Annotated Bibliography for the Theme
"Humanizing Foreign Language Teaching"

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Roming, D. (1972). Educational applications of humanistic psychology. *Journal of School Psychology, 10(3),* **289-298.**

Roming holds in his article tries to determine the role of humanistic psychology in education, through bearing on Maslow's humanistic viewpoints. He holds that for Maslow, the crucial component of every educational system is its goals. He asserts that the school psychologist is responsible for the implementation of such goals in terms of behavioral objectives for the staff and students. As he puts it, according to Maslow, the hierarchy of needs of humans must be met, before he/she reaches the self-actualizing needs. He considers the role of school as crucial in helping learners doing away with these needs in order to become mature and independent from their parents. He goes on to claim that the crucial principle of a humanistic school is that while it is involved in meeting society's need by training children to become productively engaged in the society, the school tries to persuade the child that the society will simultaneously meet each individual's needs as well. He criticizes setting goals for all learners who must comply with curriculum standards, reinforced by teachers, when according to Maslow all people are composed of a unique inner core which is based on their inner dispositions, and their experiences they gain through their lives. According to Maslow what bars the realization of self-actualization is that the inner core of potential is weak and easily suppressed. Roming holds that the most urgent goal would be the development of individuals who would be able to help the larger society, while meeting their own needs. According to Maslow (1954), Benedict's description of a synergic is a society where a person who contributes the most to the welfare of the community is held in the highest esteem. Maslow favors an internal control of the behaviors of the child in the classroom rather than an external control through the use of social rewards and punishment. Internal control involves the use of inherent rewards through making children satisfied from the activities they carry out and not simply rewarding them by external

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control. Maslow considers the role of school personnel as self-actualizers who should promote learners' creativity and also as facilitators in children interaction with the curriculum and with other children. Finally, he emphasizes the role of humanistic educational programs in providing parents and educators with the opportunity to compare the results of the different approaches and also on the role of psychologists as effective catalysts in the entire educational process.

Patterson, C. H. (1987). What has happened to humanistic education? *Michigan Journal of Counseling and Development, 18(1),* **8-10.**

Patterson asserts that humanistic education was first proposed as a result of detrimental and unhealthy environment in American schools. He names some critics who question classroom environment as improper places which lead to the destruction of human spirit. He quotes Holt who claims that the most pressing educational problem is how to create and maintain a humane society. The author contributes the advent of humanistic education to 1970s through the works of Rogers (1969), Aspy (1972), and his own book named Humanistic Education in 1973. He contends that his book is still the only book about humanistic education which attempts to provide a theoretical and psychological foundation for the two major aspects of humanistic approach, i.e., the psychological conditions for effective learning and affective education. He considers the development of self-actualizing persons as the goal of education. The author asserts that the humanistic education has not been significantly incorporated in education because of some reasons that he calls them games, gimmicks, and techniques, back to basics, misguided values clarification programs, and identification with secular humanism. Finally, he asserts that there is no need for major reforms in the system to improve the human environment of the classroom, but rather it is the teacher, with his/her attitudes and behaviors, who is in control of the classroom atmosphere. He also notes the term invitational learning proposed by William Purkey (1992) as an alternative to humanistic education which is less linked with an atheistic secular humanism.

Atkinson, D. (1989). Humanistic approach in the adult classroom: An affective reaction. *ELT Journal, 34(4),* **268-273.**

In his article Atkinson tries to define humanistic approach in the classroom as problematic and controversial. He emphasizes the point that the teacher must respect his/her students, and that learners must feel that teachers are there to help them, so that learning becomes enjoyable and stimulating. He warns against a headless and hurried implementation of humanistic approach in the classroom. He refutes the dichotomy of humanistic versus traditional as being false on the grounds that it misinterprets some issues like considering traditional teachers as authoritarians and intimidating, when this has not been the case for so long. He also criticizes some humanistic writers for their extremely dogmatic unsupported statements about learning and supports a more critical view toward their statements. The other criticism put forward by Atkinson is that humanistic approach has inappropriate objectives and that we should not focus on different factors to the detriment of appropriate linguistic objectives. Atkinson also accuses humanistic approach of putting excessive demands on students and cautions against imposing

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uncomfortable and stressful activities on learners. Finally, he concludes that affective factors should be at the service of facilitating progress and not as ends in themselves.

Underhill, A. (1989). Process in humanistic education. *ELT Journal, 43(3),* **250-260.**

Underhill asserts that there is doubt about what humanistic education offers because of our existing attitudes and values or a lack of close observation of interpersonal processes in the classroom. He names Abraham Maslow (1998) and Carl Rogers (1961) as pioneers in the world of humanistic psychology. He contends that Maslow considers the aim of psychology as high level wellness, the quality of living beyond mere normalcy or absence of sickness or neurosis and that he is optimistic about the good nature of human beings. Carl Rogers also has a focus on helping well-adjusted people to move towards realizing their own individual and unique potential towards becoming fully functioning persons. Roger believes in a self-initiated experiential learning. He considers teachers as facilitators who help free learners to learn and grow. Underhill enumerates seven points as common core to humanistic psychology, i.e., high level health and wellbeing, the whole person, the human motivation towards self-realization, change and development, education as a life-long process, respect for an individual's subjective experience and self-empowerment. Underhill introduces four uses of power: (1) Authoritative power, which is the power exercised by others on behalf of me, this power involves using power to help learners become self-directed and autonomous, (2) Autonomous power which is the power I take on behalf of myself, in respond to the task at hand, which helps learners in gaining self-direction and taking responsibility of their learning, (3) Authoritarian power as a degenerate version of authoritative power which involves imposition by teachers, (4) abdicated power as a degenerate of autonomous power which involves imposing power on learners for tasks that the teacher is unwilling to take. He finally mentions two areas of difficulty in implementing humanistic values into practice. The first problem is the difficulty of managing change in values and attitudes and its manifestation in class. The second area of difficulty is the external pressures working against our wishes to try different things.

Stevick, E. W. (1990). *Humanism in language teaching: A critical perspective.* **Oxford, UK: Oxford University Press.**

In chapter 2 of his book Stevick sets to provide a definition for humanism. He presents two definitions from two dictionaries. The oxford English dictionary defines humanism as devotion to human interests and American College dictionary defines it as a system of thought or action in which human interests predominate. According to Stevick five emphases within humanism are: (1) feelings, which include both personal emotions and esthetic appreciation, (2) social relations, which encourages friendship and cooperation, (3) responsibility, which means the need for public scrutiny, criticism and correction, (4) intellect, which includes knowledge, reason and understanding, (5) self-actualization which involves the quest for full realization of one's own deepest true qualities. Stevick contends that according to Moskowitz there are two major emphases in regard to be more human: (1) feeling, which holds that human education takes into consideration that learning is affected by how students feel about themselves, and that it is concerned with educating the whole person- the intellectual and the emotional dimensions. Moskowitz's

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second emphasis is on bringing out the uniqueness of each individual, which more involves self-actualization or to function to one's fullest capacity. Stevick moves on to enumerate some other scholars like Brumfit (1984) who emphasizes interpersonal relations on fusion of the cognitive and affective aspects, Medgyes (1986) who defends learners' dignity and integrity and who holds that the complexity of learners' ideas, needs and sentiments should be respected. According to him, Terrell (1982) describes affective-humanistic activities those that explore the students' values, ideas, opinions, goals and feelings. Finally, Stevick names Bhanot (1983) who regards learners as whole persons with emotional and intellectual needs.

Hiemstra, R., & Brockett, R. G. (1994). From Behaviorism to Humanism: Incorporating self-direction in learning concepts into the instructional design process. Retrieved December 6, 2010, from http://www-distance.syr.edu/sdlhuman.html

In their article Hiemstra and Brockett concentrate on the role of self-directed learning in teaching with its two components, i.e., adult empowerment in taking personal responsibility of their own learning and taking learners' perceived needs into concentration. They continue to contend that self-direction in learning is derived from humanist beliefs through assigning value to learners' previous experiences and inputs in their learning. They, then, enumerate some of the assumptions underlying humanism like: (a) human nature is inherently good; (b) individuals are free and autonomous, thus they are capable of making major personal choices; (c) human potential for growth and development is virtually unlimited; (d) self-concept plays an important role in growth and development; (e) individuals have an urge toward self-actualization; (f) reality is defined by each person; and (g) individuals have responsibility to both themselves and to others. They define concepts of self-actualization, proposed by Maslow, and self-directedness proposed by Rogers, as two main concepts proposed by the two main figures in the world of humanism. They then compare adult education of humanism views and instructional design of behaviorism views by proposing a table in which different characteristics of both views are contrasted.

Pavlicevic-Franic, D. (1996). Communicative-humanistic approach to learning and teaching in Croatian language class. Retrieved December 20, 2010, from http://hrcak.srce.hr/file/50423.

The author provides an introduction of the communicative humanistic approach in education. He considers a successful language communication as a product of internal factors (linguistic subject and didactic matter), as well as external factors (non-linguistic, mainly social and psychological matter). He considers three aspects of pupil engagement crucial to develop the learning process namely attentiveness, receptiveness, and appropriateness. The author then enumerates some elements of communicative approach which comes from a humanistic education. He quotes Moskowitz (1978) who considers humanistic education as "related to a concern for personal development, self-acceptance and acceptance by others, in other words making students more human. It is concerned with educating the whole person-the intellectual and the emotional dimension. He names humans' personal dignity and integrity, and complexity of other ideas, needs and sentiments to be respected as the common point between Humanistic-psychological approach and communicative approach. He quotes Rogers (1961), who suggests humanistic

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teachers: to build on problems that students perceive as real, provide resources, use contracts, vary the use of class time and use varied teaching methods. He claims that research proves that students engaged in humanistic academic education outperform students in more traditional programs, and that they have more positive attitudes toward education.

Aloni, N. (1997). A redefinition of liberal and humanistic education. *International Review of Education, 43(1),* **87-107.**

Aloni contends that humanistic education can be classified into four forms- classical, romantic, existentialist, and radical, which work in complementary manner rather than being mutually exclusive. He contends that the common point between these four types of humanistic education is that they all have a commitment for humanizing people which means providing people a kind of education that all human beings deserve and ought to receive in order to help human beings to actualize their human potentialities and help them lead fulfilling human lives. He claims that classical humanistic education believes in the existence of an ideal human perfection that should serve as a universal and objective model for regulating the education of all human beings qua human beings. He characterizes the romantic form of humanistic education through its fundamental premise that there exists in every one of us an inner nature of fixed self that in fundamentally good and unique that pushes to unfold and actualize itself, in accordance with its built-in code toward healthy existence and full humanity. He furthers the point by asserting that romantic education in contrast to the classical, conceive the road to human perfection as the turning of the soul not to the universal and objective, but rather to the inner world and unique self of the individual. Aloni contends that existentialist educators reject the classical notion of human beings as rational beings as well as the romantic assumption that there exists in every one of us an inner nature fixed self, that is fundamentally good and unique. The alternative advanced by most existentialists is that since the essence of man is freedom, in the matter of values, humans can appeal to no external authority, either natural or supernatural, and are therefore destined to choose, define and create themselves as the true author of their identities. Finally, he asserts that according to radicals, to consider educational issues independently of the larger cultural, social and economic context involves either serious ignorance or cynical, if not criminal deception. Finally he defines humanistic liberal education normatively as: the general cultivation and empowerment of human beings, in manners that are intellectually and morally appropriate, towards the best and highest life of which they are capable, in three fundamental domains of life; as individuals, actualizing their potentialities and tendencies; as members of society, becoming involved and responsible citizens; and as human beings, enriching and perfecting themselves through active engagement with the collective achievements of human culture.

Gadd, N. (1998). Towards less humanistic English teaching. *ELT Journal, 52(3),* **223-234.**

As Gadd puts it, the meaning of being humanist has changed from a person as a great learner, prevalent in Renaissance, to that of defined by Carl Rogers and Abraham Maslow. In other words, the outwardly directed humanism of Renaissance has become the inward-gazing humanism of the twentieth century. He puts forward the question that why math or science teachers rarely feel that they have a duty

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to understand any kind of operations on their students' feelings in the way that many English teachers do? He then asserts that according to Stevick (1990) one deficiency of humanistic approaches is that they may result in abdicating teachers' responsibility, no matter how well-intentioned they are in democratizing their practice. Gad contends that the other view of humanism considers English teachers' role crucial in encouraging and advancing the development of the students' inner selves. He considers romantic humanism focused on nurturing the student's inner self compared to pragmatic humanism, proposed by Stevick which holds that for teachers to respond most effectively to their students' needs they must understand their motivation, attitudes, and cognitive status and, in short, their psychology. He criticizes romantic humanism in English teaching on three grounds. Firstly, because it considers English teacher as a monitor and nurturer of the students' inner self which is presumptuous and of doubtful value,; secondly because it teaches learners inadequate number of registers which hampers their progression toward independence and thirdly because a focus on the inner self as a source of learning does not encourage or permit students' intellectual and cognitive development. As an alternative he proposes a rhetorical tradition which was first introduced by Purkey (1992) and asserts that it is naïve to dispense with these skills which make students active and powerful in public spheres to the advantage of humanistic focus on private self. He further claims that the idea that to be human means being private, introspective and feeling individual is a product of the romantic tradition epitomized by the work of Rousseau. As he puts it Romanticism is a western tradition which has become so entrenched in our culture that it is hard for us to see its artificiality. Finally he criticizes romantic humanism for three reasons: Firstly because they are misguided and culturally-biased in foregrounding the role of the private self and assumes that being human entails being a private and introspective individual; secondly because the language of the private self is limited in the number of registers of types of texts; thirdly because an undue focus on the self-hinders the student's wider intellectual development. He defends a pragmatic humanism against a romantic humanism.

Hill, B. (1999). Adapting the humanistic approach by using other learning theories. Retrieved December 8, 2010, from http://teach.valdosta.edu/whuitt/files/hillexm3.pdf

Hill begins his article with asserting that the major focus of humanistic education is the development of the "whole child." He then enumerates the objectives of a humanistic approach to education. He proposes concept of positive self-direction and independence as the first objective of humanistic view of education. He asserts that since the working environment is moving towards more independent and entrepreneurial activities, promoting such positive traits are urgent and vital. The second objective is helping learners to take the responsibility of what they learn on the ground that in the information age those who fall short of learning new trends and knowledge are left behind. The third objective, he claims, is to promote creativity of learners as a must in order to help them to "flourish" in the information age. He introduces curiosity as the fourth objective of the humanistic approach of education and believes that learners must be encouraged to ask questions and look for answers. The final objective set forth by Hill is evoking an interest in the arts as a strategy to promote the ability of learners' brains, which leads to the development of their creativity. Hill asks for an exploration to discover whether

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objectives are being met in educational setting. He finally proposes some types of learning theories like information processing approach, Piaget's cognitive development, and social cognition to be integrated into humanistic education courses in order to promote success.

Smith, M. K. (1999). The humanistic to learning. Retrieved December 8, 2010, from www.infed.org/biblio/learning-humanistic.htm

In this article Smith contends that a great deal of theoretical writings about education in 1970s and 1980s drew on humanistic psychology with a focus on the human potential for growth and through taking into consideration learners' personal freedom, choice, motivation, and feelings. Learning in his opinion is a form of self-actualization which results in psychological health. He elaborates on Maslow's hierarchy of motivation with a focus on self-actualization as the highest and the most important need of learners. He considers Carl Rogers as the most prominent figure in humanistic psychology field for his humanistic orientations to learning and introduces his ideas in regards to experiential learning which necessitates personal involvement, self-initiation, pervasiveness, learner evaluation, and being meaning-focused.

Arnold, J. (1999). The Jackendoff "skeptic" on humanistic language teaching. Retrieved November 20, 2010, from http://webcache.googleusercontent.com/search?q=cache:V0th5OClsdUJ:www.hltmag.co.uk/may01/sartmay016.rtf+affective+humanistic&cd=19&hl=en&ct=clnk

In her article Arnold refutes claims made by critics of humanistic-affective approach on language learning for being emotional and aimless. Arnold claims that humanistic language teaching (HLT) must not result in ignorance of mainstream learning rather it must be supplemented by relating what is being taught to learners themselves. She contends that it has not always been proved that affective teaching results in more effective learning, and she proposes a critical view toward humanistic language view which is not necessarily tested, because it is not easy to empirically test the nature of learners' backgrounds and experiences. It has been emphasized that in HLT not all the activities are useful in all situations. She continues that the studies of the brain prove the fact that learning is optimized when personal meaning is involved, so meaning must be significant and related to learners. Finally, she condemns HLT critics for using emotional language rather than scientific inquiry or open dialogue.

Mishra, C. (2000). Humanistic approach to education. *Journal of NELTA, 5(2),* 26-29.

Mishra in this article tries to emphasize the role of affective factors in education, claiming that both mental and emotional aspects of learners must be taken into consideration. He incorporates the concepts of self-actualization and self-esteem into foreign language learning as proposed by Moskowitz. The author emphasizes the role of meaningful learning which helps learners in making sense of the world around them. The author then criticizes the mere concentration of cognitive aspect of education to the detriment of more humanistic aspects. He goes on to contend that the goal of humanistic education is self-actualization and that positive attitudes of learners have positive effects on their achievements. He advocates a classroom environment which is warm, supportive and non-threatening. He considers the

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facilitation of change and learning as the main goal of education which can be achieved through interpersonal relationship with the learner. He finally asserts that the humanistic education asks for a study over self which involves learners' feelings, experiences, memories, hopes, aspirations, beliefs, values, needs and fantasies.

Mardijoni, J. J. (2001). Humanistic strategies in the EFL speaking class. Retrieved December 8, 2010, from http://puslit.petra.ac.id/journals/letters.

According to Mardijono humanistic strategies are based on the assumption that a supportive and cooperative group atmosphere will enhance learning to bring out the best of students. The author claims that humanistic strategies create a cooperative and supportive group atmosphere and gives positive effects on the students' speech atmosphere. Mardijono classifies the affective domain into intrinsic and extrinsic sides. Intrinsic side includes personality factors like egocentric factors, transactional factors, and motivation. On the other hand, the extrinsic factors are social and cultural variables. According to Mardijono, humanistic strategies are also based on the assumption that a supportive and cooperative group atmosphere will enhance learning to bring out to the best of the students. Another assumption is that significant learning will only take place when it involves active participation on the part of learners. Ways to promote cooperative and supportive group atmosphere are getting to know each other, empathizing with each other, minimizing criticism and encouraging self-evaluation. The author finally concludes that through employing humanistic strategies students become closer, experiencing giving and receiving support to grow and excel at their speech performance.

Olio, D. D. (2002). The role of affect in learning and teaching literary texts in the language classroom. Retrieved November 23, 2010, from http://www.facli.unibo.it/NR/rdonlyres/61CA4B03-A135-49DD-83B2-DB4A27406A7C/16546/dallolioaffect1.pdf

The author considers two main characteristics for affective-humanistic approaches. The first one is that such approaches are developed in order to pay more attention to learners, their subjectivity and emotions like attitudes, personal interests, anxiety, and feelings which may have positive or negative effects on learning. Secondly their main objective is to introduce an alternative to traditional methods of language teaching like grammar-translation and audiolingualism. According to Olio, affective-humanistic approaches put emphasis on learners' attitudes and learners' personality, creates a motivating and positive environment in the classroom, and provides spontaneous and natural language learning. Olio contends that literature must not be taught through a teacher-centered approach since it hinders learners' initiation. Literature, mostly poetry, have strong emotional tones and can better provoke learners' emotions, which can then result in strong responses from the readers and motivate them as active learners.

Cooks, H., Hackney, D., Jackson, S. G., Stevens, C., & Zumwalt, D. (2002). *A humanistic approach to adult education: Learning from the inside out.* **Retrieved November 17, 2010, from https://scholarworks.iupui.edu/bitstream/handle/1805/432/Cooks,%20A..pdf?sequence=1**

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Cooks et al. call into question a lecture-based teaching in which teachers are in power as possessors of knowledge to be transferred to passive students who must comply with whatever presented to them by teachers as controllers. Learning environment is a place for a genuine exchange between teacher and learners in order to discover and eradicate adult learners' barriers. They focus on adult learners as "real persons" who come into the classroom with rich background knowledge of life which can be drawn upon as sources for teaching or barriers of their learning. As they quote Paulo Freire adult education must be "problem posing" in order to have learners as "critical thinkers."

Clifton, J. (2004). The humanistic lesson: student primacy in a world of meaningful interaction. Retrieved November 25, 2010, from http://www.hltmag.co.uk/sept04/sart9.htm

In his article Clifton defines the role of learners in humanistic language learning as the leaders in the teaching process. He contends that failing to consider learners as the primary aspects of language classrooms leads to an evaluative paradigm through the classic initiation-response-feedback (IRF) pattern in which teachers dominate the classroom. He proposes that the traditional relations in which only teachers are initiators must be turned into a situation in which learners themselves initiate interactions. In such a situation teacher's role is to take the second turn in order to provide feedback. He further introduces new pattern of learner-facilitator-learner interaction pattern instead of the traditional IRF pattern.

Wang, G. (2005). Humanistic approach and affective factors in foreign language teaching. Sino-US English Teaching. Vol. 2, No. 5.

In this article Wang has attempted to provide a general introduction about the major issues concerned in a humanistic approach. He has introduced three prominent figures in the field named: Erik Erikson, Abraham Maslow and Carl Rogers. He has mentioned that three well known methodologies that is, the Silent way by Gattengo (1978), Suggestopedia by Lazanov (1978) and Communicative Language Learning by Curran (1968) have humanistic flavor. In his eye's important effective factors in a humanistic approach are anxiety, self-esteem, language ego and empathy. He has considered learners as whole persons that is, those who have emotional intelligence in addition to their cognitive intelligence. Finally, he has provided implications of a humanistic approach for language teachers in the classroom.

Matos, C. M. (2005). The EFL teacher as a humanizer. Retrieved December 8, 2010, from http://associates.iatefl.org/pages/materials/voicespdf/pd15.pdf

Matos considers the role of teachers as humanizers, a role which has been neglected so far. He defines a humanizer teacher as a professional who shares a belief in such fundamental values as human rights, justice, peace, and dignity and who applies them in his/her teaching of English, as well as outside the classroom. Finally he proposes a checklist in which he considers a teacher as a humanizer when he/she: views and applies English Language Teaching as a system for helping learners grow as individuals and as members of communities, both inside and across cultures, views and applies assessment of learners' performance in a positive way, by emphasizing their strengths in using English as a means of interaction, views and treats his/her students as persons who have both communicative rights and responsibilities,

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creates peace-building-enhancing-promoting activities so that learners can communicate as caring and compassionate users of English, that is, as appliers of what Matos calls communicative peace, uses inspiring literature which exemplifies humanization through dialogue (between/among fictional characters). Such applications could be extended to performing arts such as the theater, cinema, TV dramatization (serials), Uses examples of humanizing illustrative sentences from learners' dictionaries and stresses the importance of such dignifying uses of English, prepares learners to make humanizing uses of the Internet, through chatting with English language- using e-friends. The creation of humanizing phraseologies for use on the Web could become a project for groups in different EFL contexts, within copyright law restrictions, adapts and/or changes materials so that they can contribute to personal and to interpersonal humanization. The use of 'positivizers' (for instance, adjectives enhancing positive human qualities, traits) could be systematized in the learning of humanizing vocabulary.

Clifton, J. (2006). Humanistic language teaching, facilitation, and classroom conversation. *Indonesian Journal of English Language Teaching*, **2(2), 159-174.**

In his article Jonathan proposes humanistic language learning as a solution to the problem of classroom interactions which can be either a planned institutional discourse or an unplanned conversation which maximizes the chances of learners to participate. He considers learners as the driving force of the lesson and those in control rather than being controlled. He also believes that to achieve such environment in which students have primacy in meaningful interactions teachers need to reduce their aspirations for exercising authority given them by institutional power because of their knowledge. He contends that teachers' institutional authority is used to structure classroom when in a humanistic language teaching the teacher is given the institutional authority in order to plan for an absence of structure and to provide learners with an environment in which they feel free to take initiative and become the primary object in a world of meaningful interaction. However, the teacher must remain in control to provide linguistic feedback. He introduces a dichotomy between institutional authority to be given up to learners and a linguistic authority to be kept by teachers in order to provide feedbacks to learners, so that teachers turn into facilitators.

Bala, S. (2007). Reflections on a humanistic approach to teaching and learning. Transformative dialogues: Scholarship of Teaching & learning. Vol.1, Issue. 1.

In this article the author has tried to tell us about some experiences in different cultural environments. Learner empowerment is the main focus in this article and that how it results in changing the role of a teacher as a lecturer and authoritarian to that of a facilitator. Cultural diversity has been accepted and revered as valuable sources to be used in the classroom.

Burke, A., Adler, M. A., & Linker, M. (2008). Resisting erasure: Cultivating opportunities for a humanizing curriculum. *Multicultural Perspectives.* **10(2), 65-72**

In this paper Burke, Adler, and Linker advocate the use of a curriculum compatible with student experience in which teachers are informed about students' background knowledge and expectations. They

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contend that ignorance of what students bring with them from the real world as their experiences and sticking to standardized and prescriptive curricula puts student at a disadvantage position in being under constraint. Student's and teachers' different social background can result in barriers for discussion and mutual understanding. They emphasize the fact that no matter how well-intentioned teachers are in humanizing a curriculum there are some institutional forces which need to become more in keeping with humanistic approaches.

Hangerman, R., Harris, J. F., & Murrell, S. (2008). An argument for humanism. Retrieved November 23, 2010, from http://files.portaportal.com/9b73d276eea8bafb5d0bc319be84d60d/Humanism%20-%20Learning%20Theory.doc.

In this paper the authors introduce Humanist approach in connection with learning which results in a focus on human relationships. They name humanists like Dewey, Rogers, Montessori and Knowels who believe in an experiential and experimental view towards learning. They contend that according to humanism what is learnt must be relevant to the learners' immediate lives in the real world, and that feelings are as important as real facts. Cooperative learning, as they put it, is humanistic in that it involves learners helping each other in groups within which they are freer in their learning and are less controlled compared to direct instructions. They name some other humanistic instructional strategies like Jigsaw and student teams achievement divisions (STAD) and role playing. The reason humanism is preferred learning style is that it puts learners at the center which results in their empowerment. Once empowered, learners go through a self-directed lifelong learning. They finally quote Gage and Berliner (1991) for their five principles of humanist learning including: Students will learn best what they want and need to know, knowing how to learn is more important than acquiring a lot of knowledge, self-evaluation is the only meaningful evaluation of a student's work, feelings are as important as facts, students learn best in a non-threatening environment.

Bozcurt, T., & Ozden, M. S. (2010). The relationship between empathetic classroom climate and students' success. *Procedia Social and Behavioral Sciences, 5***, 231-234.**

According to the writers, empathy is an important construct, which comes from humanistic psychology with a focus on human needs and interests and aiming at providing some all-round basis for personal growth and development, to go throughout life in a self-directed manner. They emphasize the role of mental growth and humaneness, as necessary factors in promoting self-realization and/or self-actualization in various life situations. They also contend that empathy implies both emotional and intellectual meanings which must be connected and incorporated in service to other person's needs. Then, they quote Rogers (1961) for his definition of empathy which involves the ability or process of placing self in other shoes, as if one was the other person. Empathy contains both a cognitive (intellectual) and emotional dimensions. They claim that cognitive empathy provides a cognitive process to discriminate and label affective states in others as the experience of foreign consciousness in general, while emotional empathy refers to sharing the others' feeling and the tendency of forming a deeper relationship with his

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feelings. They define an emphatic classroom climate as a place where a set of attitudinal qualities of teachers facilitate learning. These attitudinal qualities are effective in understanding students' phenomenological perspectives and provide sensitive awareness of how learners view the process of learning and education through openness, attentiveness, and positive relationship.

Sandoval, L. Y., Sedano, A. R., & Ecima, I. (2010). Ethical qualities of professional development of the educator: A humanistic perspective needed to manage a new way to see the quality of education. *Procedia Social and Behavioral Sciences, 2,* **2589-2593.**

Sandoval, Sedano, and Ecima as the authors of this paper focus on the concept of ethos of teaching which include five ethical qualities: competence, initiative, responsibility, commitment, and dedication. They assert that educators need to get familiar with these ethical qualities inherent in their professional development. They hold that the main challenge educational instructors have, relies on the ethical training, the training of will, and formation of free human beings capable of exercising their freedom and coexisting. They hold that the key to achieve social consistency is the humanization of education and that in this process thee educational instructions play a leading role to the extent that they promote and attain an organizational culture starting from the development of the personal ethos in each of the actors that integrate their educational community. They quote Altarejos (2003) who contends that ethos is a disposition to action which unfolds through the repetition of acts that enables human beings to perfect the action. They go on to contend that in order to achieve ethical behaviors in professionals it is necessary that they know who the man is and what his purpose in life is. This is an anthropological view of ethical qualities which helps educators to discover and accept their personal identities. They hold that the teachers' professional knowledge is based on a technical knowledge (functional competence) and ethical knowledge (ethical competence). The first one involves know-how and the latter involves to know how to act. The former one implies being effective and efficient, when the latter characterizes a good professional and involves consistent action. They further consider education involved in helping to grow, which makes it necessary to consider the essence of educational doing and its professionalism as the concept of help, which is realized as a relationship between the educator and the student through cooperation, support or assistance, so that learners gain something by themselves. Sandoval, according to them, proposes a new way in managing the quality of education based on the anthropological approach, which focuses on the educator and educational fact, involving the concept of education understood as a help to essential and personal growth, based on professional ethos and taking into consideration the principle of solidarity-anthropological principle that recognized novelty and the ability of human beings of giving themselves to others. The quality of education in this view is exhibited in the personal and essential growth of the learner; in children, young people, professionals and citizens capable of assuming life as free human being able to coexist. They finally hold that pedagogical management in the educational institutions takes the lead from the humanistic perspective of quality of education.
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