WHOSE BODY? WHOSE MIND?
THE IMPLICATIONS OF PAULO FREIRE'S
PROBLEM POSING METHOD FOR A HUMANISTIC
APPROACH TO AN ACTIVE HEALTH PROGRAM

by

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ABSTRACT

Paulo Freire's Problem-Posing method was adapted and developed to provide a humanistic alternative to the prescriptive, physiological approach presently manifested in most Active Health programs. A need for a holistic approach to Active Health was established and the Problem-Posing method was presented as a viable method for the development of personal, physiological, social and mind-body experiences within an Active Health program.

The Problem-Posing method was viewed within the Humanistic Educational framework. An interpretation of Humanistic Education, its roots and characteristics was presented.

An understanding of Freire's view of man and philosophy of education was given as a prelude to the nature and mechanics of the Problem-Posing method.

A student oriented life style program was developed around Freire's codification concept. This program, using Freire's dialogical, Problem-Posing approach, was intended to move students from a naive consciousness to a critical consciousness as they investigated the factors that determine their life style and thus influence their health status.

The program was introduced to a grade 11 Physical Education class in order to realize Freire's concept of praxis and to establish subjective opinion regarding the viability of employing the Problem-Posing method in a Secondary School Physical Education class. In light of the positive opinions of students and teacher, it appears, from a subjective stance, that students began to move from a naive to a critical consciousness in regards to life style development and that the Problem-Posing method appears to be a viable, humanistic approach to an Active Health program.
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INTRODUCTION

This thesis emerged out of a search for the development of an "Active Health" program that would afford a secondary school student the opportunity to develop his body in concert with his personally defined needs and interests. Such a program would allow each student the freedom and responsibility to decide his own destiny, without the imposition of a prescribed physical image. Such a program would be guided by such questions as Whose Body? Whose Mind?

Current "Active Health" programs are directed toward the development of physical fitness* and cognition of physiological facts and principles in support of fitness. The aims of such programs can be stated as follows:

The student should be able to:

a. develop an improved state of fitness as measured in terms of cardiovascular endurance, strength, muscular endurance and flexibility improvement;
b. identify the physiological capacities and limitations of his body;
c. learn physiological facts and principles that will assist in developing and maintaining a fit state;
d. state the relationship of physical fitness to total health.

The rationale for "Active Health" programs relies heavily on physiological research. The following quotations exemplify such research.

Physical exercise is important during childhood for proper development of the functional capacity of the heart, the lungs and the strength of bones and muscles. If underdeveloped during the growing years, the opportunity for optimal development of these organ systems has likely been lost. (1)

*Physical fitness in this paper is defined as that state which produces maximum physiological growth and provides sufficient energy for an active and varied life style. This definition was developed by the writer in response to a need for a fitness definition appropriate to adolescents. It considers physiological needs and the author's perception of adolescents.
During adolescence there may be a second chance to improve those dimensions which are of importance for the oxygen-transport system. This is an interesting problem, especially with regard to Physical Education in school. It may not be possible to repair later in life what is neglected during the adolescent years. (2)

In addition Johnson et al. (3) provide a psychological rationale for the development of an "Active Health" program.

It is our contention that misconception, frustration and fears often result from physical education programs limited to skill instruction and participation in games. We often forget that some youngsters do not enjoy those games, especially when skill level is poor and there is little or no success. Indifference often results over a period of years from the misconception that skills, health and fitness are all one and the same. This indifference and frustration can best be prevented by a well-planned, early and dynamic exposure to a sound personal health and fitness program.

Nature of the Problem

In the experience of the writer, present "Active Health" programs project almost exclusively, a biological image of man. The importance of physiological well-being cannot be contested but the current prescriptive, often fragmentary practices and the image of man portrayed, are unsatisfactory in providing opportunities for students to become responsible for the development of their own bodies.

The mechanistic approach employed by most teachers of "Active Health" implies that students are perceived to walk a continuum from optimal health* to death. The physical educator is eager to move the student towards optimal health through the prescription of predetermined exercises. Such a formula, however, suggests that the nature of man is

*In the opinion of the writer, optimal health is viewed by many Physical Educators as that state achieved by Olympic athletes.
reactive and predictable. It implies that man is an object to be moulded, denied freedom and responsibility in the development of his own body.

The pursuit of physiological excellence at the expense of other approaches tends to negate the integrated nature of man. Man cannot be viewed solely as a biological being since cultural and historical events and beliefs are also woven into his matrix. Physical demands are often placed upon a student's body that are not in concert with his psychological needs, and thus a meaningful, integrated experience can be denied. A thousand push-ups will have a positive physiological effect on the tricep muscles. However, what impact do push-ups have on a student's feelings and aspirations? The origin of those feelings are deeply imbedded in the cultural and historical heritage of the student and may deny and over-ride physiological concerns.

Paulo Freire, the noted South American educator, elucidates upon the concept of "totality" when explaining the problems the agronomist educator faces in educating peasants.

For example, their attitude towards erosion, reforestation, seedtime or harvest (precisely because they are part of a structure and not isolated units) have a relation to peasant attitudes to religion, to the cult of the dead; to the illness of animals, etc. All these aspects are contained within a cultural totality. As a structure, this cultural totality reacts as a whole. (4)

Thus, if the physical educator is concerned for a "totality" in student learning, he must, along with the agronomist, realize the implications of viewing man as a holistic being.

If we develop a concern for the "totality" of a person, it brings into question the values of a prescriptive approach which is the selection of pre-determined goals and exercises. Physical educators may affirm their own "totality", but are they selecting goals that are in harmony with a student's "totality"?

Freire succinctly states the problem.
Every prescription represents the imposition of one man's choice upon another, transforming the consciousness of the man prescribed to into one that conforms with the prescriber's consciousness. (5)

The physical educator is not always aware of the possible enslaving nature of the prescriptive approach. Though he may indeed attempt to meet individual student needs, the teacher's goals often reflect a narrow awareness and thus have little relevance to students. Dubos clarifies the point.

The kind of health that men desire most is not necessarily a state in which they experience physical vigor and a sense of well-being, not even one giving them a long life. It is instead the condition best suited to reach goals that each individual formulates for himself. (6)

The prescriptive approach is a product of socialization. Society forces a body image upon individuals and the teachers who direct "Active Health" programs, are the agents of socialization.

One of the perversities of our cultural teaching is that of the many varieties of possible structure, only a few are held up as ideals. Using the categories developed by William Sheldon, the father of body taxonomy for example, there are eighty-eight body types among Caucasian males. Only about three of those types, which Sheldon calls the extreme mesomorph, encompass the bodily ideals of our culture: muscular men with large shoulders and slim hips. (7)

Women also have their cultural mould. Playboy and Vogue magazines provide examples of cultural expectations for women.

Much of society appears to be concerned with cosmetic goals rather than those of function. Exercises prescribed in "Active Health" programs are frequently exercises that attempt to fashion a male mesomorph or a female beauty contestant. Most students will have difficulty realizing this goal and may experience inferiority and failure.

The physical educator, who thrusts his view of the world upon
students through his own prescription of cognitive knowledge and motor skills, may fail to achieve predetermined goals and will fail to contend with the complex nature of man.

If in accordance with the concept of extension, they transform their specialized knowledge and methods into something static and materialized and extend them mechanically to the peasants - invading the peasants culture and view of the world - they deny that men and women are beings who make decisions. (8)

Although Freire is addressing the agronomist working in the "third world", his comments are applicable to physical educators in general and particularly those involved with "Active Health" programs.

It would be unjustified criticism to suggest that all experiences in an "Active Health" program are oppressive and irrelevant. In some cases, relevancy is not the issue, but rather, quality. Physical educators, desirous of excellence in student performance, concentrate on the results, rather than on experience. Leonard suggests that educators have viewed the body as an instrument.

Research and training for coaches and physical education instructors focuses tightly on performance at the expense of experience. Instructors ask how many times a boy or girl can chin, but not how it feels to chin, how it is. (9)

The prescriptive approach to exercise is mainly concerned with performance - - do this, you will feel better; or, do that, you will lose weight.

Even now, the President's Council on Physical Fitness pushes physical activity on us like a prescription drug. It will make us healthy, prevent heart attack. It will, perhaps, keep us out of trouble. Not one word about those moments at the height of exertion when an unexpectedly graceful movement connects us to the turning of the planets and brings validation from the cosmos itself. (10)

In Canada, "ParticipACTION", a private enterprise initiated by the Federal Government, has a similar approach to physical activity.
The prescriptive approach taken by "ParticipACTION" has helped to mould the public's approach to fitness activities.

The emphasis on the body at the expense of the mind defrauds a physical experience of its richness and does little to transform consciousness,..."a blending of the body and the mind can carry us to new plateaus of creative achievement." (11)

It would seem, therefore, that it is necessary to transcend the physiological concerns of exercise in order to facilitate a better union of body and mind. Often words are inadequate to express the importance of the mind-body unit, and perhaps meaning is realized only through experience. Some believe that such an experience will, "...help realize your inner meanings, to run to the drummer that is you." (12) Leonard expresses the need and urgency for the union of body and mind most cogently.

The split can and must be repaired. The age of cheap technological energy is over, for a while at least. The coming age will call for human physical resources. Complex ecological problems will require sensitivity to nature and other people, the kind of sensitivity that can come only if we are also sensitive to our bodies and feelings. We shall discover that the mind-body split constituted a major error in Western thought, one that must never be repeated. We can learn to experience our bodies as models of the environment, the world, the universe, as aids to the highest philosophical speculation.(13)

It is apparent that present "Active Health" programs attempt to contribute to total health without considering the intricate interrelationships existing in the health matrix. It is a program that isolates the biological aspect of man from his "totality", that splits the body and mind and attempts to produce student body images in concert with teacher aspirations. It is, indeed, to use a phrase coined by Freire, an "oppressive pedagogy".

The "oppressive pedagogy" is explicit in much of the methodology
employed in "Active Health" programs. Consider the method utilized for developing strength. The teacher, in isolation, develops a strength training procedure for the entire class. Little accommodation is provided for individual differences. The students listen to information transmitted by the teacher and without critical appraisal, attempt to reproduce, for the teacher, the desired response. Adherence to this procedure for a number of weeks will facilitate physiological progress, as measured in terms of muscle girth and strength increases.

Unfortunately, biological progress of the above nature, is equated with improvement in total health. Strength training becomes a classroom activity with dubious relevance for the student.

The above approach to education has been labeled the "Banking Method" by Paulo Freire. The "Banking Method" is:

a. the teacher teaches and the students are taught;
b. the teacher knows everything and the students know nothing;
c. the teacher thinks and the students are thought about;
d. the teacher talks and the students listen - meekly;
e. the teacher disciplines and the students are disciplined;
f. the teacher chooses and enforces his choice and the students comply;
g. the teacher acts and the students have the illusion of acting through the action of the teacher;
h. the teacher chooses the program content and the students who were not consulted adapt to it;
i. the teacher confuses the authority of knowledge with his own professional authority, which he sets in opposition to the freedom of the student;
j. the teacher is the Subject of the learning process, while the pupils are mere objects. (14)

C. Procedure

This thesis will attempt to demonstrate that there exists a viable alternative to the present "oppressive pedagogy" implicitly and explicitly
employed in current "Active Health" programs. It is the writer's contention that Paulo Freire's "Problem Posing method" presents a positive, optimistic view of man; that it provides for the "totality" of man; that it can promote the unity of body and mind; that it can provide students the opportunity to become responsible for the development of their own bodies, and therefore, it is a "humanistic" approach to the teaching of "Active Health". Thus, Chapter II attempts to present a working definition of Humanistic Education. The roots and characteristics of Humanistic Education are included to facilitate a composite picture of the humanistic concept. A brief history of the Humanistic Education movement is offered to assist in understanding the present form of Humanistic Education. The chapter concludes with a review of Humanistic Physical Education literature.

Chapter III elucidates upon Freire's Humanism by establishing his image of man and philosophy of education. A presentation of the nature of the Problem Posing method follows, which sets the stage for a discussion of the procedures involved in the Problem Posing method.

Chapter IV discusses the implications of Freire's method for a humanistic approach to "Active Health". Its strengths and weaknesses are explored. Examples of how the Problem Posing method could be employed in an Active Health program concludes Chapter IV.

Chapter V provides a history of events leading up to and including the writing of this thesis. The epilogue concludes with a diary of the events, problems and emotions the writer and a class experienced in experimenting with Freire's Problem Posing method.
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10. Ibid., p. 12.


12. Ibid., p. 12.


CHAPTER II

HUMANISTIC EDUCATION: AN APPROACH TO PHYSICAL EDUCATION

If we are to view Paulo Freire's Problem Posing method within the framework of the Humanistic tradition, it is critical that an interpretation of Humanistic Education be established from the outset.

A. A Definition

Humanistic education is a term frequently misused by many innovative educators as a synonym for individualized, affective, confluent, or a host of other innovative, humane, educational endeavours. The diversity of educational programs under the humanistic umbrella has precipitated confusion and thus, clarification is in order.

Rubins provides a conservative but functional viewpoint.*

In the true humanistic school, traditional content is subordinated to the child's nature and interests, the process of feelings becomes as important as those of thought; personal ethos and private experience are viewed as the significant subject matter and classical values, rather than passed on whole, are to be examined, appraised, interpreted and altered to fit the individual's purpose and circumstance.(15)

Although humanistic education may have affective overtones, it is not concerned primarily with the development of skills to cope with the multitude of emotions that a student may experience throughout life. A number of humane and individualized methods may be employed in humanistic programs but these techniques are not the essence of humanistic education. Rather, humanistic education is directed toward the development of curriculum for and by the student. Individualized, affective and confluent programs can be realized through the implementation of traditional curricula, but humanistic education cannot. The transmission of the indigenous culture and the perpetuation of the status quo are not the aims of a humanistic program.

*This view should not be accepted as absolute but it does provide a useful focus when reviewing humanistic physical education literature.
B. Roots and Characteristics of Humanistic Education

In a setting where the student-teacher dialogue is more important than a predetermined, inflexible lesson plan and methodology, humanistic education presents an image of man as:

...a being in the process of becoming. The model sees man as personal, conscious, future oriented, in control of his behavior and his destiny (16)

Humanistic education views the child as a potential orchestra and encourages him to experiment with every instrument and every theme in him. (17)

This image of man, as curious, creative and independent, is a result of the coalition of the psychological knowledge of Humanistic Psychology and the philosophical beliefs of Humanism.

Humanistic Psychology, or the "Third Force", as it has been coined by Maslow (18), has emerged recently as a counterforce to behaviorism and psychoanalysis. The humanistic school encompasses Gestaltists, phenomenological and existential psychologists; all of whom believe in the importance of the individual human being. All reject an animalistic or mechanistic view of man. The "Third Force" has developed through the study of man, in contrast to behaviorist research which used animals and, through the study of psychologically healthy people, not neurotics, as frequently employed by Freud.

Central to Humanistic Psychology is the belief

...that man is the process that supersedes the sum of his part functions. (19)

It is the study of integrated man; body and mind. The importance of man's consciousness is stressed. Man has the ability to reflect upon his actions and, therefore, assumes a free and responsible role in determining further action. Humanistic Psychology recognizes the influence
that environment and culture play in determining behavior, but it also stresses man's uniqueness in viewing the environment and culture as a critical component in influencing behavior.

The humanistic psychologist directs his attention towards an understanding of human experience; desire, love, hope, fear, humour, spontaneity, autonomy, self-actualization, and a host of other human conditions. Humanistic education, although concerned with all human experience, considers self-actualization to be of critical importance.

Maslow explains self-actualization as fulfillment of one's own basic needs. As a result, a self-actualized individual is motivated by things outside himself. Maslow suggests such people are "meta-motivated".

Consequently humanistic education strives to create an environment which is conducive to facilitating the self-actualizing process within all students. The following humanistic psychological principles are employed:

a. "Persons learn in a free environment".

The responsibility for learning is shifted from the teacher to the student. Teachers should not predetermine objectives or channel learning activities, but rather, create opportunities for students to make decisions concerning subject matter and method.

What is essential is to realize that children learn independently, not in bunches; that they learn out of interest and curiosity, not to please or appease the adult in power; and that they ought to be in control of their own learning, deciding for themselves what they want to learn and how they want to learn it.

b. "The child learns by relating the world to his own experiences".

A student learns about the world through personal experiences and perceptions. It is important to the development of a critical awareness that students become personally involved in most learning experiences. However, it should be noted that some vicarious experiences can be of value in the learning process. For example, observing skilled participants playing handball can be a valuable vicarious experience in developing the skill of a novice handball player.
c. "Persons learn co-operatively". (24)

A co-operative environment is realized when students freely express their feelings and understanding about a given subject. All contributions are received without judgment. As students reflect upon shared feelings and knowledge each student is able to view reality with more objectivity. In a competitive atmosphere learning is not a shared venture and feelings and knowledge become private and therefore static.

d "Persons learn from the inside out". (25)

All learning is purposeful! A student learns when he is intrinsically motivated; when he sees the value in the experience. Learning is frustrated when personal motivation is replaced by teacher manipulation and value judgement.

e. "Persons learn in relation to their human qualities". (26)

People have unique, emotive and social characteristics but they do not overshadow the unifying characteristics of man's essential humanness and human experience. Human experience such as love, affection, birth and death, should provide the subject matter for a number of learning experiences. Such a focus is critical in the development of interpersonal relationships.

The development of the self-actualizing process is not fostered in isolation but rather in a co-operative, human context.

Humanistic education, at its best, is an attempt to encourage growth and learning of all those involved - students, faculty, and administration. The focus is on the people and relationships involved in the educational process, such that a course or curriculum may only be considered humanistic to the degree persons involved - teachers and students - are fully human.(27)

The dual front of humanistic education is succinctly clarified by Joyce (28) who perceives that his role as a curriculum developer is:

a. "To create environments which enable individuals to actualize themselves on their own terms - emotionally, intellectually, and socially."
b. "To create environments which help people reach each other and live with an expanding common consciousness - one which not only embraces the traditional liberal values of mutual respect and protection of the rights of others, but also reaches out to explore the development of expanded human experience through new dimensions of relationships with others."

Humanistic education presents an alternative to that offered by behaviorists. The inventions of the teaching machine and computer assisted instruction have emphasized the end product rather than the process and have placed an unfortunate emphasis on behavioral modification. Humanistic education attempts to remove this behavioral emphasis.

The error of the behavioral emphasis is its failure to recognize that behavior is only a symptom...In the field of medicine none would be satisfied if the doctors dealt only with our symptoms and yet we have dealt with human behavior as though it were an entity in itself, instead of recognizing that observed behavior is but a symptom of what has happened inside the individual. (29)

Humanistic education and humanistic psychology evolved as a direct result of the philosophical beliefs of Humanism. Humanism gave impetus to the autonomous nature of humanistic education, stimulated a concern for the dignity and worth of each person, promoted the importance of individual responsibility, self-control and direction and precipitated a new direction in psychological research.

What is humanism?

If we pause to indicate the precise nature of humanism, we will surely not be performing a humanistic task, for we would be saying that humanism involves some standard prescription for defining itself and the tasks intending to represent it. (30)

... for humanism, like love, is a concept which resists classification. (31)

The above statements may not be scientifically precise definitions but they indicate the multiplicity of thought inherent in humanism. The
Ecclectic nature of humanism allows for richness and diversity of thought and precludes the formation of a definitive school, political platform or program. Humanism presents an image of man and an approach to living; it is not a creed or dogma. Flexibility, in relation to time and context, is basic to humanism; an absolute, established program is an anathema. As a result, Humanism has attracted a number of epithets; naturalistic, scientific, secular, democratic and modern. These appellations reflect a difference in emphasis rather than belief. Indeed, humanism presents a single image of man. Although humanism reflects a diversity of thought, this paper will present only the dominant themes projected in the literature reviewed.

Humanism offers an optimistic, almost ethereal view of man. Man, not God, is charged with the responsibility of solving the problems of the world. Man is urged to fully engage his mind, body and spirit in the concerns of the world; to arrive at a deeper understanding of the nature of man. Humanism rejects man's dependence upon the Supernatural. Theistic beliefs are considered to be no more than man-made myths. With the rejection of theistic dependence, such beliefs as "predestination" and "after-life" are shattered. Man is now pressed to determine his own destiny.

The elimination of a heaven to which man's soul will be raised confines man to this world. Realizing his earthly confinement, the humanist is motivated to establish a paradise on earth. He is dedicated to the creation of a world that will ensure enjoyment on earth for succeeding generations.

...Humanism is the viewpoint that men have but one life to lead and should make the most of it in terms of creative work and happiness, that human happiness is its own justification and requires no sanction or support from Supernatural sources; that in any case the Supernatural usually conceived of in the form of heavenly Gods or immortal heavens, does not exist and that human beings, using their own intelligence and co-operating liberally with one another, can build an enduring citadel of peace and beauty upon this earth.(32)
Although humanism is concerned with the here and now, its secular view does not necessarily prompt a frivolous or self-aggrandizing attitude toward life. With the rejection of the Supernatural, man becomes the central figure on stage, even though that stage is but a tiny dot in the universe. To facilitate an understanding of his world, many humanists believe man should seek truth through reason and the scientific method. Man must establish his values out of human experience; not alleged supernatural dictates. Basic assumptions and values must be constantly evaluated in the light of new facts.

Humanism provides a pattern for human development. If man is to realize fulfillment on earth, he must recognize the unity that exists among men - humanness. He must strive for international welfare through peace, economic improvement and democracy.*

Twentieth century humanism can be viewed as an energy force that can give direction and meaning to life.

I mean the crisis of the human race which threatens it with extinction. I mean the technology that has become leaderless, the unlimited mastery of the means that no longer have to answer to any ends; I mean the voluntary enslavement of man in the service of the split atom. In the growing, the still plastic generation more and more men are aware of what is preparing itself there; their day-by-day increasing awareness, the knowledge of the crisis, summons in them the only counterforce that can succeed in elevating ends again, great clear ends, above the rebellious means. It is this counterforce that I call the new believing humanism.(33)

It is not the writer's intention to imply, through the above interpretation of Humanism, that those with religious or theistic beliefs could not be considered within the Humanistic framework. However, many humanists would dispute this point. As a result of investigation, it is the writer's contention that the development of Humanistic Education has been primarily influenced by Humanism that reflects a secular bias.

*Democracy in this context means freedom and responsibility of expression and the preservation of civil rights for all.
It should also be noted that Humanism is not restricted to scientific explanations when seeking the truth about phenomena. The phenomenological approach of Freire in attempting to understand the essence of experience is just as rigorous as the scientific method and can be included in the Humanistic approach. Although many Humanists would not legitimate either the theistic or phenomenological approaches within the Humanistic framework, not to do so would deny the eclectic and growing nature of Humanism. As noted earlier, Humanism does not involve a standard prescription. Humanism, as viewed in this thesis, is essentially a concern for man's relationship in and with the world and all who dedicate themselves to this end are Humanists.

C. Emergence of Humanistic Education

Humanistic education is a relatively recent term. However, the roots of the present concept were established by the early Greeks. Protagorus, a Greek teacher and philosopher in the fifth century B.C. was perhaps the first notable humanistic educator.

Protagorus holds that man is the measure of all things, of things that are that they are, and of things that are not that they are not. (34)

Protagorus was one of a number of Sophists, who cast their attention upon man rather than toward physical nature, as was the tradition of earlier Greek scholars. Versenyi provides an interpretation of Protagorus' statement.

Protagorus announces a practical program: The things we are concerned with are chemata, i.e., things we are decisively related to. There is no point in speaking grandly about what things may or may not be in themselves. What we have to take into account and concentrate on is what they are for us, in the world we live in, in a world in which our relationship to things, or living in the world, is decisive. (35)

To suggest that man is a human being who lives and finds a meaning in the world and whose concerns should be of the world was courageous in Protagorus' time. He defied the Natural Philosophers, who were most influential, by
deviating from speculation about the nature of the physical universe.

Although Socrates is not considered to be a Sophist, he conveyed many similar concerns. Socrates was interested in the improvement of man through a concern for excellence and the cultivation of the process of living. However, he employed a different approach. Rather than exaggerate man's abilities, Socrates examined man's weaknesses and took a more rational, reflective look at man. Socrates espoused the following approach to education:

That real education aims at imparting knowledge rather than opinion, that knowledge cannot be handed over ready-made but has to be appropriated by the knower, that appropriation is possible only through one's own search and that to make him aware of his ignorance is to start a man on the search for knowledge.(36)*

Aristotle's thoughts on education also reflected an early humanistic stance: education should be directed towards realization of individual potential. According to Aristotle, the ultimate goal is happiness. Happiness is attained through the pursuit of excellence in self-actualizing activities. However, it should be noted that Aristotle tends to be concerned more with the end product than with the process.

The next notable era in the development of humanistic education was the Renaissance. Renaissance education was a revolt against medieval Christian theology. Desiderus, Erasmus and Thomas Moore, all Renaissance educators, turned to the work of the early Greeks to resurrect reason and cast aside church dogma and rules. There was an attempt to educate people in a variety of disciplines in order to escape the narrow, specialist education of the church. Thus, the birth of the humanities.

During the early modern period, Comenius provided the thrust for humanistic education. Interested in developing an efficient learning environment, he proposed a system of progressive instruction based on

*The major source for the remaining portion of this historical account is Number 37 in the footnotes to this chapter.
personally observed developmental stages of children. Locke carried on these ideas, noting the uniqueness of each child and expressing a concern for the worth of each child.

In the 18th century, Rousseau advocated self-actualization through education. He wished to see man take an active part in the world rather than be witness to man moulded by the world. Pestalozzi, an educator, built upon the work of Comenius and Rousseau, expressing a concern for the development of the whole child. He was devoted to the establishment of a loving relationship between the teacher and the student.

Through the contributions of Comenius, Locke, Rousseau and Pestalozzi, there developed the recognition that learning is a natural activity of children and should be enjoyed. Education should develop an integrated man capable of an active, responsible role in the world; a man who is self-actualized.

Unfortunately, education as it emerged into the twentieth century did not always reflect the philosophy of earlier humanists. Despite this the twentieth century could become the greatest humanist era and have a profound effect upon education. The birth of humanism, as expressed by John Huxley (38) in the twentieth century is born of a rich heritage.

This new idea system, whose birth we of the mid-twentieth century are witnessing, I shall simply call Humanism, because it can only be based on our understanding of man and his relations with the rest of his environment. It must be focused on man as an organism, though one with unique properties.

Huxley believes the "new idea system" is emerging in response to a rapid growth of knowledge in a multitude of disciplines, giving rise to scientific and technological advancement. However, advancement has come at the expense of traditional practices and values, causing uncertainty and despair among men. Huxley sees the emergence of humanism as an answer to the problem confronting twentieth century man.
Erich Fromm\(^{(39)}\) echoes Huxley's concern for the world and hopes mankind will embrace humanism before the images of Orwell's 1984 are realized. Fromm paints a desperate picture of man; of man who has lost all hope, who no longer acts upon his world but instead is moulded by the forces of technology and bureaucratic society. It is an image portrayed earlier by Buber\(^{(33)}\). Fromm urges man to adopt a new attitude toward life.

Man's development requires his capacity to transcend the narrow prison of his ego, his greed, his selfishness, his separation from his fellow man, and hence, his basic loneliness. This transcendence is the condition of being open and related to the world, vulnerable, and yet with an experience of identity and integrity; of man's capacity to enjoy all that is alive, to pour out his faculties into the world around him, to be "interested"; in brief, to be rather than to have and to use are consequences of the step to overcome greed and egomania.\(^{(40)}\)

The threat of a nuclear war, over-population, starvation, depletion of energy resources, conflicting ideologies, preoccupation with quantity rather than quality and the gap between the rich and the poor combine to give expression to the Humanism of the twentieth century made manifest by writers such as Huxley, Fromm and Freire and give rise to:

a new Weltanschauung... a new Zeitgeist, a new set of values, and a new way of finding them, and certainly a new image of man.\(^{(41)}\)

The rebirth of humanism is also being called for by students and educators who are demanding more relevance and autonomy in school programs. Educators are becoming cognizant of the deleterious effects of technology upon the development of students and are becoming aware that schools can be a source of dehumanization.\(^{(42)}\) There is an increasing concern for the development of affective growth, in addition to cognitive growth, so that inter-personal relationships might be stimulated. Humanists are directing attention to education as a process and rejecting an over-emphasis on the specific, measurable objectives established by behaviorists, technologists, and those concerned with accountability.
Humanistic Education of the mid-twentieth century, although radically different from that of the early Greeks, is slowly evolving under the tutelage of modern humanism and humanistic psychology. Whether Humanistic Education continues to grow and become an effective influence in education will unfortunately be determined by the politics of a given community.

Now that an interpretation of Humanistic Education has been established, it is necessary to determine the influence of the Humanistic approach on Physical Education. Also, through a review of Humanistic Physical Education literature an understanding of the context, into which we plan to place the Problem Posing method, will be achieved.

D. Review of Humanistic Physical Education

Upon application of the criteria for humanistic education, to physical education programs, it was found that very few known programs satisfy such requirements. However, a trend towards a humanistic approach can be noted. It appears that initial attempts to replace traditional programs have not been motivated by the desire to see student involvement in subject and method selection. Rather, innovations have been introduced to better facilitate the execution stage of learning, after the instructor has explained and demonstrated a given subject matter.

Contract teaching exemplifies the above point. Parchman, Annarino, Pina, and Fast describe contract programs that are developed by the teacher. Each elective has been systematically and progressively ordered. Although students cannot devise their own objectives and methods, they do have a choice of program. Selection occurs in consultation with an instructor.

A variation in contract teaching is illustrated by Hook et al. Students select a course from a number of predetermined programs. The goals and objectives of each course are given but students
may determine the procedure for attaining the established goals and objectives. A resource center is available to assist students.

A further variation in contract teaching is exemplified by Foster, Geadelman, and Dubois. Within a given unit, students are encouraged to develop personal objectives and methods. Initial instruction and guidance is provided before students construct their contracts. A resource center equipped with loop films, tapes, books and charts is available.

Independent study courses are offered in a few schools. Given time periods are established for students to select, within specified criteria, a unit of study. Each student is responsible for establishing personal goals and methods. Teachers assume advisory roles and a resource center is available to facilitate student progress. Stanhope and Sadowski present such programs.

Shulman and Overskei have developed programs that facilitate student selection of a given course. The course, however, is established by the teacher. Course matter is either transmitted by the instructor or a self-spaced program is employed. Course selection is restricted for those who register last and therefore, desired electives may not be realized.

Heitman and Kneer and Cassidy and Caldwell typify a dominant attitude evident in the literature. They present programs that are based on the belief that there exist a number of absolutes in physical education that only a teacher is capable of determining. Therefore, it is the teacher's role to determine behavioral objectives, methods and activities. The teacher diagnoses, prescribes, guides and evaluates. The student's role is restricted to choosing a unit among a predetermined selection and progressing through the unit at a personal learning pace. The student is permitted to participate in formative and summative evaluation.

Lawson reflects a similar teaching model to that of Heitman.
and Kneer (56) and Cassidy and Caldwell (57). However, he does demonstrate a concern for presenting not only motor skill implications of a given activity, but also the importance of physical principles and socio-cultural implications. It is a holistic approach to physical activity.

Hellison (59) is the only author reviewed who promotes the view that the student is in the best position to determine what and how he should learn. Hellison presents four goals for physical education. Students should develop through physical activity: (a) self-esteem, (b) self-actualization, (c) self-understanding, (d) interpersonal relationships. He proposes a progressive movement from a command approach to more individualized styles which will facilitate the forementioned humanistic goals. Hellison's method applied to an example in an active health program would suggest the following.

If a class were involved in a weight training unit, the teacher using the command style would predetermine the exercise, the method and the quantity. At the humanistic end of the scale, all pre-class decisions are determined by the student. Each student plans, executes and evaluates his own weight program. The teacher assumes a resource role.

Caldwell (60) explicitly outlines a concept of humanistic education.

A humanistic concept of physical education focuses on the being and becoming of the "whole man", the "totality" of man's humanness. It asserts that there is more, much more than our traditional, limiting perception of what we have believed ourselves, our students and our field to be. The humanist attitude delights in total man as an alive, reasoning, thinking, feeling, moving, experiencing being - and demands that programs, practices, procedures, and experiences in our discipline celebrate the rediscovery of this phenomenon through the transformation of our field into something more, much more - something better, much better - than it has been and is.

Unfortunately, Caldwell did not adhere to the above concept in a later
If we view the current literature from the above perspective, it is obvious that a humanistic approach has not been achieved. It is true that personalized or individualized instruction is being explored but teacher domination is most evident. Hellison currently provides the best humanistic model, but he has given little consideration to the methodology required to stimulate authentic student choice.

In order to find a model in concert with Caldwell's concept of humanistic physical education, it may be desirable to investigate the Problem Posing method of Paulo Freire.

Freire's ideas may help to provide a model for a student-teacher relationship that facilitates student involvement in curricular decisions. If students are to make authentic decisions about their education, they must develop what Freire calls a "critical consciousness".

It is the suggestion of this thesis that Problem Posing Method may provide an authentic model for developing a humanistic physical education program. Consequently, in the following chapter, Freire's approach to Humanistic education will be discussed, the Problem Posing Method will be developed and implications about Freire's method will be presented.
REFERENCES


24. ibid, p. 122.

25. ibid, p. 123.

26. ibid, p. 124.


31. ibid., p. 1.


36. ibid., p. 117.


40. ibid., p. 141.


CHAPTER III

FREIRE'S HUMANISTIC EDUCATION

The Humanism presented by Paulo Freire is in contrast to the scientific, secular approach presented in Chapter II and so influential in the development of Humanistic Education. In the development of a critical consciousness Freire seeks to understand and give meaning to life through constant reflection and action. This approach does not follow the dictates of the scientific method but rather conforms to a phenomenological approach.

A. Freire's View of Man.

Before attempting to analyze Freire's Problem Posing Method, it is critical to be knowledgeable about his view of man. Such knowledge is fundamental to an understanding of his educational philosophy.

According to Freire, man is not a static, determined object, but rather a dynamic, growing being, cognizant of his growth and conscious of an evolving reality.

Problem Posing education affirms men as beings in the process of becoming - as unfinished, incompletely beings in, and with a likewise unfinished reality. (61)

Human beings constantly create and re-create their knowledge, in that they are inconclusive, historical beings engaged in a permanent act of discovery. (62)

"Human beings are not just what they are, but also what they were"; they are in a state of being; this being is characteristic of human existence. Human existence, therefore, contrary to animal or vegetable life, is a process taking place in one's own time. (63)

Self awareness and consciousness of environment is possible as man is able to objectify or view reality from a distance, with reflection, as well as receive sense images from outside stimuli through sense receptors.
of the incompleted beings, man is the only one to treat not only his actions but his very self as the object of his reflection; this capacity distinguishes him from the animals which are unable to separate themselves from their activity and thus are unable to reflect upon it. (64)

They are to detach themselves from the world in order to find their place in it and with it. Only people are capable of this act of "separation" in order to find their place in the world and enter in a critical way into their own reality. (65)

The process of men's orientation in the world involves not just the association of sense images, as for animals. It involves above all, thought-language; that is, the possibility of the act of knowing through his praxis, by which man transforms reality. (66)

The ability to reflect upon sense images and human actions allows man not only to be in the world, but also with the world.

Men can fulfil the necessary condition of being with the world because they are able to gain objective distance from it. Without this objectification, whereby man also objectifies himself, man would be limited to being in the world, lacking both self-knowledge and knowledge of the world. (67)

Man's perception of his place in the world is neither solely an objective nor a subjective process. Rather, it is the union of a concrete fact and man's perception of a concrete fact that determines man's view of reality.

For man, this process of orientation in the world can be understood neither as a purely subjective event, nor as an objective or mechanistic one, but only as an event in which subjectivity and objectivity are united. (68)

Although man recognizes that he is conditioned by the results of his actions, it is through reflection that he is able to make decisions concerning his actions. Therefore, man is not passively moulded in a predetermined fashion. Because men are aware of the conditioning effect of their actions, they set out, through reflection, to establish goals for themselves and are able to conceive of the results of their decisions
before action has been initiated.

If they did not sever their adherence to the world and emerge from it as consciousness constituted in the "ad-miration" of the world as its object, men would be merely determinate beings, and it would be impossible to think in terms of their liberation. Only beings who can reflect upon the fact that they are determined are capable of freeing themselves. (69)

In contrast, men - aware of their activity and the world in which they are situated, acting in function of the objectives which they propose, having the seat of their decisions located in themselves and in their relations with the world and with others, infusing the world with their creative presence by means of the transformation they effect upon it - unlike animals, not only live but exist, and their existence is historical. (70)

The normal role of human beings in and with the world is not a passive one. Because they are not limited to the natural (biological) sphere but participate in the creative dimension as well, men can intervene in reality in order to change it. (71)

Conscientization is viable only because men's consciousness, although conditioned, can recognize that it is conditioned. This "critical" dimension of consciousness accounts for the goals men assign to their transforming acts upon the world. Because they are able to have goals, men alone are capable of entertaining the result of their action even before initiating the proposed action. They are beings who project. (72)

Since man is an active and not a reactive being, he is able to transcend reality through consideration of a number of choices at his disposal. In light of new knowledge, man is able to alter decisions and acquire heightened awareness.

Human relationships with the world are plural in nature. Whether facing widely different challenges of the environment or the same challenge, men are not limited to a single pattern. They organize themselves, choose the best response, test themselves, act, and change in the very act of responding. (73)

Men relate to their world in a critical way. They apprehend the objective data of their reality (as well as the ties that link one datum to another) through reflection - not by reflex, as do animals. (74)
The decision making process is facilitated because man is Praxis. Praxis is the simultaneous process of acting and reflecting. It is through praxis that man attains new awareness.

Only men are praxis - the praxis which, as the reflection and action which truly transform reality, is the source of knowledge and creation. (75)

Through their continuing praxis, men simultaneously create history and become historical-social beings. (76)

But men's activity consists of action and reflection; it is praxis; it is transformation of the world. (77)

It is through praxis that man creates history and, in return, is influenced by history. Through the ability to perceive a past, present and a future, man becomes an historical being.

For man there is no here relative to a there which is not connected to a now, a before, and an after. Thus men's relationships with world are per se historical, as are men themselves. Not only do men make the history which makes them, but they can recount the history of this mutual making. (78)

In attempting to interpret the world and his role in the world, man is capable of creating philosophy, ideas and a variety of products. Thus, man creates culture, which is not just the extension of his body but rather the product of mind and body, interacting in the world.

It is as transforming and creative beings that men, in their permanent relations with reality produce not only material goods - tangible objects - but also social institutions, ideas and concepts. (79)

The difference between animals - who (because their activity does not constitute limit acts) cannot create products detached from themselves - and men - who through action upon the world create the realm of culture and history. . . (80)

It is impossible for man to live separate from the world and it is man who gives meaning to the world.

Only products which result from the activity of a being but not belong to its physical body (though these products may bear its seal), can give a dimension of meaning to
the contact, which thus becomes a world. A being capable of such production (who thereby is necessarily aware of himself, is a "being for himself") could no longer be if he were not in the process of being in the world with which he relates; just as the world would no longer exist if this being did not exist. (81)

Meaning of man and of the world is made possible through communication. If communication does not occur, growth is impeded and men are reduced to objects.

...that of men as beings who cannot be truly human apart from communications, for they are essentially communicative creatures. To impede communication is to reduce men to the status of "things". . .(82)

Thus the world of human beings is a world of communication. As a conscious being (whose consciousness is one of intentionality towards the world and towards reality), the human being acts, thinks, and speaks, on and about this reality, which is the mediation between him or her and other human beings who also act, think and speak. (83)

Freire's view of man as active, reflective and creative is manifested in his humanistic philosophy of education. His philosophy is a challenge to many traditional educational practices and thus offers educators an opportunity to view, objectively, their present attitudes and methods.

B. Freire's Philosophy of Education

As stated earlier, humanistic education is directed towards the self-actualization of each student. However, many humanists have appeared to restrict their concern to students' performance within the school system, rather than address themselves to the performance of students in and with the world. Freire's philosophy of education is in concert with his image of man and is directed toward student freedom in the world. It is freedom from educators who keep students in bondage, by restricting student intervention in their world. It is freedom from educators who interpret reality for students.

..."education as a practice of freedom" is not the transfer, or transmission of knowledge or cultures. Nor is it the extension of technical knowledge. It is not the act of
depositing reports or facts in the educatee. It is not the "perpetuation of the values of a given culture". It is not "an attempt to adapt the educatee to the milieu". (84)

Education is the opportunity for students to become involved with the world and understand their relationship to the world.

Education as the practice of freedom - as opposed to education as the practice of domination - denies that man is abstract, isolated, independent and unattached to the world; it also denies that the world exists as a reality apart from man. Authentic reflection considers neither abstract man nor the world without men, but men in their relations with the world. (85)

The main task of education is to facilitate student self-awareness and assist in the discovery of controlling, moulding forces operating in the student environment.

In problem-posing education, men develop their power to perceive critically, the way they exist in the world with which and in which they find themselves; they come to see the world not as a static reality, but as a reality in process, in transformation. (86)

Education for freedom can only be attained if the present restricted relationship between student and teacher is radically altered. At present, the teacher assumes responsibility for the development and transmission of curriculum. The students participate in a passive, non-critical manner, enslaved by the imposition of a teacher's interpretation of reality. Freire refers to the above as "banking education".

Implicit in the banking concept is the assumption of a dichotomy between man and the world: man is merely in the world, not with the world or with others; man is spectator, not re-creator. In this view, man is not a conscious being (corpo-consciente); he is rather the possessor of a consciousness; an empty "mind" passively open to the reception of deposits of reality from the outside world. (87)

In Freire's view, the teachers and students must become partners in the educational process. The master-slave relationship must give way to a co-operative venture that witnesses a constant interchange of roles between teachers and students.
Education must begin with the solution of the teacher-student contradiction, by reconciling the poles of the contradiction so that both are simultaneously teachers and students. (88)

The teacher is no longer merely the one-who-teaches, but one who is himself taught in dialogue with the students, who, in turn, while being taught, also teach. They become jointly responsible for a process in which all grow. (89)

This process denies learning in isolation and promotes the necessity for teachers' and students' mutual involvement, for the realization of growth.

Here, no one teaches another, nor is anyone self-taught. Men teach each other, mediated by the world, by the cognizable objects which in banking education are "owned" by the teacher. (90)

The curriculum for education is not imposed by the teacher. Rather, it is an outgrowth of student concerns, as students attempt to understand themselves and develop their relationship to the world.

For the dialogical, problem-posing, teacher-student, the program content of education is neither a gift nor an imposition - bits of information to be deposited in the students - but rather the organized, systematized and developed "re-presentation" to individuals of the things about which they want to know more. (91)

It is not the educator's right to interpret the concerns of students, but rather to present student concerns in the form of problems, for both the teacher's and students' consideration.

The task of the educator is to present to the educatees as a problem, the content which mediates them, and not to discourse on it, give it, extend it, or hand it over, as it were a matter of something already done, constituted, completed and finished. (92)

Students should not be involved in passive repetition. Instead, they should be actively involved in a search that will assist them in knowing a more meaningful, evolving reality.

Knowing, whatever its level, is not the act by which a subject transformed into an object docilely and passively accepts the contents of others give or impose on him or her. Knowledge on the contrary necessitates the curious presence of subjects confronted with the world. It requires their transforming action on reality. It demands a constant searching. (93)
If students are to be truly free, education must provide students the opportunity to develop a critical awareness of their environment and to evolve a meaningful relationship with the world.

Whereas banking education anesthetizes and inhibits creative power, problem-posing education involves constant unveiling of reality. The former attempts to maintain the submersion of consciousness; the latter strives for the emergence of consciousness and critical intervention in reality. (94)

According to Freire, it is only through reflection and action that man can dehumanize a given situation and become more human. Thus, Freire's philosophy of education would be incomplete without a viable plan for action. The following section will outline such a plan; the Problem Posing Method.

C. The Nature of Problem-Posing Education

Problem Posing education was developed in the social, political, economic and cultural matrix of Brazil. In 1921, Freire was born in Recife into a middle class family. The economic crisis of 1929 in the United States had a devastating effect on many countries; Brazil was no exception. Freire's family soon experienced the pain of hunger and poverty. However, through this experience, Freire came to feel that there were oppressive mechanisms operating in what he termed "the culture of silence"* (95) He soon realized that the educational system was an instrument of oppression and vowed to develop a new approach to education. His success was obvious: he was asked to leave Brazil after being jailed for seventy days by the leaders of the military coup in 1964, who feared his influence.

Although Freire's pedagogy is addressed to the problems of the "Third World", it has universal appeal for any individual or group enslaved in the "culture of silence". It is for radicals; for those who challenge the status quo. It is not for those submerged in certainty - who suffer from the absence of doubt. (96) Problem Posing education is for those who trust and have faith that students can be the master of

*The term "culture of silence" as used in this thesis refers to prescriptions forced upon individuals that stifles self-realization.
their own education. One must view man as a conscious being, not isolated from the world, dependent or determined. Freire's philosophy is for those who believe that at present,

Education exists in the larynx of the teacher rather than in the mind of the pupil. (97)

Problem-Posing education is education for freedom and not oppression. Freedom in this context implies the right to participate in the decisions that determine one's destiny. Thus, education for freedom is not only concerned with self-perception of the conditions limiting one's ability to participate in life, but also demands action to change the conditions perceived.

Schools can be viewed as training laboratories for adaptation to the world. Propaganda and other manipulative techniques are currently the primary elements of the curriculum. Students are moulded by the process and are essentially released into the world when they have reached the peak of adaptation. This view is reflected in the physical education literature reviewed. Educators are concerned about depositing the absolutes of physical education into each student as part of the adaptation process. It is true that some latitude was observed in methodology but students were not permitted to investigate outside the predetermined absolutes. This attitude reflects a view of students being in the world and adapting to the world. Traditional education fails to view students in and with the world. It views students as beings who possess a consciousness that is in need of filling and not conscious beings. (98) Traditional education with its dictates and communiques imposes an order that is designed to fill, mould and adapt the student to the world.

Problem-Posing education views students as being in and with the world. To be with the world, one must be an active participant in life, critically perceiving the environment and initiating action to change the environment.

We began with the conviction that the role of man was not only to be in the world, but to engage in relations with the world - that through acts of creation and
re-creation, man makes cultural reality and thereby adds to the natural world, which he did not make. (99)

If students are to be with the world, they must integrate into, rather than adapt to the world. Integration is achieved through the process of personal choice and is not the product of teacher dictates. Thus, the main objective of Problem Posing education is to facilitate student self-awareness and sensitivity to the controlling, moulding forces operating in their lives so that critical choice may be exercised in the process of change.

Freire has coined this process "conscientization". The first phase of "conscientization" is the development of a "critical consciousness" or "critical transitivity" so that students may become aware of their socio-cultural reality. It is an active process requiring student involvement and cannot be developed through teacher transmission.

To achieve "critical transitivity", students must transcend a false consciousness. Freire outlines two false states of consciousness: "semi-intransitive", and "naive transitive".

"Semi-intransitive" consciousness is exemplified by students concerned with survival and therefore are attuned to biological needs. These students fail to perceive other challenges and are ignorant of the causality of their present socio-cultural reality and cling to myths for explanations and solutions to their problems.

"Naive-transitive" consciousness expresses an expanded interest, beyond the concerns of survival. However, students manifesting this level of consciousness tend to accept myths and have not adapted a scientific approach to problem solving.

The above states of consciousness exist in students who are dominated by teacher imposed views of reality. They are subjected to narration, empty deeds and become passive since they are denied partici-
A "critical consciousness" is possessed by a conscious being who is capable of acting upon reality after perceiving and knowing present reality. Knowing implies the ability to make critical choices which is not feasible through the prescriptive practice of traditional education.

"Conscientization" is only partially achieved through self-perception of a socio-cultural reality. Finality is realized when a student, through critical choice, acts upon his world and changes it. It is through praxis, action and reflection, that "conscientization" is consummated. Later in this chapter, a description of the process of "conscientization" will be outlined.

Education for freedom, the right of students to perceive reality scientifically, not mythically, and participate actively in changing present reality, is viewed by Freire as a prerequisite for human completion. Such education can only be realized if the present bureaucratic relationship between student and teacher is radically altered.

The curriculum of "Problem Posing" education is not imposed by the teacher. The transmission of ideas belongs to those who view education as a static, finished product, when in fact it is a dynamic process. "Problem Posing" curriculum is an outgrowth of student concerns, as they attempt to understand themselves and develop their relationships to the world.

It is through investigation and not persuasion that students receive their education. Education is not the transmission of ideas and words but the search for knowledge and this demands activity, invention and reinvention, reflection and action. Through communication and not propaganda, the teacher problematizes the concerns of the students in the form of "codifications" so that students may be able to objectify

*as outlined earlier in part C of this chapter.

**see "Process of Problem Posing education" in part D of this chapter.
reality and become critically aware of their problems. Student and teacher are involved, not in the regurgitation of words but in an active investigation of knowledge that will reveal a more meaningful, evolving reality. (109)

Problem posing education is a dynamic process.
The teacher presents the material to the students for their consideration, and re-considers his earlier considerations as the students express their own. (110)

It is through reflection and action that teacher and student participate as "subjects" in the educational process and come to a critical realization of present reality, only to be confronted with the responsibility to exercise critical choice to change that reality. (111)

Through the Problem-Posing method, education becomes a continuous cognitive process. The participants do not assume superior knowledge and respect the contributions of all class members. It is education with students and not for or about students. (112)

The prescriptive practices of the "banking method" standardizes thinking. Predigested ideas tend to automate behavior and atrophy the students' capacity for critical thinking. In contrast, Problem Posing education stimulates students' thinking and acting in response to their dialectical relationships with the world. (113) Student awareness of opposing socio-cultural forces in the world is made possible in the Problem Posing method through the uniting of the dialectical opposites, subjectivity and objectivity. This occurs as student and teacher conduct a scientific investigation into the problem posed by the teacher.

In summation, and before considering the process of Problem Posing education, it may be fruitful to keep in mind the dialectical opposites presented by a comparison of the "banking" and "Problem Posing" methods. (114)
Figure I

Comparison of Banking and Problem Posing Methods

<table>
<thead>
<tr>
<th>BANKING</th>
<th>PROBLEM POSING</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. the curriculum is narrative</td>
<td>1. the curriculum is cognitive</td>
</tr>
<tr>
<td>2. the teacher presents commun-</td>
<td>2. the teacher communicates</td>
</tr>
<tr>
<td>unicques</td>
<td></td>
</tr>
<tr>
<td>3. a dictatorial environment</td>
<td>3. a co-operative environment</td>
</tr>
<tr>
<td>4. a pedagogy of domination</td>
<td>4. a pedagogy of freedom</td>
</tr>
<tr>
<td>5. submission of consciousness</td>
<td>5. stimulation of consciousness</td>
</tr>
<tr>
<td>6. distorts reality</td>
<td>6. intervenes in reality</td>
</tr>
<tr>
<td>7. students are treated as</td>
<td>7. students are treated as</td>
</tr>
<tr>
<td>objects</td>
<td>subjects</td>
</tr>
</tbody>
</table>

D. Process of Problem Posing Education

Although Freire has applied the "Problem Posing" method to literacy programs, it is not the scope of this paper to relate his literacy techniques, but rather, to understand the essential phases of the "Problem Posing" method.

The "Problem Posing" method is initiated by "thematic investigation"(115) This process involves three basic stages: preliminary thematic investigation, codification and decodification. The object of thematic investigation is "...the thought language which men refer to reality, the levels at which they perceive that reality and their view of the world, in which their generative themes are found."(116)

Before describing the critical phases of thematic investigation, it is necessary to clarify the following concepts: epochal units, themes,
"Epochal Unit"

Freire views man as an historical being, one who experiences time from a past, present and future perspective. As man acts upon his world, he creates objects, ideas, feelings, concepts and hopes, that mark his historical transformation of reality. These new objects, ideas, feelings and hopes, in turn act upon man, the reversed praxis, and can be catalogued as "epochal units". (117)

An historical epoch is characterized by a series of aspirations, concerns and values in search of fulfillment; by ways of being and behaving; by more or less generalized attitudes. (118)

As man continues to transform his world, new epochal units will be formed which supersede the old units, thus maintaining historical continuity.

"Themes"

Themes are concrete representations, within the students' social matrix, of the many ideas, values, concepts and hopes, found within the present epochal units. (119) Although a countless number of themes may exist as students live their lives in and with the world, this paper is chiefly concerned with those themes that are relevant to health and the development of free and responsible human beings.

Themes may be viewed from several levels: international, national and community. (120) For example, at the international level, world peace could be a generative theme. National unity and national economics could be considered generative themes for Canadian students, at the national level. At the community or school level, freedom might be a generative theme of most students.

"Thematic Universe"

Themes do not exist in isolation, nor outside the student, as
observable phenomena. Rather, they exist within the student and inter­
relate to explain the student's total view of the world. Each theme
interacts dialectically with its opposite; the theme of oppression works
in a dialectical relationship with the theme of freedom. Freire coins
this complex of interrelated themes, "thematic universe". It is
important, for the perception of total reality, that the thematic uni­
verse be unveiled during thematic investigation.

"Limit Situations"

Freire further reasons "...the themes both contain and are
contained in limit situations; the tasks they imply require limit acts". In
traditional education, a limit situation that contains the theme of
oppression and therefore contains, in dialectical opposition, the theme
of freedom, could be a rule that decrees a two mile run for all students.
Students who cannot view reality critically may experience negative feel­
ings as a result of the rule but they will not be able to perceive the
cause or causes of the negative feelings. The rule will be viewed as an
insurmountable barrier, hiding the generative theme and bearing witness
to teacher authority and student passivity.

For those students, who, through thematic investigation, see
the theme of oppression in the rule, the rule becomes a "limit situation"
that can be changed through reflection and action. These students have
begun to unveil their generative themes, giving rise to a personal view
of the world and a step toward freedom and responsibility.

"Preliminary Thematic Investigation"

Preliminary thematic investigation is a comprehensive, time­
consuming and expensive process which involves teams of investigators
involved in a co-investigation with students, into every aspect of the
students' socio-cultural matrix in search of generative themes. This
complex procedure is not feasible for most contemporary schools. Freire
does recognize the problems inherent in the thematic process and believes
that basic knowledge of the situation is sufficient to determine a number of fundamental themes that will serve as codification. (123)

However, the search for generative themes cannot be conducted unilaterally by the teacher. The choice of a few basic themes must be confirmed by the students. The teacher must not assume absolute knowledge of student values, aspirations and concerns. Teachers and students must be "co-investigators" throughout thematic investigation. (124)

"Codification"

Once a number of student themes have been identified, thematic investigation enters the third stage - codification.

Codification represents the teacher's attempt to present, in the form of a problem, the themes inherent in a number of social situations facing the student. It is an opportunity to view the social situations objectively.

Codification may take the form of pictures, stories, poems, tape recordings or other visual and/or auditory presentations. Each codification must represent a familiar situation to the student. The student must be able to project himself into the situation being presented. All codification must be neither too obvious nor too difficult to perceive.

To facilitate a complete picture of reality, the codification must be organized into what Freire refers to as a "thematic fan". (125) Through a "thematic fan" approach, the codifications are presented in a systematic and progressive manner, revealing a total picture of the students' reality.

"Decoding"

Decoding is the last phase of thematic investigation. The teacher presents the codification to the students as a problem. Through
the question technique, the teacher gives the students the opportunity to view the component parts of the codification and discover the inter-relationships among the parts, thus facilitating a new understanding of the codification. The new perspective of the codification is then transferred to objective reality where transformation occurs. However, this transformation does not mark the completion of the educational process, nor is the reality transformed to be viewed as static and absolute. Problem Posing education is a continuous historical process.

Its thrust toward denunciation and annunciation cannot be exhausted when the reality denounced today cedes its place tomorrow to the reality previously announced in the denunciation.

It is through reflective action that a new reality is announced; simultaneously, the present reality is denounced and is replaced. In turn, the present announced reality will be denounced, as reality continues to evolve, rejecting both the replication of the past and pre-determined future.

"Authentic Dialogue"

Thematic investigation is facilitated through authentic dialogue between teacher and student.

Dialogue is the encounter between men, mediated by the world in order to name the world.

The teacher's role in thematic investigation is not to present a prescribed view of the students' themes, but to be co-investigators with students, in search of students' themes and "re-present them in the form of a problem." This task can only be achieved through dialogue; a horizontal relationship built on love, humility, faith, hope and trust. The teacher must have faith in the student's ability to learn, reflect and transform reality. Humility, that promotes rejection of the notion that students are totally ignorant and that the teacher's knowledge is absolute, is crucial to the development of dialogue. The above conditions can only be realized through the teacher's love for students and the world and cannot be achieved through a sense of duty.
A situation nourished by love, faith and humility, gives rise to a trusting relationship between teacher and student. It is within a trusting relationship that the participants, who are aware of their incompleteness, express hope that they will transform reality through praxis and become more human.

A concern for praxis necessitates consideration of the implications of the Problem Posing method for a humanistic approach to an Active Health program. For to have only reflected upon the Problem Posing method and not initiate action is merely "verbalism". Consequently, the next Chapter will attempt to define some of the implications of the Problem Posing method and provide a few examples of how Freire's Problem Posing method can be employed in an "Active Health" program.
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Chapter IV

IMPLICATIONS OF THE PROBLEM POSING METHOD FOR A HUMANISTIC APPROACH TO AN ACTIVE HEALTH PROGRAM

Upon discovering a paucity of literature on Humanistic Physical Education, after observing the "banking" approach of the present Provincial Physical Education committee and in anticipating the format of the impending Physical Education assessment for British Columbia schools in 1980, the writer is beginning to feel the rigid forces concerned with defining, prescribing and implementing a universal Physical Education program, rushing to the foreground. To define Physical Education in absolute terms is an anathema to the Problem-Posing method. If we view education as Freire does - "as something which is in a state of being and not something which is", then we must consider the above situation regressive. Those wishing to prescribe and reduce Physical Education to absolute terms view knowledge as complete and static, failing to realize its dynamic nature. If we accept man as being praxis, we can no longer perpetuate the "banking" concept. Physical Education programs that are dominated by the teacher through selection of intents, displays, activities and evaluation procedures must be superseded by experiences in which students, through reflection and action, determine their needs and procedures.

Physical Education should not reflect the absolute concerns of teachers but must, as an integral part of the students' process of becoming, provide students with program opportunities for freedom and responsibility in the area of physical activity. Such a program views man as a conscious being who is in and with the world and rejects the view that man is an object in possession of a consciousness that needs to be filled with teacher determined absolutes. It is a program that demands both critical reflection and action. Physical Educators must realize that techniques cannot be merely transferred. "For techniques do not exist without men and women, and men and women do not exist apart from history, apart from the reality that they have to transform." (134)

We focus on Freire's Problem-Posing method as an alternative to the "banking" concept presently employed in most Physical Education programs.
As we apply the method to an "Active Health" program, we do not consider Problem-Posing to be a panacea for all present ills. In adopting the Problem-Posing method, we are cognizant of the following limitations.

Freire's method or the "Psycho-social" method is deeply contextual. It must be remembered that Freire's program was originally directed towards illiterate adults in Brazil. Thus, when adapting the Problem-Posing method to adolescents in a Vancouver "Active Health" program, codifications that reflect the socio-cultural matrix of adolescents living in the Vancouver area must be developed. It must not be assumed that such codification could be used in all "Active Health" programs throughout British Columbia as socio-cultural or life style differences can be noted within the province. However, Freire's codification principles can be followed. Since Freire has only addressed himself to adults, the innovator must realize that flexibility may be required when applying the method to adolescents. We can not assume that methods successful with adults will also be satisfactory for adolescents.

Critics, Griffith and Stanley focus on another concern. Freire, perhaps consciously, takes an over-simplified view of the relationships among men. He views man as either an oppressor or the oppressed. This black and white view is not sufficient to explain the many apparent grey relationships. It would be foolish to view all teachers as oppressors and all students as oppressed in a secondary school since most relationships are less explicit and more enigmatic. Furthermore, it would be naive to suggest that the "culture of silence" in schools is only the result of teacher oppression. Maccoby makes a salient point.

In rural Latin America, hopelessness has been defeated by scarcity and oppression. Here (North America)* it often comes from consumerism, anxiety about the future, and the lack of responsiveness or joy in human relations.

Freire's social and political expectations far exceed his

*writer's words in parentheses.
educational intentions. Grounded in the cultural-historical matrix of Brazil, the Problem-Posing method is viewed by Freire as an instrument of social and political revolution. We do not judge the need for such revolution in Brazil but when adapting the method to a classroom in a Vancouver school, one must be aware of different social and political realities. However, this does not alleviate the necessity of redressing dehumanizing situations found within a school. As for revolution, Boston notes, "Freire cannot liberate us; we must liberate ourselves." Thus it is from a more subdued, adaptable educational perspective that we view the Problem-Posing method. It will be employed here as a tool to escape the "culture of silence" wherever it is found and to present a more humanistic approach to Active Health. The Problem-Posing method, in spite of a few limitations, may be received sympathetically in Canada because of the assumptions upon which the method is based. These assumptions are: "(a) equality of all men; (b) the right to knowledge and culture; (c) the right to criticize and act upon knowledge". These are rights that most Canadians recognize.

At present most Active Health programs reflect a series of teacher prescribed exercises and activities which aim at raising student fitness levels. It is believed that through attainment of an improved fitness level, the students will reflect improvement in health, as determined by the teacher. Thus, improvement in health is visualized as physiological adaption to a series of prescribed exercises and activities. This biological orientation as we have already mentioned views students as detached bodies alienated from culture and history. Present Active Health programs offer only the teacher's view of health. As a result, Active Health becomes a closed, static subject with little exchange of ideas among students and teachers.

Most Active Health programs conform to a number of Farmer's criteria for the use of the Problem-Posing method.

1. Motivation is lacking on the part of the learners;
2. Prescriptive types of education have failed;
3. Individuals or groups of individuals feel
oppressed or powerless as a result of social, economic, or psychological forces;

Conscientization which is the process of becoming cognizant of one's present reality, understanding and then acting to transform it will assist students in unveiling their concept of health. In so doing, the students will move from a naive to a critical consciousness. Students will then have the opportunity to participate in decisions affecting their health in a free and responsible manner.

In an Active Health program, the educator is concerned with student changes in life style. Farmer believes that the Problem-Posing method is an excellent vehicle for such paradigm shifts. Freire's method recognizes that a student's desire to make life style changes is a result of reflection and action and not the result of prescription and salesmanship of the teacher.

Problem-Posing is directed towards concrete problems through which students can experience the world in a deep, penetrating manner instead of being forced to accept culturally interpreted versions from the teacher. As noted in a previous chapter, Problem-Posing is concerned with the generative themes of the learners.

It can be argued that health constitutes one of the student's basic themes. If we accept that "the body is the instrument used by the mind to establish contact with the outside world"--we can appreciate the effect pain and discomfort of the body would have on critical consciousness. For Freire, the development of critical consciousness is of prime importance. He sees little value in literacy programs if individuals were unable to employ literacy skills as instruments of intervention in the world. His concern for intervention in the world has resulted in literacy programs that include the simultaneous study of the anthropological concept of culture and the study of literacy skills. Freire believes that illiterates are motivated to become literate once
they discover that literacy is an instrument of freedom; an escape from the "culture of silence".

In a similar manner, through the study of the concept of health, students could be given the opportunity to realize that an imposed life style is oppressive and contributes significantly to the "culture of silence". Such a study would promote a move from a naive to a critical consciousness as students simultaneously developed a personal life style.

The Problem-Posing method implies the presentation of the components of health free from bias. It is not the teacher's view of health that must be discovered but rather the students' concept of health. It is the students' critical view of health that is sought through the decodification of a number of concrete situations, in the students' lives. It is a view that considers their culture and history. It should be noted that some teacher bias will be reflected in the choice of codifications but through dialogue such bias will be made conscious to students.

As the students become critically aware of their health statuses and the circumstances that determine their life style, they will be in a position to make critical choices and transform their present life style; thus realizing praxis. For those who are skeptical about students' ability to develop their own life styles, Freire offers the following comment:

. . .it is enough that we recognize that men and women are beings who are in permanent relation with the world which they transform through their work to be aware of them as beings who know, although this knowledge is manifested at different levels of "doxa" of magic, and of "logos", which is true knowledge. In spite of all this, or perhaps because of it, neither ignorance nor knowledge can be absolute.(145)

Freire, as previously noted, does not view literacy programs as simply the development of literacy skills. Similarly, Freire would not view Active Health programs simply as techniques for life style change. To Freire, it would be of little consequence if a student were to change
life styles but failed to become a better person; to become more human by transforming a dehumanizing situation.

The Problem-Posing method does not present solutions to students since solutions should be the result of student reflections. It is not the reflections of students isolated from one another but rather the reflections of students in communion with each other. As Hellison states--"Alone we are incomplete, unfulfilled. Our humanness becomes whole to the extent that we can fully be at one with others and to the extent that we can share human values". (146)

The Problem-Posing method may present a problem for educators steeped in the "banking" method as it may be difficult to denounce a paternalistic attitude and employ dialogue for dialogue is not discussion to persuade students to accept a given stance. It is not an argument, an exchange of views nor an opportunity to understand other viewpoints. Rather it is a co-operative search via problematizing of a cognizable subject, so that one may clarify one's perception and take action to transform the present situation. Saunders states--"the key to the successful implementation of the method is the "co-ordinator", who does not "teach" but tries instead to promote self-discovery in the other participants through exploring the dimensions of the pictures". (147)

The Problem-Posing method provides students with the opportunity to approach the health theme from a personal perspective. It is not concerned with an academic, information-gathering approach to the study of health. Rather, the study of health is achieved through personal reflections of present life style habits. Obviously, life style choices have a direct bearing upon one's health status. It is important that students understand the forces in society that influence their life style choices. They must become critically conscious of the factors operating in the "culture of silence" that dictate to them a given life style. Once they understand the forces that impinge upon their freedom to choose, they can initiate action to overcome such forces and
select life style changes that are in tune with their needs and aspirations.

An Active Health program that employs the Problem-Posing method would be dedicated to providing students with opportunities to investigate the forces determining present life styles, to initiate life style changes if desired and to develop their own activity program. Students in such a program would be guided by the following questions as adapted from Hellison's Beyond Bats and Balls.

Who am I?
What expectations do others have of me?
Who can I become?
Who do I want to become?
What is beyond me?
What are my relationships with others? (148)

The above questions ensure a personal approach to the study of health and encourage students to understand health from a mental, emotional, social and physical point of view.

To facilitate an Active Health program based on the Problem-Posing method, the following codifications are offered as examples of the situations that could be used in dialogical sessions.
Students would be encouraged to view their personal somatotype pictures and express their feelings regarding their own body and any changes they would like to see occur. A discussion of the factors determining one's present body shape would follow.
This picture presents a compilation of class data of the anthropometric measurements and fitness test scores. Through discussion, students would investigate the importance or futility of body comparisons. It is hoped that students would realize the importance of accepting one's body positively and developing it according to personal needs and aspirations.
This codification could also facilitate an understanding of the role competition plays in the students' lives. Students could be encouraged to express their feelings regarding a personal fitness test score that is the best or near the best in the class. Do they feel a need to improve? Are they satisfied with themselves? The same procedure could be followed for low and middle scores.
Codification 3: Masculinity

This codification presents a North American image of masculinity. Through discussion students would identify the image presented. Once the image is identified, students would be asked to discuss the ramifications of the image of masculinity on their own life styles. If conducting a girls' class, an image of femininity would be developed. In a co-educational class both images would be presented. A co-educational class would be valuable as males and females would be given a first hand account of how each sex views the opposite sex.
Since television plays a significant role in most adolescent life styles, an opportunity to view, objectively, the effects of television would be valuable. Students would be asked to reflect upon the role television plays in their lives. How much time do they spend watching television? What programs do they watch? What effects do these programs have on them? Why do they watch television?
Codification 5: Involvement

This picture would be used to discuss the reasons why people choose to participate or not participate in physical activity. Students would be encouraged to reflect upon the role physical activity plays in their lives.
Codification 6; Athletics

This picture provides examples of most popular North American sports. These sports also play a major role in school Physical Education programs. After students have classified these sports as popular North American sports a discussion of how these sports have influenced their lives would follow. Through discussion, students would realize that there are other physical activities they have not experienced. Why have they not had many experiences outside the North American team game category?
Codification 7: Nutrition

Each student would be asked to bring a lunch to class. Those who purchase lunch in the school cafeteria or elsewhere would be asked to buy their lunch and bring it to class. The class could meet in the school cafeteria.

While eating lunch together a discussion regarding food choices would be initiated. Students would be encouraged to discover the reasons for the composition of their lunch. Discussion of breakfast and dinner choices should also be considered. The nutritive value of their choices could be discussed after they have an understanding of present food choices.
Plate 8.

Codification 8: Alcohol

This picture depicts students at a party as envisioned by a student artist. Through discussion the role alcohol plays in student life style could emerge. There is no attempt to provide moral judgement but rather achieve an understanding of why alcohol is part of a social event. If students wish to discuss the physiological effects of alcohol, the wish should be accommodated but the topic is not critical to the discussion. It is important that students realize the role alcohol plays in their lives and the reasons why they consume or don't consume alcohol.
This picture portrays a smoking scene in the school washroom as viewed by a student artist. Again, moral judgement is not intended. Through discussion realization of the role smoking plays in student lives and an understanding of the reasons students smoke or don't smoke is sought.
Through discussion, an understanding of present attitudes toward the opposite sex is intended. If conducting a boys' class, a discussion concerning their attitude towards females in sport and recreation, work, positions of authority and personal relationships should be pursued. A girls' class would investigate their feelings about how they view their role in the world in relation to men.
The codifications presented are not intended to encompass the complex nature of health but rather provide an opportunity to investigate the viability of the Problem-Posing method in an "Active Health" program. The codifications presented earlier were used in a Grade 11 boys' Physical Education class.

We now turn to the last chapter for an understanding of how the writer arrived at considering the use of the Problem-Posing method in an "Active Health" program and a discussion of the problems and emotions the writer and a class experienced while using the Problem-Posing method.
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Chapter V.

Epilogue

A. In the Process of Becoming

If education is to be viewed as a process of becoming, it is difficult to suggest that a particular event marks the beginning of the process. Such is the situation with the development of an "Active Health" program. Perhaps I became conscious of the development of an "Active Health" program seven years ago. I had always recognized the value of fitness in athletics but little was being accomplished toward developing a fit state within students enrolled in most Physical Education classes. Physical Education appeared to be a conglomeration of activities with each activity receiving a varying amount of attention as the seasons of the year changed. Many believed that physical fitness could be achieved through the pursuit of such class activities as volleyball, field hockey, soccer, badminton, rugby and basketball. However, the skill level in most classes was not adequate to ensure a fast, continuous pace sufficient to realize an improvement in cardio-respiratory endurance. Further, little strength, strength endurance and flexibility improvement was achieved through the above games.

A decision had to be made. Was physical fitness an important objective of Physical Education? If so, development of a fitness program, based on the physiological principles necessary to ensure development of physical fitness was critical. During the last six years, I developed a fitness program involving the entire class that realizes an improvement in strength, strength endurance, flexibility and cardio-respiratory endurance. I was pleased with the "fitness for health" recipe, students began to develop the muscular body type and achieve the fitness scores, I, as a teacher, wished them to achieve. I had developed a recipe that proved successful, in my mind, for the majority of the physical education class. Nearly everyone could follow the recipe as little motor skill was required. I took comfort in the belief that through development of fitness skills, the realization of a fit state
and the memorization of a body of fitness knowledge most students would initiate life style changes and remain fit throughout their adult years.

However, this belief was soon shattered when I discovered that many students upon leaving the Physical Education program reverted to sedentary life styles. I was not completely discouraged. The program was not affecting a life style change, but, perhaps, the program was providing a physiological challenge necessary for the growth of the adolescent body system.

I was not completely satisfied with our program but I could not understand the source of my unrest. During the summer of 1976, I enrolled in Education 580 at the University of British Columbia. I was soon to understand the source of my unrest but that knowledge would not produce serenity but rather turmoil. Dr. Aoki, who during Education 580, posed questions that stimulated us to reflect upon our present teaching methods and our image of man. During my investigation, I became aware of two books that would significantly challenge many cherished ideas; "Mirage of Health"(6) and "Pedagogy of the Oppressed."(5)

After reading the "Mirage of Health", I could no longer view health as just a physiological concern nor could I view fitness as the central ingredient in the recipe for health. If I had not read the "Mirage of Health" first, perhaps I would never have read "Pedagogy of the Oppressed". I had started to make a significant paradigm shift.

During the winter of 1976-77, I realized that I could no longer rationalize the incompatibility between my methodology and the complex image of man. It is not easy to change methods that have been employed for twelve years and adopt a new stance. However, the change will not be dramatic but rather gradual. I am sure that I will continue to mix the "banking" approach with the Problem-Posing method as time passes. I cannot predict the future and I do not condemn myself for using the "banking" method as it was probably a necessary stage in the process of becoming.
During the summer of 1977, I started to produce in the form of a thesis, the thoughts, emotions and concerns that tumble out during the process of becoming. This process continues even though this thesis draws to a close. The Problem-Posing method and its implications for an "Active Health" program will continue to evolve. Perhaps, this belief is exemplified in the diary I wrote as a result of the situation my class and I experienced using the Problem-Posing method.

B. The Diary

The diary that follows records the experiences of a grade 11 boys Physical Education class as they adapted the Problem-Posing method to an "Active Health" program. This class was not assembled for experimentation purposes. Fifteen class members elected to take what is called Fitness 11 at the arena*. The remainder of the class registered because they could not enroll in the class of their first choice or they entered the school after the arena.

The course was structured so that the first 15-20 minutes would be devoted to discussion of a given codification. The remaining 40 minutes would be spent in pursuit of activities designed by the students. Each student was responsible for maintaining a book. The book contained the students objectives, activity program and diary. The student and teacher through reading the diary could determine if the student was following his personally developed program and if the program was compatible with the students' personally developed objectives.

The class agreed upon a number of criteria for determining whether a book was complete or incomplete. Each book must contain:

a. 3 personal somatotype pictures  
b. personal anthropometric data  
c. personal fitness test data  
d. personal objectives  
e. personal activity program  
f. personal diary

*During a day in June, the gymnasium becomes an arena for the purpose of allowing students to select courses and teachers for the following year.
If a student's book meets the above criteria, it is judged complete and the student then gives himself a mark for the course. A student whose book is incomplete is given an opportunity to complete his book. It is in such a context that the following diary emerged.

After anthropometric data were gathered, somatotype pictures were taken and the class procedure was explained. The first codification was presented on February 9, 1978.

February 9, 1978.

It was with great apprehension that I conducted the first codification dialogue. Was I ready? Did I have the skills necessary? The first codification (Plate 1) was the somatotype pictures. I felt that my first question was crucial and as a result probably posed a poor question. What kind of information can our pictures give us? Three or four students were immediately responsive. They expressed feelings about their own pictures; mostly negative. Some felt their body was too fat, others felt they were too skinny, while others wished to have more muscular arms and chests. The majority remained silent.

What influences play a part in determining our bodies? About 12 students out of 30 contributed a variety of factors, such as inheritance, nutrition, activity pattern, drug habits and mental attitude. They decided that mental attitude was determined by how people viewed us and how we felt about ourselves.

Towards the end of the session, we reflected upon the process we had just experienced. A number of students expressed surprise at discovering a number of factors that influenced the growth of their bodies. Those who remained silent were asked to think about their silence.

February 10, 1978

I felt I participated too much. There was another teacher in the room and that may have affected all of us. However, I believe I
offered too many ideas. We discussed the influence of the teacher on the development of the body. Talked about the pros and cons of a teacher determined program. The discussion moved toward the idea of students taking responsibility for the development of their own body. The influence of society on our body development was also covered. Most of the class expressed a desire to take responsibility for the development of their own body.


I introduced the second codification (Plate 2); the compilation of the anthropometric data and fitness test results. A disaster! Little or no response. Perhaps it was the phrasing of the questions, the size of the group or Monday morning blues. Whatever, we didn't get into the codification. The codification could be part of the problem. There was an attempt to identify the influence competition has on our attitude toward ourselves. We could not get into the effects of competition. A few expressed their feelings.


Stopped using the tape recorder as it appeared to be a blockade to communication. Made sure all students had a position in the circle so that all were "inner" members. We talked about the difference in performance between a program that was teacher oriented and one that was student directed. A number of students expressed that they felt pride in developing and following their own program. There was a better tone and more participation today.


Since the majority of students remained silent, I felt that it was necessary to discuss the factors that determined the "culture of silence". The students brought forth the following points: teacher dependence, fear of making a mistake, no faith in the quality of their
knowledge. We then slipped into a discussion of teacher supervised activity as opposed to pupil directed activity. Most responses supported student directed programs. The effects of competition, an earlier disaster, suddenly emerged. The majority felt that they benefited from competition.

February 16, 1978

I introduced the third codification (Plate 3); the image of North American masculinity. Students became very lively and expressed themselves freely. The students quickly identified the image projected in the codification. However, they became silent as to the effects of such an image on their own lives. During the activity phase of the period, it was obvious that all students were following a similar program even though they had been given the opportunity to develop different programs.

February 17, 1978

My paternalistic nature took over today. I was discouraged about their apparent reluctance to discuss the influence of the North American masculine image on their lives. I pointed out to them that they seemed to be following a similar program and asked if they had reasons for this. This question brought forth response.

The following points emerged: a) all had similar objectives; b) they thought it was what I wanted. These points led into a discussion of how the above had played a part in moulding them. I urged them to be guided in developing a program by the major questions posed at the beginning of the course; Who am I? What do others expect of me? Who can I become? Who do I want to be? What are my relationships with others? I delivered a direct message as I felt many were confused. There are a number of ethnic backgrounds represented in the class which may contribute to a communication problem.
February 20, 1978.

I presented the fourth codification (Plate 4) today; a student watching television. A large number of the students actively participated. They quickly identified the codification. We then discussed the effects of television on their lives. The following aspects were contributed; the effect of positive and negative images, commercials and time consumed watching television. A number of contradictions surfaced. They identified the negative effects of television but felt they had little influence on them. Our discussions are still on the surface level. It is difficult to engage them in a discussion below the surface level. In private discussions with a number of students, many expressed they felt the codifications were valuable as they began to look at certain topics differently. However, they expressed the fact that they could not contribute actively to the discussion.


We prepared for the indoor track meet.


The indoor track meet.

February 24, 1978.

Professional day; no school.

February 27, 1978.

We continued our discussion on television. We attempted to develop a deeper look into the effects of television on our lifestyle. We focused on the benefits of television. Two points were offered; excitement and humor. After a lengthy discussion on excitement, it was discovered that excitement was associated with violence. The majority of students began to recognize that violence was a significant reason
for their watching television. Others believed they watched television because they seemed to have nothing else to do.

February 28, 1978

Did not use a codification. Rather decided to discuss a situation that occurred in class yesterday. Situation: A student entered the office during the period and asked for a basketball. I asked if he could justify the request. Did he have basketball included in his program? He claimed he didn't. I refused to give him the ball.

I related the situation to the class and asked them to discuss my action. Several students supported my action and suggested the student had not carefully considered his choice. However, two students voiced their disapproval and suggested that I should have given the student the ball because many spontaneous ideas can lead to valuable experiences.

Their comments certainly made me reflect. For the first time, I experienced the excitement of learning from students as outlined by Freire. The teacher learns through reflecting on the reflections of the students.

March 1, 1978

Today, the student involved in yesterday's problem situation was present. I asked if he would share his feelings about the situation. At first he seemed confused. However, he stated that he did feel angry but that he felt that I was in charge and there was little he could do.

This situation illustrates the frustration that the students and I are going through. They struggle for freedom and I struggle to give them freedom. I feel very uncomfortable and no longer sure that my action was correct. I believe the students also feel awkward in many situations as they often appear confused as to whether to free themselves or follow a course that they believe would please me.
As I reflect back over the last few weeks, I am pleased to see many students actively involved in their program. However, there are a number of students who appear to be experiencing difficulty in establishing a program. Some students leave before the end of the period. This bothers me. Should it? Uncertainty and confusion become the oppressors.

March 2, 1978

Introduced a new codification today (Plate 5). A good spontaneous response to the question, "What do you see in the picture?" Many students expressed opinions about the nature of the student leaning against the pole. They classified him as lonely, angry, rejected, unhappy and sedentary. They attempted to connect the clothes he wears with the attitude he projects. However, economic factors were also voiced as an influence upon dress. Students who felt that he was angry expressed possible reasons for his anger. One of which was parent-child conflict. As we ran out of time, I suggested we continue the discussion at the next session.

I completed the last of the student interviews today. Most books met the established criteria. All students expressed their interest in the codification sessions. They claim they are able to look at a number of situations from a new perspective. However, many still feel hesitant about verbal participation.

March 6, 1978

A most frustrating session. Complete silence, not a whisper. I felt frustrated because of my inability to stimulate dialogue. We attempted to pursue feelings related to their relationships with parents and how parents might influence their life style. Perhaps it was too personal. We sat in very uncomfortable silence and after expressing my frustration suggested we close the session.

I carried my frustration to the gymnasium. I felt that many
students did not demonstrate a high degree of responsibility toward following their programs. There are a number of students who have chosen to shoot a basketball for the majority of the period. I must admit I am silently critical and I am sure it shows. I collected all books today to see if they satisfy agreed upon criteria.

March 9, 1978

Presented another codification (Plate 6) today. A vigorous response was experienced today. A large number of students contributed. The students recognized the Professional North American games portrayed in the codification. They affirmed the fact that they had little experience in physical activities outside the sports presented in the codification. We closed by asking them to reflect upon why they had so little experience in other activities.

The students to date have been quick to relate the facts of a given codification but they have had difficulty critically analyzing the situation. Although I pose a number of questions, I feel I contribute too much additional comment. However, as I ran with a number of the students, I reflected upon the excitement I feel as we experience the Problem-Posing method. The students struggle to use their freedom in a critical, responsible manner and I struggle to give them sufficient freedom to develop their own program.

March 10, 1978

This session was perhaps the most penetrating session to date. Discussion revolved around the question, "What forces determine the physical activities you pursue?" The following factors were indicated: television, image of masculinity, Physical Education programs, fear of failure in individual games as opposed to the relative comfort of shared failure in team games. Discussion had to be curtailed because of the time limit. Attempting to discuss a codification and provide time for
physical activity within fifty-five minutes may prove to be a problem.

March 13, 1978

Another active session was experienced today as the codification on alcohol (Plate 8) was introduced. Many students voiced the opinion that alcohol was important at a party to release inhibitions and allow people to talk freely with one another. Others suggested alcohol gave them a sense of maturity. Still others felt it freed them from reality and present problems. We viewed alcohol as a crutch and began to discuss the possibility of alcohol interfering with the development of other social skills.

March 14, 1978

We continued the alcohol codification. The session opened with comments from students who do not drink. They suggested they did not consume alcohol because either their parents did not indulge or they did not like the taste of alcohol. I posed the following question. If alcohol helps a number of people socialize more readily, do these people begin to rely on alcohol at the expense of developing other social skills? A few felt that alcohol helped them to initiate social contact and without it, they might not socialize at all. They stated that they would not need alcohol later as they would have had sufficient practice socializing. Others disagreed. Some felt they became a different person under the influence of alcohol and liked the experience. They enjoyed escaping from themselves. We experienced the time constraint again.

In order to realize a projected time line for completion of this thesis, it is necessary to suspend future diary reports on the codification sessions.

C. Students' Opinions

I believe that student opinion is important in understanding
the implications of the Problem-Posing method. Therefore, I asked each student to record opinions about their personal experience with the Problem-Posing method. I felt an open ended question would give students the opportunity to record their thoughts freely. Students' comments appear unabridged.

In my opinion, the sessions we've been having about the codifications have been helpful to me. They've helped me to look down deeply into myself and see if I like myself or not. The codifications get the group talking, most of the time, so that everyone can express themselves and then the rest of the group can make judgements comparing themselves against the others.

About the students doing their own programs, I feel that it's an excellent idea. This is because I can design the type of program that I want and that will help me physically. For example, if I wanted to improve my cardiovascular system I will probably design a program with a lot of running, or if I wanted to build up my body muscle wise, I'd do a lot of weight lifting. I feel that this is a very good thing.

Mike Alivojvodic

I feel that the student oriented codification is better than the teacher codification because it gives me responsibilities of what I want to do with my body. It gives me more pleasure doing what I want to do instead of what the teacher wants me to do. Setting up my own schedule and doing the things I feel will help me improve my overall body and endurance gives me more satisfaction than a teacher doing it for me. The sessions we have in class have benefited me in a lot of different ways and has made me think of a lot of things that I really didn't think a lot about.

Graziano Zanatta

I think this program is going well for me. Here, you have a chance to work on your own without any supervision from any teachers and a great responsibility is expected from you.

Horacio Salonga
The pattern chosen for the fitness unit is in some way good but it also has its flaws. The only reason I am not sure of my views is because it is a new approach to the student-teacher aspect. We as students have infrequently experienced such freedom in the classroom and it took a while to discover how to handle it. It is good in respect to it giving the students a more uniqueness or a more personal quality. However the only drawback is that some students may not be able to cope with such a responsibility. That situation can however be remedied. Thus I feel the approach to this would and is definitely benificial to the students concerned.

Tim Minnette

My opinion on this course is: It sure is different from the normal grind of a P.E. class. This makes you aware of accomplishments that you make and makes them more enjoying and satisfying. Now you realize your not hurting anyone else when you goof off, but just ripping yourself off, of time that you have spent planning something to do. When you have worked hard in P.E. you walk out of the changing room feeling great. You think of yourself, I have done something for myself not for no teacher that may have not put anytime in planning what will be doing for 5 years of physical education and this gives you the chance of doing what you want anything you can fantasize up.

Regarding codifications and group discussion these are very helpful things they let you see whats effecting and why should I let this affect me. Is this my own choices or is someone telling me to do this, or am I doing these things just because everyone else is, because it's a fad. You also find out how every one else may have dealt with a problem you don't know how to handle. Vice-versa you shouldn't just sit there in the culture of silence and take some one's suggestion regarding a problem and not return the favor. By that I mean in your life at one time you may have handled a problem great, and this person you have just gotten an idea off of is facing this now, even if he was embarrassed to admit it in group session, you should offer how someone should deal with it. The conversation even should be aloud to drift into topics such as alcholol, drugs, etc, which they have been dicussed but couldn't before. this is a most rewarding course and it is a privilage for everyone that it is experimented on.

Mike Maier
Codification

I enjoyed this program what we are doing now. But I think we should have a different program once a week.

For example: basketball, soccer, baseball, football, floor hockey or some other thing.

The reason why I chose these programs because if we are only work on one program, like weight lifting, it is very boring.

Danny Ma

Fitness 11 Mar. 20/78

The codifications we have been studying in this course I think have been very helpful to me. It makes me take a critical look at myself and my lifestyle. It shows me how oppressed we really are by people telling us what to do, and how to do it. I'm in favour of a student oriented course because I think the student knows what's best for himself, not the teacher who has to worry about 20 or more students.

Colin English

I like this student orientated course better than a teacher orientated course because it allows us to change ourselves to the person we want ourselves to be.

If someone wanted to be Mr. America, he could work out all he wanted to.
If someone wanted to be better at tennis he might play tennis everyday.
In a teacher orientated course it is the same program everyday. Running weightlifting & stretching. Being humans, we are not perfect. One day we might feel energetic, the next day we might feel tired and lazy and then be forced against our will, to run weightlift, etc.

As for the daily talk sessions, it gets me thinking about myself and the kind of person I want to be. Also I realized that a lot of people form their program to suit other people and just aren't being themselves.
I think it is very important for a person to be what he wants to be and do what he wants to do and forget what other people think of him.

Leo Gillis

I feel that the sessions of codification were very interesting. It got me thinking about myself and helped me understand the way we act, and why we do certain things.

I like the idea of us making up our own program, rather than the teacher making up the program. This is because there is lots of different things you can do. And you don't have time to do them fully.

Jerry Chan

I don't think that the codifications did me any good because the things that were talked about didn't interest me too much.

I think that some people in the class were interested but I was not deeply involved in the codification because the topics were not interesting enough for me.

To make this interesting, I think that should something that we are not aware.

Steve Okano

I have gained from the codifications that we had in class, although I still can't find answers to certain questions for example, the alcohol sessions although helpful still did not answer the question of why I drink. It made me more aware of my habit and I am grateful because I have curbed drinking excessively, although it may not be permanent. As for the do it yourself program, I feel it is better than the type where everyone follows the teacher's instructions. Here, one has full control of his body and has no limits as to what he can do. True, there will be those who take advantage of it and not do anything but in the end of the course, they will be at a disadvantage. But in its positive aspect, those who use their freedom to get themselves
in shape will benefit greatly. I enjoy doing my own thing even though I sometimes slack off, and I think this is a positive step in education.

Joe Cafariello

I think this is a good program. It has given me more knowledge of what other people think and feel. I think it was helpful to find out how other people feel towards alcohol and other subjects we discussed.

The program of a student making his own individual program is excellent. This way we can achieve our own goals not what a teacher thinks we should have. Now we can develop into who we want to be.

Fernando Wong

Personally, I think that the codifications that the teacher put up in our sessions were really good. Mainly the reason being that they were activities that almost every human being takes part in. There was one for instance, where there were people playing different types of sports, this codification really concerns our age group because we all play these sports.

This program where the student makes up his own daily activities, whether it be pumping weights or running is excellent because I think we're mature enough now to do our own things.

Mario Piluso

I feel that the codification sessions were a success to a point. I felt that it was sometimes a monotonous session in which I feel that this kind of situation should be done on skip-a-day basis.

As for the fitness program I feel that it is very good if put in the hands of reliable students. It gives the person a chance to work at what he feels is needed for him to better both his physical and mental self.

I feel that this course gives the student an extra sense of responsibility which will help when he heads out into
the world and has some experience with responsibility.

Joe Sloan

I think that codifications during the past months is very helpful to me. That might help me to make up my programs and how to work on it. Sometime, we may be need the teacher's help on our programs, discuss what we need together. It might be successful very fast. We should do the same things everyday. It might effect our body and makes it look different from what it is before. We know that we got to improve our body condition. I think that's why we are all taking fittness now.

Edwin Lo

Codification - some of the codification that we did in class help me in organizing my program of what I what to do.

This program of P.E. where each individual are free to do what ever they like is good because it gives me a chance to do what I feel is necessary to improve what is needed.

Ken Kwan

Personally I'm not all that hot about the 15 minutes we spend in this class, but I do know that we spend lot of time talking, but it's a great chance to get all the guys to get to know each other and it gives us a chance to figure out our problems or if something is bothering us, there is someone to talk to.

Gino Pastore

Codifications was O.K., it helped me and the other guys understand more what we talk about (e.g., culture of silence). We talk about ourselves, our bodies. Class orientation was great too. It was really different. We discussed what we wanted and what we felt about this course. This course is really well-organized in my book. I think this course is really good for me.

Mike Lee
This program has open my eyes, in viewing the soceity that surrounds me. In our talking period I found out that every thing that I almost do is related to the people I am with. We are all shape in with society.

I learned that everyone in our class is adapted to their culture in which they live. The majority of the class lived in North America for a long time, and they all like to drink at parties and have a wild time. The other part of the class are new Canadian, some of them haven't even touch a drink such as the Chinese.

To me, I learned that I'm not alone in the way I think. I found that every thing I see or do is influence by the North American society.

Enzo Fratino

I feel that these class talks were both useful and at times not at all useful. The days that I learnt the most from the talks were the days when everyone felt like talking, at the begging of the course I always felt that I had to contribute in the talks, but as the weeks past a lot of other people came out of their shells and gave their feelings about the codifications. Yet, there are some people that are in a code of silence so deep, I feel that they will never talk in front of a group of people such as this class.

Mario Luongo

Report

The codifications that we have seen and talked about in our class has helped me know what the American Male Life Style really is. From what I used to know about it to what I know now is quite a difference. Now talking about the student doing whatever he wants to do and having his own programme is much better than the teacher telling the student what to do. The reason I say this is because let's say the student wants to improve in different parts of the body more than others then he will go about doing it and finally getting his/her objective, not as if the teacher tells him what to do and then at the end of the year or semester he/she doesn't see in himself what he wanted to see.

This report was done by

Luis DaPalma
I felt this program is excellent. It enables me to develop my body and skills to fill my needs. Contrary to that of a teacher oriented program. In the teacher oriented program you have to live by his rules and programs. I myself don't enjoy doing that, I find I work a lot harder at something when I am not being told or ordered to it.

The codifications we have been discussing are quite interesting. I have become much more awake to the subjects we discussed, e.g., alcohol, television, North American image, etc. I find that I can understand better and can see more clearly the effects that these subjects have on my life.

John Allen

The codifications we have looked at, so far I think have helped me take a look at myself, my habits, my overall life style critically. Most of the codification have a direct impact to most every ones life style.

Clayton English

The codifications are very important in these discussions. They act as part of the discussed topic. In other words, they sort of represent or stand in for a specific topic or idea that the teacher wanted the class of P.E. students to discuss about. They not only act as topics but they are a great help in these discussions. For example, each of the codification can lead into many topics and opinions. Each of the students begins to provide or say out its own opinion about them and before anyone can realize, the students are participating in these discussions. As a result, I feel that these codifications are very important and helpful in these discussions.

The student-oriented program gives each student a chance to do the things he wanted to do, instead of being commanded or forced into doing somethings that he hates. But on the other side of this same token, this type of program provides the student with a lot of responsibilities and learning to be responsible is very important in life. Because of these two positive items, I feel that this program can be very beneficial and it is good learning process of responsibilities.

Millan See
The codification part of this course helped me to think for myself and helped me realize that most of what I do is to have fun. When we started our programs, I thought that it would be a lot of fun but it turns out that I don't know why I do things. I guess I don't like programs very much because it won't let me carry on sort of absent-mindedly and have fun. Now I just have to find or design my own program so that it suits me like a rubber glove.

Larry Dawson

D. Reflections

In light of a brief encounter with the Problem-Posing method and students' reflections about the method, a few observations are in order. To judge the merits of Freire's approach, it will be necessary in the future to conduct a psychological study, which was not the intent of this thesis. However, our limited experience with the Problem-Posing method may provide direction for such a study.

Consideration must be given to the problem of timetabling if the method is going to be utilized in Physical Education programs at the Secondary level. The format of fifteen minutes for dialogue and forty minutes for physical activity might be suitable on occasion but as a rule, it appears too restrictive for the development of meaningful dialogue. It is not the intent of the codification sessions to realize summation but rather to facilitate opportunity for a complete investigation of a given topic. Such investigation cannot always be realized in a fifteen minute session. Perhaps Elementary schools, where timetable flexibility and subject integration are more readily attained, would provide an ideal environment for experimentation. However, the relevance of the method, as reflected in students' comments, should provide motivation to seek an acceptable format at the Secondary level. A one hour codification session per week might prove to be acceptable.

Schools that have a multi-ethnic population may experience
more complex communication problems than schools with less diverse populations. Careful thought must be given to the development of codifications if several ethnic groups are involved. One codification may not provide all students with the relevance necessary for meaningful dialogue. Although the codifications that we used might have provided students who had recently immigrated with insights into the indigenous culture, I felt the codifications appears to inhibit their verbal participation.

Group communication techniques are not always an integral part of a teacher's professional training. Teachers wishing to adopt Freire's methods would be wise to upgrade their communication techniques. When the codification sessions lost momentum, I felt, to a large extent, it was a reflection on my group communication techniques.

The Problem-Posing method appears to be a viable, humanistic approach to an "Active Health" program. The method recognizes the value of a scientific orientation but also incorporates social and mind-body experiences, thus facilitating rewarding interpersonal relationships and enriching student directed experiences. Through the "Problem-Posing" method, an "Active Health" program can become a dynamic process where students and teacher learn that education is a sharing, humanistic enterprise.


