

**MURDOCH UNIVERSITY**

Murdoch, Western Australia 6153 Telephone 66 2211

**ASSIGNMENT ATTACHMENT**

MURDOCH UNIVERSITY

EXTERNAL STUDIES UNIT

23 MAY 1977

23-5

Students should fill in Sections A and C in BLOCK LETTERS and include this sheet each time an assignment is submitted.

**SECTION A**

Date Received

Course EL23

DATE

Assignment No. 2

Assignment Title

Student Mr/Mrs/Miss/Ms

Pugh

SURNAME

D.

INITIALS

7790786

STUDENT NO.

Tutor

Brian Hill

NAME (BLOCK LETTERS)

**SECTION B**

**TUTOR'S COMMENTS**

*See attached.*

Assessment

3

Tutor's Signature

*Brian*

Date

31/5/77

Note to Tutor: When this section is completed, please return to External Studies Unit with assignment.

**SECTION C**

NAME

Mr. D. Pugh

ADDRESS

c/- Christ Church Grammar Sch.  
2 Queenslea Drive,  
Claremont. 6012

Student's Name

and Address

for Return



MURDOCH  
UNIVERSITY  
SCHOOL OF EDUCATION

ASSIGNMENT COVER SHEET

Name of Student:

Don Pugh

Course (by number code):

Date:

/ /

Tutor's Name:

STUDENT TO FILL IN THESE PANELS

TOPIC:

	ITEMISED RATING SCALE	
<input checked="" type="checkbox"/>	← tends to → x	<input type="checkbox"/>
<b>SUBSTANCE</b>		<b>SUBSTANCE</b>
Topic clearly understood <input type="radio"/>	<input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="radio"/> Topic misunderstood
All aspects of topic dealt with <input type="radio"/>	<input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="radio"/> Many aspects of topic neglected
Considerable original and creative thought <input type="radio"/>	<input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="radio"/> Little evidence of original thought
<b>RESEARCH</b>		<b>RESEARCH</b>
Well aware of relevant research literature <input type="radio"/>	<input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="radio"/> No evidence of relevant wider reading
Citations adequate and appropriate <input type="radio"/>	<input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="radio"/> Citations unsatisfactory or inappropriate
Good critical understanding of authors referred to <input type="radio"/>	<input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="radio"/> Uncritical acceptance of viewpoints expressed by others
<b>LOGIC</b>		<b>LOGIC</b>
Concepts and types of discourse clearly perceived <input type="radio"/>	<input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="radio"/> Concepts and types of discourse muddled
Uses reasoned argument <input type="radio"/>	<input type="checkbox"/> <input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="radio"/> Relies on bald assertion
Essay follows a logical order of development <input type="radio"/>	<input type="checkbox"/> <input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="radio"/> Essay rambles and lacks structure
<b>PRESENTATION</b>		<b>PRESENTATION</b>
Sentences grammatical and easy to follow <input type="radio"/>	<input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="radio"/> Sentences ungrammatical and hard to decode
Legible clean copy <input type="radio"/>	<input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="radio"/> Untidy and often illegible copy
Referencing format consistent with School requirements <input type="radio"/>	<input checked="" type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/> <input type="checkbox"/>	<input type="radio"/> Referencing format at variance with School requirements
<b>OTHER COMMENTS, IF ANY:</b>		
<p>Well-researched and clearly stated. It lacks a little in analytic power (leans heavily on Kinget) and the capacity to detect grounds for challenging assertions so confidently made. Always be aware that any claim may be challenged, and a good essay anticipates and defuses possible objections by clarification, verification or justification, as the situation requires.</p>		
		<p><u>Alan</u> ASSESSOR</p>
<p><b>KEY:</b></p> <p>4 = Outstanding overall</p> <p>3 = Several strengths, a few weak points</p>	<p>2 = Satisfactory, but several weak points</p> <p>1 = Too many faults, a few good features</p> <p>0 = Inadequate overall</p>	<p><b>GENERAL ASSESSMENT</b></p> <p><b>3</b></p>

Donald E. Pugh.

The Unique Qualities of Humans and  
Implications for Curriculum Development.

Philosophy E423

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Introduction

Man: The Manipulator of Symbols.

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Conclusion.

INTRODUCTION:

Man is often perceived as a robot, a mindless creature whose destiny is programmed through such inputs as hereditary body needs and instincts, contingent conditioning and reinforcements, and social and cultural forces. Human qualities are reduced to secondary places, unimportant responses to such biological stimuli as hunger or repressed desires. There is no such thing as creativity, free choice, selflessness, or responsibility.

Humanists rebel against this incomplete view of 'programmed beings.' (cf: Glass, 1971.) Man, they argue, is a unique creature, qualitatively separated from the biological world of which he is a part. Man's unique qualities may be focused around Kinget's (1975) taxonomy; man, the manipulator of symbols; man, the culture maker; man, in pursuit of play, love, and beauty; man, who exercises freedom and responsibility; and man, the transcending being.

These views of man's uniqueness, in turn, determine the humanist values. These values, as Goodlad (1966, p. 25) has noted, determine the selection of curriculum aims, statements of objectives, teaching strategies and learning theories, along with input from data sources. An humanistic curriculum theory and the model which emerges, will focus

on the development of human qualities to build the "whole" individual.

MAN: THE MANIPULATOR OF SYMBOLS.

Since Aristotle, man has been regarded as unique for his rationality. Because of the lack of precision and the value laden overtones of this word, the term is avoided in favour of man's unique ability to code and decode data in terms of symbols. (Kinget, 1975. p. 14) In contrast to signs; specific, functional and used by animals, symbols represent a class of ideas employed only by man. For instance, the alphabet, with its twenty-six inter-changeable symbols, expresses a language in written form, that can structure facts, ideas, concepts and generalizations.

Symbolic manipulation permits reflective consciousness and conceptual thought. Abstract ordering of symbols permits generalizations and thought systems, which increasingly explain the nature of the world, independently from immediate environmental stimulus. Consequently, man can bind time, conceptually joining the present with past or future. (Kinget, 1975, p. 4) Man possesses the ability to transcend time by seeing the future, or past, conceiving alternative courses of actions on the basis of interpretations of past experience or future expectation, and may choose freely on the basis of moral principles.

Humanity alone possesses a reflective awareness of itself as a continuing entity through time, with an unique personality. Consequently, man may see himself subjectively as an unique person, or objectively, from an external viewpoint as a member of the human race. (Hill, 1973, p. 26)  
It is such self-awareness which causes loneliness and anxiety.

MAN, THE CULTURE MAKER.

Only man has language, a symbolic means of communication, based on sounds which are given meaning by group consensus. Unlike animal communication which is based on satisfaction of biological needs, human language is often self-focused and has many uses beyond survival. (Kinget, 1975, p. 54)

Man alone manipulates means to ends; builds and uses tools and tools to make tools, and conceptualizes uses for many objects such as fire and the wheel. The homo sapien is unique in his desire to restrain his needs for independence in order to regulate his behaviour by norms, rules and conventional laws, in order to achieve a rational, mutually satisfactory, freedom. Man alone has the flexibility to break, change, or repeal his rules. Man embraces ethics, a virtually universal acceptance of right or wrong. (Kinget, 1973, p. 73.) Throughout civilization, humans rely on just laws.

*Needs  
argument.*

MAN: IN PURSUIT OF PLAY, LOVE, AND BEAUTY.

Man plays games for enjoyment, imposing structure, roles, mutual rules and a goal. Even life itself has similarities to a game; played freely, gratuitously, with detachment from reality and in pursuit of contentment.

(Kinget, 1975, p. 91.)

Man is also unique for love, a deep sense of care, and respect towards another human being. Martin Buber defines love as the I-thou situation; a full, intimate, interrelationship humans may have towards other humans, as opposed to the I-It situation in which man views the world and people manipulatively and objectively. (Nash, 1967, pp. 363--387. Buber, 1961, passim.) Love aims at the realization of the overall good of two people, when each person becomes the other person's fulfillment. (Kinget, 1975, p. 116.)

Man is also identified by an intrinsic, universal sense of beauty. Poetry, sculpture, painting and the other arts all involve activity and appreciation which go beyond the demands for cultural survival.

*Bower birds?  
Nightingale?*

MAN: WHO EXERCISES FREEDOM AND RESPONSIBILITY.

Humanists see determinism as a requisite for man's freedom and argue that predictability of action does not



deny free choice. (Kinget, 1975, p. 159.) Morality and responsibility demand that man has a genuine choice between attractive alternatives (Jeffreys, 1957, p. 50) but the choice is accountable to ethics: universal intrinsically human, internal norms of right and wrong behaviour which enables humans to seek the good life.

Man possesses a number of unique capabilities of dubious value, which must be controlled. Deception, lying, cheating, suicide, sadism, cruelty, and killing all fall into this class.

*How do you distinguish these from animals?*

MAN: THE TRANSCENDING BEING.

Man's unique ability to transcend his immediate present stimulates his curiosity. Only man asks questions unconnected with himself or his needs and seeks knowledge, comprehension, and an overall trans-rational vision. (Kinget, 1975, pp. 191--2) Transcending and questioning leads man to the realization of the inevitability of his death, and to the development of philosophy and religious theories to explain the purposes of life and the meaning of death. Faith is more than an answer to a need; it is an active, interest translated into a way of life. Religious thinkers such as Maritain infuse in man a 'wounded' soul or spirit; which links man to God. Only through faith and God's mercy can a soul be healed and man be made complete. (Hill, 1973, p. 203.)

Transcendence, the going above and beyond one's level of being, is a specifically human capacity based on man's capacity for symbolic thought, and permits man to judge the world and himself. (Hill, 1973, p. 225. Niebuhr, 1941, pp. 14--58)

Man in his uniqueness must be viewed holistically as an active personality system. (Bertalanffy, 1968, p. 203) He seeks the good life, described as balanced satisfaction of such symbolic values as knowledge, love, autonomy, pleasure, aesthetics, creativity and reflectivity.

*Spell this out.*

#### IMPLICATIONS FOR CURRICULUM THEORY.

What, then, are the implications of these unique qualities, for human education? From humanistic values, a particular curriculum theory emerges, which stresses the uniqueness, value and worth of every individual, and the need to develop human potential to the maximum.

Since man possesses both animal-like instincts and refined symbolic abilities, he must be seen as an active, integrated personality, who seeks awareness of himself and the world. Man does not seek environmental equilibrium, but rather life is the maintenance of disequilibrium, a building of tensions, which are released negatively through violence or crime, or positively by creative activity and culture building. (Bertalanffy, 1968, p. 202.)

Rich has argued that many people fail to become fully human. (1971, p. 4) Education must seek this humanness by educating the whole individual for life ahead, both intellectually and affectively, by encouraging a unified, ethical, responsible and cooperative personality which will release its tensions in constructive ways. (Jeffreys, 1957, p. 104) The curriculum must permit the student to realize himself, to discover his whole person and to exercise freedom in a responsible manner.

*Why? You assert rather than argue.*

#### THE COGNITIVE DOMAIN:

Because man possesses symbolic abilities, these must be developed at the simple and also at the higher levels. Students must be able to manipulate symbols to form concepts, and generalizations, to analyze, synthesize, apply and critically <sup>to</sup> evaluate data. (Hooper, 1975, pp. 281 to 298.) A Curriculum which stresses higher level cognitive questioning, encourages this development.

Since man possesses a unique ability to manipulate means to achieve ends, teaching of skills is essential. The student should be encouraged to make direct observations, and through the enquiry, discovery and scientific methods, to have his natural curiosity stimulated and to learn to think and to discover truth for himself. For instance,

a valuable approach is John Dewey's 'reflective thinking', or Edwin Fenton's 'discovery'. Both approaches suggest direct observation, organization of the data, a definition of the problem, formulation of creative hypotheses, testing, and a statement of generalizations. (Dewey, 1961, passim)

AFFECTIVE DOMAIN:

In the affective domain, the teacher should attempt to realize the emotional needs of the learner and to assist in integrating the learner with the group and with the society. (cf: Mannheim in Hill, 1973. passim) The learner must learn to receive, respond, value, organize and evaluate ethics, norms and societal rules in the light of his and other humans' needs. An appreciation for and value of love, beauty, and creativity must be instilled as well as an awareness of the importance of religious beliefs for the balanced individual.

Responsibility and practice in the exercise of choice may be strengthened through a "credit" system, whereby students have complete choice in selecting their courses from a wide range of attractive options. Students must be and also feel involved in the educational process and must be consulted in curriculum and school planning.

A stronger sense of community could be created by

eliminating "streaming" of students according to ability, and by cutting across grade lines to permit students to enroll in courses based on their personal interests, rather than by their age or ability.

Cooperation among students might be strengthened by reducing stress on tests and examinations, and by greater use of group projects which emphasize group cooperation and enquiry rather than individual competition. Small groups assuage the loneliness of the human spirit, assist in reducing anxiety, and encourage human socialization. ✓

The ego and self-esteem of students may be enhanced by student-oriented classes, which rely on student reports, and by reducing teacher authority to that of a guide rather than a master. The uniqueness of every individual may be assisted by "individualized" or "contract" learning, and by the recognition of different learning styles. Teachers must always show interest and care for children, to indicate his sense of confidence and trust in the child's valuable unique capacities.

PSYCHO MOTOR:

Not only the mind, but also the body needs development through exposure to physical skills and team sports.

CONTENT:

Content is secondary to the individual and should be selected from humanistic areas which illustrates man's unique abilities. For instance, students should study cultures, social systems, ethics and religions. Students should gain a feeling for subject structures, but should also be encouraged to engage in activities which employ the senses, feelings and movement, such as role playing, drama, art, music, dance, and group interactions. (Bannock in Hooper, 1975, pp. 257--267.) Knowledge is the means by which students may reach out and relate to other humans by having something to talk about. Group activities provide the vehicle by which students can do so. Kelley (1969) affirms that "how a person feels is more important than what he knows."

#### CONCLUSION:

The student as a self-determining, actualizing, individual, responsible for his destiny, should be respected for and assisted to develop his autonomy. Prescriptive, imposed structures should be avoided in favour of individualized teaching, freer choice of subjects and group interaction, all designed to permit maximum unfolding of the personality and self-enlargement of one's potential. Education should stress direct personal relations between teacher and students,

with mutual awareness of feelings, the uniqueness of personalities, and the existence of people as an ends in themselves, not as a means. Through these methods, students may develop their unique human attributes to the maximum of their potential. They will move more efficiently from an undeveloped and uncontrolled state to a fully human, self-disciplined status with a consistent moral approach to life and to man.

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