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"The Humanistic Teacher: A Student Directed Exploration", A Syllabus in Human Relations and a Report on its Use

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"THE HUMANISTIC TEACHER: A STUDENT DIRECTED EXPLORATION", A SYLLABUS IN HUMAN RELATIONS AND A REPORT ON ITS USE

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ABSTRACT

This paper consists of two parts: a syllabus for a course in Human Relations entitled "The Humanistic Teacher: A Student Directed Exploration", and introductory materials which describe the motivations for planning the course, its goals, its testing and evaluation in 1974-75, and recommendations for its further use. The course is specifically designed for use in the Master of Arts in Teaching program of the School for International Training. Its primary goal is to help students focus on the meaning of being a humanistic teacher. It is organized so that students can work by themselves or in study groups but without faculty leadership. The syllabus itself consists of a definition and five assumptions about humanistic teaching. After each assumption are listed a variety of discussions, exercises, and readings which students may use. The syllabus also offers a number of strategies for earning credit in Human Relations such as joining a study group, doing readings, planning events on campus, or contributing to the syllabus.

ERIC Descriptors:

Sensitivity Training 270
Interpersonal Competence 010
Personal Growth 130
Group Discussion 080
Self Actualization 420
Teacher Improvement 140
Teacher Role 490

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The core of this paper is a syllabus for a course in Human Relations entitled "The Humanistic Teacher: A Student Directed Exploration". It is specifically designed for use in the Master of Arts in Teaching (MAT) program at the School for International Living (SIT) of the Experiment in International Training. I created the syllabus in the spring of 1974 and coordinated the course in use for the class following mine as partial fulfillment of my own degree requirement. In the descriptive section which follows, I will explain the motivations which brought the course into being, its goals and consequent design features, its testing and evaluation, and my recommendations for its further use.

Basically my interest in designing a Human Relations course grew out of dissatisfaction with what I had been offered in 1973-74 and this dissatisfaction came, I believe, from disappointed expectations. My expectations for the program had been built to a large extent on the statements of MAT philosophy and goals in the student handbook which is given to each student at the start of the program. The handbook was studied carefully under the guidance of advisors during the initial days of orientation, and therefore it seemed meant to be taken seriously.

The handbook states that "the objective of MAT is to graduate professional, humanistic language teachers", and then it goes on to define such a teacher by identifying five areas in which such a teacher should be competent. These areas are linguistic, cultural, interpersonal and social, pedagogical, and professional. (The full definition is reproduced in Appendix A.) Each of the areas was the focus of one or more

courses in the curriculum, but the one dealing with interpersonal relationships was a disappointment to me. To explain why, I must describe the philosophy of SIT's teacher training as I understood it from the handbook.

First, the program promised to be eclectic and to strike a balance between theoretical and experiential learning. I expected to study some ideas and also to try some activities; I thought that I might learn or be changed in the process of thinking and acting. The handbook encouraged me to think of SIT as a laboratory and of my fellow students as potential sources of knowledge. In short, I felt encouraged to enter fully into an experience with MAT.

Second, I expected that I would have certain choices in the program. I was asked to write a statement of my goals and then, within certain guidelines, to choose courses that would help me realize my goals. The guidelines stated, among other things, that I did have to do some work in each of the five areas of competence.

Third, I understood that the ultimate responsibility for learning was mine. This was a difficult idea to accept, for it meant that I would be responsible for my own mistakes, for any opportunities which I misused or let slip by. But it also meant that if I accepted some responsibility, I might learn something about how to learn. (All these assumptions I believe are implicit but much better presented in Appendix B, which I have reproduced from the student handbook.)

To sum up my expectations, I anticipated that the program would be "experimental", "experiential", and student-centered to a large degree, and I felt this was entirely appropriate for a graduate program that proposed to train teachers.

The course in Human Relations in 1973-74 was organized in the following manner: each student was assigned to one of four advisors, and the four resulting groups met weekly to follow a set of programmed instructions and tape recordings which constituted an introduction to Transactional Analysis. There were no choices available, as all students were required to participate in a group, and only the TA approach to Human Relations was used. Not all the advisors, acting as group leaders, were committed to TA as a method and consequently the groups could be described as "a look at" rather than "an experience in" TA. Some students felt that the theory should have been related specifically to student-teacher relationships. Most of us, sooner or later, grew disappointed with the limitations of the course.

When I first decided to design a new course as an independent project, I interviewed a number of fellow students and staff at SIT to determine what might best fill the need for Human Relations. In general I concluded that the course should focus on the meaning of being a humanistic teacher; it should be eclectic, experiential as well as theoretical, and should offer many choices. If the range of choices were great enough, it would allow each student to shape the course to his individual interests and would in this way encourage him to enter into it fully and to take responsibility for it.

My first goal, then, was to help students to focus on the meaning to each of them of being a humanistic teacher. I found that I needed to define this for myself first, a task more difficult than I expected. Eventually I did work out the definition and five assumptions which I then used as the skeleton in the course structure.

I never intended these generalizations to be taken as ultimate definitions. Rather they were offered as hypotheses to be examined, modified, or replaced by each student according to his own view of things. I think they are not as interesting for themselves as they are for the questions they raise about being or becoming a humanistic teacher.

I wanted students to ask themselves how to realize the ideals and to think about the problems and exceptions to the "rules". So I used each assumption as a theme and provided after it a list of activities and readings gathered from the suggestions of many staff and students at SIT. Students can work together or alone on these throughout the year. In a recent revision, I have required each student to state his goals in the beginning and his evaluation and personal formulations in relation to those goals at the end of the course. In short, I want each student upon graduation from MAT to be able to state what it means to him to be a humanistic teacher.

The field of Human Relations is composed of many useful approaches and methods, and my second goal was to suggest as many as possible to students. I had had some training in the listening techniques of Carl Rogers, and I felt these might be applied to teacher-student relationships. Some of my classmates had done

a great deal of work with the Values Clarification System designed by Sid Simon and others. Some were interested in Theater Games for the classroom, Teacher Effectiveness Training, and Non-Verbal Communication. I felt all of these approaches should at least be available for discovery and experimentation, so I included them in the syllabus.

But I didn't want the course to consist only of theories of Human Relations; my third goal was to encourage students to focus on process as well as content. So I included many activities and exercises under each assumption. I suggested, for instance, that students look at and work on their relationships with each other by joining a study group and observing its functioning. I also suggested that students find ways to improve relationships with other students on campus, particularly foreign students, and in this way learn from the microcosmic world on campus. I also directed students to evaluate their student teaching experiences in humanistic terms.

A fourth important goal was to provide students with many choices in Human Relations. In 1974-75, the course itself was optional. A student who enrolled could choose one or more strategies as outlined in the syllabus. These included 1) joining a study group, 2) reading, 3) keeping a journal, 4) planning campus events and 5) adding to the syllabus. One staff member offered a sixth option by teaching an introduction to Transactional Analysis for one credit. Joining a study group was worth two credits and the other strategies were worth one. A student could earn from one to a possible six or seven credits in Human Relations depending on his time and interest.

Additional choices were provided by offering under each assumption a wide variety of discussions, exercises, and readings. Students and groups could choose the ones which suited them best or could devise new ones if they wanted. A student could even devise a whole independent project in Human Relations if it met his needs.

I hoped that giving a student so many choices would put a lot of responsibility on him; to do this was my final goal. I felt that the course would be most meaningful if a student decided what he wanted to get out of it and then made choices to realize his intentions. The syllabus was meant to provoke thought and offer a source of inspiration and guidance.

It was a coincidence that became an advantage that no staff member in 1974-75 appeared interested in teaching or coordinating a course in Human Relations. I designed the course so it could be run without staff participation and with a bare minimum of administration. Thus students were directed to teach themselves and each other. Perhaps this is not the most efficient way to learn, but it may be the most effective way for students to learn how to learn. I felt it was entirely appropriate to ask this of students who were about to become teachers themselves.

In all these ways then, I wanted the course in Human Relations to be consonant with the goals of MAT. But even more, I wanted the course, both in its content and its design, to make explicit to students the characteristics of humanistic education which I felt were already implicit in the MAT program as I knew it. In this way, I hoped that the course would help MAT to better fulfill <u>its</u> goal "to graduate professional, humanistic teachers of language".

Of course there can be a big gulf between what a course sets out to do and what actually happens. The Human Relations course was put into use in the fall of 1974. Acting as coordinator, I introduced the course and monitored the number of credits that each student intended to earn. In December I took a mid-year evaluation and found that the students felt generally positive about the course.

Altogether twenty-nine students enrolled in Human Relations. Two study groups of eight students each were formed. Although most students chose to do several strategies for two or three credits, two did reading only for one credit. Four students undertook independent projects. Twenty-two students joined groups to study Transactional Analysis offered by a staff member for one credit.

I was particularly interested in the experiences of those who joined study groups. The groups were set up according to time available; that is, I posted several sign-up sheets with times listed (Monday 7-9, Wednesday 1-3, and so on). The Wednesday group filled up quickly as this seemed to be a time many students had free. Monday evening was preempted by six students who had already become friends during the first ten days of the program. This group stated at the organizational meeting that they would like to limit their group to six as they thought this would be an intimate and congenial number and that they planned to meet at a local cafe. There were several students who wanted to join a group and were free Monday evening, but they had obviously been excluded by the plans of the Monday group. A crisis of bad feelings resulted. One student angrily confronted a member of the Monday group and concluded that she didn't want to belong where she wasn't

wanted. A second student left the meeting upset without speaking to anyone. These two students never joined a group. A third said that since Monday night was her only free time, she planned to join the group whether she was welcome or not. She put her name on the sign-up sheet.

The Monday group was surprised and dismayed at the reaction they had caused. In a long serious meeting they appraised their motives and decided to open their group to others. In the end, two joined, making a total of eight in the Monday group. Their meetings in the fall seemed to satisfy most of them. They particularly enjoyed the exercises aimed at personal growth.

As coordinator, I was very concerned about the initial bad feelings generated by the actions of the Monday group. I felt that the problem was worked out satisfactorily and that the students probably learned something valuable about groups and the need to belong. However, I have revised the syllabus to emphasize that the groups are an experiment in relationships and a chance to make new friends. In this way, I hope that the bitterness that two students carried away from their experience can be avoided in the future.

The Wednesday group was composed of students who did not know each other well to begin with and who did not share many classes together. When I interviewed them in December, they stated that they had found their meetings meaningful and that attendance had been very good. They specifically mentioned with appreciation the opportunity to bring up personal and campus concerns, to make friends with other majors, to examine the group process, and to meet without staff. The members commented that they had stayed fairly close to the syllabus and I asked why. As

they talked about their reasons, it became clear that they still felt a certain reserve with each other and that the syllabus provided a safe structure to follow. I felt that they were showing sensitivity to each other's needs in this way. By the end of the meeting, I had good feelings about the members individually and about their group which seemed to have a character of its own and a useful purpose.

All the students who chose independent work in Human Relations had interesting results. One, an experienced teacher, decided to focus on Assumption B and to reevaluate her past experiences in its light. During the fall, she changed her mind about many of her old tenets of teaching, andin December she wrote a long, introspective report articulating these changes.

Another student, with some background in Rogerian counselling, planned and carried out a series of three meetings consisting of listening exercises. These were open to all MAT students and attracted many who were not otherwise enrolled in Human Relations.

Two other students proposed in September an ambitious research project through which they hoped to arrive at a definition of a "good teacher". They created a long and stimulating interview which they decided to give to all members of the MAT class. I was especially pleased with their plan because it meant that every MAT student would be asked to define good teaching. Of course, the whole MAT program is about good teaching, but it rarely, if ever, asks a student to collect his thoughts and formally articulate what he believes.

The students who used the syllabus in Fall 1974 made several suggestions for its improvement, most of which had to do

with improving relationships in the SIT community. These suggestions have all been included in the revised version presented in this paper. One commented, for instance, that more emphasis should be placed on the reasons for mixing majors. Another wanted activities which would include other students on campus. A third thought that the course should address itself specifically to real problems in student relationships.

Several SIT staff have also contributed ideas to the revision of the syllabus. The most important of these, I think, was the requirement that all enrollees write out their goals at the start of the course and then evaluate their results either orally or in writing, at the conclusion. I think the value of this is obvious. If students are required to define what they want to learn and then to decide whether they have achieved their goals, they are more apt to be responsible for the learning. Also, I think it is important for them to articulate what they mean by a humanistic teacher.

My experience as coordinator of the Human Relations course has been interesting and useful because from it I can make recommendations for future use of the syllabus. I did some administration which took very little time. My most important responsibility was to introduce the course in a way which would help students to understand what the syllabus was and to take it seriously. From that time until I took evaluations, I deliberately remained uninvolved in the students' work because I wanted them to run the course themselves. In the following paragraphs, I will describe the duties of the coordinator chronologically and also discuss some aspects of the course which I think should be considered by anyone working with it.

Before the students arrived in September, I asked the Book Cellar on campus to stock some copies of books listed in the bibliography. Those which could be found in the SIT library I put on MAT reserve for the year. Then, with staff help, I made Xerox copies of the syllabus for the students expected to take the course. Since we made about forty copies of the syllabus, I think it might be less expensive and more efficient to mimeograph it and include it in the MAT handbook which is given to students when they arrive.

With staff guidance, two orientation meetings were scheduled, the first during the third week of the program and the second a week later. At the first meeting, I passed out the syllabus and course enrollment slips, and I explained the course briefly. I emphasized that it would be experimental and student-run and I explained what I planned to do as coordinator. I told the students to look over the syllabus, decide what they wanted to do, and meet again the following week. I posted the sign-up sheets for study groups and asked that they be filled in before the next meeting.

I think the initial meetings for the course are extremely important in helping students to form realistic expectations and clear goals for the course. In the future, I would stress these points: 1) The course is run by students, so whether they find it useful is largely their responsibility. 2) It is a course in process as well as content, so that part of the subject is the way each student feels and changes. 3) The study groups are perhaps the most challenging strategy because they focus on real relationships. Study groups should not necessarily consist of people who are already friends. 4) Each student should define

what he wants to learn in Human Relations and should choose from the syllabus accordingly. In effect, each student designs his own course.

If the syllabus were included in the handbook, perhaps only one meeting would be necessary. Students could be asked to read through the materials before the meeting. However, some specific time and place should be designated for them to hand in course enrollment slips and the written statements of goals.

In April, when the students return from their three month student teaching assignments, the coordinator should contact them in a letter or meeting to help them to remember their plans and credits and perhaps to reformulate their goals for the course. Then when a student finishes the work he has planned, probably in June, the coordinator should get from him an evaluation of his work.

The purpose of the evaluation is to help the student to summarize and correlate his experiences in Human Relations in the light of his goals. This might best be accomplished by asking students to submit a written evaluation to be followed by an interview with the coordinator who could ask questions such as these: 1) What were you trying to learn/do? 2) Have your goals changed during the year? 3) What is your ideal of a humanistic teacher? 4) How do you compare to this ideal? 5) Where are you going from here?

The coordinator should then complete the course enrollment slip by certifying the number of credits earned in Human Relations and these should be passed on to each student's advisor who then records them on the transcript.

The evaluation is an excellent time for the coordinator to ask for comments and additions to the syllabus. These should be compiled and a revised version completed during the summer. I hope that in this way the course can be enriched and kept current with the concerns of MAT students.

I have wondered from time to time whether the course might not be run by the advisors rather than a single coordinator. The time required for administration, with the possible exception of the evaluations, is not burdensome. And I hope that the course is central enough to the goals and philosophy of the program that the advisors would find it possible to support. My feeling is, however, that the course, any course, needs not just support but leadership to be effective. So in the long run, it would probably be better to have one coordinator who is committed to the goals and methods of the course and willing to do the administration.

I have tried to make the Human Relations syllabus, presented in the following pages, embody the spirit of MAT education as I know it. It offers students such a variety of choices that it can be a personal creation for each of them. I think it is also capable of being adapted to new ideas and issues in the program. Furthermore, it seems to have found acceptance with the 1974-75 students. If the course is used again, and particularly if it is the only study offered in the area of interpersonal relations, I think the staff should consider requiring it of all students. From my experience as coordinator, I conclude that the course successfully fills a need in the MAT program.

The Humanistic Teacher: A Student-Directed Exploration

Almost all of us, if asked, would assert that we would like to be "humanistic" teachers, yet if pressed, we might have trouble defining exactly what we mean and how we intend to realize our goal. The description "humanistic" really applies to tremendously complex patterns of philosophy, intention, and behavior. It is the purpose of this course to help you focus on the meanings of being humanistic in the classroom. In a sense, this exploration cannot be separated from the whole process of teacher training, and therefore the activities suggested are best spread over the whole year. Each participant should submit to the coordinator at the time of enrollment a statement of his general goals and specific performance objectives in Human Relations. In the spring, each participant should review and evaluate his experience in a brief paper and in an interview with the coordinator. This evaluation is required of all students, no matter how they approach the topic or how many credits they desire.

As a starting point for exploration, the following definition has been proposed: A HUMANISTIC TEACHER IS ONE WHO RESPECTS AND FOSTERS THE HUMAN POTENTIAL FOR LEARNING AND GROWTH IN HIS STUDENTS AND IN HIMSELF. Underlying this definition are five assumptions, listed on the following pages, and for each of these assumptions, some exploratory activities and discussions have been suggested. You may do as many or as few of these activities as your time and interest permit.

One, two, three, or more credits may be earned in the exploration of the "humanistic" teacher. The first strategy is

worth two credits, the others, one credit. You are free to devise other strategies than those listed and to suggest them to the coordinator of the project. However, you should be sure to discuss your plans and get his approval before starting; he is the final arbiter for the credits which appear on your transcript.

STRATEGIES:

1. Join with a group of fellow students (6-8) according to the meeting time which suits you. This is a good opportunity to work with students in another major whom you might not otherwise get to know. Participate in at least twelve meetings (perhaps seven in the fall and five in the spring) in which your group follows some of the suggested activities and discussions. You can use the assumptions as starting points and choose among the activities that interest you. Certainly you can pursue other ideas which may occur to you. All group members should share responsibility for keeping the group together and making the sessions meaningful for all of you. You may want to appoint a leader, or rotate leaders, or simply let a leader develop in your group. The process of your relationships should be as much a concern for you as the ideas you explore. (Two credits)

2. Sample at least one reading suggested for each of the five assumptions. Record your reactions in an annotated bibliography. (One credit)

3. Try at least one "activity for self" suggested for each of the five assumptions. Record your reactions in a journal in which you also put other ideas and insights that relate to the "humanistic" teacher. If you belong to a group, you may want to share these explorations with others. (One credit)

4. Plan a major event on campus (a speaker, a demonstration, a movie, etc.,) which will illuminate some facet of being humanistic. Organize it and publicize it well. Make sure that the participants know what you want them to get out of the event. (If the event involves expense to the MAT Department, the consent of the program director will be required.)

5. Discover some combination of five readings and activities, previously unknown to you, which can be added to this syllabus. Try them in your group if you belong to one. Write up your suggestions and give them to the coordinator. (One credit)

ASSUMPTION A: The humanistic teacher is one who believes people can change.

GROUP DISCUSSIONS AND ACTIVITIES:

1. Discuss: Does a teacher have to believe that people can change?
2. Discuss: Can people change themselves, or does this occur only through interaction with others?
3. Discuss: How fast can you expect a third grader to change? an eighth grader? an adult? Is change always for the better?
4. Respond to the statement: "I think teaching English to foreign students is boring."
5. Describe what to you is the opposite of a humanistic teacher.
6. Consider: How much does body language reflect attitude? Can you change an attitude by making physical changes? Invent some exercises designed to change attitudes.

ACTIVITIES FOR SELF:

1. Think about your own teaching experience. Do you tend to ignore, invite, force student change? Are you able to tell what a student expects from himself?

2. Pick some minor habit of yours that you would like to change (the way you brush your teeth or the rate at which you eat your lunch). Make a conscious effort to change this habit. If successful, how does it make you feel? See if the change is permament.

3. Arrange to observe some language teachers in the Brattleboro area. Talk to them about their expectations of students.

4. Arrange a weekly language exchange (one hour of English for one hour of another language) with one of the international students of English at SIT. Keep a record of the changes you notice in his/her behavior and attitudes. Also make a note of <u>your</u> skills and feelings. Do you change in significant ways?

READINGS:

Carlos Castaneda, <u>Journey to Ixtlan: The Lessons of Don Juan</u> Simon & Schuster, New York, N.Y., 1972. (Copies in Book Cellar)

Julius Fast, <u>Body Language</u> Pocket Books, New York, N.Y., 1971. Especially chapters 1, 3, 4, and 5. (In MAT resource room)

A.H. Maslow, <u>Toward a Psychology of Being</u> Van Nostrand Co.Inc., Princeton, N.J., 1968. Especially Parts I and II. (Library reserve; also Book Cellar)

ASSUMPTION B: The humanistic teacher is one who, as far as possible, creates a situation which allows all students to learn to their maximum potential (i.e. challenges them). He believes that the best learning occurs when the student accepts responsibility for it (i.e. is willing to change).

GROUP DISCUSSIONS AND ACTIVITIES:

1. Discuss: To what extent should a teacher modify his own methods to meet the needs of his students?

2. Discuss: What can a teacher do if there is a wide range of ability, achievement, and interest in his classroom? In what ways should he treat his students as equals? as differing?

3. Discuss: To what degree is learning in the classroom the responsibility of the teacher? of the students?

ACTIVITIES FOR SELF:

1. Think about your experience during shock language learning. When were you challenged? when bored? When did you "tune out" and why? How much responsibility did you take for your own learning? Was your experience the same as your fellow students'? If not, how did it differ?

2. Evaluate the methods you learned in the Methods course. Which suit your own style best as a teacher? Which could you adapt in a pinch? Which are best suited to "individualized instruction" in the classroom?

3. Evaluate your student teaching performance. How many students appeared challenged? What percentage of the time? How can you tell when a student is challenged? You might consider making a questionnaire which would get your students to look at their own learning habits and motives.

READINGS:

Sylvia Ashton-Warner, Teacher Simon & Schuster, New York, N.Y., 1972. Especially the parts on "Creative Teaching". (MAT resource room, also Book Cellar)

ASSUMPTION C: The humanistic teacher is one who recognizes levels of maturity; decides how much responsibility to give to students consistent with these levels; sets program goals and behavioral expectations accordingly; is aware of the conflicts and frustrations he may engender with his decisions; continually reevaluates his decisions in the light of changing student needs.

GROUP DISCUSSIONS AND ACTIVITIES:

1. Discuss: Is it necessary to be "nice" to be humanistic?

2. Talk about discipline for different age levels in the classroom. Draw up a list of do's and don'ts or decide, if possible, on some general principles of discipline.

3. Plan and execute some role plays dealing with different aspects of classroom behavior. How can a teacher deal with a frustrated student?

4. Discuss: The MAT program, particularly Methods, stresses alternative forms of education. But these alternatives are not suitable in most countries, or for that matter, in many American schools.

5. Focus on the quality of the teacher as a listener. To sharpen this skill, practice Strategy 51, "Rogerian Listening", in Values Clarification.

6. Draw an imaginary line on the floor. Label one end: "Teachers should stick to subject matter." Label the other: "Teachers should primarily concern themselves with students' social development." The whole group should then find places on the continuum, talking to their neighbors to determine positions. Be sure to talk, also, to the people on the extreme ends.

ACTIVITIES FOR SELF:

1. Learn something about children, adolescents, and/or adults as learners both through observation and reading. Do children learn language differently? Do they need more or less control in the classroom than, say, adolescents? You might interview experienced parents, senior citizens, or ISE's to find out how they handled children.

2. Examine your own relationship to the MAT program. How do you respond to its experimental qualities? How does it measure up to your expectations? How do you handle your anxieties and frustrations with it? How does the staff respond? Write down your responses in the fall and again in the spring.

3. Think about a specific time or times when you took responsibility for your own learning. Were there any factors which helped you to do this? Then think about a time when you failed to accept responsibility. Did anything or anyone inhibit you? How did you feel in this situation?

READINGS:

Rudolf Dreikurs, Maintaining Sanity in the Classroom Harper & Row, New York, N.Y., 1971. Chapters 1, 2, and 3. (Library Reserve.)

Arthur Jersild, "The Search for Meaning" in D. E. Hamachek (ed.), The Self in Growth, Teaching, and Learning Prentice Hall Inc., Englewood Cliffs, N.J.,1965. (Library Reserve)

Sidney Simon et al., Values Clarification Hart Publishing Co., New York, N.Y., 1972. Especially Part 1. (Book Cellar)

ASSUMPTION D: The humanistic teacher is one who recognizes that what he expects from his students has a tremendous influence on what they give and on what he perceives in them; also realizes that the qualities of leadership he projects, consciously and unconsciously, profoundly affect the climate for learning.

GROUP DISCUSSIONS AND ACTIVITIES:

1. Discuss: What is a leader? What world leader in recent history do you admire most? What kind of a leader was your favorite teacher?

2. Discuss: Who have emerged as leaders in your MAT class? Can you explain their leadership? Who is/are the leaders in this study group? Who are the followers? Could the followers comfortably become leaders?

3. In your group, take an imaginary name that everyone agrees "suits" you. Let each member try this. Discuss the effect that names have on your image.

4. Line up according to who has the power in your group from most to least. Discuss your criteria and results.

5. Describe each person in your group as an object. Then describe the object. Discuss the usefulness of labels, and their dangers.

6. Discuss: How do you communicate if there is no common language? Does this change your role as teacher?

ACTIVITIES FOR SELF:

1. Think about your identity as "teacher". What aspects of the role are you comfortable with? What aspects did you choose and develop for yourself? Which aspects were assigned by a school or society in general? Are you happy with these assigned aspects?

2. See the movie Conrack, or read the book (called The Water is Wide). Do you think this is a realistic portrayal of a teacher? Why was he fired?

3. Draw four images, either realistic or symbolic, of yourself as teacher: a) How would I like to be? b) What do I think of me? c) What do I think other people think of me? d) What can I become realistically?

4. Arrange to have someone videotape you while you are teaching. See if you can learn anything about your qualities in front of a class.

READINGS:

Pat Conroy, The Water is Wide Dell Publishing Co., Inc., New York, N.Y., 1972. (Book Cellar)

Edward Hall, The Hidden Dimension Anchor Books, Garden City, N.Y., 1966. Especially Chapters 10, 11, and 12. (Library Reserve)

D. E. Hamachek (ed.), The Self in Growth, Teaching, and Learning Part VII "Teaching and the Self" #1-3. (Library Reserve)

ASSUMPTION E: The humanistic teacher is one who recognizes that he can best foster in his students what he has mastered in himself; takes responsibility for his own learning and growth and for the integration of this "growing edge" in his teaching.

GROUP DISCUSSIONS AND ACTIVITIES:

1. Discuss the classical admonition, "Know thyself". What does it mean to each group member? Is it seen as a goal by all? What strategies are suggested for its accomplishment?

2. Strength bombardment: In a group of 4-5, allow a subject three minutes to describe the things he likes about himself. (This can be very difficult in our culture.) After he has finished, let each group member mention things they like about the member. Time this for five minutes and ask someone to keep a list to give to the participant. Contributions may touch on any aspect of the subject but must be unqualifiedly positive. Rotate so that each member has a chance to be subject. Then discuss the effect of the exercise.

3. Work in pairs. Draw a face or a symbol that you see behind the mask of your partner. Do this at intervals through the year and see if the results change.

4. Discuss the difference between an idea, a skill, and an attitude. Can any of these be taught by someone who has not mastered it himself?

5. Consider the relationships of the various groups on campus. Is there a lot of interchange and mutual understanding? If you think not, plan some strategy or activity that would facilitate this.

6. Discuss staff relationships at schools where you may have taught. What are some of the problems of fostering humane relationships? Also consider the relationship with a supervisor. What can the teacher do to make it useful?

ACTIVITIES FOR SELF:

1. Work through Strategies 53-59 in Values Clarification. Record your insights about yourself. Do this again in the spring and see if your concerns have changed.

2. Set aside thirty minutes of solitude. Use this time to reflect on yourself, your feelings, relations to others, fantasies. Record your reactions. Was the experience difficult? boring? enlightening? pleasurable? If the idea of it scares you, ask yourself why.

3. Intervene in some situation on campus where interpersonal relationships are uncomfortable. See if you can help to improve them. Keep a written assessment of the problem and your effectiveness in dealing with it. Did you discover anything about yourself that you liked? wanted to change?

READINGS:

D.E. Hamachek (ed.), The Self in Growth, Teaching, and Learning Part VII #6 "Teachers Too Are Individuals". (Library Reserve)

SOME SUGGESTED RESOURCES FOR SPEAKERS AND DEMONSTRATIONS:

Theater Games: You might find a way to finance the American Shakespeare staff for a day or a weekend of training in using theater games in the classroom.

Values Clarification: John Croes (MAT V), who is teaching near Boston, might come for a weekend to make a presentation. Also see the IPP he and others wrote on this topic. Sidney Simon might be engaged from U Mass. but this would probably be expensive. You might find out about Values Clarification Workshops by writing Values Assoc., Box 43, Amherst, Mass. 01002. Materials and workshops are also available for the Adirondack Mountain Humanistic Education Center, Upper Jay, New York 12987, which is run by Howard Kirschenbaum.

Parent Effectiveness Training (PET): This is a technique, started at Yale, which is easily and usefully adapted to training teachers. There are books and trainers available.

Reflective Listening as devised by Carl Rogers: Christina Gibbons (MAT V) has had some training in the counseling techniques of Rogers and would be glad to share it. Also see Strategy 51 in Values Clarification.

APPENDIX A

MAT

THE OBJECTIVE OF MAT IS TO GRADUATE PROFESSIONAL HUMANISTIC LANGUAGE TEACHERS.

DEFINITION: What is a professional humanistic language teacher? We have identified five major areas in which a professional humanistic language teacher should have competency.

1. Linguistic: The teacher should know a lot about the nature of language and the specific language he is trying to teach.

2. Cultural: The teacher of second languages - as opposed to the teacher of first languages - deals with communication across cultures. He must therefore be familiar with the problems of cross-cultural communication and he should have personal experience with another culture.

3. Interpersonal and Social Relationships: Effective language teaching depends on effective interpersonal communication, social awareness and self knowledge.

4. Pedagogical: The teacher must have an understanding of how people learn, how people learn languages, and what techniques, materials can be used to bring about effective learning.

5. Professional: In addition to being an effective, humanistic language teacher within the classroom, the teacher has reponsibilities to his colleagues, his profession, and the community.

APPENDIX B

PART III

Student Responsibilities

Part I of this handbook describes the purposes and structure of the MAT Program. Part II concentrates on the concept of objectives and evaluation that the staff will attempt to use. Part IV contains detailed descriptions of the various courses as planned by the instructors. In each of these three sections the stress is on the program that pre-exists your arrival. In this section, the stress is on you.

Two Models: The Car Wash and the Supermarket. There are two trends in contemporary education that can be compared with the automatic car wash and the supermarket.

To get a car washed, you deposit your quarters, drive up to a designated spot, turn off the motor and sit back to be pulled through a tunnel of gadgetry that soaps, soaks, scrubs, rinses, buffets and dries the car. At the end of the line, the car has been cleaned and you drive away. This process is not unlike an educational program in which the student, like the car, is subjected to a carefully programmed sequence of instructions, exercises, drills, assignments, etc. The end result is a student who is smarter, as the car is cleaner. Although the car will be dirty again, we hope that the student will not be similarly affected.

An extreme example of the "car wash" education might be the basic training program of the military. The recruit enters the program untrained, is quickly given a number, a uniform, a haircut -- as much uniformity as possible -- and is subjected to a sometimes sophisticated, sometimes crude sequence of pushes and pulls and commands epitomized by the well-known "When I say jump, you say, 'how high'?"

The car wash does work to a certain extent; it gets the car clean. The "car wash" education also works. It can achieve certain limited objectives, particularly during his younger years.

Educators are quick to remind us that training is not education, and we should be concerned with the whole person, particularly the very human quality of being creative in thought and action and self-actualized. Hence, the supermarket education.

The supermarket hardly needs description for those of us who are familiar with its operation. We walk through the automatic door, take our basket on wheels, pick and choose from the multitudinous offerings, pass through the checkout and the exit and drive home with a car-full of purchases.

Some educators propose that all we need to do is throw open the doors to the great supermarket of life and let our students wander through the aisles, picking and choosing. The assumption is, of course, that the student knows what he needs. Of course, it isn't that simple, and even the experienced "shopper" occasionally needs to ask -- at the very least -- "Where can I find the mothballs?"

SIT is to a certain extent a car wash, as the word "training" implies. But it is more like a supermarket - or perhaps, a country store. However, there are some differences. The staff will help and advise, and the check-out cashier will try to be understanding if you forgot your wallet. But if you don't have some idea of why you're in the store or what you want for dinner next week, then you probably won't be able to make much use of the advice that is given.

MORAL: A clean car is of little comfort to one who suffers from malnutrition.

Beyond the Supermarket. One more thing to think about before you go on to plan your "shopping". A very important goal of your year at SIT has not received much attention: learning how to learn.

Learning your way around SIT's "Country Store" doesn't necessarily guarantee success at being an efficient learner in the supermarket and country stores that lie ahead.

We do not offer a 3-credit course in learning how to learn. In a way, all of us are students in this course and we are all our own instructors. The subject matter is ourselves and each of us is, or should be, the only expert on our self.

We do have one suggestion: keep a journal this year. It can be a valuable exercise in articulating where you are. It can provide perspective by reminding you of where you were, and it may shed some light on how and why you have changed.

And finally, your education and this program will only be successful if you accept the responsibility of being an active participant in the program. We of the staff expect and hope that you will "teach" us as much as we expect and hope to "teach" you.

APPENDIX C

December 4, 1974

Dear Human Relations Participant:

If you are completing the work for your Human Relations credits this month, please let me know. The best way would be to call me at home (257-0115). If it seems useful, we can arrange a time to get together.

If you have done some of the work but don't plan to finish until the spring, I wonder if you would fill out the following "in-progress" questionnaire. This will give you a chance to evaluate what you are getting out of the "course." And it will tell me what is happening. If you'd like to talk instead, give me a call.

This paper can be returned to me care of the English Language Office. Thanks.

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1. Are you planning to complete the activities which you outlined on your Course Enrollment slip in September? If not, what have you added or deleted?

2. Can you describe something that you have found stimulating/valuable in HR?

3. Can you describe something you have found not satisfying?

4. Has your concept of "Human Relations" changed since September? Explain.

5. Would you like to see more, the same amount, or less staff participation? Explain.

6. Do you feel there is anything missing in your study of Human Relations? Is there a specific program or issue that you would like to see emerge in the spring?

Comments:

Your Name _____