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ABSTRACT

Affective education attempts to educate the emotions. Many available works describing affective techniques offer little guidance to teachers who wish to design their own learning experiences or to administrators and researchers who want to understand and analyze what's going on in affective education. This taxonomy not only describes some objectives of learning experiences, but classifies affective education into seven major types and eight subtypes giving teachers, curriculum designers, and administrators a means of adding reason in their selection of affective experiences. When planning affective experiences teachers can cast affective methods within categories of personal awareness, creative behavior, interpersonal awareness, subject orientation, specific content (joining affective and cognitive), affective styles of teaching/learning, and teacher, administrator, and other educators (the focus here is on the educator as a growing person). A perfect technique would meet the criteria of all seven. Transfer values high in this typology which applies to educational situations but can be adapted to business situations and also to other fields. A short bibliography is included. (Author/SJM)

SEVEN MAJOR FOCI OF AFFECTIVE EXPERIENCES: A TYPOLOGY FOR EDUCATIONAL DESIGN, PLANNING, ANALYSIS, AND RESEARCH

by

Thomas B. Roberts

If this is supposed to be an affective learning technique, WHO is supposed to learn WHAT?

As a fast-growing educational activity affective education tries to educate peoples' emotions just as cognitive education tries to educate their intellects. Or, these may be combined into humanistic, or "confluent," education. An expanding number of works presents examples of humanistic and affective education. They describe affective techniques, explain the theoretical backing for them, and try to anticipate and answer skeptics. (A list of selected references follows this article.) Although they describe many affective methods, they offer little guidance to a teacher who wants to design her own experiences, to an administrator or to a member of the public who wants to understand what's going on, or to a planner or researcher who wants to think about or analyze what's going on. At the present these people must rely on their own intuition and imagination practically unaided by their cognitive capacities. Just as humanistic educators judge cognitive-only education as onesided, so too is educational planning if it is left entirely to affective capacities unaided by thought.

The following classification of kinds of affective education gives teachers, curriculum designers, administrators, and others a way of adding reason in their selection of affective experiences instead of just, "I guess this ought to work," or, "This feels like a good experience." While the following types are conceptually different, any particular instance may be

in more than one category. A perfect technique would meet the criteria of all seven.

. Personal development - The goal of this type is the individual, personal growth of students. Such phrases as self-awareness and self-insight apply here. The student becomes more in touch with himself and knows more about himself.

Two subtypes are individual personal awareness and general awareness. The former concerns the person's uniqueness, how he differs from other people, how he is an individual with his own history, desires, capacities, and potentials. After a blindfolded walk, for example, he may find that he was aware of how his clothes felt on him. This is an unusual awareness. Likewise he may be especially creative in some ways, or h may become aware of how his own, unique life has contributed to the kind of person he is now. One of the suppositions of humanistic psychology, which is a major theoretical base for humanistic education, is that we use only a small fraction of our capacities. Becoming aware of these abilities and practicing them are two of the goals of individual personal development.

Another teaching of humanistic education is that we share much with our fellow humans, and when we see something new in ourselves, we are on the way to seeing and appreciating it in others. A blind walk may also lead to knowledge of others through knowledge of oneself. A blindfolded person may enjoy freedom from responsibility when someone else leads him and makes decisions. He can better understand social-political situations such as the rise of totalitarianism which Erich Fromm writes of in The Escape from Freedom or Eric Hoffer describes in The True Believer. By experiencing dependency in

himself and by learning to learn through his feelings, a person learns to understand more in other people too.

. Creative behavior - This goal values originality, creativity, imagination, new interpretations, novel meanings, and so forth.

Closely related to the goals of personal development, these goals are approached affectively through fantasy, free associations, mining one's unconscious, intuition, and so on. Unfortunately, some people have learned to ignore these affective capacities, "Oh, it's only your imagination." They haven't found that the imagination is also a storehouse of good ideas, "How imaginative she is!". Affective skills can tap this source; afterwards cognitive skills can judge, analyze, and refine them.

Imagination games such as "Once Upon a Time" help strengthen these affective abilities. In this exercise a small group starts off with a phrase, title, saying, or slogan and uses the last word of one phrase as the first word of the next, for example: Once upon a time waits for no man is an island of the damned if you damned if you don't... and so forth. What is important here is that a person learns to "read" his unconscious as one possible, and often neglected, source of information. Problem reformulation, problem insight, novel solutions, seeing similarities in different things or regularities in chaos are some instances of intellectual creative behavior. Learning to follow the wanderings of one's mind is a key to intellectual concept formation as well as to non-verbal creation.

. Interpersonal awareness - The emphasis here is on how people influence each other. Social interaction, group

processes, leadership, and communication are classic topics of this field.

Interpersonal feedback protocols such as, "You impress me as _____," and, "I like your _____, but I resent _____" help someone become aware of how others react to him. Conversely, the same techniques require him to focus on his reactions to others and to verbalize his feelings. These are different subtypes of affective experience, however. This illustrates how one affective experience may serve more than one purpose; learning about how one interacts with others can result in both interpersonal and personal awareness. Many feelings such as anger, frustration, dependency, love, and others have interpersonal as well as personal origins. How someone reacts to others and how they react to him both stress individual person-to-person interactions.

Two other subtypes of interpersonal awareness emphasize group relations, person-group, and group-group. What does it feel like to have a group decide to exclude you from membership? How does it feel to go through an initiation and be declared a full group member? Some affective techniques require the group to choose one member to exclude. Others have the group develop a ritual and initiate a new member of the one they had previously excluded. How do the outsiders or excluded people feel? How do the remaining insiders feel? The results are sometimes surprising, and when the participants get in touch with their feelings, they sometimes become more aware of analogous situations in schools and society.

This technique can develop into a group-group exercise if the excluded members are all brought together to form their own group of outsiders. How will they rationalize their exclusion? Will they compensate or over-

compensate for their apparently low status? Some may want to withdraw, "Let's forget them." Some may insist that their own characteristics are superior, "Superior people make inferiors nervous, and are excluded." Some take out their rejection on other group members, "There must be something the matter with you. I don't want to be in a group with you." Discussions of rivalry between groups, prejudice, and class conflict can be enriched as can the personal feelings of rejection, popularity, and inclusion by members of in-groups and out-groups.

. Subject or discipline orientation - The focus here is on a student's feelings about a whole subject or broad field of study.

Many students report they "hate math" or "love English," or have some other feelings about general fields of study. Charges of irrelevance and boredom can be signs of affective hollowness in curricula. "Why study the Revolutionary War?" An intellectual answer about something to do with our history and how our lives and the world would be different today may satisfy questions of intellectual hunger, but how many courses underfeed students intellectually and overfeed them affectively? A cry for relevance is often a cry for affective content. The American colonists felt angry and frustrated, betrayed and neglected in their dealings with their English government. Wars come from emotional problems of anger, self-righteousness, fear, and pride just as they do from economic and political forces. Feeling one's own frustration, anger, anxiety, and aggression can add relevant affective content and can aid in the understanding of war as mass passion. Learning to recognize, accept, arouse, determine, and control one's emotions can be steps to intellectual understanding of emotions in others

as well as steps to personal, group, and international peace.

In addition to affective content, a second field-of-study subgoal has to do with the students' own feelings about the subject. When he says, "I hate math," he may mean, "I feel stupid when I don't get a problem right, and I don't like to feel stupid." If he has been in a school system that marks off for wrong answers and which punishes mistakes, he has probably been sensitized to pay more attention to errors, his faults, and avoiding new things than he has to correct answers and to trying new things. His idea of learning may be never making a mistake rather than trying new things, which, of course, leads to a number of mistakes.

Sometimes the dislike has little to do with the cognitive aspects of the subject. A younger brother, for example, may "hate" math because his older brother was very good at it. If his dislike is due to his desire to establish his own identity separate from being his brother's younger brother, affective experiences which help him increase his awareness of uniqueness may, as a side effect, help him in math. As many teachers know, parents, fellow students, and other "significant others" play important roles in developing student attitudes toward learning in general and toward particular subjects. Much work remains to develop affective methods for generalized attitudes.

If the student is in a field with low status, he may resent the status because he adapts it as part of hiw own self image. This, in turn, leads to lower self-expectations and lower other-expectations, and these too frequently are self-fulfilling and self-perpetuating. In most educational institutions applied fields such as home economics, business, and job-oriented courses suffer from low status compared with the academic fields. Little has been done in designing affective techniques to cope with this set of

problems. A getting acquainted protocol which George Brown used at the Association for Humanistic Psychology Convention in 1971 may be a step in that direction. He divided the participants into small groups and had each person tell the others about something he was proud of accomplishing. This raised both self images and group expectations.

. Specific content - The goal of this type of technique is humanistic learning (both affective and cognitive) of a specific bit of course content such as a reading or historical event.

An example of this in Human Teaching for Human Learning shows students feeling and discussing their own courage, bravery, and fears. Awareness of these makes The Red Badge of Courage and its hero's feelings more understandable. The Red Badge of Courage is, among other things, about dealing with one's fears. Henry Fleming, the hero, also left and joined various groups during the book: student experiences of social acceptance/rejection make this part of the novel more alive, and when the students become aware of their own feelings in such situations, this piece of literature takes on personal affective relevance.

. Method of teaching - What are the affective possibilities for different ways of conducting a class and for in-classroom and out-of-classroom experiences.

Different sorts of students like and dislike different approaches. Those who are insecure usually prefer unambiguous questions with clearly right/wrong answers. Does a structured atmosphere make them feel more secure? Are there affective techniques which can add to their security? Can these lessen their fear of change and uncertainty or open them to new experiences and teaching

methods? Other students prefer the social interaction of discussions and group work. Another type prefers individual work on their own projects.

Much research and development is needed in this field. What are the affective and cognitive results and possibilities of various classroom methods? If a student learns cognitive materials best in a structured class, is this the preferable way to teach him, or should educators try to make him comfortable with a wider repertoire of methods? The interactions of students' and teachers' affective styles needs analysis. If teaching methods are developed in schools with one affective climate, how applicable are they to schools with different climates?

. Teachers and administrators - The focus here is on the educator as a growing person and a model for students.

A teacher who is an enthusiastic learner sets a good example for his students. He realizes that he doesn't know everything; but he is always willing to improve and learn. When students can see these attitudes of personal growth, they receive help in accepting the facts of their own, personal limits. They can see a teacher-model who recognizes and tries to expand beyond his limitations. Many teachers and administrators can accept the idea of themselves as learning models in the cognitive domain; they don't mind admitting cognitive imperfection. But they don't like to see themselves in the analogous affective role, as people who are affectively imperfect, but who are trying to grow affectively too. George Brown's book describes a weekend in-service training program for educators. The affective methods that he and his colleagues developed in the Ford Foundation - Esalen Institute project can help administrators, teachers, and other educators grow toward a healthier, fuller humanity, a good model for anyone to emulate.

SUMMARY

What makes an activity an affective learning experience rather than just a good time? This taxonomy described some objectives, or foci, of learning experiences. This typology presented seven major types of affective work and eight subtypes:

1. Personal awareness
    a. individual uniqueness
    b. shared humanness
2. Creative behavior
3. Interpersonal awareness
    a. how others react to the person
    b. how the person reacts to others
    c. person-group
    d. group-group
4. Subject or discipline orientation
    a. affective content
    b. feelings about subject or discipline
5. Specific content, joining affective and cognitive
6. Affective styles of teaching/learning
7. Teacher, administrator, and other educators

The purpose of analyzing affective methods into these categories is to help educators use their cognitive capacities when planning or considering affective experiences. Does the technique enrich or contribute to one or more of the foci listed? How is it expected to do so? What sorts of techniques are most appropriate for the various goals?

While this typology applies to educational situations, it may be adapted to other fields too. Here we considered the learner, what he learns, and his social environment. When considering business situations, appropriate transpositions may be the employee, his work, and the company he works for. If affective techniques can enrich education, perhaps they can enrich other institutions and other parts of life too. Just as we expect the cognitive content of education to contribute to an individual's life and to society at-large, perhaps we can expect affective content to enrich ourselves and our society too.

* * *

The following readings are especially relevant to educators who are interested in their own self-growth and in expanding potentials of their schools:

1. Toward a Technology for Humanizing Education, by David Aspy, due, 1972, Research Press, Champaign, Illinois. $4.00

   With tests and techniques for educators who want to analyze their own practices, this book will also be useful for researchers and administrators as well as for in-service self-analysis, evaluation, and growth.

2. Human Teaching for Human Learning: An Introduction to Confluent Education, by George I. Brown, The Viking Press, New York, 1971. $8.50 , 298 pp. paperback $2.45.

   This book outlines a theory of humanistic education, describes affective techniques that were developed at public elementary and high schools, gives the teachers' appraisals, and anticipates possible objections to humanistic education. It also describes a sample in-service training project for educators.

3. Contemporary Educational Psychology: Selected Essays, edited by Richard M. Jones, Harper Torchbooks, New York, 1966. $2.75, 275 pp.

   By selecting essays from "education in depth," which is a Freudian-oriented affective school, and the "new curricula," which is a Piaget-oriented cognitive school, Jones lays a conceptual foundation for the emergence of humanistic education, which is a combination of the affective with the cognitive. Aldous Huxley's "Education on the Nonverbal Leval" sets the challenge to build an affective curriculum.

5. Anger and the Rocking Chair: Gestalt Awareness with Children, by Janet Lederman, McGraw-Hill, New York, 1969, 63 pp. $4.95

   The emphasis here is on disturbed children, rather than non-disturbed; she emphasizes student-teacher interaction, especially as it brings about self development.

4. Fantasy and Feeling in Education, by Richard M. Jones, Harper and Row, New York, 1968, 276 pp. $1.95

   In this book Jones concentrates on involving students' emotions in social studies education, primarily grade school.

6. Joy: Expanding Human Awareness, by William C. Schutz, Grove Press, New York, 252 pp. $1.50.

   While the general thrust of the book is broader than just educational applications, a report of group work in an antagonistic community situation is especially relevant. This includes reactions from the superintendent, a teacher, a community member, and several parents and teachers.

7. Toward a Humanistic Education: A Curriculum of Affect, by Gerald Weinstein and Mario Fantini, Praeger, New York, 1971, 230 pp. $2.95

   The authors argue for humanistic education at all levels, present evidence that the affective and cognitive domains interact, suggest some affective techniques, and answer some arguments and criticism of humanistic education.

8. When checking the ERIC system, useful descriptors are: affective behavior, affective objectives, affective techniques, self-actualization, and self concept.