning more seriously than ever before. For effective teaching many humanistic experiments are organised in recent years. John P. Miller contributed four models127 of such programme which reveals the following facts:

1. The developmental model -- The teaching strategies are in keeping with the developmental stage of life in which the learner is. Erikson's eight emotional stages of man are useful in this model as is the work of Piaget. Examples of Erikson's stages are: identity versus identity diffusion during
adolescence and intimacy versus isolation in young adulthood.

2. The self-concept models — Emphasis is on enhancing the self-esteem and knowledge of one's identity. Such strategies also involve discovering one's values and living according to them. The goal is to enable youngsters to live according to their own expectations and not only those of others; that is, to gain control over their lives.

3. The sensitivity and group-orientation models—These work on helping people become more open with and sensitive to others. Communication skills are stressed, as is empathizing with others.

4. The consciousness-expansion models — Such models are intended to increase the imaginative, creative, initiative capacities. Producing a relaxed but alert state of mind is attempted. Some components of these models are: integrating the mind and body, sensory awareness, guided imagery, and achieving higher or deeper levels of consciousness. Emanating from Eastern psychologies, these models have been increasingly accepted by the Western world as the desirability of heightened awareness of oneself and the environment has been discovered.128

Problem Centred versus Method Centred:

There are various shortcomings in the humanistic education experimented in the United States. It has been subjected to a series of shock treatments. In American education growth and diversification go
hand in hand.

The experimentation initiated by the neo-humanists like Babitt and More could not be accepted on the ground that they were not non-theistic in their educational philosophy and their humanistic curriculums were designed for the aristocrats not for the laymen. Frederick A. Olafson explains: "the fact that schools and universities offering the humanistic curriculum were upperclass and upper-middle class preserve seems to give the lie to the universalistic pretensions of humanism.... Possibly the term "humanism" is avoided in the United States because it is associated with the thought of Irving Babbitt and Paul Elmer More, who were more concerned with defining their positions on moral and religious matters than about propounding an educational philosophy."129

Even the humanistic teacher education programmes faced serious criticism in the United States because of incompetent teachers. They have been accused of "Fuzzy thinking, lack of vigor, and failure to be systematic."130 It has its concrete theoretical aspect rather than a practical side. So Frank T. Severin blamed it as "problem-centred rather than method-centred." And he continues to tell: "American psychologists in the past have devoted more attention
to rigorous objective methodology and light experimental design than to the relevance of research. As a result psychology has not contributed significantly to the resolution of critical social problems or to the development of the kind of society that fosters self-actualization for the majority of citizens."

Humanistic education of America has little impact on American Schools and Colleges. One can confidently say it remains a theory without practice. Ernest L. Boyer lamented in his conclusion:

In both purpose and practice, general education is now confused. In terms of content, there is a tendency to restrict general education to a study of specialized courses or to randomly selected themes. As to process, there is a tendency to define the options for study so broadly that no meaning can be found. With regard to outcome, there is a tendency to confuse general and liberal education and convert broadly stated goals into narrow requirements. Means and ends become confused."

When people ask questions relating to American Education James T. Bushey answers how American education is sandwiched between the two poles, between the "to be or not to be" position. Being a part of the process he says:
At one pole you have the new progressive element who direct themselves toward more automation, more content, more development in easy and slick presentation of information to the hosts that will continue to gobble it up. At the other pole you have the traditionalists who resist change, get anxious over innovation, and preach a return to the idealism and Americanism of the turn of the century. Neither of these extremes will serve to humanize education. The one will advance its depersonalization and the other will insulate and sterilize the process.\textsuperscript{133}

M.B. Smith describes various evil effects of humanistic psychology on American society. He linked the humanistic psychology as a Third Force with the "counterculture of the 'flower children' and drug oriented 'hippies' as a phenomenon of the 1960s."\textsuperscript{134}

Its individualism, hedonism and irrationalism are responsible for these evils. Quite unhappy with this movement Smith again argues:

The founders of humanistic psychology were not antiscientific. They sought rather to correct the biases of behaviorism and psychoanalysis so as to produce a psychology truer to human life and more useful for its improvement. By historical coincidence,
however, the humanistic movement was essentially captured by the counter-culture. The survivors among the older generation of founders dropped out in dismay, and at least Maslow and May of the new leadership were ambivalent about the directions that humanistic psychology was taking. At the centre of the new development was the encounter group movement indentified with the so-called human growth centers especially the Esalen Institute at Big Sur in California, founded by Michael Murphy and Richard Price in 1962.135

Even a former student and close colleague of Carl Rogers, Richard Farson objected to the humanistic psychology like Sigmund Koch as "corrupting humanistic psychology."

Ross Stagner suspects that self-actualization of Maslow may create some tyrants, some capitalists. If race prejudice is omitted Adolf Hitler or Joseph Stalin may qualify for this concept, because these frightening figures were trying to mould their environment to fit their ideals.137

In spite of such serious charges against the humanistic education in the United States it has not yet thought of an alternative educational system. Before framing the ideal concept of his ideology Maslow was well aware of his shortcomings. His
concepts may create Hitler or Stalin, so he established the need of "spiritual values" in the life of a man. In his words: "The final and unavoidable conclusion is that education - like all our social institutions - must be concerned with its final values, and this in turn is just about the same as speaking of what have been called "spiritual values" or 'higher values'.

On the whole, in tracing the genesis and growth of humanism from the Hellenic age to our times, the main thrust has been to expose the philosophy underlying education and articulating it as a process and system in all its formal and material aspects. From sociocentric educational ideology to the emergence of psychocentric ideology of the post-war America, time and again, the concept of education underwent changes in response to the historical necessity of each epoch. Ultimately in Maslow and his school it becomes quite evident that educators came to grapple with the problems of development of the mind of an individual and his selfhood for they realised that "self actualisation" is the ultimate objective of education.

Rejection of some concepts of "human self" required the introduction of new concepts and here lies the key to the humanist. Psychology had its undertaking to let the individual grow to his full stature, realising his "actuality" in a world of alternative possibilities. Educational planning, like structuring the syllabus and curriculum, must be and
has been articulated and inspired by educational ideology at each stage. This ideology is seen to have shifted focus and restructured itself with the change in focus. Either the "human self" was seen as soul, or as mind, or as body, each enjoying priority in a specific concept of man. A decisively effective ideology has to integrate all these fragments of "human person" inorder to devise a system for integral education.

The prioritization of one leads to the neglect of the other aspects, and thus creates an impasse in the educational system. Theocentric education was meant to develop the potential of "the soul" in the abstract, ignoring the mental needs and physical aspects of a "person". Sociocentric education resulted in the mechanistic model, reducing man to a cog in the machine. Empiricist view of education gave rise to a model that stressed the formation of useful habits without caring for the meaning of experience and its contributory impact to the enrichment and plenitude of "selfhood". And finally psychocentric humanism was introduced to correct the lopsided planning.

Allport, Maslow and his group had to face the challenge of the pressures of modern age that left little scope for the development of the personality along an integrated axis towards self-actualisation. American environment has experienced all the rigours of mechanisation, regimented social existence and the
individual is seen battling against alienation, anomic, and emotional imbalance. With all amenities available to ensure comfort and happiness, the individual has yet failed to actualise his potentiality and lives a life scattered into fragmented roles. The humanist psychology is intended to ensure an integrated development of "the person" who would be able to enjoy a moment of peak experience which may come along any of the axis of his response to the aesthetic contents concoming the world or the picture of the world.

"Their concern with "the innerself" of the individual or "the Psychic interior" of the person has made them face "Psychoanalysis" and "Phenomenology" as the two possible ways of exploring and picturing the core of "the person" – the area to which neither empiricism nor behaviourism can provide any access route. And in their attempt they found both the theories inadequate to furnish a window on the "psychic interior of a human individual". Possibly they turned towards the religions of the East in search of a cue to the complexities of human psyche", and this may partly explain the major thrust of the chapter.

"Self-realisation" is proposed as the ultimate goal of education in the Upanishads though the concept of "selfhood" is covered under a thicket of metaphors. The purport of this thesis is to explore the validity of the Upanishadic model of education as an ideological
practice in the modern context. No new hypothesis is being laid down to be compared with the humanistic psychology exploring the phenomenology of being.

There is little doubt about the impact of existentialism on the making of humanistic psychology as has been analysed and explained with reference to the major psychologists of this group. But the proposals for conceiving, "human person" as a site for the interplay between the "world" and the "being" have been influenced by Eastern religious ideologies that suggest meditation as a technique for self realisation. Here parallels between the versions — the upanishadic and the humanistic psychology may help expose some problems of development in their humanist perspectives. A comparative account of these two ideologies may present a better perspective in which the problem of selfhood and the goal of self realisation can be confronted with some hope for a clear understanding of the "unknown" and the inaccessible area of the human personality. This chapter is brought up to make the comparative investigation worth trying.
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