

PERCEPTION AS A PROCESS OF AFFECT
AND ITS IMPLICATIONS FOR EDUCATION

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ABSTRACT

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The focus of this research was the significance of the affective aspect of perception in the processes of learning and growth, and the kinds of strategies which might be developed to facilitate these processes more effectively in education.

The initial premise that resulted was that to effectively facilitate meaningful learning and self-discovery, internal forces which are determined by one's innate nature must be recognized as significant in the formation of one's perceptions. This is based upon the assumption that the process of perceiving is the basis of the learning process and therefore, the completeness and intensity of one's perceptions will directly effect the extent to which one is able to identify with that thing and extend his knowledge of it and himself.

Perception involves attending and responding to both external and internal stimuli. Through this process,

one experiences not only at a level of sensation and emotion, but also at a higher level of intuitive identification which effects one's thinking and feeling. Meaningful learning takes place as all aspects of one's psycho-physiological nature are integrated within the act of total response. To approach education as an isolated process of learning based on the development of skills and the ability to associate and transfer concepts, forces one to rely predominantly on learning through logical verification. Thus, one comes to know a thing primarily on an intellectual level. However, through the organic involvement of fully experiencing a thing, learning becomes a syncretic process of experiencing and understanding a thing internally. As one recognizes and expresses his own internal responses rather than patterning his behaviors and attitudes on conforming sources and preconceptions, both meaning and insight into what has been experienced is increased.

A study of the Taxonomy of Educational Objectives indicates that sufficient emphasis is not placed upon the internal determinants of affective behaviors. By classifying the level of Attending as a component of both the affective and cognitive domains, allowance would be made for the inclusion for both attending to and responding to internal stimuli. The rationale for this is based upon the assumption that if one is sensitive to

and accepting of his own internal cues, he will be more receptive to that which he experiences both externally and internally and thus, more able to transform his responses into meaningful expressions which are reflective of his inner nature.

As one objectifies through expression that which has been perceived, he brings to consciousness and clarifies aspects of what was experienced. In doing so, he perceives and understands both that thing and himself more fully. Viewing the process of expression in this manner, it is postulated that an emphasis on expression in education would facilitate both the cognitive and affective aspects of learning. To do so effectively, experiences that encourage interaction and involvement must be provided for the child and he must be encouraged to perceive openly rather than in terms of extrinsic needs.

The child's inherent openness to experience reflects his spontaneity, expressiveness, and freshness of perception. This can be primarily attributed to the child's limited experiences and his lack of concepts or verbal symbols with which to make associations, categorize or express himself. Recognizing this, implications for education are evident. Emphasis on conceptualization deters the child from the immediacy and openness

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of experience and expression that he has previously maintained. Education must provide the child with the opportunity to continue to interact and identify with a thing and to express his inner responses to it, rather than presenting him with primarily conceptual forms of knowing.

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CHAPTER I

INTRODUCTION

The process of perceiving and the part it plays in learning was the initial focus in this research. The direction of inquiry taken was not an attempt to confirm or substantiate any specific theories concerning perception, but it was rather an open-ended inquiry into the implications and significance of perception as it relates to the total learning process.

For the purpose of constructing a foundation from which such a theory might be developed, it seemed most appropriate to begin by clarifying understandings of what perception involves and reflecting on how it had been approached in previous teaching situations. A review of the literature dealing exclusively with perception included: Development of the Perceptual World, Solley and Murphy (27); Principles of Perceptual Learning and Development, Gibson (7); The Primacy of Perception, Merleau-Ponty (16); and Perceptual Growth in Creativity, Yochim (30). Additional sources from the literature in

art education reviewed were: Feldman (6), McFee (15), Linderman (11), Lowenfeld (12), Eisner (5), and Read (23). These authors contributed explanations and analyses of the theories of Arnheim, Piaget, Hebb, Goodenough and Meier as well as presenting their views of perception which reflected in most cases these accepted theories.

The primary aspects of perception dealt with in the literature reviewed are based on cognitive and motor processes. Although these aspects of perception are undeniably important, the whole area of perception as a process of affect remained for the most part either untouched upon or only incidentally mentioned. Was this absence the result of the authors' eluding its possible importance or a lack of significant research to draw from? If either of these were true, the question remained--why?

Overview of Perception

The writer's views on perception and approaches to it in teaching had to this point focused primarily on what is referred to as perceptual awareness or perceptual curiosity. It seemed that whether dealing with the acquisition of knowledge, creativity, imagination, aesthetic sensitivity or affective learning in general perceptual awareness was an integral element to be considered. Even though it seemed certain that the link was there, an inability to explain adequately how an

individual's perceptual sensibilities develop beyond learning to observe, identify and discriminate or how perceptual sensibilities lead to or develop from feelings, attitudes and responses was evidenced.

The following statements reflected initial understanding and attitudes concerning perception:

1. Perception involves the use of one's senses in observing and responding to stimuli and the synthesis of the information received into knowledge and attitudes, i.e., exposure, inquiry, discovery.
2. Perception involves personal experiences in one's environment. We cannot perceive without actively experiencing. Thus perception involves learning that is in some way relevant to the learner.
3. The use of perceptual sensibilities increases involvement and encourages responses. It would follow that perceptual sensibilities also increase in relation to involvement. Increased involvement encourages more complete response. In responding to cues from all of one's senses, involvement and learning increase through associative integration.
4. A person will find more meaning in a subject or experience if his perceptual abilities are developed to the extent that he is aware of and

understands the relationships of the qualities in that which he observes and thus can respond to them.

5. Meaningful perceptions and understanding of new things are gained by relating and associating new experiences to past experiences, thus drawing on one's perceptual knowledge. This may be conscious or unconscious.
6. Sensory information is handled differently by each person. Perception is relative in that it depends on the reason for perceiving and on knowledge and attitudes gained from past experiences. Expectations or preconceptions may alter perceptions and/or cause differences in the perceptions of individuals.
7. That which is perceived depends also on the general intensity of the experience to which one is exposed. The richness and variety of an experience and the amount of inquiry, exploring and discovery will influence the extent to which an individual can transform ideas, feelings and attitudes into knowledge and expressive forms.
8. Early stimulation of the child's sensory mechanisms through exploring, investigating, experimenting and inventing will enrich experiences and

encourage personal and expressive growth. When something is experienced in a new way, qualities are discovered that might otherwise be unattended to or ignored (15).

9. Experiences that develop perceptions must come before verbal symbols can have complete meaning for the child. Growth in sensory intelligence and expressive behaviors needs to be emphasized before verbal symbols which represent the understanding of what has been perceived can be meaningful (29). Thus, children must be given opportunities to interpret and respond to situations, their surroundings and their feelings.
10. As one extends the use of his senses and his expressive abilities, he is more able to extend and identify his own ideas, feelings and responses about what is of value and importance to him.
11. As perceptions and feelings become interrelated through expression, sensuous responses are evoked that reveal the qualities of the experience. Through this, one comes to know the nature of a thing. This knowing increases one's perceptual curiosity.

12. Awareness, understanding and appreciation of the qualities of an experience will extend the aesthetic dimensions of involvement.
13. Perceptual skills involve the development of one's ability to observe, recognize, examine, compare, discriminate, identify, classify, describe etc. As interaction and integration occur, one begins to develop attitudes and values concerning that which is perceived.
14. When one begins to organize and express his ideas and feelings and his responses about what he has perceived, and thus begins to understand relationships, to inquire into the nature and meaning of what he has perceived and to arrange and rearrange his perceptions, he then increases his knowledge and his ability to conceptualize.

Questions and Contentions

Having identified those aspects of perception which were felt to be most relevant in terms of the writer's understanding and direction at that point, there were still many gaps and unresolved questions to consider. Some of these arose from the literature previously mentioned concerning perception. Many significant theories dealt with the literature concerning the cognitive and motor aspects of perception that will not be specifically

reiterated in this paper. However, some references will be made to them since they pose questions that have contributed to the direction of this inquiry.

1. To what extent can perceptual learning be explained beyond the cognitive and physical limits of stimulus-response? If learning how to do something, making choices, experiencing emotions, memorizing, identifying concepts etc. are influenced by past and presently changing attitudes and feelings, then they cannot be sufficiently explained by this approach. Perception is relative and relational. A stimulus is not confined to a point on a receptor surface or an instant in time (7). The effect of a stimulus cannot be regarded as something irrelevant to the individuality of the perceiver.
2. How does one develop perceptually? We are not born with knowledge and strategies ready made for perceiving the complexities and all the information in the stimulation coming from the world, its objects and events and the man-made information one encounters (7). One learns to sort out and assemble sets, learns the way members of a set differ, and learns to utilize distinctive features within a set (7). Yet, the way in which

the information is received, stored and drawn upon is unique to each individual. One may respond involuntarily to external and internal stimuli and may learn how to respond to certain stimuli for purposes of survival and gaining knowledge, but how do we explain or allow for those processes of learning and sensing relationships which are influenced by that which is innate in each individual?

3. Are these processes a higher level of response? How are they developed? What experiences and processes must take place to enable an individual to reach a higher level of response? If perceptual learning involves more than awareness, more than the ability to attend to the qualitative and quantitative aspects of existing stimuli, it would seem then that behavior must be effected in some way in order for learning processes to extend beyond this level of perception to include a higher level of response.
4. Awareness may result in a limited modification of behavior if it involves attending to something that one was previously unaware of and extracting new information from the environment, but it does not necessarily cause an additional modification or an expansion of his knowledge about himself

and his environment which should result from an interaction taking place between an individual and something within his environment. Awareness implies only the recognition of a thing. It is basically a cognitive process. An individual may be aware of something he has not personally experienced, but this kind of passive awareness does not lead to active and personal response because it lacks the necessary elements of involvement and interaction. Learning at this level can be meaningful for the learner through the processes of association or reinforcement which draws primarily on past experiences.

5. Modification of behavior through the process of perceiving depends upon the organization of knowledge about a thing gained from past experiences, the relationship realized between knowledge and stimuli and feelings experienced as a result of exposure to stimuli. It would seem that the level of interaction and involvement would determine the level of response possible and thus effect the extent to which behavior would be modified. One's use of perceptual sensibilities, awareness, sensations, imagination and feeling, would allow for greater involvement and thus a higher level of

response. Recognition, understanding and appreciation of qualities and relationships are influenced by internal stimuli as well as external stimuli. Associations are formed and reinforced not only at an intellectual level, but also at an intuitive level. If these internal stimuli include emotions, sensations and feelings as well as knowledge from past experiences, then perceptual learning is the result of both cognitive and affective processes.

6. Perception must be developed in order to build concepts. One must grasp the qualities of a thing to obtain information. If as one perceives qualities, he organizes them into an image, a concept, a meaningful whole, he then objectifies his senses and his feelings. This objectification provides feedback which serves as further stimulus for modifying percepts and concepts and forming new ones. In what way does one learn to organize his perceptions on a level that extends both his knowledge and his sensitivity? If it can be attributed to his understanding and appreciation of relationships, what facilitates them? Is it implemented by more than the intenseness of experience or the extent of involvement and interaction? Do intenseness and extent outweigh

frequency and duration in terms of effect or are they of equal importance? It would seem that perceptually oriented experiences should be emphasized more and for a greater length of time, particularly in a child's early education than they are usually.

7. How does selection, selective attending, selective responding enter into this? We lose the total meaning of a thing when we are too selective. Yet, to overlook the unique qualities and nature of a thing is to limit our perceptions to broad generalizations. Can we perceive sensitively the qualities which make a thing unique while still perceiving the whole? How selective, how discriminating must one be to perceive the meaning of a thing and its consistencies within a total context?
8. Perceiving is generally regarded as a process of cognition. Yet, if perceiving involves both attending to a stimulus and responding to it and if response is not merely receiving information from stimuli, but acting upon it and interacting to the extent that the response is influenced by feeling as well as by knowledge, then it would seem limiting to regard perception as pure

cognition and ignore the affective element involved. As an individual transforms information acquired from external stimuli and relates it to himself, he begins to make qualitative and personal discoveries. In doing so, his perceptions expand as attitudinal as well as behavioral changes take place.

9. Emphasis on perception must involve feelings and responses rather than merely cognitive knowledge, or feelings and responses that are evoked by cognitive information gained through the senses. This acquisition of knowledge through the senses should extend beyond the visual and auditory, in that responses evoked and as well as the stimuli one is exposed to should include more than visual and auditory images. Major theories of perception deal almost exclusively with the visual and auditory aspects. This may be because they are more observable and more easily measured. Yet, can perception be limited to these aspects? It would seem that these aspects themselves are greatly influenced by other external and internal stimuli that are perceived and responded to simultaneously. As one is encouraged to perceive and respond to feelings and attitudes evoked, will these feelings

and attitudes be extended so that knowledge at yet another level than cognition is gained?

10. Testing discriminatory abilities will demonstrate what an individual perceives or how he perceives differently than someone else. It seems that most research in perception has dealt with this aspect. However, if we are to gain insight on how to develop an individual's perceptual sensibilities and increase learning at this level, then we must ask also why an individual perceives as he does, what influences his perceptions beyond cognitive and mechanistic processes and how he retains and extends information gained through perceptual processes in terms of affective learning. It is not sufficient to say that one perceives as he does because of a mechanistic stimulus-response process, or because of associations formed from past experiences, or because he perceives wholes which gradually become more complex. The important consideration is to discover what there is about an individual, what are the underlying forces and needs within an individual that determine and produce certain kinds of perceptions that are necessary to recognize in order to facilitate the development of perceptual sensibilities.

11. What perceptual processes are inherent and which are learned? If certain processes are inherent but are not fully realized, what forces hinder their functioning? What kinds of experiences would extend them? If the very young child perceives holistically, are the determinants of this kind of perception inherent? If they are, what factors cause this level of perception to subside and what must be done to maintain or regain it?
12. Perception involves aspects of both overt and covert behaviors and exists at many different levels simultaneously. Experiences and responses build on one another as relationships are formed. Understanding and appreciation of these relationships, whether physical or psychical, cognitively or affectively based, facilitate one's ability to transform perceptions into expressions. It could be said that this level of perceiving reflects an aspect of the aesthetic experience. As one extends the organization of his ideas, feelings and responses, he experiences greater relationships and unity around him and within himself. It is an integration of both external and internal stimuli reflecting both on intellectual and intuitive level of response that makes this possible.

CHAPTER II

PERCEPTION AS AN INTEGRATING PROCESS

An approach to perception that reinforces and extends ideas concerning the process of perceiving (both attending and responding) as a basis for intuitive knowing and affective learning is found in Harold Rugg's Imagination. From Rugg, clarification of these major points was found concerning the relationships between perception, learning, response, feeling and intuition.

1. The process of perceiving is the basis of the learning process.
2. Learning occurs as a result of responding to the external world and inner realm of one's self.
3. Perception is the product of a succession of acts of responses.
4. Processes of perceiving do not occur separately from one another, but in fact constitute one total act of response.
5. Each new act of response builds a new increment of meaning.

6. Perceiving and responding are not sequential, but concurrent. This continuum involves both thinking and feeling.
7. Feeling is the foundation of the act of response; it sets the meaning of the act.
8. It is through feeling that "coming to know" takes place, thus the extent of it will determine the level of learning.
9. Feeling involves sensations and emotions apart from thinking, but it cannot be limited to these senses only.
10. When one knows through inner identification, the meaning is felt and expressed without words, by the total gesture of the body. Thought processes are effected by these feelings.
11. Percepts of the outer world, accessible through the sensory channels, are the raw materials of one's inner life, from which images and concepts are formed.
12. To perceive a thing, one must experience it. Through experience, one feels relationships which are the basis of perception.
13. Intuitive identification, knowing a thing from the inside, is feeling it internally in its own terms.

14. Memory and imagination play an important role in the formation of new perceptions. Past experiences determine inner drives and needs that effect how one perceives.
15. One's perceptual field is comprised of the radiating forces of all sensory channels and all unconsciously stored experiences.

Approaching perception from this viewpoint, it is evident that the act of response involves not only cognitive or intellectual process and motor-sensory process but the total psycho-physiological continuum of thinking and feeling. This idea is also presented by Werner and Wapner in what they refer to as the organismic theory of perception.

They maintain that perception is not determined solely by environmental stimulation and by distance receptors such as the eyes and the ears. In fact, there seems to be a substantial body of evidence indicating that visual and auditory percepts are at least partially determined by changes in body posture and muscle tonus [10: 210].

Werner also indicates that animals, primitives and children use a physiognomic mode of perception. By that he means that a child's perceptual experiences with an object is made up of both the factual attributes of the object and the youngster's inner motor-affective needs and impulses. The motor-affective condition of the child tends to impress itself on the outside world and shape of it. Hence a child perceives things as being dynamic rather than static. He might see a triangle as being cruel or sharp rather than as a three-cornered object with certain specific dimensions. And as he grows older, he tends to separate himself more fully from the observed object and begins to see it more matter-of-factly [10: 210].

If perception does in fact involve experiencing both the factual attributes of a thing as well as the "inner motor-affective needs and impulses [10: 210]" of an individual, and if learning in any form is influenced by perception, then it is necessary to consider the vast implications of this in terms of a theory of learning. If we regard learning as an act of response that involves the whole body and mind and not just intellectual and motor skills and as a process that is dependent on the full spectrum of the process of perceiving as has been stated, then we can begin to see the limitations of traditional approaches to education and the reasons why these approaches do not facilitate the development of the total-self.

Total Response

Learning, in the context of formal education, is generally regarded as the growth of the mind in terms of conscious, verbal problem solving; a process influenced by the development of one's abilities and skills. Yet, this approach does not recognize the total process of responding that involves the whole body and is intrinsic to meaningful learning. A definition of learning by Solley and Murphy states: "Learning is a process by which an activity originates or is changed through reacting to an encountered situation, provided that the characteristics

of the change in activity cannot be explained on the basis of native response tendencies, maturation or temporary states of the organism [27: 15]." In other words, as one reacts or responds to an experience, an activity originates or changes within the individual that results in learning. This definition could apply to a very rudimentary level of learning, a highly structured or relational level, a conscious or nonconscious level, or a rational or intuitive level depending on the type and extent of the activity which originates or is modified. It could apply to a limited response or a total response, either of which would occur as a result of an individual's level of perceptual sensitivity and involvement at any given time. The same authors reflect that the relationship between environmental events and organismic activities such as stimuli, motivation and reinforcement effect the rate of learning and facilitate changes in activities. It would seem that the author's reference to organismic activities should be taken a step farther to consider what it is that influences or determines the stimuli, motivation or reinforcement that is involved.

Rugg does this in pointing out what he refers to as the inner psycho-physiological dimensions of feeling, attitude and gesture as experienced in the form of sensations, images and ideas, moods and fantasies, wishes and needs (25: 78). As one responds to an experience and

these organismic activities originate or are modified, they provide additional stimulus. If one responds to these activities, additional responses are evoked. Thus learning takes place through the whole body as a result of one's response to both external and internal stimuli. An open system of continual and concurrent interaction and modification of thoughts, feelings and actions take place through the act of total response, resulting in the attainment or development of interests, discoveries, knowledge, appreciations, and attitudes.

Harold Rugg further clarifies this by stating that "the body plays a basic role in the act of response. We not only move with it, we think with it, feel with it, imagine with it [5: 98]." Though mental responses seem most obvious in learning, all elements of the interrelated system of mind and body function together in bringing forth a total response. The act of responding is a primary need that is felt throughout the system (25: 266). Intellectual, emotional and motor faculties combined influence every response. Thus, responses are the result of the "integration of stimuli from the outer scene with the inner stresses of the body [25: 79]." These inner stresses transform what is experienced into meaning. How one interprets what he hears, sees, feels and remembers is relative to psycho-physiological forces (25: 89). Organismic or intraorganic needs and wants influence how

one perceives and the extent to which meaningful learning takes place. In order to facilitate the process of learning to its fullest extent, active responses of the whole body must be given emphasis rather than merely striving for acceptance of information and values. If meaningful learning is to take place within an individual, the entire interrelated system of mind and body must be given attention.

The Facilitation of Total Response

Learning by experience, through active participation, is considered the most meaningful and effective method of education. What we think and feel is influenced to a large degree by what we do (25: 41). Approaching learning as a process of responding, it is obvious that direct experiences will allow greater involvement and initiate a more complete response than any other means of modification or growth. Acceptance of ideas, behaviors and attitudes about things with which one has had no real experience have a tendency to defeat the acquiring of real knowledge (20: 48). The only way to overcome one's preconceived notions or those of others is through open and total interaction with the environment and with one's self.

Building upon the basic-drive of self-discovery, direct experiences enhance interest, curiosity, and

exploratory activity. "Curiosity, exploratory behavior, investigation, manipulation and general activity bring man in contact with his environment and make him more competent to deal with it [9: 58]." When the whole body is actively involved in an experience, all faculties of perception merge and contribute to one's responses. The fusion of all intellectual and organic components into a total response constitute the meaning of that which is experienced (25). The extent of meaning that is derived is proportional to the extent of the response. It should be recognized that learning which takes place through feeling and gesture, without words, is integral to the total process. Meaning is found by adopting to differences and by building relationships through both externally logical and internally intuitive ways of knowing, through thoughts and through feelings and actions (25). Harold Rugg refers to this process of total response as felt-thought. If "every human act is felt as well as thought," appropriate consideration must be given to the organic, non-verbal aspects of learning (25: 44).

Internal Response

Internal responses are formed at a non-conscious level as well as at the conscious level. They cannot be observed in the form of overt behavior, but they reflect qualities of feeling which are actually states of

knowing (25: 44). These feelings provide meaning and insight into that which is experienced. Although every individual has the potential to learn and express through felt-thought, there is "an almost universal emphasis on thinking as purely verbal with corresponding neglect of feeling and non-verbal symbolization [25: xx]." Moreover, although each individual knows and behaves non-consciously as well as consciously, emphasis is placed almost exclusively on the "reality-oriented mind of the sensory world, ignoring the strange but actual autistic phenomena which occur" in the mind [25: xxi]. Non-verbal and non-conscious behaviors and attitudes constitute a major portion of one's thoughts, actions and feelings. To respond with meaning, an individual must employ the total spectrum of the inter-related system of the mind and body. If one is insensitive to cues from inner responses, to felt-thought, he will rely almost entirely on logical verification and conforming sources and pattern his own behavior and attitudes accordingly.

In The Natural Way to Draw, Kimon Nicolaides states:

We are prone to accept our preconceptions instead of investigating a thing fully and anew. Once we have had an experience, the repetition of the experience becomes muffled and not clear. We anticipate and in anticipating we lose the significance, the meaningful details [20: 68].

He refers not only to visual significance and meaning, but to feeling and gesture as well. This anticipation interferes with the extent to which one allows his total system to respond with meaning to external stimuli and internal stimuli formed by intuitive responses. Disregard in education for constant encouragement of total involvement both in terms of active participation and sensitivity to inner responses, inhibits the possibility of a complete response to occur.

Approaching learning in this way, it becomes difficult to observe and measure growth. In realizing the organic as well as mechanistic processes in learning, we cannot allow these behaviors and attitudes which tend to be more unmeasurable and unobservable to be overshadowed. All ways of knowing must be facilitated in education in order to provide a means of allowing an individual to develop both overt and inner capabilities. Intuitive inquiry and inner responses must be as much a basis of education as prescriptive behavioral objectives. Although organic and internal aspects of knowing cannot be readily observed or effectively measured, they unquestionably influence and determine those external behaviors which can be.

Learning cannot be approached as a process of the mind only. The extent of all knowledge that is absorbed, stored, concealed, utilized or expressed depends as much

on intra-organic responses and attitudes of the body as on the working of the mind. An individual's responses are consistent and relevant to one's feelings, and the extent of response determines the meaningfulness of that which is learned. The mind contains the motive, the will, the capacity to interpret; the body possesses and extends feeling and gesture, the basis for discovery and expression. Behaviors and attitudes of mind and body are collectively interrelated. Together they determine what is learned, how it is learned and the scope and degree of learning. Therefore, when dealing with learning experiences in education, we must not only be concerned with the processes and objectives of developing behaviors of the mind and the body, but also with how these behaviors are affected by intraorganic responses.

CHAPTER III

IMPLICATIONS FOR RESTRUCTURING OF EDUCATIONAL OBJECTIVES

Behavioral objectives predominately comprise the means for realizing goals of education. These objectives predetermine skills and abilities, and reactions to content, subject matter, problems, or areas of human experience that are expected to be developed as a result of the instructional process (9: 3). Desired outcomes are intended to encompass intellectual, emotional and motor areas of learning. However, complete and meaningful learning through the whole body cannot be achieved unless adequate emphasis is given to intraorganic responses and attitudes. In order to relate these intraorganic aspects of learning to education, it is necessary to clarify the types of learning that take place as a result of the attainment of behavioral objectives and the way in which they take place. The extent of meaningful response is determined by the interrelationship of inner feeling and gesture and behavioral objectives.

The Taxonomy of Educational Objectives

The Taxonomy (9) divides behaviors into three domains--the cognitive, the affective and the psychomotor. The cognitive domain includes Knowledge objectives which emphasize recognizing, remembering, reproducing and relating that which has presumably been learned. It also includes objectives for developing Abilities and Skills, which emphasize the mental processes of organizing and reorganizing material to achieve a particular purpose. These are classified as Comprehension, Application, Analysis, Synthesis and Evaluation. Objectives of the cognitive domain vary from simple recall to highly original and creative ways of combining and synthesizing new ideas and materials (9).

The affective domain objectives emphasize a feeling tone, an emotion, or a degree of acceptance or rejection. The attainment of behaviors which reflect interests, appreciations, attitudes, values and adjustments are described by the objectives of Attending, Responding, Valuing, Organization and Characterization by a Value or Value Complex. The affective domain recognizes the significance of internal feelings and emotions as well as the overt behavioral manifestations. Objectives vary from simple attention to complex but internally consistent qualities of character and conscience (9).

The psychomotor domain includes objectives which emphasize some muscular or motor skill, some manipulation of material and objects, or some act which requires a neuromuscular coordination. Objectives in this domain are most frequently related to technical and manipulative skills (9).

In dividing education goals into these three domains, the authors have not intended to suggest that there is a fundamental separation between them. They stress the "cognition-emotion-motivation" unity present in human behavior and recognize that to conceptualize behavior adequately it must be teased apart into these components, while keeping in mind the interrelation of them (9: 45). Objectives are defined in behavioral terms and placed within a classification scheme that indicates the relationship and progression of simple to complex learning in each domain (9: 4). Although some of the divisions between and within domains may be more arbitrary than natural, they are intended to provide a frame of reference that will clarify the development and changes that take place within a specific domain and the relation between the kinds of learning that occur in each of the domains (9: 47). (At present, research for the psychomotor domain of the Taxonomy has not yet been completed.)

Comparison of the Affective and Cognitive Domains

The Taxonomy examines the relation between cognitive and affective behavior in terms of the degree to which the steps of the subcategories overlap and in terms of how objectives of both domains are used in education. It presents theories that substantiate the use of one domain as a means of controlling behavior and achieving objectives in the other and those which advocate seeking goals of both domains simultaneously (9). Affective and cognitive learning are interdependent and occur simultaneously. Yet, since most research and theories predominately focus on cognitive behavior, educators tend to approach affective behavior from a cognitive orientation (9: 54).

The comparisons made between the Taxonomy categories demonstrate that every affective objective has a cognitive counterpart of some kind and every cognitive objective has an affective counterpart. Behaviors at both the simple and more complex levels of the classification scheme have components of both domains, although the emphasis of the objectives specified are different. This is most evident by comparing the objectives of Knowledge and Receiving at the lowest level. Attending to a phenomenon or stimulus must be performed before one can know something about it. The emphasis in Knowledge

is on memory; whereas, in Receiving the concern is that the "learner be sensitized to the existence of certain phenomena or stimuli [9: 98]." As one becomes more aware of and more willing to attend to phenomena and stimuli as well as more consciously discriminating, the potential for expanding knowledge is increased. As one comes to know more, the possibility of interest and appreciation developing is also increased. There is a "tendency for cognitive counterparts of a low-level objective to come from the lower levels of the affective continuum and for objectives at the upper level of the affective continuum to have upper-level cognitive counterparts [9: 53]."

However, the level of Receiving in the affective domain may demand components from farther up the level of the cognitive domain to attain the objective. It is clearly established by the comparison made that complex behaviors cannot be developed without the prior development of simple behaviors to build on and that affective objectives cannot be attained without cognitive counterparts. However, in paralleling the categories as a means of comparison, the relationship of the domains in terms of the necessity of affective behaviors for the attainment of cognitive behaviors is not completely resolved.

The most prevalent theory in education concerning the relation between these two domains places emphasis on

cognition by intending that changes in the cognitive domain will serve as a means or a prerequisite to changes in the affective (9). Many educators assume that the direction and strength of affective behaviors will be naturally developed as a direct result of the attainment of cognitive objectives. A purely cognitive approach such as this can be detrimental to the attainment of objectives of both domains. Appropriate emphasis must be placed on prior or simultaneous development of affective behaviors as well as cognitive. Unless the learner is allowed the opportunity of taking an active part in the acquisition of the information and/or expressing his position and feelings concerning information presented, learning that takes place will not be sufficiently meaningful. If knowledge is not accompanied by attitudes concerning its worth and utilization, as well as intellectual abilities and skills, it lacks considerable value and meaning for the learner. Yet, aspects of affect are treated in extreme ways in terms of developing attitudes. At times, educators firmly impose attitudes concerning the recognition of that which is "good or bad" or "right or wrong." In other situations, affective objectives are completely ignored for fear of indoctrination (9: 56). Generally, behaviors of an affective nature are ignored or approached as a secondary emphasis because of the difficulty in dealing with them objectively. Affective goals are, however,

frequently used as a means to achieve cognitive goals. Motivational approaches attempt to develop interest and positive attitudes toward learning by involving emotions and feelings and providing a frame of reference in which to deal with cognitive elements. Interests and positive attitudes tend to facilitate cognitive learning and thus, affective behaviors must be considered necessary and essential. However, this approach also maintains the cognitive domain as the major emphasis in education.

Through an approach that seeks to achieve both cognitive and affective goals simultaneously, the question of necessity and emphasis can be resolved. The process of inquiry provides the kind of involvement that includes components of both (9: 59). It builds on the basic drive of self-discovery through observing, formulating concepts, asking subjective questions and performing intellectual and emotional processes that go beyond repeating and/or reproducing what someone else says is right or true (22). Developing one's inquiry abilities achieves interest through discovery learning and builds skills as well as attitudes toward intellectual activity (9: 59). Thus the process unifies the aspects of the development of knowledge and motivation and encourages the simultaneous building of one upon the other (9: 60). This approach eliminates placing emphasis on one domain or the other. The structure of the inquiry process is such that the development

of behaviors of either domain is necessary for the building of behaviors in the alternate domain. Consequently, learning experiences approached in this way allow for more extensive involvement and integration of discovery and expression on the part of the learner. Although the development of an affective behavior serves as a means to a cognitive behavior and vice-versa, there is more potential in this approach for the emphasis to be placed on an individual's total response rather than on cognitive behavior only.

The Taxonomy demonstrates that if learning experiences are provided for the development of knowledge objectives only, higher mental processes will not automatically develop (9: 20). Moreover, although every cognitive behavior has its affective counterpart, it cannot be assumed that affective behaviors will be developed as a direct result of the attainment of cognitive objectives (9: 20). It must be realized that under some conditions over emphasis of the development of cognitive behaviors may actually destroy certain desired affective behaviors (9: 20). "Evidence suggests that affective behaviors develop when appropriate learning experiences are provided," just as cognitive behaviors develop from appropriate learning experiences (9: 20). The approach to any learning situation considerably influences the outcome of that experience. If it is intended that an

individual consider knowledge and feelings as equally important and relative to each other, then the educator's approach must maintain these same conditions. To ensure a positive relation between the two, the goals of every learning experience must allow for an equal emphasis to be given to the behaviors of both domains. Thus, providing inquiry experiences that emphasize both cognitive and affective learning, the prevailing separation of the two can be more easily avoided.

Limitations of Affect Within the Taxonomy

The objectives that are classified within the Taxonomy are clearly indispensable for the formation of an educational structure. Essentially, the interrelationship of the cognitive, affective and psychomotor domains as demonstrated within the Taxonomy constitute a solid behavioral foundation necessary for an efficient theory of education. The cognitive domain sufficiently covers aspects of learning necessary for logical and rational verification. Although the affective domain is strongly oriented toward the intellectual objectives of the cognitive domain, the examination and incorporation of affect in the Taxonomy supports such behavior as essential in the total learning process. Were the psychomotor domain to be approached and developed with an appropriate emphasis

on non-verbal affective aspects of behavior as well as cognitive, possibly the obvious absence of intraorganic responses could be resolved.

The highest level of the affective domain emphasizes selective responses that are consistently in accordance with values which have been internalized (9: 184). The peak of the internalization process provides that an individual's behaviors and attitudes are so consistent and complete that they characterize the total being's values and outlook (9). However, the inner psycho-physiological aspects that are intrinsic to the process of learning are not adequately included. The "feeling tone, emotion and degree of acceptance or rejection" referred to in the affective domain do not extend beyond the socio-cultural aspects of internalization far enough for the realization and expression of innate responses that truly characterize an individual. There is of course a necessity for an individual to form an outlook or philosophy of life that is somewhat consistent with the society and culture within which he lives. The development of certain interests and appreciations are essential to an individual's formation of value complexes which are consistent with existing values of one's society and of one's adjustment to those values (9). Yet, this aspect of the internalization process implies an acceptance of

pre-existing values which are desired and pre-determined by society. Although this is an aspect of learning that is necessary for one's compatability within his societal environment, it implies an element of conformity that is not entirely desirable without the additional aspect of the part the inner-self plays in one's philosophy. Harold Rugg states that the inner-self "is the very focus of being, the unifying, motivating, directing and inhibiting agent which pulls together the ingredients of the act of response [25: 92]." Often an individual is characterized so intensely by values of a society that he is unable to express or even accept his own inner psycho-physiological nature and needs or is completely unaware of their existence. Consequently, behaviors of affect are often ways of responding that have been acquired and internalized primarily as a result of mental processes, influenced more by imitation, logic and rationalization than by inner feeling and gesture.

Every act of response involves the elements of feeling and gesture as well as thought, but the individual himself controls the extent to which these aspects of affect will be evident in his responses. The main sources of feeling and gesture are the movement and attitude systems of the body (4). Without an integration of the needs and tensions of these systems with the processes

of the mind, the transformation of external phenomena and stimuli into meaning through responding cannot be fully attained (4). Through perceptual tracings and motor adjustments the non-conscious is provided with substance necessary for felt-thought (4). When one is insensitive to these organic aspects of affect, his responses tend to be controlled primarily by those values which have been learned as appropriate, acceptable and necessary for personal adjustment. If values that have been developed or reinforced through the instructional process perpetuate habit and conformity rather than personal and imaginative approaches to finding meaning, it is difficult for an individual to realize and express responses that are not entirely consistent with previously accepted and adopted values. Affective behaviors may become so controlled by values and emotions that have been internalized primarily as a result of externally dominant forces that incipient intuitive responses, unrealized consciously, are inhibited. Thus the inner sensitivity necessary to perceive naturally and spontaneously one's external environment and one's own feelings, to experience meaningful responses and to transform these into personal expressions through the affective aspect of intuitive identification is repressed.

Necessity for the Inclusion of Expressive Components

Within an educational structure, it must be recognized that the realization and expression of internal responses are germane to the attainment of meaningful learning and self-actualization. That a human organism's first responses represent a unity of external and internal forces, is relative to the development of a theory of learning. The interrelationship of external and internal stimuli provides the foundation for discovery and expression. The tendency in education to ignore this unity inhibits the learner's intrinsic need to respond as a total being. Consequently, higher education is often found trying to develop the behaviors and attitudes that have been previously inhibited through the educational structure. Evidences in early childhood of one's innate tendencies to find meaning in what is encountered through inquiry discovery and expression are not always placed in a proper perspective in terms of educational methodology. There is evidence that very young children have an openness to experience and actively seek commerce with the world to actualize themselves as humans (4). If an individual is to value the qualities of interest, curiosity, openness, that are basic to inquiry, discovery and expression, they must be encouraged at the time when they

are still vital within him. These qualities are basic to both cognitive and affective learning.

The authors of the Taxonomy question their placement of the category of Receiving, the level at which interest starts, in the affective domain (9). It seems that awareness, willingness to receive and controlled or selected attention are a necessary foundation for learning in both domains. The question of the appropriate placement of Receiving might be resolved in terms of external and internal stimuli. If attending to external stimuli was intended to emphasize only the intellectual and verbal components of attending, then its inclusion in the cognitive domain would involve objectives concerned with the purely conscious and logical verification and discrimination of that which is observed. Receiving in the affective domain would appropriately emphasize the non-verbal, autistic aspects of learning in terms of one's sensitivity to his inner feelings. Of course, in doing this the succeeding levels would have to be modified somewhat to include responding to internal stimuli, etc. Obviously the categories of Receiving would have to be balanced between the two domains, for that is the purpose in having differentiated the two.

If educators intend that a learner be sensitive to his inner-self and use cues from inner stimuli to find more meaning in that which is experienced, the

approach to learning must maintain acceptance and encouragement of responses to inner stimuli, of intuitive identification. When one responds to his external environment and to himself in particular ways that are considered appropriate, he begins to internalize feelings and emotions that he has superficially learned rather than those that are truly characteristic of his inner nature. An individual is indeed characterized by his interests and attitudes and what he appreciates and values. Yet, without the allowance for realizing and expressing these in terms of his inner nature, his capacity to find meaning and intuitively identify through his own perceiving self, his responses become imitations of pre-existing values. An individual must know and accept himself, rather than accepting only what is expected of him if self-actualization is to be attained.

Learning in the context of formal education must not be confined to instructional processes of developing the mind and instilling certain emotional reactions. Certainly the development of knowledge, skills and abilities and preferences, commitments, concepts, etc., are essential to learning. However these cannot be completely meaningful to an individual or reflective of his inner nature without recognition of the non-verbal aspects of his inner feeling in the learning process. A balance between logical and intuitive ways of responding,

through expression, is necessary for the formation of meaningful concepts and the realization of one's own identity.

The cognitive and affective objectives classified within the Taxonomy specify in operational terms the thoughts, actions and feelings that learners are expected to develop as a result of the instructional process (1). These instructional objectives serve as a conceptual foundation for a behavioral theory of learning. However, only through the recognition of the implications and necessity of total response and expression as essential to the process of growth can a theory of learning be developed that will effectuate total perception and self-discovery.

CHAPTER IV

LEARNING AND GROWTH THROUGH EXPRESSION

"The relationship between intellect and affect is indestructibly symbiotic [1: 11]." Whenever one learns intellectually, there is an inseparable accompanying dimension of feeling (1). To deny the existence of this dimension or to repress the realization of it in the learning process inhibits one's total perception of that which he experiences as well as his growth as a total being.

[As one is encouraged to respond openly and totally to both internal and external stimuli, interaction and identification necessary for meaningful learning to take place will be facilitated. Through the act of expression, both the cognitive and affective aspects of response are integrated and one is thus able to experience his environment and himself more fully.] Therefore, education must recognize and be directed toward the development of both the internal and external aspects of human potentiality. To do this there must be an emphasis on the expressive content of one's behavior.

Expressive behavior should reflect intuitive identification based on inner responses as well as the processes of logical verification. Only through responding totally to one's environment and one's self can one acquire personally valid ideas, feelings and perceptions necessary for developing concepts and values which are meaningful to him and reflective of his inner nature.

By expressing what has been experienced, one is able to extend his perception of that thing and himself to a level that allows for inner identification and discovery to occur. Through expression, one is able to remove himself from the emotion, sensation and superficial recognition of the thing experienced, by bringing to consciousness the precise qualities of what he has perceived (2). In doing so, one is then in a position to realize and to know what it is to experience a thing, rather than to just experience it (2). Through this analysis-synthesis process, one comes to know and appreciate a thing experienced not for its purpose, but rather in and of itself, for its intrinsic value. (4) *and confirmed*

R. G. Collingwood refers to expression as a process directed toward understanding and insight, of which the end cannot be foreseen or preconceived (2: 188). The act of expressing makes one clarify and understand what he knows and how he feels. It is, therefore, an exploration into one's self and a process of discovery (2: 188). *Observed*

For expression to be valid and facilitate growth, it must be prompted by inner responses felt by the individual. If one's response to a thing is of a superficial manner that has been accepted from the outside as appropriate, he does not fully attend to it and thus, he cannot realize the wholeness of the thing experienced. His perception of a thing will, therefore, be distorted or he will rely on preconceptions to complete its unity.

When one's response is prompted by external factors alone, one tends to describe or classify a thing or to bring it under a conception, rather than expressing what has been experienced (2: 189). Collingwood explains that the reason why describing a thing does not express it, is that description generalizes, while expression individualizes (2: 189). In describing a thing, one labels or imitates on an abstract level the properties individually perceived, rather than expressing one's response to the unity of the thing experienced. Through imitation, one does not objectify the integration of one's own nature and innate capacities with the essence of what is experienced. By projecting and objectifying one's inner response through expression, one is able to perceive more completely, in a manner apart from purpose or emotion. To discover and reveal what one was previously unaware of, one must not describe or classify, for in doing so, he does not bring into consciousness the uniqueness of the experience.

Thus, for education to facilitate both the child's intellectual and expressive growth, he must be allowed and encouraged to reveal his own unique ideas, feelings and perceptions about that which he has experienced. Within the total educational structure, the wide scope of possibilities of form and content of expression must be recognized.

Rugg states, "There is nothing we can do except through the whole body, whether we walk or dance, express ourselves through an art form, understand what another human being is doing or saying, knowing the meaning of any object, sense its shape, texture or dimension, or appreciate the expression of another person [35: 98]." Expression, as a reflection of the total being, should be an integral part of every facet of education. To extend one's frame of reference for the purpose of expanding his knowledge and clarifying his values, encounters within an educational structure must be of an integrated nature, encouraging inquiry, interaction, involvement, and the objectification of responses through expression.

Through expression, one objectifies either overtly or internally his response to a thing experienced. This objectification may be, to varying degrees, the result of a rational process of thought arrived at through outside observation or may be formed at an intuitive level of feeling attained through inside identification. Harold

Rugg says that "although there is only one basic act of response, it is governed by [these] very different orientations. Both are postulated as necessary to adequate knowledge [25: 291]." Expression, as an act of discovery (as opposed to mere reaction or to verification), primarily reflects inside identification. It evolves

organically from the center outward, not mechanistically from the outside looking in. Thus, the organism is viewed as active and self-directed not as a reactive automation controlled by stimuli from the outside [25: 291].

As one identifies and transforms his responses into expressions, he begins to sense relationships that were not previously evident. In doing so, one experiences a process of organization and evaluation. As one integrates and organizes his responses, he increases his knowledge by a further understanding of relationships. As one is able to perceive unity and order within his environment and within himself, he encounters a level of response that effectuates his evaluation of what has been discovered. Thus, through expression, one comes to perceive more wholly and to know himself and his environment more fully. Yet, without appropriate and relevant encounters within an educational structure that allows the child to inquire and to discover what is meaningful to him, this is not possible.

An Open System of Learning

An emphasis on expression in education provides a structure for an open-system of learning that starts with the self and interrelates on an equal basis the aspects of cognition and affect. The process must start with the individual, the self. It is necessary to view the self, in this case as an active and self-directed seeker of stimuli. Each individual's perceptions reflect what has been previously experienced, integrated and stored either at a sensorimotor level or at a highly symbolic level of memory (28). These past experiences exist at both a conscious and unconscious level in the form of (reality) images, concepts, or feelings remembered or those constructed by the imagination (25). Rugg also refers to a third source of internal material which one draws from, which he calls the "metaphor-image [25]." These images are "based on earlier perceptual experiences which have been reconstructed in the unconscious [25: 69]."

If one is open to experience, as the young child is, each new experience provides an individual with material for forming new perceptions and revising past perceptions. If one is not particularly open to all experiences, then his attention to both external and internal stimuli is directed by his extrinsic needs and interests. Exposure to external stimuli provides the individual with information to respond to in terms of the

internal stimuli of what he already thinks, feels and perceives. At the same time, internal stimuli provide the basis for which one responds to and attains information from external stimuli. The selectiveness of one's attention to or awareness of these stimuli will effect the extent and quality of one's response. Although every encounter within one's environment or within one's self is responded to in some way, mere exposure to a thing or experience of a thing inwardly felt will not evoke a response that will extend one's knowledge or insight about that thing experienced or himself.

As one expresses, objectifies his response, he clarifies and orders his thoughts, his feelings, his perceptions and thus, increases his knowledge and insight about that thing experienced and himself. Often that which one experiences remains at a level of felt emotion or sensation or of mere recognition of the existence of a thing without full identification with it or understanding of what it means to experience that thing. To attend to a thing or to experience it is not to know it consciously.

Expression need not immediately follow an experience. Often it is necessary for responses to remain at a non-conscious level for a period of time before one is able to meaningfully objectify at a conscious level that which has been experienced. Harold Rugg refers to this state as primal awareness--knowing what we know before we

know we know it. However, without eventual expression, identification and understanding of that which has been experienced and integrated internally will not be consciously known. Often to attempt to clearly express one's response to a thing is impossible until the non-conscious has had the opportunity to mesh it with existing internal stimuli.

One's level of knowing and feeling, or what Rugg refers to as felt-thought, increases through expression and in turn, one's total awareness increases to the extent that the level and quality of subsequent responses will be effected. With each new response experienced, further expression becomes necessary to facilitate one's total perception of that thing which one has experienced.

Total Perception and the Process of Growth

Often reliance on preconceptions and expectations restrict one's perception of that which is experienced and expression is inhibited. If one's needs are so imperative that perceptions of the external world and of one's self become highly specialized, one sees only as much as is needful for a particular purpose. Harold Rugg explains that one's tendency to form percepts in this manner is influenced or learned as a result of one's culture. He refers to such percepts as stereotypes. They are often the result of learned responses to certain stimuli (25: 90).

He also recognizes the influence of needs and motive on the formation of perceptions. One pays attention to those purposes and actions of another person or a thing if they relate directly to him; that is, only in the context of what past experience and present associations have taught him will be important to him (25: 91). As a result, perception often remains at a level of merely recognizing and identifying a thing (2). Abraham Maslow calls this kind of perception "rubricizing." He describes it as attending to certain characteristics of a thing which are only immediately relevant or relate to the individual in a very limited dimension and then classifying what has been perceived, placing it on a continuum and automatically comparing, judging or evaluating it (14: 75).

Total perception involves fully attending and fully responding to all aspects of an object, person or experience that constitute the total qualities and nature of that thing. Attention to a thing not determined by needs or usefulness, absorption in it and non-comparative examination of it are necessary for perceiving a thing totally (14). This would result in one being able to "perceive simultaneously the opposites, the dichotomies, the polarities, the contradictions and the incompatibilities" of a thing as well as the total of its complementary aspects. However, all aspects of a thing perceived are not necessarily regarded simultaneously. Total

perception is a shifting process, but the "fluctuation of attention is strictly within the perception [14: 86]." The thing perceived must be experienced, in itself, in many ways, for one to perceive it totally. Repeated experiencing of a thing will permit one to perceive more and more of it in various senses (14: 77). Complete absorption in a thing and response to all aspects of it are necessary for total perception. In Maslow's words,

We may expect richness of detail and a many-sided awareness of the object from this kind of absorbed fascinated, fully attending cognition. This contrasts with the product of casual observation which gives only the bare bones of the experience, an object which is seen in only some of its aspects in a selective way and from a point of view of "importance" or "unimportance" [14: 76].

Maslow notes the difference between need-disinterested or desireless perception and need-interested perception. The former is a prerequisite for total perception. It is more concrete and less selective. Perceiving in this way, it is possible to see more easily the intrinsic nature of the percept (14: 40). When one does not have to regard an object or a person as a tool, it is much more possible for him to take a non-valuing, non-judging, non-interfering, non-condemning attitude (14: 40). "This permits much clearer and more insightful perception and understanding of what is there"; the kind of perception which reflects the intrinsic nature of a thing rather than reshaping it in an exploiting or

purposeful manner (14: 41). "The most efficient way to perceive the intrinsic nature of the world is to be more receptive than active, determined as much as possible by the intrinsic organization of that which is perceived and as little as possible by the nature of the perceiver [41]."

In the manner of the Taoistic philosophers, one must "let the percept be itself [14: 86]." Maslow refers to Krishnamurti's term, "choiceless awareness," to describe the conditions necessary for total perception (14: 86).

If one is to perceive a thing totally, he cannot be selective or shape his perceptions as they relate to his needs and fears and interests. His perceptions must be object-centered rather than ego-centered, so that the intrinsic value of a thing is perceived rather than the value of it to or for him (14: 79).

Maslow's findings indicate that perception "can be unmotivated, impersonal, desireless, unselfish, not needing, detached [14: 79]." In other words, the reality of the thing perceived, the totality of its aspects and its intrinsic nature is not dependent upon the needs of the perceiver. One's openness toward the thing experienced, his ability to perceive independent of extrinsic needs, will effect the completeness or incompleteness of the perception. When one experiences a thing in and of itself and perceives it totally, independent of his needs to the point that the self, in a sense, disappears, he is

able to identify with that thing (14: 79). It is as if he becomes one with that thing experienced. Fully attending, reflects one's openness to his inner responses as well as to the external stimuli experienced. It is the acceptance of these inner responses, which are the result of one's intrinsic nature, that allows for more complete integration and unity within an individual. By eliminating the constraints and inhibitions of extrinsic needs, one permits his inner nature to reveal itself through his expression (14: 39). Therefore, when one perceives totally, as he perceives the intrinsic value of a thing and through identification with that thing becomes a part of it, he experiences and discovers himself at a level that facilitates the process of growth toward self-discovery.

Differentiation Between Deficit Needs and Growth Needs

To fully understand and further develop the concept that perceptions formed independently of one's extrinsic needs allows one to become more aware of his intrinsic needs and nature and thus facilitate growth, it is necessary to clarify more specifically the distinction between these two kinds of needs. It can be loosely stated that behavior is motivated by needs. In a subjective sense, these needs reflect either the lack of or the desire for something.

Abraham Maslow differentiates between deficiency motives and growth motives in explaining the dimension of needs that one experiences. Beyond basic physical needs, it is theorized that everyone is born with basic psychological needs for safety, belongingness, information, love, respect and self-esteem. The presence of these needs or the extent to which they are experienced within an individual depends upon whether or not they are fulfilled, satisfied or gratified. When one is deprived of these needs, they become, as Maslow refers to them, deficits or deficiency-needs which often must be filled from without by other human beings. The reality and formation of one's perceptions, expectations and values are effected as one strives to compensate for these deficiencies and eliminate the pressures of them. Thus, when behavior is deficiency motivated, one tends to perceive in a need-determined way and is less receptive to the intrinsic nature of a thing.

As these needs are sufficiently gratified and one is confident that they will be maintained, it is possible for one to perceive more than the purposeful or need-eliminating aspects of a thing experienced and thus, reveal and accept his own interests, desires and impulses without fear of destroying or jeopardizing his existing state or the possibility of future gratification of these needs. As a result, growth forward is facilitated. If

interests, desires and impulses which stem from one's intrinsic nature are uninhibited by deficiency needs, one is able to reveal and realize them. Only through fuller knowledge and acceptance of oneself can one develop, fulfill and actualize his potentialities and capacities.

It must be recognized that basic needs are not completely gratified, one by one, before the next higher one emerges into consciousness or before an individual is motivated toward growth needs (14: 26). Growth is an intrinsic human need (14: 31). It is motivated by previous growth rather than by deficit needs and is not gratified by the elimination of the need as are basic needs (14). "Appetite for growth is whetted rather than allayed by gratification [14: 31]." It is, in itself, a rewarding and exciting process. Yet, unless one is involved in experiencing a thing or an activity to the extent that he can identify with it and enjoy it intrinsically, for its own sake, without relying on its external usefulness, the value of an end-product, or some extrinsic goal or reward as a means of gratification, growth will not be effectively facilitated. If that which one experiences is valued or enjoyed only because it is instrumental in bringing about extrinsic gratification, one's ability to experience openly and fully and to perceive the intrinsic aspects of it are limited. The extent of both growth and learning is proportional to what is

perceived. Thus, as one's attention and response is selective and generalized in this manner, growth is inhibited and learning may be limited.

Education's Task to Reduce Extrinsic Values

Since certain expectations and demands of society often cause one to value the usefulness and purpose of a thing, one is encouraged to perceive in terms of classifications and comparisons at the expense of intrinsic aspects. As this system of values is reinforced through external rewards, pressures are placed on one to perform accordingly in order to achieve. Consequently, one experiences the need to reduce these pressures and in doing so, perceives only the extrinsic aspects of a thing in order to effectively attain the external reward necessary to eliminate the pressure and satisfy the anxiety of the need which has developed. Only as one is able to dismiss the extrinsic value of a thing as the means of enjoyment and satisfaction and to be sustained by his own pleasure in experiencing a thing rather than external approval, can one totally perceive a thing for itself.

The educator must consider how to effectively reduce those needs, tensions, drives and anxieties that are the result of the pressures of external expectations and values on the child, so that he is encouraged to express his own intrinsic nature. As these deficiency

motivated behaviors are reduced or eliminated, the child is then able to perceive his environment and himself more openly and discover his internal needs and interests as he identifies with the intrinsic nature of his experiences. Through recognizing and expressing his own needs and interests, rather than fulfilling only what someone else perceives as appropriate, the child can "find out what his real desires and characteristics are and be able to live in a way that expresses them (13: 183)."

Growth occurs when one is able to experience and perceive in a not-needing way and to become totally involved. To do so one must be motivated by interest or by choice rather than by external pressures or controls. It is necessary that the child is given the opportunity to make choices within a prescribed structure to discover and express his own interests and desires. The process of growth is "a never ending series of free choice situations, confronting each individual at every point throughout his life, in which he must choose between the delights of safety and growth, dependence and independence, regression and progression, immaturity and maturity [14: 47]."

However, the child must first feel safe in making his own choices. He must feel trusted and respected by others in order to grow, to experience the security,

trust and respect within himself necessary for self-acceptance. Only the child can know when he feels safe enough to choose the next step and he must choose for himself. When choices are made for him too often, this diminishes his self-trust and confuses his ability to "perceive his own internal delight in an experience, his own impulses, judgments and feelings, and to differentiate them from the interiorized standards of others [14: 47]." If one is not aware of his own identity and his inner needs, he will rely on others for direction and gratification rather than his own strengths and potentials. Dependency upon one's environment and others is effected by the extent to which one respects, understands and accepts himself, and is open to the intrinsic value of an experience.

If the child learns to value products, outcomes and rewards over the intrinsic enjoyment and value of an activity or experience, he will be extremely dependent upon his environment, particularly other people, because it is through people and things that his need for these is gratified. They become the source of supply of needed gratification and he is dependent on them and governed by them rather than himself. If he does not accept them and appease them, he jeopardizes his sources of supply (14: 34). He must adapt and adjust by being flexible and responsive to those things and people and by changing himself to fit the external situation. He then tends to be

more dependent upon his environment and others than himself, afraid that he may fail or disappoint them or lose their approval, and his freedom for self-direction is thus limited. If basic needs are met without being totally dependent upon one's environment, then one is less controlled by external forces and more autonomous and self-directed. If one is able to achieve and maintain a balance between external and internal control, he will become more self-sufficient and self-contained.

Maslow indicates that fully desireless, objective and holistic perception of a thing becomes possible only when nothing is needed from it. Therefore, when one's behaviors and responses are prompted more by external forces and needs than by internal ones, one's openness to experience is blocked, perceptions are incomplete or distorted and understanding, satisfaction, appreciation or enjoyment of a thing is then based more on usefulness, rewards or ultimate ends than on its objective, intrinsic qualities or value. Only when domination of these external expectations and forces of convergence which are reinforced by his own psychological needs are removed, can the child fully (perceive all aspects of an experience and begin to integrate it within himself)

When the child is free to experience and perceive openly and to express his deeper self, more meaningful learning can take place. Yet, a child cannot effectively

discover his identity, become self-directed, self-controlled or self-sufficient without the sensitive guidance and honest respect and trust of others to make decisions and to express himself. This is necessary to formulate alternatives and select potentials for the development of intrinsic values. Therefore, the educator must not only encourage the child to make decisions and to express himself, but he must also provide the child with adequate guidance and help which will facilitate the child's ability to do so. In order to do this the educator must be sensitive to both the child's deficit psychological needs and his unique growth needs.

If the child is to be aware of his own inner needs and accept them as the primary determinants of his behavior and responses, he must be provided with sufficient opportunity for discovering them and reinforcement for demonstrating them. Conditions must be fostered that widen the child's horizons and give him command of his power, so that he can find his own growth in his own way (17: 72). Clark Moustakas, author of Teaching as Learning explains:

The educational situation which most effectively promotes learning is one in which (a) the uniqueness of the learner is deeply respected and treasured and (b) the person is free to explore the relationships, ideas, materials, and resources available to him in the light of his own particular interests, potentialities, and experience. Through education

we seek to develop citizens who are free to respond to their own emotions, accept the guidance of their own thinking, and pursue their own ends. This does not mean that original feelings, thoughts, and purposes are always sound but through continuous experience of self-expression and self-criticism, purpose and emotion, as well as thought, may become disciplined and refined [17: 73].

Growth Characteristics of the Very Young Child

Evidences of certain growth characteristics exhibited by the very young child suggest that behaviors of openness, spontaneity, freshness of perception and expressiveness are not learned, but are inherent in human nature (14: 138). These characteristics allow the child to experience a level of involvement which reflects the unity and wholeness with which he experiences life. Antonia Wenkart states, "Subjectively, the child does not represent himself as disconnected from others, individual and social, inner and outer, subject and object, world and child--all merge into one unified integrated being [18: 184]." As the child experiences this level of identification and integration, he is less concerned with usefulness, expediency or purpose and more able to become totally absorbed in all aspects of a thing. Abraham Maslow attributes this to their fresh perception of the concrete, the raw and the particular, rather than abstracting and categorizing (14: 88).

Maslow's studies have shown that the self-actualizing adult has the ability to abstract without

giving up concreteness and the ability to be concrete without giving up abstractness, and thus is more able to grasp the percept in its own concrete, idiosyncratic nature (14: 89). He describes one's ability to perceive all aspects and attributes of a thing simultaneously or in quick succession rather than abstracting and selecting out certain aspects only, which are of use, which threaten, which are familiar or which fit language categories, as the core of aesthetic perceiving (14: 89). The young child's extent of this ability reflects in some ways his lack of concepts, due to limited experiences, necessary to organize his external world abstractly and categorically and his lack of ability to verbalize about external reality. Thus, without these constraints of concepts and verbal symbols upon the formation of his perceptions which one uses to verify a thing, he is free to move easily from his inner and outer reality in an intuitive, feeling manner. What he experiences inside is then as real to him as what he experiences outside, since he has relatively few concepts or symbols available to describe or substantiate either of them and experiences both as fully in his manner of perceiving.

Maslow explains that often selections or rejections of some attributes or distortions of others are the result of one's reliance on a language that is limiting, because it deals with external, conscious

reality rather than the unconscious and intuitive of psychic reality (14: 90). Since the young child has no choice but to rely on his feelings and other internal forces than on a multitude of past experiences or logical means of verification, he sees each thing, as Herbert Read says, with an "innocent eye" as if he were seeing it for the first time (14: 90).

He can stare at it in wonder, examining all aspects of it, taking in all its attributes, since for the child in this situation, no attribute of a strange object is any more important than any other attribute. He does not organize it; he simply stares at it [14: 90].

Since he does not have the ability or inclination to categorize or verbalize his perception, does not rely on verbal concepts as a means to relate to a thing or express his responses to it, he does not limit his perceptions as is often the result of doing so. He is thus more open to perceive the ineffable aspects of a thing, those things which cannot be put into words (14: 91). When one focuses upon a thing or attempts to objectify it only in terms of concepts which can be verbalized, he limits his perception of that thing. Yet, to know what one has perceived, one has to bring a formulated version into clear consciousness. One has to fix it, to organize it into meaningful connections. It must be recognized that this objectification is not a process of describing, which is a result of the conceptualizing aspect of

perception, but rather a process of bringing forth one's total inner response to all aspects of an experience.

The young child both perceives and objectifies his perceptions in a more intuitive and organic manner than strict reliance on conceptualization and verbalization allows. Through his curiosity, his openness and willingness to take risks, the child explores, investigates and discovers his world, and it is in this manner of experiencing and being himself that he expresses the reality he perceives and his innate nature. He uses his sensory abilities, his physical abilities and his imagination without restraint or self-consciousness. He is not afraid to experience his emotions fully. He responds directly and honestly. He does not hide his joy, his sadness, his anger, his frustrations or desires. As is characteristic of the self-actualizing adult, he does not fear his own insides, his own impulses, emotions or thoughts (14).

The young child displays many other intrinsic behaviors which facilitate his growth and must be encouraged for meaningful learning to take place. The child sees himself as the center of his world. Yet, as Wenkart explains, it is a connected centeredness (18: 184). He is not basically selfish or manipulative. Although he experiences and finds meaning in a thing as it relates to him, he values it for its own sake rather than for what

he will gain or how useful it is. He does not need to place expectations upon a thing. He experiences and explores each new thing in terms of what it is, what it appears to be, rather than approaching it with pre-conceived ideas. The child's openness, involvement, curiosity, flexibility, centeredness and imagination all contribute to his ability to live for the moment and to find enjoyment in what he experiences. What he enjoys spurs him on to further and fuller experiences.

Recognizing these innate characteristics of the young child as growth facilitating qualities, implications can be seen concerning the conditions necessary in an educational structure to impel rather than impede a child's movement forward toward growth. The young child who has not been deterred from experiencing and valuing a thing concretely will have little need for extrinsic rewards. If his innate openness, curiosity and desire to explore are guided and encouraged he will be further motivated by his pleasure and enjoyment in experiencing a thing fully. An atmosphere of trust, respect and approval will help to maintain both his openness to the intrinsic value of a thing and his enjoyment. The child is allowed to grow in such an atmosphere as he is provided with the opportunity and guidance to make choices and to formulate alternatives, and thus, begins to discover and accept himself.

However, the most important implication for the education of the young child concerns the effects of one's learning to rely primarily on verbalization as a means of processing information and of objectifying, identifying and organizing one's responses. As a result, one tends to perceive in terms of what can be verbalized. One attends to certain aspects of a thing which can be explained and classified in terms of concepts. Perception then becomes a selective process as a result of verbal sets or concepts which one brings to an experience and uses to relate to a thing. The young child does not have the facilities to learn or to express primarily through this process, therefore he experiences more completely and more totally through organic and intuitive processes than strict reliance on verbalization allows.

Through an emphasis on prescribed concepts, a child is forced to perceive almost exclusively in terms of external meanings which have been given to a thing, rather than in terms of his own internal attitudes which allow him to interact and identify with a thing by means of sensuous, organic modalities. He is then unable to perceive and experience the unity and wholeness of a thing necessary to reach a level of involvement and identification that enables him to experience himself more fully. As the child begins to base his perceptions on aspects of external meanings alone, he learns to

perceive a thing primarily in terms of its prescribed usefulness and purpose. Thus, he develops a need for external approval as he strives to meet these criteria for his perceptions and his behaviors. As he learns to perceive in terms of usefulness and for external approval, he then begins to lose contact with his own intuitive responses and moves farther and farther away from his previous enjoyment in experiencing a thing for itself.

If education were to encourage the child's innate ability to learn through feeling and moving within his environment throughout the learning process, rather than forcing him to erect conceptual barricades which isolate him from the immediacy of the real world of experience and himself, it would seem that much of the child's openness, involvement, spontaneity and expressiveness could be reinforced.

CHAPTER V

SUMMARY AND CONCLUSIONS

The focus of this research was an attempt to provide a foundation for a premise of perception as a process of affect and its implications for education. The following questions were posed concerning perception and its affective aspects:

1. To what extent can perceptual learning be explained beyond the cognitive and physical limits of stimulus-response, that would include the influences of attitudes and feelings?
2. How does one develop perceptually? How do we explain those processes of learning and sensing relationships which are influenced by that which is innate?
3. Are these processes a higher level of response? How are they developed? What experiences and processes enable one to reach a higher level of response.

4. In what ways does one learn to organize his perceptions to extend knowledge and sensitivity?
5. How do selective attending and selective responding enter into this?
6. What are the underlying forces and needs within an individual that determine and produce certain kinds of perception?
7. What perceptual processes are inherent and which are learned? If certain processes are inherent, what forces hinder or facilitate their functioning?
8. If the young child perceives holistically, what causes this to subside and what can be done to maintain or regain this level of perception?

Accepting Rugg's premise that the process of perceiving, as the basis of the learning process, involves the total psycho-physiological continuum of thinking and feeling, it was concluded that to effectively facilitate meaningful learning and self-discovery, internal response determined by one's inner motor-affective needs and impulses must be recognized as significant in the formation of one's perceptions.

It was postulated that learning be approached as a process of responding which involves the whole body. From this viewpoint, attention is given to responding to

internal as well as external stimuli. To perceive openly in this manner, one experiences not only at a level of sensation and emotion, but also at a higher level of intuitive identification which effects one's thinking and feeling. As a result of one's total response to a thing, one feels and expresses that which is experienced through the whole body. Intuitive ways of knowing and logical verification must both be recognized as necessary for total response to occur. Total response is facilitated through open and total interaction with the environment and with one's self.

A restructuring of existing educational objectives is necessary to implement strategies for developing the affective aspects of perception in the process of learning. It must be recognized that the realization and expression of internal responses are imperative for the attainment of meaningful learning and self-discovery. As one objectifies his responses, transforming them into expressions, he clarifies and understands what he knows and how he feels. Through expression, one identifies with the thing experienced and is able to perceive more completely in manner apart from purpose or emotion. In doing so, one experiences a process of organization and evaluation.

When one's extrinsic needs are imperative or one relies on preconceptions and expectations, one's

attention and response becomes selective. Thus one's perceptions are not complete and expression is inhibited. When external forces reinforced by psychological needs are removed, one is able to totally perceive and integrate within himself that which he experiences.

Evidences suggest that openness to experience and holistic perception are not learned, but are inherent human characteristics. Although the very young child exhibits these behaviors, they are frequently inhibited through enculturation. However, as the child is encouraged to experience the immediacy of his real world and himself and to express his intrinsic responses, rather than relying primarily on externally motivating forces and conceptual ways of knowing, he is able to maintain his openness and to perceive wholly.

Implications for Education

Regarding learning as a process of total response, and recognizing the potentials for the facilitation of this process through expression, two major concerns of education might be more easily resolved. The first is the "current emphasis on cognitive objectives at the expense of the affective [9: 57]." As has been previously stated, when the attainment of affective objectives is recognized, the preferred orientation is to focus on cognitive objectives as a means to these affective goals.

Thus, changes in the cognitive domain are used as a means for making changes in the affective; e.g., providing information intended to change attitudes (9). As a result, emphasis is placed on the cognitive in both presentation and evaluation and little effort is actually made to ascertain what changes in attitude have taken place or to what extent. This is unfortunate since no matter whether emphasis is being placed on the cognitive or the affective, the resulting attitudes may determine to a great extent the child's level of attainment of subsequent objectives.

The underlying rationale for this may be the assumption that since every cognitive behavior has an affective component the corresponding affective behavior will also be attained and/or that cognitive behavior can be more easily observed and measured for the purposes of evaluation. It would seem that although the former may have been the rationale of those who originally defined the objective, the latter assumption is more frequently held by the individual educator as a result of external forces which place demands upon him for concrete proof of the effectiveness of his performance in the classroom. Often cognitive objectives are stressed more than affective objectives for the very reason that educators are not or have not been prepared to effectively deal with or evaluate affective behaviors. Thus the educator's approach

is not only influenced by external forces such as prepared curriculums which emphasize cognitive objectives and expectations from administration to follow these, but also by his own undeveloped potential to meet the affective needs of his students.

Although motivation, as a means of attaining cognitive goals, involves more directly the affective aspects of learning, it is often used only for the purpose of developing positive attitudes toward a subject or subject matter and does not extend far enough to allow the child to respond to it in terms of his inner needs, interests, appreciations and values, his authentic inner feelings which determine the extent to which an experience will be meaningful for him. However, if motivation is recognized as a means of encouraging the child to extend his internal and external frame of reference and reveal his innate growth needs through expressive response as well as facilitating those responses prescribed by the educator and/or the curriculum, then it may provide for the simultaneous attainment of both cognitive and affective goals. In this sense, motivation would facilitate more than exposure and positive attitudes which would hopefully bring about the attainment of cognitive objectives, but would facilitate inquiry and discovery through increased perception of internal and external stimuli and integrate more meaningfully the aspects of cognition and affect. Learning

experiences approached in this way would then allow one to respond totally rather than merely acquiring and using information in a superficial manner.

It cannot be overemphasized that if the objectives of one domain are approached only as a means to the other the level of attainment of both will suffer as a result. It seems that whether cognitive objectives are used as a means to affective goals or affective objectives are used as a means to cognitive goals, the primary emphasis is still placed on the cognitive as long as evaluation is basically in terms of knowledge and skills. If a major emphasis in education is, however, placed on expression of responses to that which has been experienced rather than solely on the attainment of predetermined knowledge and skills and the acceptance of appropriate attitudes, the aspects of cognition and affect are necessarily inter-related in an open system of learning.

The second concern which might be resolved by approaching education through expression, is that of the ambiguity of what is generally proposed as the purpose of education and what, in fact, formal education tends to facilitate. Although it is often stated that education should enable each individual to become all that he is capable of being, this remains only an idealistic overture when the structure of education demands that the focus be placed predominantly on the attainment of cognitive

behaviors and appropriate responses and attitudes. In doing so, individualization and the development of the child's potentials at the level of his internal needs, interests and nature are far overshadowed by the external force to develop certain predetermined knowledge and skills.

The result of this cognitive base is that it prepares the child to imitate and to conform to the extent that he ends up valuing things and knowledge for reasons of external purposes only. He learns how to recognize, to describe, to perform certain tasks, to apply knowledge and skills to gain further knowledge and skills for personal, external, functional and materialistic purposes and to respond appropriately in terms of what is expected of him. He is not encouraged to respond internally and to express what he feels, to develop attitudes and values based on his inner needs, interests, and nature or to express that which is meaningful to him based on real and personal perceptions. Under these conditions it is rather difficult for a child to begin to become all he is capable of being during his years of formal education.

It would seem that if expression were a major emphasis in education, it would be possible to develop cognitive behaviors without de-emphasizing affective behaviors by the integration of the two based on individual goals which would be guided by, rather than totally

predetermined by, an educational structure. Knowledge and skills would be necessarily recognized and developed as a result of identifying and seeking to fulfill inner growth needs. This is not to say that cognitive goals will be naturally and correspondingly attained as the result of the development of affective behaviors. Both must be attended to by the educator, but by basing his guidance for the development of knowledge and skills on what is ascertained through expression as meaningful to the child rather than on only that which is expected of him, the development of cognitive and affective behaviors would be equally facilitated.

Allowance for the development of knowledge and skills based upon the direction of the individual and the content of his expression and guided by exposure to external stimuli and the intervention of the educator to facilitate both those needs which he perceives as necessary to be met as well as needs and interest expressed by the individual, global knowledge as well as knowledge of self can be realized. As a result, the individual would not be limited to imitation and adjustment within a predetermined structure, but would contribute to the formation of a structure in which he could more easily attain the goal of realizing his inner potentials.

At this point, it must be recognized that the educator cannot facilitate this approach to learning and growth effectively without systematic strategies for evaluation which are consistent with the premise set forth. These strategies must provide for methods of evaluation which will be reflective of the child's growth in such a way as to provide implications for the structure and content of subsequent learning experiences. The child must not only be allowed and encouraged to contribute to the formation of learning experiences in which he is involved, but must also be an active participant in the process of evaluation. Individual evaluation contributes to the meaningfulness of the learning experience as it increases the child's understanding of what has occurred and provides him with the opportunity to participate in the formulation of possible alternatives for extending his direction of inquiry and involvement.

It must also be recognized that unless an educator is himself open to experiences, aware and accepting of his own intrinsic needs and nature, unobstructed by external forces and expectations, he cannot effectively facilitate the child's growth. Ultimately, the development or attainment of affective aspects of perception in an educational structure depends considerably upon the openness and expressiveness of the educator.

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