Teacher Development and Affective Education

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This paper examines the relationship between teacher development and affective education and the notion of human values that bring about satisfaction in student learning. Affective education is conceived as the educational process involving the emotional aspects of student learning and the human values associated with them. It originated from the philosophy of education in humanistic education, and was further developed in humanistic psychology. It is now applicable to guidance and counselling as well as instruction and learning in educational psychology. This paper compares some views in humanistic education proposed by Rogers and Maslow in the West with Confucius values in the East. They are in congruence with the aims of education calling for "the joy of learning", "learning to learn" and "a self-fulfilling person" in the recent drastic education reform in Hong Kong. Initially, teachers have to be aware of these changes in order to help children learn and grow as a holistic person.

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Future research should be directed at understanding teacher's attitudes towards pupils, and teacher development in affective education in the changing era.

Key words: humanistic education; affective education; personal and social education

Affective Education and Teacher Development in the Changing Era

Educational Change, Teacher Development and the "Affective" Vacuum

In meeting the needs of society and the goals of education in the changing era, teachers cannot simply deliver cognitive knowledge to students. They have to attend to their affective development as well. Educators from Dewey to Rogers in the 1990s have provided the foundations for holistic development of a child including his/her affective needs. Affective education is not a new concept, and the joy of learning has become a recent concern in Hong Kong after it appeared in the official policy speeches and the proposed educational blueprint in the reform agenda. Even so, policy makers may still not be aware of, nor do they put the focus on affective education explicitly. Responding to the rapidly changing society, I have addressed the issue of qualitative change in the education system and the need for affective curricula in affective education on different occasions (Tung, 1997, 1998, 1999). It is reiterated that teachers have to take care of and attend to the *affective needs* of children in the process of learning. Otherwise, the call for educational change for the whole child development is only an empty slogan or in the "affective" vacuum.

The purpose of this paper is to link affective education with teachers' attitudes and beliefs in human values, juxtaposed with the need for professional teacher development, to facilitate whole child development in the current education reform of the new century.

Affective Education and Teacher Development in the Total System

Effective implementation of affective education for children can hardly suc-

ceed unless teachers themselves change their traditional attitude, learn what affective education is, and view it as an essential component of teacher development. Patterson (1997), following Rogers' humanistic approach in education, considered that the whole educational system has to change should humanistic education be implemented in school. Fullan and Hargreaves (1992) analyzed the relationship between teacher development and successful implementation of innovation and found that effective change consists of the "alteration of curriculum materials, instructional practices and behaviour, and beliefs and understandings of the part of teachers involved" (p.1). Furthermore, innovation is limited unless the total teacher and the total school are considered. This includes four major elements: "1. the teacher"s purpose, 2. the teacher as a person, 3. the real world context, and 4. the culture of teaching" (p. 5). In this regard, the adoption of affective education in the teacher development framework would take into consideration the changing environment or context in a more inviting manner, alteration of curriculum instructions with a more humanistic approach, as well as the understanding of the teacher's values, beliefs and practices during teacher pupil interaction. First, we now look at the concept of affective education.

What is Affective Education?

Defining the Construct of Affective Education

The word *affective* is defined as being *"influenced by or resulting from the emotions"* (American Heritage Electronic Dictionary, 1993). Emotions or passions in the global sense are quite similar and include appetite or wanting to eat, love, or hate; to have sorrow, anger, fear, envy, amusement and so forth (Swanson, 1989; Young, 1975). Education is the process of "developing the knowledge, skill, mind and character" (Webster's New World Dictionary, 1993). It is a collaborative and cooperative activity and the process is the product of shaping and making (Purkey & Novak, 1996).

Affective education is conceived as "the educational process involving the emotional aspects of student learning, embedded with humanistic val-

ues or 'psychological conditions' such as respect, trust, unconditional re-
gards for student affective and cognitive development" (Patterson, 1977,
p. 324).

According to Carducci & Carducci (1984), "affective education, con-
cerns emotional development"(p.111). In addition to human emotions,
affective education with a number of basic human values has also been
developed in different perspectives. Mostly, these explore the concepts and
issues concerning building students' inner potential, inter-personal relation-
ship and social skills. The emphasis is on promoting positive self-concepts
(Lang, Best, & Lichtenberg, 1994).

Different Terminologies, Organizations and Disciplines
People in different countries use different terms for affective education, but
in a slightly different manner in recent decades. The followings are a few of
such terms as it is impossible to exhaust the list. In the United States, Shapiro
et al. (Shapiro, 1986; Shapiro and Reiff, 1993) surveyed some basic in-
structional values as reflective practice in the classroom known as *humanistic
education*. Patterson (1977) interpreted Rogers' client-centred connotation
and the related human values as the foundations for humanistic education
and the theory of instruction. Based on self-concept theories and practice,
Purkey and Novak (1996) developed *invitational education* and the whole
school approach with 5 Ps: places, policies, programs, people, and proc-
esses that bring harmony in the school. In the United Kingdom, Lang et al.
(Lang, Katz, & Menezes, 1998; Watkins, 1995) adopted the *pastoral* role of
teachers and educators concerning the personal and social development of
pupils and promoted the *personal and social education* in schools. Hopson
and Scally (1981) and Nelson-Jones (1995) designed *life skill* education
that is appropriate for a person's career and life development. In a broader
sense of affective education, Corey (1995), Egan and Cowan (1979) elabo-
rated different guidance and *counselling models and skills* for
psychotherapeutic purpose. Other affective terms like *emotional intelligence*
(Golemen, 1995); *cultural and spiritual development* (Wicks, Parsons, &

Capps, 1993) and the like have also been used.

As the ultimate goal of affective education is related to the respect for self and others, it often involves the choice of the individual based on human values. Therefore, the area of interest could cover as far as *value and moral education* (Young, 1989).

There are also a variety of societies, organizations and networks established to promote their own themes relevant to affective education. For instance, the European Affective Education Network was set up at a conference on affective education held in 1994 at the University of Warwick, United Kingdom. Members, being scholars, researchers and practitioners interested in the "affective" dimension of the education process, came from a multiplicity of backgrounds, including education, psychology, philosophy and sociology.

The Affective Classroom and Curriculum

In affective education, there should be a caring and inviting classroom where students feel being invited, safe, valuable, and responsible. It is a place where they can learn and grow. Affective education helps to build and maintain a supportive environment and bring out students' fuller potentials and achievements.

Wood (1996) found that "how students feel about themselves — their perception of their self-image — influences how they behave in the classroom, at home and in their community" (p.126). Wood considered that it is worthwhile to implement the affective curriculum although it takes time, patience and needs flexibility in the process for it can provide teachers and students with the opportunity to: (1) build up individual self-esteem and create positive class cohesion; (2) acquire the avenues of communication between the teacher and students and students with each other; and (3) enhance overall social skills and increase positive social interactions (Wood, 1996, p.128). In a similar vein, Carducci & Carducci (1984) considered that children learn to care, love and respect themselves and others in a caring and inviting classroom. Teachers have to be aware of how children behave,

learn and develop their potentials in that caring classroom culture.

Affective Education, Self-theories and Student-centred Learning

Affective Education and Human Values

The human values, or psychological conditions that construct affective education can best be elaborated by the humanistic psychologist Carl Rogers (1983, 1995). He found that giving children trust, love, empathy, unconditional regards, respect and "freedom to learn", they would become more self-fulfilling. Abraham Maslow (1970, 1973) also spelt out that in the hierarchy of needs, it is essential to meet the needs of children such as love, the sense of belonging and respect so that they can eventually develop as a self-actualised person. These humanistic values formed the basic psychological conditions of affective education, or happy learning.

Research studies by Combs (cited in Purkey & Novak, 1996) revealed that teachers who believe that their students are *able, valuable,* and *responsible* are more effective helpers in their teaching profession. They are more optimistic, have more *empathy, trust and respect* towards students and adopt a more positive view of the education process. These human values lay the foundation of education and are the soul of affective education.

Theories of Self that Underpin Child Development in Affective Education

Self-theories, with due respect on the individual and human values, play an important role in affective education. In western culture, human behaviour is regarded as a product of how people see themselves and react to the environment. Each person experiences, constructs, acts and is responsible for his or her course of action. Teachers have to learn a child's disaffected behaviour from his or her internal viewpoint. Affective education is based on self-concept and perceptual theories that help teachers understand more about themselves and their students' behaviour.

The major contributors of self theories included: Cooley's (1902) *look-ing-glass self, Mead's (1934) socially formed self,* Sullivan's (1953) *reflected appraisals,* Erikson's (1950) *psycho-social stages,* Ellis' (1993) *rational emotive-behavioral therapy* (as a person is affected by one's own rational and emotional thinking), Marsh and Shavelson's studies (Marsh, 1990) on *multidimensional, hierarchical model of self-concept,* Alfred Adler's (1927) *life plan or life span,* Horney's (1945) *moving toward, against or away from people,* Bandura's (1969) *social cognitive theory, Rogers'* (1995) *full functioning person,* and Maslow's (1999) *self-actualization.* Among them, the fundamental concept of Rogers and Maslow on human values and self development could best represent humanistic and affective education.

Maslow described a mature self-actualizing person towards the demo-cratic goals of education as,

> having the capacity to tolerate and even welcome uncertainty in their lives, acceptance of self and others, spontaneity and creativity, a need for privacy and solitude, autonomy, the capacity for deep and intense interpersonal relationships, a genuine caring for others, a sense of humor, an inner-directness, and open and fresh attitude toward life. (cited in Corey, 1986, p.102)

Today in Hong Kong, most children lack the support of self development. Children in school are *afraid, bored,* and *confused* as remarked by educator John Holt (1982) decades ago concerning school failure. They are afraid of failing or displeasing the anxious adults' high expectation around them. They are bored because they are given the materials or things to do which de-mand so little of their wide spectrum of intelligence, capabilities, and talents. They are confused because what they learn from school makes little sense to what they know in reality. In this regard, teachers at the frontier are en-couraged to make greater effort to understand how children learn, and teach them in a lively and sensitive way. As such, everyday teaching would be a process of mutual discovery, interaction and exploration of the self. Subject matter can only be regarded as a vehicle for the achievement of educational goals and children can have more creativity, curiosity and appreciation in the process of learning.

Philosophy of Education in the West and the East: Dewey and Confucius

Affective Education and Western Philosophy of Education

Although ideology based on *truth and certainty* on the cognitive develop-
ment of a person (O'Hear, 1981) is debatable, it still affects our education
and examination system today. There was the shift of attention (Jarrett, 1973;
Patterson, 1977) to include the affective components in learning and in-
structions since the rise of several great education philosophers: Rousseau's
(1911) philosophy on pragmatic, process and affective education for children;
and Dewey's dynamic theories on experiential learning and more *individu-
alistic involvement of the learner* in the twentieth century (Dewey, 1993;
Su, 1995). Other affective and humanistic followers and great educators
included Montessori (1995) who emphasized the adaptation to the learning
process, inner development of a child and the use of the five senses. Since
the launching of the Soviet spaceship Sputnik in 1957, United States Na-
tional Science Foundation called for the education reform with more
emphasis on acquiring the cognitive knowledge on academic subjects such
as science and arithmetic, and students' interest and individual develop-
ment were ignored. This led to the rise of contemporary American humanistic
education thoughts in the 1960 as represented by Holt (1982) who drew
attention to the fact of a general school failure and Neill (1960) who devel-
oped the Summerhill school in England in the early 1920s with focus on
self-regulated learning. Other humanistic psychologists like Maslow (1999)
appealed for human potential to seek for excellence and self-actualization,
and Rogers (1983) also addressed student-centred learning, personal expe-
rience and "freedom to learn". Their beliefs in humanistic or affective
education focused more on the happiness, natural growth and satisfaction
of the individual child.

In Hong Kong, affective education is mingled with the philosophical,
psychological and sociological ideas of the East and West. Recently, there
are demands from students, parents and school principals for "happy learn-

ing" and a more humanistic approach to the existing education structure with less homework and less examinations for children in the media. Given different cultural values, there are challenges as well as possibilities in implementing affective education, which is discussed in the following section.

Affective Education and Confucius Philosophy of Education

In the Chinese culture, affective education was seldom raised as a subject of study. Emotions are often under control and not easily expressed in parent-child dialogue, male-female relationship and teacher-pupil interaction (Chan, 1990; Tang, 1992). Through Confucius and Buddhist teaching, people are taught to have self-reflection, control one's emotions or human weaknesses and improve moral values or virtues for the family or community. Hence, "affective education" has traditionally been associated with moral education, while feelings are expressed mostly in arts, poetry and literature.

After the British handover of Hong Kong in 1997, public education is mingled more with the Chinese values and Confucius ethical and moral virtues for holistic child development under the administration of the Chinese political leader Tung Chee Hwa (Education Commission, 2000; HKSAR Government, 2000). It is no surprise if we considered the fact that the teaching of Confucius dominated the Chinese thought for the last twenty-five centuries (Chai and Chai, 1973; Chen, 1993; Smith, 1973). Chinese civilization is considered as a Confucian civilization and Confucius teaching influences not only China, but also the social and political life of Japan, Korea and Indo-China.

The Confucius aim of education was to produce the perfect sage — or holy perfect person — which could hardly be achieved. Confucius was honoured as the Divine Teacher or Perfect Sage as he concentrated on producing the "gentlemen" or *Chun-tzu*. His ideal is far reaching and still perpetuating in that it helps students cultivate their *innate virtue* to the fullest and to qualify them to serve the people by applying the virtue in real life as officials of state, or making future rulers of moral excellence (Young, 1989).

The fundamental ethical concepts of the Confucian education system

concentrated on righteousness, peace and harmony. For instance, the virtue of *Jen*, translated as "love, goodness, benevolence, man-to-man-ness, human-hearted-ness, kindness" is the greatest of all virtues (Smith, 1973, p. 66). Then, there is *I* — or righteousness or justice — a cardinal virtue where life can be given up for the sake of righteousness. It requires the courage to be genuine, wise, just, temperate, humane, sincere, constant and so forth. The virtue of *Li*, translated as propriety, or rules of good behaviour or social regulations, means proper ways of doing things or good manners and behaviour that would constitute all human institutions. It is broadened to include all habitual, customary and socially accepted rites. The virtue of *Hsiao Ti* — meaning filial piety and brotherly love or honouring one's parents and elders — begins from family and a happy relationship with family members, would mean unity, harmony and happiness for individuals and ultimately for good government.

In this connection, the key virtues of human nature such as respecting others that are emphasized in Confucius education are quite similar to the human values of affective education adopted in western culture. The major difference is that the Confucius idea emphasizes the importance of individual development with the ultimate aim of serving the family or state; whereas that of the western culture focuses more on individuality, personal development, satisfaction and fulfillment of life. Some research studies in comparative education on the self in Asian countries including Japan and Taiwan, and the United States have already elaborated on this issue and it will not be discussed here.

Affective Education and Implications in Current Education Reform in Hong Kong

Affective Education, Aims of Education and Potential Development of Children

In keeping with the changing society and bringing out the potential of children under the influence of Eastern and Western philosophy of education,

the reform proposals for the education system in Hong Kong — *Learning for Life, Learning through Life* (Education Commission, 2000) stressed that the aims of education should be:

> To enable every person to attain *all-round development* in the domains of *ethics, intellect, physique, social skills and aesthetics according to his/her own attributes* so that he/she is capable of *life-long learning*, critical and exploratory thinking, innovating and adapting to change; filled with *self-confidence* and a team spirit; willing to put forward continuing effort for the *prosperity, progress, freedom and democracy of their society,* and contribute to the future *well-being of the nation* and the world at large. (p. 4)

Whilst the proposed aims of education focus on all-round development of a person, affective *education* stresses the personal, emotional, moral and social dimensions of a person's development through a series of *moral, guidance, civic* and *sex education* guidelines (Education Department, 1981, 1993, 1996, 1997). Students are expected to be self-motivated, show respect for the self and others, to have the sense of responsibility, integrity, and commitment to the family, society and nation as a whole. However, in achieving these aims through the proposed guidelines, the Hong Kong education reform has faced many obstacles. The difficulties lie in the existing knowledge-based curricula and examination-oriented atmosphere, coupled with the unsatisfactory teacher-pupil ratio in primary and secondary schools, the lack of appropriate resources support, not to mention the space for teacher development and for students to grow as life-long learners. In our existing ailing education system, much evolutionary change and vision is required. It is debatable whether schools and teachers could help children understand their own emotions and develop their full potentials — "affective education" seems so close and yet still so far away (Chan, 2000).

Teacher Education and Affective Curricula

Fortunately, "personal, social and humanities education" as a key learning area has been introduced in the *Learning to Learn* consultative document (Curriculum Council, 2000) with more focus on affective education in the

primary and secondary school curricula.

As a major teacher training institution, the Hong Kong Institute of Education has prepared teachers for affective education with core modules in the "personal and social education", "lifeskills" and "guidance and counselling". Other tertiary educational institutions including The Chinese University of Hong Kong, The University of Hong Kong, the Hong Kong Baptist University, the City University of Hong Kong, and The Open University of Hong Kong also provide guidance and counselling modules for students pursuing bachelor degrees in education.

Challenges and Possibilities

Successful education reform means change. Although our educational system is changing to a more moral and humanistic one after 1997, most pupils are still striving for the acquisition of content knowledge in academic subjects. In an on-going research project, I have interviewed a group of primary school in-service teachers about their beliefs in human nature and the use of humanistic approach during their interaction with pupils. A significant number of teachers indicated that they were aware of the humanistic approach, but they could hardly put it into practice because of the tight curriculum. Some of them considered that student-centred learning is hardly possible in the current Hong Kong educational context. To effect change, it involves the change of the total system in addition to teacher's attitudes, beliefs, instructional practice, and teacher's qualities.

As teachers are central to the education process, their professional development and personal qualities, among all other factors, warrant our prior attention (Day, 1999; Eraut, 1994; Tickle, 1999). Compatible with the values of affective education for pupils, the personal qualities of a professional educator such as love, care, empathy, patience and the understanding of cultural variation, rather than the teacher's subject-based knowledge need to be attended to. In Hong Kong, "teacher development" is further complicated by the endless debates of teacher competence, language competence in English, Chinese and Putonghua, and information technology compe-

tence recently. Thus, teachers are left with little time to think thoroughly about the importance and meaning of teacher qualities and teacher competence, not to mention the insights in affective education.

Conclusion and Further Research

To conclude, as I call for the holistic development of our pupils, I also call for the professional development of teacher educators in implementing affective education. It is time to have a more in-depth and comprehensive research study on the humanistic and affective aspects of teacher development, as well as understanding teachers' attitudes beyond the simplistic demand for "good and competent teaching" and the "joy of learning". The current education reform emphasizing professional teacher development and lifelong learning should be in total teacher practice, together with the change in curriculum materials, assessment, and the school system. Subject to further research, teacher development and affective education, I believe, would be geared more towards the ultimate goal of education that brings about the holistic development of the individual, satisfaction in teaching and learning, and the well being of society and the nation as a whole in the twenty-first century.

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