

HUMANISTIC CURRICULUM BY ACCENTUATING CONFLUENT AND CONSCIOUSNESS FORMS - AN OVERVIEW

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Abstract

A curriculum that promotes the common good is also humanistic. "Father of Humanistic Psychology," Carl Rogers focused much of his career on implementing the findings of his psychological research into person-centred teaching, which identified genuineness on the part of the learning facilitator, empathy for students, and concern for their well-being as the essential characteristics of the most successful teacher. Confluent and Consciousness have been the two most popular humanistic curricular formats. Confluent education is defined differently by different people, although most people agree that it combines substance and effect. Curriculum decisions are impacted by the theological idea of transcendence, which is the sense of being beyond any condition or realization of being. It implies that students ought to be taught how one method of research in an area of study links to other specializations. Humanists hold that the fundamental qualities of a self-directed learner should include openness, creativity, a positive self-concept, ability, and clarity of values. A humanist educator facilitates knowledge acquisition rather than transmits it. It would be preferred to use participatory and discovery approaches as opposed to traditional didacticism, which teaches students to memorize what their teachers say. The humanistic teacher is concerned with the child's affective (or emotional) requirements in addition to their intellectual ones.

Introduction

A humanistic curriculum aims to strike a balance between universal ideals and pluralism, recognizing the diversity of society. It is founded on the principles of intercultural education. A curriculum that promotes the common good is also humanistic. "Father of Humanistic Psychology," Carl Rogers focused much of his career on implementing the findings of his psychological research into person-centered teaching, which identified genuineness on the part of the learning facilitator, empathy for students, and concern for their well-being as the essential characteristics of the most successful teacher.

Characteristics of Humanistic Curriculum

- The Humanistic Curriculum places a high value on the learner as a human being, seeking to develop and realize the full potential of each student.
- This views the learner as a whole, rather than as someone who must submit to society, history, or philosophy.

- Humanistic curriculum experts contend that if education is successful in fostering each student's unique needs, interests, and abilities, then students will collaborate for the greater good willingly and thoughtfully.
- Rather of fostering opposing interests, this will guarantee a free and universal society.
- Humanists therefore emphasize democratic rights and individual freedom to create a worldwide society founded on the "common humanity of all people."
- The foundation of this curriculum is the idea that education that is beneficial to an individual is also beneficial to the welfare of the country.
- The individual student is not seen as a passive or at the very least an easy-to-manage receptacle of information here.
- This Curriculum now prioritizes developing mental and physical health as well as the self-awareness and self-actualization that are essential for making independent decisions.
- Humanists believe that education should aim to promote the values of autonomy, integrity, and personal development.

Forms of Humanistic Curriculum

Confluent and Consciousness have been the two most popular humanistic curricular formats. Confluent education is defined differently by different people, although most people agree that it combines substance and effect. In general, confluent education complements the current curriculum's subject content. Certain programmes, like "A Curriculum of Concern," view students as the subject matter, using their thoughts, feelings, and emotions as the foundation for research and education. Spirituality and transcendence—that is, the things we see in our subjective awareness, including our connection to the world—are linked to a consciousness curriculum. As students look for meaning and purpose in their work and lives, it may involve intuition, the ethereal, and the mystical. It is predicated on the idea that there is a more equitable way to relate to others, express emotions, and exist in the world. Those who work with alternative curricular perspectives have pre-empted aspects of the humanistic curriculum. Academicians are starting to understand that boosting complicated success requires the emotional components of a humanistic curriculum, such as flow. Social reconstructionists are building on self-awareness to promote critical awareness of patterns in society. They do this to capitalize on the humanists' success in enhancing students' personal strength and sensitivity to feelings.

A Confluent Curriculum

Integrating an affective domain (emotions, attitudes, and values) with a cognitive domain (intellectual knowledge and abilities) is the fundamental component of confluent education. It's an add-on curriculum that incorporates emotional elements into traditional subject matter to give what is studied a deeper, more meaningful

meaning. After examining confluent and non-confluent cases, Shapiro and colleagues concluded that a confluent curriculum consists of the following components:

1. **Participation-** Participants provide their assent, share authority, negotiate, and share responsibility. It is not unilateral; rather, it is inherently nonauthoritarian.
2. **Integration-** Thought, emotion, and behaviour are all in dialogue, entwined, and integrated.
3. **Relevance-** The participants find the subject matter to be both academically and emotionally relevant, and it is directly tied to their basic needs and lifestyles.
4. **Self-** The self is a valid subject of study.
5. **Goal-**The social goal or purpose is to develop the whole person within a human society.

Consciousness

Mysticism: While emotional and cognitive domains are often the focus of humanistic psychology, some humanists are also interested in addressing higher levels of consciousness. As a result, the curriculum incorporates guided fantasy and several types of meditation in addition to an intuitive receptive mode and cognitive mode of awareness. Transcendental meditation (TM), for instance, focuses on growing beyond the ego, voluntary control of inner states, and changing levels of consciousness. It has been attempted as an addition to the high school curriculum in part because it is thought to help reduce student drug usage. TM is essentially a straightforward method for shifting focus "inward towards the subtler levels of thought until the mind transcends the experience of the subtlest state of thought and reaches the source of thought." By doing this, the conscious mind is broadened and simultaneously connected to the creative intellect that generates all thinking. TM has been utilized to accomplish several relatively typical educational objectives, including less social tension, enhanced learning capacity, and enhanced sports performance. More innovative objectives, including expanding awareness and developing new modes of knowing, have also been sparked by it. Some people consider Transcendental Meditation ("TM") to be fundamentally a religious philosophy because of its assumptions on the origin of life and energy, which are a reflection of monistic Hinduism combined with pantheistic awareness. Curriculum decisions are impacted by the theological idea of transcendence, which is the sense of being beyond any condition or realization of being. It implies that students ought to be taught how one method of research in an area of study links to other specializations. Recognizing the incompleteness of any subject is another benefit of a transcending mind. Acknowledging that no field of study offers a comprehensive and definitive explanation of the nature of things might aid students in identifying novel prospects, fresh avenues, and novel inquiries. Transcendent curriculums should promote an attitude of critique towards current methods as well as unrealized potential and optimism for bettering one's lot in life.

Transpersonal Methods Other transpersonal practices that have an impact on curriculum include the use of dreams, deep hypnosis, yoga, and biofeedback for manipulating brain waves. For instance, in English, dreams may serve as inspiration for creative writing as they convey the emotional significance of unconscious information. To teach students how to manage their bodies for optimal health and physical fitness through biofeedback and yoga, physical education may also incorporate elements of the transpersonal. In academic courses, relaxation methods and imaginative excursions are occasionally employed. Mental rehearsal and visualization improve performance on tasks requiring a methodical, deliberate approach. While certain methods, such as biofeedback and cohesiveness (the process by which members of a group commit to one another and their shared objectives), have practical uses, they might not enhance an individual's skills. Although biofeedback can ease muscular tension, performance is not always improved by the calm mood it creates. There is no conclusive evidence linking cohesiveness to superior talents, despite the fact that cohesive organizations display loyalty, compassion, and a willingness to take chances. It is possible to alter emotions to support improved mental and physical health as well as increased intellectual engagement. People who are exposed to nature—whether it be through gardens or other natural settings—have lower blood pressure, faster heart rates, and more activity in the brain regions that regulate their emotions and mood.⁸ Compared to negative emotions, positive emotions are linked to higher-order cognitive processes including introspection and problem-solving. Similar to this, sound and music have the power to change unpleasant emotional states. A sense of amazement, excitement, celebration, and love can be evoked by musical activities that conjure memories shared with loved ones and that represent a sense of safety and confidence in the world.

Humanistic Responses

Self-directed Learning- Independent Study One way to counteract the risk of depersonalization posed by an emphasis on rote learning of reading, writing, and math is through self-directed learning. Humanists hold that the fundamental qualities of a self-directed learner should include openness, creativity, a positive self-concept, ability, and clarity of values. When creating a curriculum for self-directed learning, keep the following points in mind:

Motivation for achievement. When a task is challenging and achievement is anticipated, those who are driven by this desire of success are more inclined to study. However, those driven by a fear of failing often choose assignments that are either too simple for them to fail or too challenging for them to fail and not look foolish.

The theory of attributes. People who are goal-oriented are more inclined to believe that they are the reason for their achievement. interests of children. Children that find schooling unpleasant and are yet motivated to do more of it become learned helpless and lose interest in studying. The ability to study anything that interests the learner on their own seems to be a prerequisite for establishing focused attention.

Evan Keislarmodel of Self-Development - Optimising each learner's future growth and development is the aim of this programme. By evaluating suggested paths of action and considering their cognitive growth, learners are assisted in mediating important decisions. Resources are offered to support students in overcoming uncertainty, taking chances, experimenting, and learning from errors. It is the teacher's responsibility to ensure that students encounter scenarios that spark curiosity and encourage investigation. The challenges are tailored to the child's developmental stage. While the instructor is willing to assist students in locating resources, they do not do so when the material is easily accessible. Because growth arises from interactions with tension and conflict, this programme encourages just the right amount of uncertainty. Similar to previous humanistic programmes, the self-directed curriculum strives for growth in several domains:

Cognitive- Kids react to the demands of difficult circumstances rather than just following instructions from outside sources. They learn to make informed decisions about their objectives by foreseeing the outcomes. Children whose thinking is limited to their immediate experiences and those who are prepared for inferential cognition are given accommodations.

Affective-Youngsters are taught to manage social disagreements, criticism, and challenges on an emotional level. They come to see failure as a teaching tool.

Social- Activities include role-playing, experimenting with cooperative and competitive groups, and assertiveness training.

Moral- Examining moral dilemmas that result from the social interactions in the classroom and the larger society helps to promote moral growth.

Ego Development- A social environment where a person's worldview is independent of their aptitude or maturity level fosters the growth of self-respect and self-confidence.

Since there is no shortage of incentives, everyone has the chance to succeed. In many respects, a self-directed curriculum aligns with the ideals put forward by John Dewey over 60 years ago: a curriculum that presents issues that are grounded in students' current knowledge and abilities, difficulties that stimulate students to actively seek out information and generate new ideas.

Finding the Personal in the Academic- Focusing solely on academic information might dehumanise the student. There are two ways to mitigate this risk: (a) accepting the limits of academic knowledge while appreciating other types of information, and (b) imbuing the subject matter with personal significance. The fully evolved individual can live well and make good decisions in a variety of settings in addition to possessing encyclopaedic information. The information necessary for optimal growth is unlikely to be discovered just in academic pursuits; rather, it necessitates knowledge attained from active expression of one's life as well as interactive interactions with people and the natural world. Through active expression, walking and talking have led to remarkable accomplishments. Emulation of expert

practitioners can yield information such as good manners and the talents of mechanics, actors, craftspeople, doctors, and engineers. To put it briefly, there are a lot of avenues outside of academia for acquiring information.

Connecting Social Learning and Individual Learning- The humanistic curriculum has been criticized for failing to provide the societal viewpoints required for social change, even though it helps pupils gain self- and emotion-awareness. As a result, humanists are focusing more on the historical, social, and political ties to injustice and evil in the world than they are on the psychological elements that shape individuals.

Basic Principles of Humanistic Curriculum

1. It should be up to the students to decide what they choose to study. Humanistic educators think that if a subject is something that pupils need and desire to know, they will be more motivated to study it.
2. Encouraging pupils to learn and teaching them how to learn ought to be the two main objectives of education. Pupils should have an independent learning drive and be self-motivated in their studies.
3. Humanistic educators hold that only one's own self-evaluation matters and that marks are meaningless. Students are encouraged by grading to work towards a grade rather than their own enjoyment. Furthermore, objective examinations are disliked by humanistic educators since they assess a student's memorization skills and do not offer enough instructional input to both the instructor and the student.
4. Humanistic educators think that the learning process depends on both information and feelings. Humanistic educators do not distinguish between the cognitive and emotive domains, in contrast to conventional educators.
5. Humanistic educators maintain that in order for pupils to feel safe enough to study, schools must provide a non-threatening atmosphere. Learning becomes simpler and more relevant for pupils as soon as they feel safe.

Instructional Techniques in Humanistic Education

- Student-centred instructional design and intrinsic education are preferable to extrinsic instruction.
- Cultural heritage education is important for students' self-discovery and self-esteem.
- Open-ended activities and experimentation should be encouraged in the curriculum.
- The curriculum needs to be created with the knowledge and experience of the students in mind. This demonstrates their value as contributors to a welcoming and interactive learning environment.
- Learners should be involved in the assessment process to determine the value of learning to their self-actualization.

- Acquired knowledge should be relevant and appropriate to the student's current needs, objectives, and values.
- Learning by exploration should be facilitated by instructional design.
- It is important to create objectives that require students to appreciate the concepts, norms, and values they have acquired.
- By creating a wide range of possible learning and exploration experiences, take into account each learner's unique requirements, interests, and learning styles.
- Pupils ought to be free to choose from a wide range of curriculum-based alternatives for appropriate learning.
- Permit students to add learning objectives.
- Education should support individual development.

Student's Role in Humanistic Education

- Students actively select experiences for learning; they must value learning and take ownership of starting the process of learning.
- Employing critical introspection, ascertain the disparity between one's true and desired self.
- Accept the importance and worth of one's values, attitudes, and feelings by being honest about them.
- Develop better interpersonal communication abilities and develop empathy for other people's needs, values, and concerns.
- Respect other group members' viewpoints, even if they conflict with your own and learn how to adapt one's morals and views to a position within society.
- Remain receptive to other perspectives.

Humanistic Teacher

A humanist educator facilitates knowledge acquisition rather than transmits it. It would be preferred to use participatory and discovery approaches as opposed to traditional didacticism, which teaches students to memorize what their teachers say. The humanistic teacher is concerned with the child's affective (or emotional) requirements in addition to their intellectual ones. Thought and feeling are closely related. Positivity about oneself promotes learning. Building a child's self-esteem would take up a large portion of a humanist educator's time. It would be crucial for kids to have high self-esteem and high self-efficacy—the belief that they can establish and accomplish reasonable objectives. The hallmark of this type of education is the kid accepting responsibility; it is referred to as child-centered education. Penalties in the form of unfavourable remarks and forms of reinforcement like praise. The humanists deny both acknowledgment and accountability. Children who receive praise from their instructors may develop an addiction to it and work very hard to earn it. These kids frequently labour just to get attention, and they won't work at all if their attempts are ignored. This is quite different from an engaged adult browsing the web, who finds

fulfilment in picking up new information even when no one is around to observe it. The humanist approach seems to be the right one if education is preparing the child for adulthood. "The potential for any educator to adopt a self-study mindset at times, whether as a reflective teacher or towards undertaking a vigorous investigation.

Teacher's Role in Humanistic Education

- Participate in the group activities and act as the facilitator.
- Recognise and respect students as contributing members of society.
- Respect their morals and ideologies and put the needs of the learner first.
- Assist the student in identifying the divide between their true selves and their ideal selves and help them to close this gap.
- Make the most of customized teaching and encourage open-ended learning and exploration by giving children the freedom to explore independently.

Conclusion

The humanistic curriculum aims to offer each student fulfilling experiences that aid in their inner growth and emancipation. According to humanists, Education should promote autonomy, honesty, and personal development. They anticipate, among other things, healthier attitudes towards learning, others, and themselves. The core of the humanistic curriculum is the concept of self-actualization. A person with this attribute is not only coolly cognitive but also evolved morally and artistically; in other words, they are nice people with excellent morals. A basic need, according to the humanist, is actualization development. Every student has a self that has to be revealed, developed, and instructed.

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