SELECTED CONCEPTS FROM THE PHILOSOPHY OF PAUL TILlich AND
THEIR IMPLICATIONS FOR EDUCATION IN AMERICAN SOCIETY
WITH MAJOR EMPHASIS ON THE INTERACTION OF
TEACHERS AND PUPILS

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OF TEACHERS AND PUPILS

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By

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CHAPTER I

INTRODUCTION

Teachers need a philosophy of teaching which places the proper emphasis on the teachers and the pupils as persons. Knowledge learned in the classroom is easily forgotten, but the face-to-face encounter is the living edge of the education process. This study recognizes the significance of teacher-pupil interaction, and from this position attempts to develop Paul Tillicich's concepts of love, power, and justice as an appropriate base for personal interaction.

Paul Tillich was a prominent Christian existentialist who stands at the boundary between philosophy and theology (10, p. 132). The term existential was adopted by Tillich as that which "characterizes our real existence in all its concreteness and in its separation from its true and essential being" (10, p. 138).

The impact of existentialism on human relations is increasing with the realization that existentialism involves participation in a situation with the whole of one's existence (15, p. 124). The existential impact in human relations requires deep involvement "in the poignant realities of life: suffering, pain, tenderness, cruelty, injustice, kindness, neurosis, warmth, disease, death, love, care" (9, p. 400). Deep involvement requires that the teacher and the pupil become
involved in more than "diagraming sentences, calculating quadratic equations, solving social problems, and adjusting to others" (9, p. 400).

The contribution of existentialism to religion, to philosophy, and to education is great because existentialism focuses on the person (8, p. 53). From this focal point, authentic freedom and individual uniqueness can become the guides for a philosophy of education today (9, p. 58). At a time when some philosophers seem to be overlooking the ultimate questions in education, the personal nature of man demands that he ask the questions which are the concern of existentialism (4, p. 79). For example, these questions concern the responsible use of power in relation to justice and love and Tillich did not overlook such questions. Though existentialism is related to the issues in education, in comparison with other philosophies in education little influence has been exerted on education through existentialism. Though impact should be expected in education from existential concepts, the impact will be increased because existentialism has gone directly to human experience as it occurs (9, p. 73). This study will make no attempt to give a genetic account of the development of Tillich's existential thought; however, it will deal with his concepts of love, power, and justice and their implication for interpersonal relationships.

Purpose of the Study

The purpose of this study was to relate Paul Tillich's concepts of love, power, and justice to teacher-pupil interaction.
Three categories were used to indicate the relationship: (1) the formation of the self-concept of teachers and of pupils, (2) the teacher-pupil relationship, and (3) the learning process. In the accomplishment of this purpose, it was necessary

1. to analyze Tillich's works which are related to the development of his concepts of love, power, and justice.

2. to determine the implications of Tillich's concepts of love, power, and justice for the three categories above.

3. to compare the implications for classroom interaction of Tillich's three concepts with the writings of Arthur Combs and Ned Flanders as they relate to the above categories.

Significance of the Study

Though much effort is being expended in American education in search of a theory of teaching, this search, too often, has concerned only cause and effect situations. Too much interest is being given to technique and too little interest is being given to theory. Teacher-pupil interaction is not as easily predicted as is chemical reaction. Any predictions based on human nature are predictions with limitations. This study will give a framework for action and reaction in teacher-pupil relations and from the framework a theory of teaching may be projected. Complete theories of teaching are necessary if teaching is to become anything more than an art transmitted by imitation (6, p. 94).

The possibility that a single theory of teaching will be established is highly unlikely because theories of teaching
must consider teaching in terms of what the teacher does in the classroom (6, p. 95). In seemingly similar situations several types of teacher action may be necessary in order to encourage the pupils to learn. The learning which occurs depends not only on what the teacher does but also on what the student already knows. From this viewpoint different kinds of learning can occur in a situation which is apparently identical for all learners involved (11, p. 140). In such situations particular acts of teaching are not as important as the overall pattern of teaching behavior.

Man tends to seek a pattern which will enable him to understand the sum of his experiences. In seeking a pattern man allows the purposes which he thinks he detects to become a projection of his own desire for order. The order is necessary because the individual finds that detached, objective solutions are valueless. Through order man decides where to become involved in life (8, p. 54). Chapters III and IV attempt to give organization to the experiences in the classroom by means of relating love, power, and justice to teacher-pupil interaction.

In teaching, the pattern of interaction in the classroom is often not obvious. As stated by Allport, the *obiter dictum* of the teacher is often remembered by the student long after the subject matter is forgotten (1, p. 24). In the interaction in the classroom the pupil may not be completely aware of the specific pattern of behavior which the teacher presents, but the pupil will sense the penumbra of value around the actions of the teacher.
The relation of Tillich's concepts of love, power, and justice to the interaction of teachers and pupils cannot be developed solely on the basis of individual experience in the classroom. This study, therefore, used writings of Flanders and Combs to raise the classroom situation above isolated individual situations.

According to Combs (3, p. 12), a new psychology which shows deep concern with the questions of man's being and becoming has appeared during the last twenty years. In this new psychology, much consideration is given to human beings who are involved in unique events and who are in the process of becoming. The application of this new approach to teacher education by Combs is the reason for selecting his work as a basis for comparison in this study.

The basic concept of the new or perceptual psychology is that the behavior of a person is the direct result of his perceptions at the moment of behaving (3, p. 12). This is to say that behavior is the result of how a person sees himself, how he sees the situation in which he is involved, and the interaction between himself and the situation. Thus, if changing behavior is the goal, simply relating facts to each other or to concepts is not enough. In order to change a person's behavior, it will be necessary to modify his perceptions; for he will behave according to the way he views the situation. Of utmost importance in the viewing of the situation is the concept the person has of himself.
No person sees himself as only one type of person. The self-concept is composed of the many ways in which the individual sees himself. The individual's world begins with his self-concept; however, he is not born with a self-concept. The self-concept is acquired, and once it is acquired, it affects all the behavior of the individual (3, p. 14).

Since the self-concept is so important, concern for the development of the self-concept must occupy a primary position in education. The self-concept which the teacher and the pupil hold must be considered when the teacher attempts to aid his pupils in developing their self-concepts. The concepts of love, power, and justice are integral parts of the self-concept and as such may contribute to the education process (3, p. 22).

In education, success in the learning process is too often measured only by the collection and dissemination of information. When students are able to repeat what they have been told, the learning process is stopped. This two-step approach to the learning process is obviously inadequate. In order for the learning process to be adequately completed, the pupil must discover the personal meaning of knowledge and behave differently as a result of teaching (3, p. 27). Such action may be facilitated by means of Tillich's concepts of love, power, and justice.

Flanders (5, p. 10) developed his analysis of classroom interaction through verbal communication within the classroom. By analysis of the talk in the classroom Flanders developed a pattern of influence within the classroom which can be
determined. According to Flanders the teacher strives to change the response pattern of the student from compliance to independent action. Though he gave elaborate examples concerning how this change can be effected, Flanders gave no development for why the change should be effected. Flanders' concern with teacher-pupil interaction and his emphasis on changing pupil response from compliance to independent action were the reasons for selecting Flanders for comparison in this study. Power and justice are particularly pertinent in the change from compliance to independent action.

In discussing the learning process Flanders discussed goal perceptions of students and teachers. These perceptions were in terms of motivation, reality, and clarity (5, p. 12). His discussion went beyond the usual discussion of learning goals in terms of curriculum organization and content. When the learning process is discussed in terms of motivation, reality, and clarity, Tillich's concepts of love, power, and justice may be related to the learning process. Injustice is the result when the teacher expects the pupil to function in a situation in which goals are neither real nor clear. In seeking whether a pupil is motivated by concern for himself or by concern for the teacher or by the teacher's feeling for the pupil, love is a major consideration.

Flanders was trying to establish principles of teacher behavior that can guide a teacher who wished to control his own behavior as a part of his plan for classroom management.
Combs was concerned with the interaction of teachers and pupils through the self-concept of each and the effects of actions based on the self-concept. Basically the relationship between teacher and pupil is a relationship of person to person. Teacher control and pupil response are functions of the self-concept. A sense of justice, the proper use of power, and ultimately love are definitely involved in the relationship of persons with persons.

In the larger realm of the literature, other writers are concerned with the relationship between man and man as the relationship grows into group relationships. A few examples of books showing concern for person to person relationships are *The Organization Man* (16), *The Secular City* (4), and *The Knowledge of Man* (2). Chapter II will be used to elaborate the rationale of this study from the point of view of a few other writers.

Today a great deal of concern is shown for the many problems in education. This concern indicates the presence of a need, but oftentimes neither the need nor a possible solution is understood; however, the possibility that the philosophy operating in the schools might be the basis of a problem is seldom given consideration. Instead, new equipment, different methods, a longer school year, and other innovations are suggested as solutions. When experimentation does discover effective techniques, they are used without consideration toward implementation of a total philosophy. On the other hand, the results of
experience are frequently absorbed into the teacher's existing philosophy without being examined thoroughly. There is a need to project experience and practice into a framework which can be the basis for present and for future action. In this study the writings of Combs and Flanders provided the connection with educational experience and the writings of Tillich provided the framework for future action.

The concern of this study was the pupil in his classroom situation and, in addition, this study may provide not only for experienced teachers but also for beginning teachers a better understanding of teaching. Herein is the significance of this study: Although Tillich's elaboration of the concepts of love, power, and justice seems to hold sweeping implications for education, these concepts must be translated into an educational framework.

Although Tillich is a Christian existentialist, a philosophy which has value for education can be taken from the existential framework. Such valuable philosophy may be seen in the work of Morris (9), Kneller (8), and Harper (7). Existentialist thinkers may be far apart in their interpretations, but their interest in man as he exists is the link which joins all of them (7, p. 254). This link is the same fundamental point which is of central interest to the educator - man as the starting point.
Definition of Terms

For the purpose of this study the following definitions will be used.

1. The interaction of teachers and pupils refers to the day-to-day contact between a teacher and a pupil. This term also refers to the same contact in situations in which the pupil is a member of a group such as a school class.

2. Existentialist philosophy is defined as a "philosophy of personal freedom and individual responsibility" (8, p. 71).

Basic Assumptions

Interest in existential interpretations is not limited to formal philosophy. In many areas of human endeavor, existential concepts are challenging, replacing, or being coordinated with traditional ideas; therefore, existential ideas may have promise for theory in the area of interaction in the classroom.

The assumption is made in this study that some recognizable differences in philosophy will lead to some perceivable differences in practices.

Limitations

An analysis of the entire works of Tillich was beyond the scope or purpose of this study. Since major concern in this study was focused on Tillich's concepts of love, power, and justice, his book Love, Power, and Justice (13) was used to define the three concepts. The analysis also includes parts of The Courage to Be (15) and Systematic Theology, volume I (14).
Other works of Tillich were used as they seemed pertinent to particular topics.

Design and Organization

In addition to the works of Tillich, works of Combs and Flanders were used in this study. Combs' *The Professional Education of Teachers* (3) and Flanders' *Teacher Influence, Pupil Attitudes, and Achievement* (5) were used to provide concrete bases in experience and practice for the implications for classroom interaction derived from Tillich. Kneller's *Introduction to the Philosophy of Education* (8) and Morris' *Philosophy and the American School* (9) provided elaboration of the existential position in education.

This study was organized as a descriptive study of Tillich's concepts of love, power, and justice as the concepts were extended into the educational situation. The extension was organized around the three categories of (1) formation of self-concept, (2) teacher-pupil interaction, and (3) the learning process. The purpose of this extension of these concepts into the educational situation was to develop principles which might relate to a theory of education. The development of this theory is the type of research discussed by Sellitz and others as an important type of research which has as its goal the formulation of significant hypotheses about a particular topic (12, p. 35). This idea is corroborated by Kneller (8). According to him, prediction and experimental testing can begin only after the hypothesis has been formulated. The formulation calls for
imaginative daring and the ability to sense an order and pattern in things where they had not previously been sensed. Kneller further stated that empirical knowledge is not necessarily the most dependable kind of knowledge we have. It can only present results as more or less probable and is just another avenue to understanding reality (8, pp. 4 and 12).
CHAPTER BIBLIOGRAPHY


CHAPTER II

LITERATURE RELATED TO THE NEED FOR THIS STUDY

"Each truth has thousands of veils; it is tempting to pretend that each unveiling is the last" (6, p. 242). Each time a subject is discussed, the discussion assumes an authoritative position. The present treatment of Tillich's concepts of love, power, and justice may appear to be such an authoritative position; however, this study is merely an attempt to elaborate on these concepts as they relate to school situations. No rigid solutions are possible because education deals with people and each encounter between persons is a unique situation. While foundations for action or for points of view are valuable and somewhat stable, encounters among people must be based upon particular, individual situations.

The Changing Concepts of Teaching

Classrooms do not exist sub vitre. In the schoolroom, seemingly controlled situations are the result of many person-to-person encounters between the teacher and the pupil. The teacher knows the pupil; the pupils know the teacher. The result of this relationship is the particular climate in a particular classroom and the most desirable climate in a classroom allows for much creativity.
A creative climate would permit growth by the teacher and the pupils. The security of understanding each other would allow growth through the giving of oneself as he is at the moment for a new self that is in the process of emerging. In a situation which allows for growth by the teacher and the pupil, the relationship is marked by person-to-person encounters. In Tillich's terms (12) in relation to love, teachers and pupils may realize that a person may be acceptable in terms of philia while he may be unacceptable in terms of agape, but the teacher's position requires him to meet all pupils in terms of agape.*

The teacher in pursuing his day-to-day work is concerned with teaching as a job; however, teaching is not a job but a combination of many jobs. Even the total effort of the teacher is not a job.

What we call "jobs" represent a relatively recent pattern of work. When a man is using all his faculties, we think he is at leisure or play. The artist doesn't have a job because he uses all his powers at once. Were he to pause to work out his income tax, he would be using only a few of his powers. That would be a "job." A mother doesn't have a job because she has to do forty jobs at once. So with a top executive or surgeon . . . (4, p. 15).

Too much teacher education prepares the person only for the "jobs" of teaching even though many of these "jobs" will not exist a few years from now. The technological development of the present time precludes the position that the future will be a simple continuation of the present (3, p. 5). The person

*The terms philia and agape are defined in Chapter III.
who can perform the jobs of the teacher today and who understands people in terms of concepts of love, power, and justice should be able to maintain pace with educational changes and should be able to understand the pupils of tomorrow.

No matter how many technological changes or educational innovations are introduced into the school situation, real education will occur between a teacher and a pupil. The values which a teacher holds will determine his effectiveness. In education, technological innovation is a trend, but the real teaching still will be the responsibility of a person with a sense of moral value; thus, again, there is a need for understanding and practicing education in terms of love, power, and justice.

At the present time educators are concerned with the traits, attitudes, and understandings of teachers and much of the work in this area follows the examples set by Combs (2) and Flanders (5); however, Tillich's concepts of love, power, and justice have yet to be related to the work of teachers. Establishment of the relationship between love, power, and justice and the attitudes, traits, understandings, and actions of teachers will give a measure of unification to the practice of teaching. The teacher must look for what is constant in the education process and plan his professional development in relation to the constants.

In his book, The Lonely Crowd, Riesman discussed his impression that the main concern of teachers is material production.
He stated, "the school's unquestioning emphasis on intellectual ability . . . affirms to the child that what matters is what he can accomplish, not how nice his smile or how cooperative his attitude" (10, p. 59). Riesman was correct in noting that accomplishment gets major emphasis, but the how of accomplishment is just as important as the what. From the point of view of how, the smile and the attitude become rather important.

The emphasis on what a person can accomplish is a changing means of evaluation. Within a decade or two, evaluation in terms of material production may have very little meaning. Through research and technology the work day will become shorter and the use of non-working or leisure time will assume paramount importance. At that future time the measure of success may be the use of leisure time instead of the amount of production on the job. The vocational utilitarianism in education may cease to be important, but education in terms of love, power, and justice will still be important if not, in fact, more important than education for a vocation.

In a situation of abundant leisure, knowledge definitely will become a vehicle and not a goal. The difficulties caused by the teacher's demand that material be learned also will disappear. Already the teaching of knowledge as an end is being questioned. Wildman asked, "Just how far would we go with this teaching of cold facts?" She also stated, "There is no recipe for facing unidentified problems" (13, p. 178). Though
knowledge is a part of the process of learning, it is not the object of learning. Emphasis on process is fortunate because the process may continue after the function and usefulness of knowledge change. This emphasis is especially important in considering the future when the present-day emphasis on knowledge will become unnecessary because of computer storage and retrieval of knowledge.

The teacher has the responsibility of fostering in the pupil the desire to learn, but to repeat, this is the how of learning, not the what. The teacher must challenge the pupil in various learning situations. Morris referred to various learning situations as climates for learning. He related to climates for learning when he said,

The educator's task is to place at the disposal of the young as many different "climates" as he can conceive of: the autocratic and the democratic, the religious and the atheistic, the doctrinaire and the open-ended, the teacher-dominated and the pupil-dominated, the ordered and the anarchic. From these "climates" the youngster's own selfhood will create its own climate: It will select out of this endless continuum of possible human experiences what it considers relevant to its fulfillment as a unique human self. When we choose for the child, says the Existentialist, by giving prior design and tone to his environment in the school, by that much we diminish him as a human being (9, p. 65).

In addition to the responsibility for establishing climates for learning, the teacher has the responsibility for deciding appropriate subject matter for the pupil. Though the fact is true that without the pupil, the curriculum and the teacher would be superfluous; nevertheless, the teacher must exercise
his prerogative of deciding what the pupil should learn. Though the exercise of this prerogative appears to be in conflict with the above statement by Morris, such exercise is a just use of the teacher's greater power over the pupil. Tillich's concept of justice will help to explain this situation (6, p. 235).

Unless the teacher exercises this prerogative, he is, in fact, allowing the pupil to decide what he will learn and this is not education, according to Harper (6, p. 235). The teacher cannot cater to the whims of the pupil. Catering or pampering produces adults who have an extremely warped view of their power and freedom. The teacher knows that he has power over the pupils, but all too often the teacher is not sure how to use his power. A thorough understanding of power in a moral context is needed by teachers.

Pupils have natural curiosity and the teacher can use his power to provide authentic encounters with reality which will use the natural curiosity of the pupil as the motivation for learning. According to Morris, "The teacher can awaken the child to the moral dimensions of his life without prescribing the moral decisions the child must make. The teacher should pose moral as well as intellectual questions in the classroom" (9, p. 211). Such questions will allow the pupil to confront the fact that he has being. Tillich related to this point when he suggested that the stronger power of the teacher must influence the weaker power of the pupil, but must not destroy the being of the weaker power (11, pp. 87-90).
Being and the Self-concept

In relation to the being of the pupil, Morris stated that people have no "who-ness." People are unfinished business (9, p. 395). The teacher must use his power to help the pupil determine his "who-ness." The determination of "who-ness" is the development of the self-concept. The self-concept is developed as the individual unfolds as an individual in the situations in which he finds himself (6, p. 233). The teacher must understand his responsibility in the utilization of his own self-concept and the development of the self-concept of the pupil, but the teacher needs criteria for using his power. Tillich's concept of love offers criteria for the use of power.

The pupil with a positive self-concept will be able to function as a capable pupil. The teacher with a positive self-concept will be able to direct the development of what Kneller called the prime purpose of the school when he wrote "the prime purpose of the school is to enable the student to fulfill his highest potential"(7, p. 43). This achievement, Kneller said, will be realized through a curriculum which allows the pupil to develop personal freedom and the personal freedom will allow the pupil through voluntary submission to become what he finds that he basically is (7, p. 124).

Harper agreed with Kneller. Harper stated that the teacher and the pupil with highly positive self-concepts are able to function together in the achievement of "the end of teaching, the autonomous functioning of the pupil's mind and the
habitual exercise by him of a character that is free, charitable, and self-moving" (6, p. 237).

Positive self-concepts permit the teacher and the pupil to recognize that the individual is apart of a group (6, p. 221.) The teacher is a part of the faculty; the pupil is a part of the class. Each is a part of the school and both are parts of the larger community. When the teacher and the pupil have positive self-concepts, they are more nearly able to resolve two basically conflicting interests: "(1) the desire of the individual to control his actions in the light of his personal motives and preferences and (2) the desire of the politically organized society to develop and perpetuate the kind of culture it cherishes" (7, p. 30).

Kneller related that Marcel and Jaspers were concerned with relationships of this type between teachers and pupils when he stated that they

... insist that true freedom or authentic existence leads to a warm participation in the activities of others. As free men we are bound to recognize the freedom of others, and recognition leads, in turn, to love and mutual sharing. Nevertheless, participation must remain the authentic interplay of free personalities, not the spurious "togetherness" of the group, which succeeds by whittling down rather than building up the selves of its members. Hence, they deplore the depersonalization of man in industrial society (8, p. 62).

Harper, Kneller, Marcel, Jaspers, and Riesman all seem to be concerned with man as an individual. Flanders and Combs are interested in the same problem. Flanders' (5) analysis of teacher-pupil interaction coupled with Combs' (2) explanation
of the self-concept provide a basis for relating Tillich's concepts of love, power, and justice to the kinds of situations which Harper and Kneller discussed.

The Total Concept of Teacher-Pupil Interaction

The preceding quotations and comments in this chapter show a need for serious consideration of a total concept of teacher-pupil interaction. Tillich's concept of love which includes his concepts of power and justice provides a total concept of teacher-pupil interaction; however, before beginning a summary and discussion of Tillich's concepts of love, power, and justice, some discussion of concept development is needed.

Woodruff (14) discussed the relation of learning with percepts and concepts. He noted that simple situations provide small bits of meaning. He called these small bits of meaning or learning percepts (14, p. 133). The pupil develops percepts concerning teacher-pupil interaction through the small or separate incidents which occur in the classroom. In a like manner the pupil develops percepts about himself, his self-concept. Likewise, the learning process is composed of many small incidents.

An analogy relating to the acquisition of percepts, according to Woodruff, could be the acquisition of knowledge. Knowledge is acquired in small bits and in small amounts; however, the knowledge is useless until it is used for synthesis, analysis, understanding, application, or evaluation (1). Percepts must also be used for seeing greater relationships.
When percepts are organized into larger units, according to Woodruff, concepts are developed (14, p. 133). In the development of concepts, percepts are used together in order to see implications and applications and to gain understanding. Through the organization of percepts, the pupil recognizes relationships of various kinds. The full concepts which develop with insight and understanding affect the behavior of the pupil.

In relation to Tillich's concepts of love, power, and justice, the pupil will develop percepts concerning power. He will use these percepts and other percepts from the classroom for the development of percepts concerning justice. Finally, the pupil will have a basis for development of the concept of love as Tillich describes love.

Development of concepts of love, power, and justice is not simply the massing of knowledge about or experience relating to love, power, and justice. While love, power, and justice, as described by Tillich, cannot simply be applied in the classroom, the teacher can use Tillich's concepts as a framework for teacher-pupil interaction. Means for such teacher-pupil interaction are given in the principles in Chapter IV.

When two people act together, a rationale is needed to regulate their actions. Tillich's three concepts can provide such a rationale. Through Tillich's concepts a rationale for teacher-pupil interaction may be established which will enhance the being of the teacher and the pupil.
The references in this chapter show a learned concern for the individual in the teacher-pupil relationship. This concern can be projected into a need for a specific framework for teacher-pupil interaction. While this chapter is devoted to comments concerning teacher-pupil interaction, the next two chapters, in addition to summary of Tillich's description of love, power, and justice, attempt to bring specificity to the problem of teacher-pupil interaction.


CHAPTER III

DEVELOPMENT OF RELATIONSHIPS AMONG TILlich, COMBS, AND FLANDERS

The work of Combs and Flanders is directly related to the school classroom; however, the work of Tillich is rarely associated with the school or teaching. A summary of Tillich's concepts of love, power, and justice is presented as a point of departure for this study. After these concepts have been summarized and discussed, they will be related to ideas of Combs and Flanders by means of the categories of the self-concept, teacher-pupil interaction, and the learning process.

Summary of Tillich's Concepts of Love, Power, and Justice

Since being is a part of Tillich's presentation of love, power, and justice, consideration of being is taken as the starting point for analysis and interpretation of the concepts in question. Tillich was concerned with the ontological roots of the concepts. Ontology asks the simple but difficult question: "What is being itself?" (9, p. 163). Tillich defined being as "the whole of human reality, the structure, the meaning, and the aim of existence" (9, p. 14). Ontology neither defines events nor describes those who participate in events. Through the question: "What does it mean to be?"
ontology seeks the structures which are common to everything that is and to everything that participates in being (7, pp. 18-19).

In relation to being, consideration must be given to self. Self is a broad concept which includes the psychological concepts of the subconscious, the unconscious, and the self-conscious, and even self-consciousness. Tillich included within his definition of self the quality of selfhood or self-centeredness; however, Tillich's understanding of self also included the realization that the self responds to a situation as a structural whole. The response to a situation is a unique response — unique in terms of a particular self. Such uniqueness gives every self an environment which consists of those things with which the self has an interrelation (9, p. 169).

Different beings within the same limited space have different environments. Each being has an environment although it belongs to its environment. The mistake of all theories which explain the behavior of a being in terms of environment alone is that they fail to explain the special character of the being which has such an environment. Self and environment determine each other (9, p. 170).

Being also includes the reaction of a self to a particular situation.

**Concept of Love**

"All problems concerning the relation of love to power and justice, individually as well as socially, become insoluble if love is basically understood as emotion" (7, p. 24). Not
only did Tillich say that most of the "pitfalls in social ethics, political theory and education" (7, p. 24) are the result of a misunderstanding of the character of love, but also he said that if love is understood in its ontological nature, the basic unity of love with power and justice may be more easily recognized. Every life is concerned with individualization and participation; that is, the trend toward separation and the trend toward reunion. "The unbroken unity of these two trends is the ontological nature of love" (9, p. 297). The awareness of this unity as the fulfillment of life is the emotional nature of love.

Though Tillich rejected any attempt to restrict love to the emotional element, he was certain that love could not exist without the reunion which takes place in every love-relation situation; however, the emotional element in love does not precede the other elements. Rather the movement of one individual toward another is expressed in emotional ways (7, p. 27).

Tillich expressed the nature of love in the statement: "Life is being in actuality and love is the moving power of life" (7, p. 25). In this sense, being is not real without love. Love impels the separated to unity, but it is not the absolutely strange, but the estranged, which are impelled toward unity. Love, then, is described as the reunion of the estranged (7, p. 25). Love is not simply added to an otherwise finished product - an individual. Love is one of the
basic elements of life. The triumph of love is that it is able
to reunity individuals (7, p. 26).

Tillich described the types of love which lead to and are
incorporated into the ultimate type or form of love, namely
agape. The forms or types of love according to Tillich are
epithymia, eros, philia, and agape. 

When love is considered as the drive toward the reunion of
the separated, different types of love are revealed. To Tillich,
epithymia is the first type of love. "Man strives to reunite
himself with that to which he belongs and from which he is
separated" (7, p. 29). The reunion concerns such things as the
desire for food, for movement, for participation in a group, or
for sexual union. Though the fulfillment of these desires
results in pleasure, it is not the pleasure which is desired.
What is sought is the union with that which fulfills the desire.
Of course, fulfilled desire brings pleasure and unfulfilled
desire brings pain, but a distortion of life occurs if one
derives from such a situation the pain-pleasure principle to
the extent that life consists of fleeing from pain and striving
for pleasure (7, p. 30). Epithymia is misunderstood if it is
defined as the desire for pleasure.

The development of talents and the acquisition of knowledge
are examples of epithymia in which a person achieves pleasure
because he has accomplished a task. Epithymia is expressed
when a person's potential for doing something is actualized.

*The long vowel sound mark is omitted from the o in eros
and the e in agape.*
What a person produces is related to what he thinks he can produce; that is, the product is related to the person’s perception of what he thinks he can produce. When a pupil thinks he can write an essay, he writes. The wise teacher does not destroy the zeal of the pupil by extensive criticism. The teacher allows the pupil to improve and the pupil enjoys the task of learning to write because he perceives himself as developing his ability to write. The pleasure of this perception is epithymia.

The next type of love is eros. Epithymia is a part of eros, but eros transcends epithymia. Whereas epithymia is related to the pleasure of achievement, eros is concerned with the desire to achieve. Eros is the movement from that which is lower to that which is higher in accomplishment or order (7, p. 30; 9, p. 280).

Examples of eros can be seen in the classroom. The pupil who imitates a teacher is displaying eros in his relation with the teacher. The pupil is doing something which will move him from a lower position, childhood or lack of understanding, to a higher position, adulthood or evidence of understanding. The requirement for eros is that the learner does something to improve his position in relation to what is to be learned. In contrast, epithymia is related to pleasure which results from seeking improvement while eros is related to what is actually done to accomplish improvement.
Philia is the third type of love and this type of love concerns only persons. Philia is the relation between people who have a basis of equality in their relationship. It is "movement of the equal toward union with the equal" (9, p. 280).

The equality which is necessary for philia has two bases. The first base of philia relates to identity or similarity. An example of this base of philia is the love between two persons simply because they are engaged in the same work. The second base of philia presupposes some understanding and familiarity between two persons. The understanding and familiarity provide the means for philia.

Philia is often defined as brotherly love. It is the love of a person for another person because they are both persons. As persons they are equal. In addition to equality as persons, a pupil who wants to learn a foreign language and the teacher of the foreign language develop a philia relationship. They are equal through the medium of the language though one is the teacher and the other is the pupil. The equality is not in terms of fluency in the language, but is in terms of needing the use of the language; therefore, philia has several dimensions all of which are related to equality. The equality may be in terms of identity through purpose – work, identity through a common realized desire – need for specific knowledge, and/or identity through being – as persons.

The final type of love which Tillich discussed is agape; however, agape is not precisely a final type. A more nearly
accurate definition is that agape is the ultimate in love. It encompasses epithymia, eros, and philia, but agape is ultimate, unconditional. Tillich stated:

All love, except agape, is dependent on contingent characteristics which change and are partial. It is dependent on repulsion and attraction, on passion and sympathy. Agape is independent of these states. It affirms the other unconditionally, that is apart from higher or lower, pleasant or unpleasant qualities. Agape unites the lover and the beloved because of the image of fulfillment which God has of both. Therefore, agape is universal; no one with whom a concrete relation is technically possible ("the neighbor") is excluded; nor is anyone preferred. Agape accepts the other in spite of resistance. It suffers and forgives. It seeks the personal fulfillment of the other (9, p. 280).

Later Tillich repeated the same idea more succinctly.

Not everybody is a friend, but everybody is affirmed as a person. Agape cuts through the separation of equals and unequals, of sympathy and antipathy, of friendship and indifference, of desire and disgust. It needs no sympathy in order to love; it loves what it has to reject in terms of philia (7, p. 119).

Since agape is not as much a final type of love as it is an all-inclusive love, it must affirm all persons (regardless of equality - philia) as beings having the potential to become greater beings. Love (agape) requires that a person be allowed to become what he is capable of becoming.

An example of agape is a teacher who is genuinely concerned about what and how a particular pupil learns. Because of agape the teacher accepts the responsibility for helping the pupil to learn what he can learn and all that he can learn; however, the learning must be accomplished without placing the being of the pupil in jeopardy through the fact of the greater power of the teacher. This is to say that agape causes the
teacher to use his power justly; that is, in the best interest of the pupil. The relation of power and justice with love is the subject of the following sections.

Concept of Power

Everything attempts to increase its power of being. Tillich used being to define power. He stated that being is the power of being (7, p. 37). He further stated: "Power is the possibility of self-affirmation in spite of internal and external negation" (7, p. 40). In the theological sense, power of being is God (9, pp. 236, 272); however, a person has power either by acknowledgement or by enforcement, but power becomes real only as it is actualized in an encounter between two persons (7, pp. 41, 94). "Every encounter of somebody else who represents a power of being with somebody else who represents another power of being leads to a decision about the amount of power embodied in each of them" (7, p. 41).

Power is the strength of being. It is the surging forward of being. By surging forward the power of one person often comes into conflict with the power of another person. Such encounters imply that power is force or compulsion, but power is neither force nor compulsion. Force implies that brute strength is used to gain acquiescence when one person encounters another person. Compulsion indicates a psychological resistance which must be overcome when one person encounters another person. Power may use force or compulsion, but it is neither the one nor the other (9, p. 283).
Power is that which is used to express love and it is that which is the reaction against whatever violates love (9, p. 283). In order to prevent destruction of being, power must be expressed through love. When power is used in the expression of love, love becomes the foundation of power (7, p. 49). Since power is realized in encounters between persons, love causes the person with the stronger power to use his power to enhance the being of the person with the weaker power. A teacher who requires a pupil to perform a particular task because the teacher knows that the pupil needs to develop a certain ability is an example of the use of power by stronger person for the enhancement of the being of a weaker person. According to Tillich, "Power is the possibility a being has to actualize itself against the resistance of other beings" (8, p. 179).

Concept of Justice

In the use of power, a criterion is needed in order to insure that power is based on agape. For Tillich the necessary criterion was justice. He stated that everything real has form and justice is what gives form to the encounters of person with person (7, p. 56). The encounters of persons with persons are, in fact, encounters of power with power. Since the effect of an encounter of power with power cannot be determined before the encounter, justice cannot be assured before the encounter and a risk is always a part of such encounters. Though the exact result of encounters between persons (power with power) is unpredictable, there are limitations within which actions
may be expected to fall. This is true, however, only in circumstances where agape is present. When agape is not present, actions do not fall within predictable limits. Agape is the foundation of justice and lesser forms of justice mediate between agape and the specific situation.

The primary principle of justice is equality. Equality requires that every person be treated as a person (7, pp. 59-60). "Justice is always violated if men are dealt with as if they were things" (7, p. 60). A teacher must treat each pupil as a person. The teacher's greater power allows him to be unjust unless he is careful always to treat each pupil as a person. The teacher who has a standard punishment for infraction of a particular rule is unjust when he does not consider the specific circumstances of each pupil's situation. Every person, because of his being, has a claim for justice. No matter how insignificant a situation may appear, a teacher must guarantee justice for each pupil.

The guarantee for justice includes the expectation on the part of the pupil that he will be treated as a person, as discussed in the previous paragraph, and the pupil may also expect justice in proportion to what he deserves.

Proportional justice appears in three forms: attributive, distributive, and retributive justice. Proportional justice is a calculating justice. It measures the power of being of all things in terms of what shall be given to them or of what shall be withheld from them (7, p. 63). In applying
proportional justice the primary principle of justice (a person must be treated as a person) must always be remembered.

Attributive justice is given in terms of what a person is or what he claims to be. For example, pupils are expected to give respect to teachers simply because the teacher is a teacher. Likewise, the teacher gives the pupil the amount of respect which is due the pupil because of his accomplishments as a pupil.

Distributive justice and retributive justice are essentially the same, except that retributive justice is in negative terms. Distributive justice gives a person the proportion of goods (respect, recognition, material goods, etc.) which are due him. A teacher's evaluation of a pupil is an example of distributive justice.

On the other hand, retributive justice is in terms of deprivation of goods or active punishment. An example of retributive justice is the action a teacher takes against a pupil for something which the pupil has done in violation of acceptable practice (7, pp. 62-64).

While proportional (tributive) justice (attributive, distributive, retributive) is the norm, especially in law enforcement, there is an exception. The exception was called by Tillich "transforming or creative justice" (7, p. 64). If a situation is judged on the basis of similar previous encounters, the justice which ensues may not be adequate. In relation to creative justice Tillich gave the example of
situations which are governed by obsolete rules. Abiding by obsolete rules, though legally correct, may not enhance the being of either person in the power conflict. Creative justice requires more than a thorough understanding of rules and regulations. To be able to know when to discount or overlook a rule requires creative justice and the prime criterion for creative justice is agape (7, pp. 64-66).

Unity of Love, Power, and Justice

The best of justice, power, and love work together in such a way that the three seem to be different aspects of one concept. The different designations - love, power, and justice - are necessary in order to understand and discuss real situations.

Justice is necessary in the consideration of the compulsory element of power; however, compulsion is not unjust unless it destroys the object of compulsion instead of enhancing the object. The compulsion does not violate justice; the destruction violates justice. Tillich stated, "It may well be that a compulsion which prevents the punishment of a law-breaker destroys his power of being and violates his claim to be reduced in his power of being according to proportional justice" (7, p. 67). Forgiveness cannot suspend the requirement for justice (9, p. 288). When a teacher chooses to ignore a situation which requires punishment of a pupil, the teacher is being unjust because the pupil is entitled to retributive justice through which he is accepted again into the group or class as a worthy person. The possibility that the
teacher's ignoring the situation is an application of creative justice does exist. In a similar manner, though a teacher has forgiven a pupil, the forgiveness does not remove the need for punishment which will allow the pupil to be again accepted into the group.

Justice is also needed in consideration of love. Love which does not include justice becomes chaotic self-surrender. Since love is the reunion of the separated, there must be something worth reuniting. The love of complete self-surrender is mistakenly praised as the ultimate fulfillment of love. When a person surrenders totally to the point of view of another person, whatever power of being that was present completely disappears. Without power of being in both persons, there can be no reunion. In fact, the self-surrender deprives the other person of justice. Though the self-surrender may be an attempt to gain total participation in the being of the other person, such is impossible because the other person cannot justly accept such total self-surrender. When one does not affirm one's own power of being, justice does not prevail; therefore, love is not possible (7, pp. 68-69).

An analogous situation may be seen in the classroom where the teacher allows a pupil or group of pupils to dominate in discussion or in any other activity in the classroom. Whatever the teacher's reasons for allowing the domination (to give the dominating pupils attention, to avoid open conflict, to lessen the teacher's workload, etc.), injustice prevails. The teacher
cannot say that such action expresses understanding and love because the teacher has surrendered his power of being, he has been unjust to himself, therefore, love is impossible.

Justice is also needed in consideration of self-love or justice toward oneself. The self cannot be just to the self in the sense that justice exists between two persons, but a center of being exists which decides what action will be taken in relation to the various strivings of the self. The question of justice toward oneself, in fact, becomes a question of self-control or selfishness. The admission of all strivings to the central self is not justice toward oneself. Such chaotic admission would destroy the self (9, p. 282). "To be just toward oneself means to actualize as many potentialities as possible without losing oneself in disruption and chaos" (7, p. 70). For example, a person is just toward himself when he exercises the necessary self-control to provide the time which is necessary to complete a worthwhile task. Love is not in excess of justice. "Love does not do more than justice demands, but love is the ultimate principle of justice. Love reunites, justice preserves what is to be united. It is the form in which and through which love performs its work" (7, p. 71).

From this background of Tillich's discussion of love, power, and justice, personal and group relations can be discussed in terms of (1) the development of the self-concept, (2) teacher-pupil interaction, and (3) the learning process.
The importance of teacher-pupil interaction is the foundation of this study. Since knowledge which is learned in the classroom must be used in some way, the face-to-face encounter between the teacher and the pupil must be recognized as the living edge of the education process. The influence of Tillich's concepts of love, power, and justice upon teacher-pupil interaction is the primary concern of this study. The role of the self-concept in teacher-pupil interaction and the effect of teacher-pupil interaction on the learning process allow the work of Combs and Flanders to be used as points of reference for relating love, power, and justice to teacher-pupil interaction.

The Self-concept and the Teacher-Pupil Relationship

For discussion of love, power and justice and the self-concept and teacher-pupil interaction, the main concern is the relationship between and among people and the importance of love, power, and justice in this relationship. The first question to be elaborated relates to how the concepts of love, power, and justice affect the way one perceives a situation and his responsibility in that situation. This question brings together the work of Tillich and Combs (2, 7).

Section 1:* The perceptual psychology of Combs shows a deep concern with the questions of man's being and becoming.

*The section numbers in this chapter and the principle numbers in Chapter IV correspond.
Not only does Combs see people as growing, dynamic organisms, but also he sees man in the process of becoming through unique events. Becoming is a process of development which is much more than just the molding of a person (2, p. 12).

Tillich also was concerned with being and becoming and he showed his concern through his description of the ontological texture of being. Though Tillich had difficulty describing being as something other than being, he spoke of the texture of being as revealed through love, power, and justice (7, p. 21). Ontology is the description of encounter with reality and through ontological analysis, being is described. In this way ontological analysis is an effort to find the structural elements which enable a person to participate in being (7, p. 23). Since this task is continuous, the ontological analysis of being is continuous. Love, power, and justice are the three classifications which facilitate the ontological analysis of being.

The analysis cannot be accomplished in an experimental way, but it can be accomplished in an experiential way. By experiential analysis Tillich concluded that the only solution for ontological verification is through intelligent recognition (7, p. 24). In the same manner, intelligent recognition can be used to analyze the unique events which Combs discussed as the process of becoming.
Section 2: The experiential approach points toward what Combs called the most important thing about man: his existence—the fact of his being and becoming (2, p. 16). The experiential approach to being and becoming concerns, not the physical self, but the self of which each person is aware; that is, the self which is experienced in the self-concept. A person strives continuously to maintain himself as he sees himself. The person meets all experiences in terms of his self-concept, and the striving to maintain the desirable self-concept sets one individual against another individual. The striving is power against power.

Tillich said that in such situations love is necessary or the stronger power will destroy the weaker power. No matter how benevolent the intention, if the stronger simply overpowers the weaker, the being of the weaker is destroyed. In the constant striving of person against person, love will not allow the stronger to destroy the weaker. In this struggle, love will require the stronger power to enhance the weaker power.

When the experience concerns only the self, the striving to maintain the self as one sees himself provides the motivation toward the enhancement of the self (2, p. 16). In a situation of this nature the teacher is relieved of the need to motivate, but at the same time a greater responsibility is realized. The responsibility is to enhance or even attempt to improve the
self-concept of the pupil. The teacher must express love in order to use his superior power to enhance the pupil as the pupil sees himself instead of as the teacher sees the pupil. For this reason, love, not power, should be the major concern of the teacher.

Section 3: Whether power is used, or justice sought, or love is shown; is, according to Combs, the direct result of a person's field of perceptions at the moment of his behaving (2, p. 12). Specifically, Combs said that behavior is the result of (1) how a person sees himself, (2) how he sees the situations in which he is involved, and (3) the interrelations of these two (2, p. 12), which is to say that a person behaves in terms of what seems to him to be appropriate for the type of person he sees himself to be in the situation in which he finds himself at that moment. The simplicity of this situation is sometime misleading. Since the perception of the immediate situation determines behavior, the conclusion is often made that the way things are seen is the way they are. Such a conclusion leads to a persistent source of difficulty in human relations. The personal perceptions of events seem so certain that difficulty develops between two persons when one person fails to understand why the other person does not see a situation in the same way (2, p. 13).

For the teacher to understand human behavior, it is necessary for him to understand the behaver's perceptual world.
Such a need necessitates a different understanding of "facts" in relation to human behavior. The external facts or the facts as the teacher sees them may not have meaning for the pupil. In order to change the pupil's behavior, his beliefs or perceptions must be modified. When the perceptions are modified, he will see things differently.

Again, Tillich said that, in addition to power, the teacher must act from love in order not to unjustly overpower the pupil. If in trying to change the perceptions of the pupil, his being is destroyed instead of enhanced, the teacher has used his power unjustly (7, p. 50).

Section 4: In attempting to change the perceptions of the pupil, the teacher must remember that the self-concepts of school children are developed. The self-concept is not something with which a person is born. Self-concepts are developed in terms of children's perceptions of themselves. The self-concept is something one learns as a consequence of his experiences with people in everyday life (2, p. 15). The experiential, everyday life is what Randall called the world of the self. The importance he gave this idea is shown in his statement "the self without a world is empty; the world without a self is dead" (6, pp. 152-153).

The teacher, too, is affected by his self-concept. For this reason a teacher's action is not always accepted by a pupil. The pupil is not convinced or even aware that the
teacher is acting in terms of love. If the teacher sees himself as able and acceptable, his actions will reflect understanding of the classroom situation and his actions will be more apt to reflect love to the pupil. Otherwise the pupil may feel that the teacher is not just.

The adequate self-concepts of the teacher and of the pupil allow each to respect the other in the day-to-day classroom situation through events of teacher-pupil interaction.

Section 5: While the understanding of his own perceptual situation is necessary to the teacher, he also must be able to understand the pupil's perceptual world. If the pupil realizes that the teacher really understands the pupil's perceptual view of the situation, he is likely to trust the teacher even when the teacher is using his power against the desires of the pupil. When the pupil trusts the teacher's use of power and realizes that the teacher will use his power for the benefit of the pupil, the pupil will be willing to submit to the suggestions and requests of the teacher. Such trust by the pupil allows the teacher to look beyond the surface, symptomatic level of behavior to the real causes of behavior. These real causes come from the perception which the pupil has of the classroom situation. The teacher who is trusted by the pupil can work to change the perceptions instead of working to control the symptoms of the perceptions. In relation to this,
Combs said, "To attack behavior directly is to deal with symptoms rather than causes, and a symptomatic approach to human behavior is no more likely to be permanently effective than a symptomatic approach to health" (2, p. 14).

If behavior is only the symptom of what is occurring within the individual, the teacher must be concerned with the inner life of his pupils. Without concern for the inner life (the pupil's self-concept) of his pupils, the teacher will not be able to affect the real causes of pupil behavior.

The concern for the pupil should be honest concern, but it should not cater to the whims of the pupil. Children are whimsical; they are not certain what they want or need; they make many attempts and many of the attempts fail. Teachers must allow trial and error—not for the sake of trial and error but for the maturity which results. Trial and error will allow the pupil to make decisions based on authentic encounter with reality. In trial-and-error situations the teacher has the responsibility of giving direction to the activity of the pupil; however, the teacher must beware not to teach conformity.

When trial-and-error situations are the result of authentic encounters with reality, the pupil will feel a responsibility for his actions. Responsibility for actions logically entails acceptance of the consequences of actions. Kneller firmly stated that pupils should accept the responsibility for their
actions (4, p. 40). He said, "Teachers should bring home vividly to the student that whatever he does, he cannot escape the consequences of his actions" (5, p. 65).

The acceptance of responsibility for his actions obtains only when the pupil knows that decisions were his. A situation of this nature is an example of the teacher's using his greater power to guide the pupil. Through the realization that he is being guided and not overpowered, the pupil is likely to accept the responsibility for his decisions.

Teacher-Pupil Interaction

In his discussion of pupil dependence, Flanders (3, p. 10) noted that pupils anticipate teacher direction and supervision because of the maturity and power of the teacher. Because of this expectation, the pupil is usually ready to comply with the will of the teacher. Even when a pupil attempts to assert his desire, he is limited by the overwhelming influence of the teacher. The teacher is responsible for helping the pupil to develop to the extent that he can make decisions which are, in fact, his own. Flanders said, "One way to describe the process of instruction is to say that the teacher strives to change the response pattern of a student from mere compliance to independent action" (3, p. 10).

Since the pupil expects the teacher to direct and supervise, the teacher must assume the initiative in getting the
pupil to strive for independent action. The teacher has the responsibility to assume the initiative. If the teacher allows the pupil to continue to depend on the teacher for decisions, he by not using his ability and power permits an unjust situation. The just use of the teacher's power requires that he help the pupil progress beyond the natural dependence on the teacher to the extent that the pupil's self-concept changes enough to allow the pupil to rely on his own ability in various situations. Such responsibility for power can be accepted only if the teacher functions in terms of justice through love.

The emphasis of Flanders' work is on verbal interaction between teacher and pupil. His concern in this area was with analysis of the overt behavior of the teacher and the pupil (3, p. 17). While his work has been extremely helpful in analyzing the classroom situation, his techniques are generally beyond the scope of this study; however, a knowledge of Flanders' categories would be helpful to the teacher who is trying to function in the classroom on the basis of love, power, and justice.

Flanders (3) has ten categories in his system. Seven are assigned to teacher talk, two to pupil talk, and one to short period of silence. Though Flanders does not imply any judgment by numbering his categories, he does number them. In the categories on teacher talk, Flanders has two sub-groups,
indirect influence and direct influence. Under direct influence Flanders lists the four categories of (1) accepts feeling, (2) praises or encourages, (3) accepts or uses the ideas of student, and (4) asks questions.

The behavior implied by these four categories would be the types of behavior which would be used most often by teachers who function in terms of love, power, and justice. Action in terms of these categories would tell the pupil that he is a worthy person and that his ideas and feelings are real and meaningful. The action implied by these categories would allow the pupil to discover answers to his problems. These are the categories where the teacher uses or restrains his power in order to enhance the being of the pupil. The previous statement assumes tremendous importance when the fact is noted that teachers do approximately 70 per cent of the talking in the classroom (3, p. 1).

Student talk is divided into two categories in terms of pupil response to or pupil initiation of talk. The initiation category does not include a reply by the pupil to talk initiated by the teacher. The initiation category of pupil talk is for talk initiated by the pupil. The teacher who functions in terms of love, power, and justice would seek to make this category the primary avenue for talk in the classroom. In this category a pupil would cause the teacher and the class to react to talk. The interchange involved would greatly enhance the
being of the pupil. If a threat were involved, the pupil would easily realize that the threat was caused by himself and not imposed on him by the teacher. The just teacher must promote activity which would be in this category.

With the realization of the need for love which will allow the teacher with the stronger power of being to lead, guide, educate the pupil with the weaker power of being and at the same time not destroy the being of the pupil, the next question concerns the development of this love.

Section 6: The love which is necessary to insure the proper application of power and justice must be developed before it can be applied in the classroom situation. The development of this love is related to Combs' elaboration of the self-concept. The self-concept directly affects the relations among people and, to use Combs' term, a positive self-concept is necessary for meaningful relationships among people. Combs said, "Adequate, effective, efficient, self-actualizing, well adjusted citizens are persons whose self-concepts are highly positive" (2, p. 15). Persons with highly positive self-concepts perceive themselves as persons who are liked, wanted, able, acceptable, and they see themselves as responsible and effective personalities. As a result of a highly positive self-concept, a person behaves in terms of the characteristics of the highly positive person (2, p. 15).
Tillich's idea of self-respect corresponds to Combs' explanation of the highly positive self-concept. Tillich indicated that self-respect was necessary before one person could have concern or love for another person. Self-respect is the term Tillich used instead of self-love. He did not accept the term self-love because love in this sense is not the same as love which concerns two or more people. "Self-love is a metaphor, and it should not be treated as a concept" (7, p. 34). Tillich suggested that for semantic clarification the term self-love be replaced by self-affirmation, selfishness, and self-acceptance according to the context (7, p. 34).

Section 7: With the development of a positive self-concept, the owner of the positive self-concept gains an advantage in life. The positive self-concept gives him greater respect for his own individuality and uniqueness. He is able to use his power to insure justice. The person trusts himself and his ability. He does not hesitate to take action because he knows that he can act through an understanding of love. He expects to be successful and he is. This list could be extended indefinitely, but the direction would still be the same. The person with the positive self-concept shows great stability and understanding in all facets of his life (1, p. 52).

The pupil with a positive self-concept is not afraid to work independently and he is not afraid to ask the teacher's
assistance when needed. The pupil's and the teacher's acting
together in the classroom would facilitate the classroom
situation discussed by Flanders which has been previously
described. The teacher with the positive self-concept would
be able to restrain his inclination to monopolize the class-
room situation. By such restraint the teacher could practice
what Flanders called indirect influence. The effect of in-
direct influence would be to expand the freedom of action
of the pupil and to allow him to become less dependent upon
the teacher (3, p. 9). This is another example of how, with
a highly positive self-concept, a teacher can exert indirect
influence on the pupil with the resulting effect that the
being of the pupil is enhanced; however, no teacher can con-
tinuously exercise indirect influence.

The teacher can exert direct influence and still enhance
the being of the pupil, but the logical conclusion seems to be
that the more indirect the teacher, the greater is the enhance-
ment of the being of the pupil. The main interest for the
teacher should be to establish principles of teacher behavior
based on Flanders' direct and indirect influence categories
(3, pp. 15-16). Since no teacher can always function in terms
of the desired indirectness, the teacher will have to rely on
his analysis of love, power, and justice to tell him which
type of influence—direct or indirect—to wield.

**Section 8:** The achievement of a highly positive self-
concept is the beginning of concern for others. With the
achievement of the positive self-concept, a person finds time and energy to be concerned with events and people outside himself (1, p. 52). The teacher must have a positive self-concept in order to have the concern which he must have for his pupils. With a positive self-concept the teacher is not concerned with developing the image of himself. The teacher's primary concern must be with developing a positive self-concept in his pupils and this concern can be fulfilled by the teacher with a highly positive self-concept.

Section 9: As has just been suggested, when the teacher is a truly adequate person (a person with a positive self-concept), he cannot behave in ways injurious to others (1, p. 55). Combs called this type of person a person with a greatly expanded feeling of self (1, p. 54). Such a person corresponds to the person who functions at the highest level of love in terms of Tillich's concepts of love, power, and justice. The teacher with a greatly expanded feeling of self has great respect for pupils as persons. The respect for pupils as persons is shown by the love which, in Tillich's terms, goes beyond philia to agape. A teacher of this type is successful because the pupil realizes the genuine concern of the teacher. The realization may develop slowly through encounters of power with power from which justice becomes obvious to the pupil, and finally the pupil realizes that the love of one being for another being is the basis for the teacher-pupil relationship.
Section 10: Not only in encounters with pupils, but also in encounters with colleagues is the teacher with the positive self-concept able to work harmoniously. Such work is another result of the highly positive self-concept. Whether he is leader or follower, he can identify with the problems of his colleagues through the expanded self which allows for an acute ability of identification with others (1, p. 55). Acute identification is not possible unless the teacher can act from the secure position of a positive self-concept which understands love, power, and justice.

Though much of these ten sections can be interpreted in relation to the learning process, additional sections for analysis of this category are presented next.

The Learning Process

The learning process may be defined broadly as the way through which behavior is modified or changed. For the purpose of this study the concern cannot be specific learning situations. The concern for the learning process is as a climate for learning instead of as a theory of learning. This study views the learning process as something which occurs among people and which is based on personal interaction. In this process much emphasis is placed on the self-concept of the teacher and of the pupil and on the function of love, power, and justice in the learning situation. The utilization of the self-concept
through teacher-pupil interaction produces the climate for learning. The sections on the learning process will be an interpretation of the learning process in terms of the teacher-pupil relationships which are best for learning.

Section 11: A person has a basic need for personal adequacy and this need gives the motivation necessary for learning. According to Combs, "Everyone is always motivated to be and become as adequate as he can in the situations as he sees them" (2, p. 16). The motivation to become is a fundamental part of man's existence.

While the teacher seeks fulfillment in the position of teacher, the pupil seeks fulfillment as a pupil. The pupil is always motivated, but his motivation is in terms of the fulfillment of his self-concept. When such fulfillment is in conflict with the desires of the teacher, learning difficulty may result. Instead of attacking the obvious difficulty, the problem may be solved by the teacher's attempting to see the situation from the position of the pupil. The task becomes one which is not prescribing and forcing but, rather, is ministering to a process that is already in effect in the pupil (2, p. 16).

Again, the teacher as a person with greater power than the pupil is in the position of using that greater power to enhance the being of the pupil. The use of power in this manner is justice and the responsibility to seek justice is realized through love (7, pp. 87-90).
Section 12: The teacher who provides the best learning situation takes into consideration the fact that learning involves feeling, sensing, and knowing (1, p. 235). Learning is more than acquiring knowledge. In this day learning is oftentimes understood only as the acquisition of knowledge. Such understanding is a manifestation of the resistance to the involvement which is required if learning is to be more than the mere acquisition of knowledge.

Another step in the fallacy of knowledge as learning is the act of making learning synonymous with listening to experts (2, p. 29). In order for knowledge to be meaningful to the pupil, he must use the knowledge. He must realize that knowledge is a means and not an end. Listening only does not allow knowledge to become meaningful to the pupil. In order for knowledge to have real meaning for the pupil, he must work with knowledge in order to solve problems, understand relationships, or evaluate a supposition.

When learning is recognized as including feeling and sensing as well as knowing, the pupil should not be afraid to use knowledge in terms of his personal understanding of a situation. The pupil may realize that both he and the teacher can be correct and at the same time not have identical solutions to a problem. The realization of the possibility of a difference of this nature between the pupil and the teacher will allow the pupil to pursue his solution without fear that the teacher
will consider him wrong. This position on the part of the pupil is possible only because he realizes that the teacher will use his power justly.

Section 13: The pupil's understanding of the teacher's propensity for justice will help establish a communion or rapport between the teacher and the pupil which will give the pupil the freedom to seek new or personal solutions to problems. With the realization that no one method or one type of approach to problems is sufficient for the classroom situation, the teacher will not limit his actions to a few rigid techniques. In such a situation anything is possible. The communion between teacher and pupil is established through love, power, and justice and from this position problems are solved.

In relation to methods, Combs suggested a similar approach to the learning situation. The method the teacher employs must be appropriate for the kind of person the teacher is and also appropriate for a particular pupil. In order to have appropriate methods for each pupil the teacher must have a repertory of methods for accomplishing his teaching duties. Obviously, these methods will vary widely from teacher to teacher and from situation to situation. From moment to moment noticeable variation in the method may be recognized in the work of a teacher. Regardless of the nature of the methods employed, they must relate to a particular situation and fit
the purposes of the teacher and at the same time be appropriate for the pupils with whom they are used (2, p. 23).

Section 14: Though various methods are used by different teachers for individual pupils, one principle of learning according to Combs is basic in perceptual psychology. "Any item of information will affect an individual's behavior only in the degree to which he has discovered its personal meaning for him" (2, p. 28).

The teacher can allow the pupil to use his perception of the situation as the basis for making his own decision. In this situation the teacher is allowing the pupil to be inner-directed. If the teacher should desire to change the pupil's perception of the situation, the primary concern of the teacher is that he not destroy the pupil's being by means of the teacher's superior power. The pupil has two rightful expectations: (1) the teacher is obligated to teach the pupil by changing his perception of the situation and (2) the teacher must do this without destroying the being of the pupil. Again, the teacher is achieving justice through the use of his power under the effect of love. If the teacher does not face his responsibility, he has committed an unjust act which is as devastating, possibly more so, as overpowering the pupil to the extent that his being is threatened or destroyed. Without consideration of love, power, and justice conditions for learning are nothing more than standard prescriptions. Combs (2), in a recent
publication, discussed conditions which are necessary for learning. Combs' book (2) is, in fact, a compilation of many articles which he has written over the past decade.

In a section on the need for understanding, Combs stated that people do what they need to do. In addition to his repertory of methods, the teacher must be able to see things from the pupil's point of view (2, p. 32). The teacher does not have to accept the pupil's point of view, but the teacher must be able to see the situation from the point of view of the pupil. Only from this position is the teacher able to make a realistic analysis of the situation. Teachers are too often intent upon teaching what the pupil will need to know next year, in high school, in college, or in adult occupations. Such an attempt is the height of presumption; for, the vocational world is changing so rapidly that the vocational approach of today may be obsolete a few years from today.

The second need which Combs mentioned is the need to understand the goals of the pupil (2, p. 32). While the teacher is interested in long-term goals, the pupil is motivated by short-term goals. With such incompatible goal orientation, teachers should not be surprised when pupils display a lack of interest in some classroom projects.

The same responsibility for the teacher is present here as was present in relation to point of view. The teacher as the stronger power must accept the responsibility to incorporate
the goals of the pupil into the classroom situation. The teacher who persists in not considering the goals of the pupil is breaching his responsibility as a teacher and is using his power to destroy the being of the pupil. The teacher who is unconcerned about the goals of the pupil is seeking only to mold the pupil instead of allowing the pupil to fulfill his needs through the classroom situation. The fulfillment of the pupil's needs is accomplished not only in satisfying the needs of the pupil but also in using these needs to encourage the search for new goals which the pupil has never before considered (2, p. 33).

The search for new goals is an individual process which makes learning a function of the individual. If learning is to affect the individual, it must be perceived as important in relation to the self (2, p. 34). The atmosphere created for learning determines the extent to which a learning situation is explored for relevance to the self.

To Flanders learning goals are pursued according to three dimensions: (1) motivation to achieve goals, (2) realism in reference to goals, and (3) clarity of the goals which are sought. Flanders in his studies ignored the first two dimensions and directed his interest toward the clarity of goals (5, p. 12). The accomplishment of goals without the consideration of motivation is difficult to understand, but Flanders emphasized the responsibility of the teacher in defining clear goals (5, p. 13).
The perception which the pupil has of himself and the perception he has of his goals are important in determining the motivation of the pupil. If the pupil is responsible for his motivation, the teacher is responsible for helping the pupil to understand thoroughly the goals which he is to accomplish. Goals are meaningful when the pupil takes part in their establishment. Such participation should encourage clarity of goals, but this is not always true and the teacher should accept the responsibility for the clarification of goals. In fact, if the learning situation is to be just, the teacher should require that the pupil participate in the development of his own learning goals. Oftentimes these goals are in terms of a larger situation over which the pupil has no control, but the pupil still needs to establish his position in relation to the large goals. The teacher should use his power and influence to insure that the pupil is properly oriented in terms of goals.

Another aspect of goal establishment is related to the pattern of domination of the classroom situation which the teacher establishes. Flanders stated that a sustained dominative pattern established by the teacher produced anxiety in the pupil. The anxiety usually took the form of a threatening situation in which the pupil felt threatened that he would not perform in a manner which would win the approval of the teacher (3, p. 5).
According to Combs (2, p. 34) if a pupil feels threatened in a learning situation, his perception becomes so limited that he perceives only the object which threatens him. In terms of love, power, and justice, the teacher who misuses his superior power over pupils becomes a threat to the pupils and they see the learning situation only in terms of the teacher. The teacher becomes director and sole evaluator of the learning situation. The pupil is so dependent upon the teacher that the pupil is developed as a product of the teacher instead of as a product of the pupil's potential to become. No matter what the teacher's reasons are for extreme directiveness in the learning process—help the pupil make a grade, prepare the pupil for the next level in a course, or teach the pupil a particular skill—extreme directiveness is unjust.

Obviously there must be some foundations of preparation work in establishing the teacher-pupil relationship and foundation work requires direction on the part of the teacher, but such direction can include consideration for the being of the pupil.

Another effect of threat on a pupil is to cause him to defend his existing position (2, p. 34). The teacher should be able to discern whether the pupil is defending his position because of threat. The responsibility of the teacher in this situation is to develop an atmosphere of inquiry which allows the pupil to respond to question as he would respond to challenge. Challenge implies to the pupil that he can deal
with the situation and arrive at a solution. Challenge is a just situation because the teacher uses his power to enhance the being of the pupil. In order for the pupil to respond in terms of challenge instead of in terms of threat, a climate of inquiry must be established in the classroom.

The 1962 Association for Supervision and Curriculum Development yearbook, Perceiving, Behaving, Becoming, discussed the learning situation in terms of climate for learning. The climate should encourage full acceptance of emotional feelings and help children understand emotions. The teacher should give the child time to allow his emotions to grow and mature (1, pp. 245-256). Through such provision the teacher would be allowing the pupil to become what he potentially is.

Since the teacher usually has the superior power, he has the responsibility to see that the pupil is allowed to become what he potentially is. Love, power, and justice may be the guidelines for allowing the pupil the freedom to fulfill his potential being. In this fulfillment, the learning process is something which is not separate from, but is a part of the environment which includes the self-concept and teacher-pupil interaction.
CHAPTER BIBLIOGRAPHY


CHAPTER IV

SUMMARY, PRINCIPLES, AND RECOMMENDATIONS

Summary

Tillich's concepts of love, power, and justice were used to analyze interaction in the classroom. The analysis was organized under the three categories of (1) the self-concept, (2) teacher-pupil interaction, and (3) the learning process. Tillich's concepts were drawn mainly from his book *Love, Power, and Justice* (8). In order to gain stability in educational practice in relation to the three categories mentioned above, the work of Combs as synthesized in *The Professional Education of Teachers* (2) and the work of Flanders as synthesized in *Teacher Influence, Pupil Attitudes, and Achievement* (4) were used.

The major realization of this study concerned the dual implication of teacher-pupil interaction. Teacher-pupil interaction has a definite effect on the learning process and teacher-pupil interaction is dependent upon the self-concept held by the teacher and the pupil. The direct relationship among teacher-pupil interaction, the self-concept, and the learning process would be difficult to analyze; however, the interrelatedness of these three areas became obvious through this study.
Tillich stressed the need to view love in a broad concept which is more than emotion. While he thought that love included emotion, he rejected any attempt to restrict love to emotion (8, p. 27). Tillich noted that love is the moving power of life (8, p. 25) and in describing love he used four levels which he designated with Greek words.

Epithymia is used to designate the pleasure which results from achievement. Eros is concerned with the desire to achieve (8, p. 30).

The third type of love is philia which is usually defined as brotherly love. It is the love of a person because both are persons. Tillich's final type of love is agape. Agape is ultimate or unconditional love. In fact, agape really includes epithymia, eros, and philia. Agape, then, is an all-inclusive love which affirms all persons as having the potential to become greater beings.

Tillich described power as the possibility which a being has to actualize itself against the resistance of other beings. While Tillich discussed force in relation to power, he said that power is not force. To Tillich, love became the foundation of power when power was used in the expression of love. In the use of power, justice is the criterion which insures that power is based on love. The result of an encounter of one person with another is unpredictable, but a person who acts in terms of love will respond to power encounters through justice.
When the term "love" is used, it includes all four types of love and implies that power will be used in a just manner.

For the purpose of development of principles, the discussion in this study is divided into fourteen sections which correspond to the fourteen principles of the final chapter. Combs' explanation of perceptual psychology was used in relating love, power, and justice to the classroom situation. Especially his ideas of the self-concept were used. Also, Flanders' work concerning teacher-pupil interaction was used in the discussion relating love, power, and justice to the classroom situation.

Love, power, and justice were found to be guidelines for allowing the pupil the freedom necessary to become what he potentially is and the learning process was described as including the self-concept and teacher-pupil interaction. Through the discussion in this study, love and teacher-pupil interaction were discovered to be the two major or all-inclusive concepts. Through these two concepts, the pupil was noted as the most important element in the classroom and the teacher was found to exert the most influence on the classroom situation. Though the principles of the study give a framework for love, teacher-pupil interaction, pupil action, and teacher influence, they are in reality just a beginning. In order to gain any value from the principles in this study, they will have to be practiced and modified in real situation.
Tillich's relation to the classroom situation can be properly validated by comparing his writing with life. The use of the work of Combs and Flanders was not meant to imply that they are in complete agreement with Tillich. Interest in human relations is the unifying tie among the three.

Principles Related to the Use of Tillich's Concepts in Teaching

The principles stated in this chapter are the conclusions resulting from an analysis of the work of Combs, Flanders, and Tillich. The section numbers of the conclusions serve to relate the present material with the appropriate area with the same section number of the preceding chapter. Relation to the previous chapter is the only significance in the numbering of the principles in this section. Some principles are followed by more discussion than are others because lengthy discussion seemed more pertinent in some cases, however, it is doubtful that any of the principles is treated exhaustively. Some examples are given that suggest possible applications of these principles.

The principles in this chapter may not deserve the distinction of being called educational theory, but these principles do offer a foundation from the point of view of love, power, and justice for individual application to particular situations. If implications concerning some of these principles have been overlooked, this fact may prove to be an
asset (3, p. 369). Each reader may find the possibility for personal application and for the discovery of additional meaning from his own personal point of view. An individual who becomes interested in this framework should read several of the primary sources of this study for himself and attempt to gain an understanding which would allow the application of love, power, and justice in any situation.

Any attempt to elaborate applications for all situations would be doomed as an impossible task. Peibleman stated, "The best type of education must teach theory as though it did not need application (which in fact it does not, except for the sake of practice), but also it must teach practice as though it did need theory (which in fact it does)" (3, p. 363).

The intention in this chapter is to develop principles which may have theoretical meaning for the classroom situation. The practice of these principles may come from past experience or through future application.

Principles cannot be practiced without a background or foundation or point of view; that is, a starting place. Freedom of the individual is the starting place. Freedom leads to concern for and participation in activities of persons other than the self; however, this is not group togetherness, but rather the enhancing of the selves within the group. In school, education is conducted in terms of groups (classes), but education is achieved in terms of individuals. The tendency
should be toward individualization within the group not toward standardization of group members. In such situations the individual uses the group for personal fulfillment. The individual uses the group but not the other individuals in the group (6, pp. 62-63).

In the teacher-pupil relation, a chasm often separates teacher from pupil. This chasm can be bridged by the teacher's and the pupil's meeting each other as persons. Such a meeting may allow the development of a creative classroom. This situation is not creative in terms of original creativity. It is creative in the sense of "living spontaneously, in action and reaction, with the contents of one's cultural life" (9, p. 46). The creative classroom is the authentic classroom and the development of principles which describe but do not limit is the purpose of this chapter.

**Principles Related to the Teacher-Pupil Relationship**

**Principle 1:** The teacher uses his power to insure justice for the pupil because the pupil is in the process of developing his power of being.

The teacher should accept the responsibility for enhancing the being of the pupil because the teacher realizes that the pupil is becoming what he potentially can be. Injustice often occurs in the framework of an institutional structure because the preservation and the growth of the institution give the
pretext for unjust compulsion (8, p. 87); therefore, the teacher in the school must be aware of his responsibility to each pupil.

For example, the teacher who presents knowledge to the pupil and shows him how to use the knowledge is giving form to the pupil. The creation of new form occurs when the pupil uses the knowledge in ways that the teacher has not suggested. When the teacher uses his power to develop the being of his pupil, the pupil will learn to rely on his own ability. The self-reliance will in turn prevent the pupil's becoming excessively dependent upon the teacher. At the same time the pupil may learn to rely upon his understanding and use of knowledge instead of upon close supervision by the teacher. To the extent that education gives form to the pupil, it is just, but education is unjust when it inhibits the creation of new forms by the pupil (8, pp. 89-90).

**Principle 2:** The teacher uses his power to help the pupil see himself as he really is because the teacher realizes that the existence of the pupil is in terms of the pupil's self-concept.

In order to accomplish the purpose of this principle, the teacher must take seriously the view which the pupil has of himself. When the pupil's concept of himself is in conflict with reality, the teacher has the responsibility of correcting the pupil's view. Such action by the teacher could eliminate two forms of undesirable behavior.
The first form would concern the actions of a pupil who thinks he knows more about a subject than he does and who, consequently, wastes the time of the class by monopolizing discussion. If this pupil is persuasive or eloquent, he may convince the class to support ill-founded conclusions. The second form of undesirable behavior would concern the pupil who does not realize the extent of his ability or understanding. This pupil would refrain from participation in class activity because he thinks his contributions would not be worthwhile. The teacher should be responsible for helping pupils who exhibit either of these two forms of behavior to see themselves as they really are.

**Principle 3:** Through the use of his power, the teacher can help the pupil to see the justice in life.

The teacher realizes that the important view of life is life as the pupil sees it, but the pupil must realize that the teacher is always concerned for the best interest of the pupil. If the teacher deals with the pupil in a manner which, through its justice, reflects **agape**, the pupil will trust the teacher. This trust by the pupil will allow the teacher to work with the perceptions of the pupil instead of with the symptoms of behavior which the pupil shows as outward manifestations of behavior.

The teacher's concern with the perceptions of the pupil should allow a better analysis of the pupil's behavior. When
the actions of the teacher relate to the pupil's perception of the situation, the pupil is more apt to react quickly to the actions of the teacher.

**Principle 4:** When the teacher realizes the importance of the self-concept, he will use his power to enhance the self-concept of the pupil.

Since the life as the pupil sees it is, to him, the real life, the teacher should realize the importance of the development of the self-concept of the pupil. The teacher should use his power to require the completion of tasks and projects by the pupil. Through the understanding of the basis of his superior power over the pupil, the teacher may use his power over the pupil for the best interest of the pupil.

For example, the teacher of algebra knows that a portion of his power over the pupil is directly related to his superior knowledge of algebra. This teacher knows that his power does not lie simply in his person, for as persons the teacher and the pupil are equal; nevertheless, the teacher tries to change for the better the pupil's self-concept in relation to algebra. If the pupil says that he cannot solve problems with algebra, the teacher attempts to show him algebraic methods for solving problems and thereby change the pupil's concept of himself in relation to algebra. If the pupil does not have the necessary ability to learn algebra, the teacher may attempt to change the pupil's assignment from algebra to a subject which is more suited to his ability.
**Principle 5:** 

Agape allows the teacher to understand the pupil's world and to accept the pupil as the person he is.

Agape places upon the teacher responsibility and restriction which are demanded by justice. In order for justice to be creative, the teacher must do three things which Tillich called listening, giving, and forgiving (8, p. 82). First, the teacher should listen to the pupil in an attempt to penetrate the pupil's motives and inhibitions and to recognize the symptoms of his behavior. Second, the teacher should give the pupil acknowledgment that the pupil is an individual person. The pupil must realize that the teacher can place demands upon the pupil as a person. When the pupil is given the recognition of a person, he may realize that the teacher can justly demand the sacrifice of his existence in a particular situation but cannot demand the sacrifice of his being as a person. Third, the pupil must realize that when he has been unjust, the teacher can declare him just by forgiving him. The teacher may require that the pupil satisfy justice; nevertheless, when the pupil is forgiven, he is reunited with the teacher, and with other members of the class if they are involved, as person to person.

For example, the teacher should listen to the pupil as intently as the teacher requires the pupil to listen when the teacher speaks. Such intense listening by the teacher acknowledges that the teacher recognizes the pupil as a person of
worth. When the pupil is wrong and acts unjustly, the teacher should show him his mistake and allow him to correct his misdeed and allow him to be accepted by the teacher and the class as a worthy person. The situation could concern something as minor as an ill-founded opinion or as important as stealing from another pupil. The same sequence of action would apply.

**Principle 6:** Tillich's interpretation of love, power, and justice should provide for the teacher the understanding of love which will insure the just use of power.

Encounters between persons are power struggles. Each person enters the power struggle with his inherent power which is his being as a person. Being as a person is the defined element of power, but the undefined element of power is the area where new decisions are made. The defined area of power relates to a person, but a person to person encounter is an undefined situation because the result of the encounter is not certain. Injustice may occur if the greater power uses his power for the reduction or destruction of the lesser power; however, the fact that one power is greater than the other is not unjust. It is creative (8, p. 87).

In order to be just, the greater power must accept responsibility. The acceptance of responsibility is an example of negative power. Negative power is seen in the acceptance of responsibility in relation to power against power. The imbalance of power is offset by responsibility on the part
of the greater power. Responsibility is negative power because responsibility allows lesser power to face greater power on equal grounds. To the greater power responsibility is negative power because responsibility controls the use of power; however, to the lesser power, responsibility if accepted by the greater power is seen as creative power. The total encounter is a potentially creative situation, but if the greater power does not accept responsibility in relation to the lesser power, injustice results.

Principles Related to the Self-concept of the Teacher

The following principles are concerned mainly with the development of the teacher, but these are areas which must be developed if the teacher is to function in terms of Tillich's concepts of love, power, and justice.

Principle 7: A positive self-concept allows the teacher to rely on his analysis of the teacher-pupil situation and to rely on his application of love, power, and justice.

A teacher with a positive self-concept is self-actualizing. When the teacher's self-concept is strong enough, he can do things in the classroom which a weaker teacher cannot do. He knows he has power and he understands responsibility; therefore, he does not assume that actions by pupils are a personal threat.

For example, the teacher with the positive self-concept may welcome questions by the pupil because questions indicate
an interest in the subject. The teacher also may allow, in fact, may encourage, valid questioning of statements and conclusions which he has made. The teacher who does not have a positive self-concept may view the questioning of his remarks as impertinence. A teacher of this type discourages learning and may become an obstacle to learning.

**Principle 8:** The sureness which the teacher has about his own self-concept gives him time to be concerned with the self-concept of others.

The teacher does not waste time and energy worrying about himself and his analysis of situations. He has learned to be sure of himself. He understands his use of power and he recognizes justice. Again, to use the previous example of a pupil's questioning the position of the teacher, the teacher should not be threatened by such questioning because his self-concept does not depend upon his always being correct. The teacher knows that his task is to promote learning and he knows that he is doing this when pupils ask questions. It is quite possible that the teacher may choose to appear incorrect in order to help a pupil learn. Action of this nature by a teacher should indicate to the pupils that the teacher is also interested in learning.

**Principle 9:** The teacher with a positive self-concept cannot behave in ways injurious to others.
Through his objective analysis of situations, the teacher with the positive self-concept should be prevented from injuring another person. If injury should occur, the person with the positive self-concept probably has enough security to openly admit his mistake. Again, in reference to the previous example, a teacher with a positive self-concept readily admits his mistakes.

**Principle 10:** The teacher with a positive self-concept is able to work harmoniously with colleagues.

Working harmoniously does not always mean with complete agreement, but when there is disagreement, the position based on love, power, and justice should be made apparent by the person with the positive self-concept. Openness to different opinions, eagerness to find the facts, and desire to base actions on the facts are characteristics of the positive self-concept.

**Principles Related to the Learning Process**

**Principle 11:** The teacher allows the best climate for learning by using agape to guarantee that he uses his power in a just way through the realization that criteria by which the pupil fulfills his self-concept may not be the same as the criteria realized by the teacher.

No matter what framework surrounds the curriculum, the point of departure is the individual pupil. Problem solving is a widely used technique in classrooms, but the way problem
solving is used is the important point. According to Kneller, "Problem solving is acceptable only if the problem originates in the life of the one who has to appropriate the solution. It is unacceptable if problems are derived from the needs of society" (5, p. 136).

The teacher who requires all pupils to complete the same tasks may be promoting injustice. The teacher who allows the pupil to fulfill his self-concept in terms of the pupil's criteria is allowing the pupil to accomplish maximum growth. For example, the teacher may tailor the experiences in the classroom to fit the needs of the pupils and, further, may provide additional experiences which fulfill the needs of each pupil. Action of this type is often termed individualized instruction.

In a situation of this type a teacher could use diagnostic tests in order to plan specific learning experiences for a particular class. By recognizing the pupils' needs in the learning situation, the teacher could not have five classes which are doing the same things on the same day. Except under unusual circumstances, such regimented activity would be an example of injustice.

**Principle 12:** The teacher who is just allows the pupil to have the confidence in the teacher which is necessary if the pupil is to become involved in learning to the extent that learning becomes more than the acquisition of knowledge.
When learning is more than acquisition of knowledge, the pupil may take the initiative for involvement because he does not fear the teacher; he knows the teacher will use his power justly. Knowledge is an important part of the curriculum, but the curriculum is much more than knowledge. Knowledge is only the first of several steps in the classification of educational objectives (1).

In discussing knowledge as it relates to the curriculum, Kneller stated:

It is through the curriculum as a respected body of knowledge that the student develops personal freedom and appropriate habits of mind; not, however, that he might better fit into, and become adjusted to, his various social groups, but rather through the exercise of his freedom, through his voluntary submission, and through his development of suitable habits of mind he becomes what he finds he fundamentally is (5, p. 124).

**Principle 13:** The just teacher allows the pupil to attack problems without the restriction of preconceived solutions.

This principle does not imply that the teacher merely aids the pupil to arrive at the solutions which the teacher had already formulated. This principle does not imply what Winston Churchill once said at a meeting of his advisers: "All I want is compliance with my wishes, after reasonable discussions" (7, p. 9). Teacher-pupil planning is often attacked as the teacher's guiding pupils toward the selection of problems which have already been determined by the teacher. Action of this nature is injustice, but teacher-pupil planning can be
genuine. Of course, limitations must be established, but pupils should be free to select and attack problems without the restriction of preconceived solutions.

Pupils often insist that teacher tell them exactly what is required of them (3, p. 145). Extreme specificity in requirements can also result in injustice. Some pupils may meet requirements beyond their ability while other limit their accomplishments to the predetermined tasks. Pupils should be encouraged to attack problems on their own and to pursue the problems as far as their ability permits.

**Principle 14:** The teacher must accept his responsibility to teach the pupil, but at the same time he must allow the pupil to see meaning for himself.

The teacher who must always be the "teller" of information or the "giver" of answers is expressing injustice to the pupil. Such telling encourages imitation. The teacher should want a pupil to believe something is true not because the teacher has said so, but because the pupil has convinced himself that it is true (5, p. 116). When emphasis is placed on learning, the pupil is recognized as the most important element in the classroom, but emphasis on telling places too much value on the teacher as a "teller." The task of a teacher who is a "teller" is easy when compared with the task of the teacher who directs the learning in the classroom. The direction of learning requires planning, doing, checking, listening, talking, and
many other actions on the part of the teacher. If the teacher is not willing to accept the responsibility of helping the pupil to learn for himself, the teacher may perform the job of teaching in an unjust way.

Justice demands that the pupil be allowed to discover information and relationships. The teacher should, as should any good leader, be willing to remain in the background. The teacher who must be performing before the class is seeking to enhance himself instead of seeking to enhance the pupil.

Recommendations for Further Study

The study of the relation of love, power, and justice and teacher-pupil interaction is an area which is abundant in possibilities for additional research. In order for further study to be compatible with the present study, a common foundation is necessary and Tillich's concepts of love, power, and justice provide a common foundation. Though interested individuals would probably want to formulate their own plans, studies based on a common foundation in Tillich's concepts of love, power, and justice might include further study based on the following questions:

1. Can people be taught to see situations from another person's point of view?

2. Can people be taught to function in terms of Tillich's concepts of love, power, and justice? If yes, a basis is needed for measuring love, power, and justice.
3. Does a relationship exist between scholastic honesty and love, power, and justice?

4. How are Tillich's concepts of love, power, and justice related to the low, middle, and upper socioeconomic classes?

5. Is enough material available about existentialism in education to provide the basis for a descriptive study?

6. How can criteria be established for determining whether teachers function in terms of Tillich's concepts of love, power, and justice? (This question is similar to question 2; however, the point of view is different.)

7. How are Tillich's concepts of love, power, and justice related to the helping relationship?
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