ENCOUNTER

EDUCATION FOR MEANING AND SOCIAL JUSTICE

Table of Contents

Cover photo © Joel Brown, Tucson, Arizona

Editorial

Education and the Irrigation of Deserts

When in college some 25 years ago, I experienced shock when watching a film in a psychology class on learning. The film showed B. F. Skinner explaining that learning was a matter of matching desired behaviors with specific stimuli. He demonstrated the nature of learning by selectively dropping pellets of food in a pattern near an unsuspecting chicken in such a way that the chicken began turning circles. That was it; that was all there was to learning; it was nothing more than the coupling of stimuli and behaviors.

I was discouraged that psychology, as it was presented to me, failed to recognize the possibility of learning as having meaning and that such meaning might penetrate to the core of human nature and purpose.

There were other psychologists such as Jerome Bruner who sought to go beyond behaviorism through the study of the way human beings created meanings "out of encounters with the world." Bruner notes, however,

> Very early on ... emphasis began shifting from "meaning" to "information," from the *construction* of meaning to the *processing* of information.... The key factor in the shift was the introduction of computation as the ruling metaphor and of computability as a necessary criterion of a good theoretical model. (1990, 2)

This shift of the cognitive metaphor from animal to machine enabled researchers to move beyond the association of stimuli and behaviors to the analysis of the operations taking place within the learner to generate new information. The "black box" of the human mind was opened and what was once behavior, and behavior alone, became a complex interaction of information and processing patterns. Theorists and educators could begin to think about learning in terms of complex systems of information rather than isolated behaviors contextualized only by environment.

The computational metaphor, especially with the remarkable development of personal computers, is now firmly embedded in Western culture. Human thinking is widely understood as information processing, with the educational task being the input of information and processing skills to enable an individual to participate in a culture defined by computation. The problem here is that as powerful as the computational metaphor is for analysis and the construction of instrumental systems, it is equally inadequate and superficial in understanding meaning and meanings that do not process information in accordance with fixed rules, meaning that are intrinsic to experience or phenomena.

Information-processing systems operate syntactically, in terms of fixed rules established prior to, and wholly independent of, the content of the information eventually introduced. Word-processing programs, for example, will process gibberish just as they will Joyce. Word of genocide will pass through the same circuits as word of local sport scores. No information, based upon its actual content will route differently; it will not generate any special interactions with other information or cause any additional process. Consequently, no idea, no occurrence, nothing has any meaning except as prescribed by a computational program. Everything is decontextualized, encoded as data, stored and reconstructed when used; nothing is understood to have a specific context or set of relations that give it meaning.

The processing program is everything; it will operate in accordance with the purposes for which it was designed (assuming it is well constructed). All meaning is assigned by the program. There is no possibility for thinking to be driven by meanings that may transcend program design or purpose. Although the machine metaphor or computation paradigm released psychologists and educators from the confines of fixed and discrete behaviors to focus upon complex systems of information, the systems they have developed are dependent upon fixed bits of decontextualized data that carry no semantic content. Computational systems, however useful, cannot *by design* grasp the subtleties, ambiguities, and fluid relationships in, among, and between things.

Their utility is overshadowed by their semantic triviality as we turn from designing machines to thinking about human thinking and human being.

The cognitive revolution led by Bruner and his colleagues, for all its value, leaves us with a hopelessly inadequate, though technically complex, picture of who we are and how we think. Today, we recognize the importance of critical thinking (or the processing of information), but we also dimly sense need for a deeper source of human thinking. The call for character education is a consequence of the deadening superficiality inherent in the form of knowledge and the ways of thinking taught in schools. Such initiatives will likely fail to the degree that children assimilate the computational paradigm into their thinking about themselves and the world. Computational thinking cannot transcend itself but only scribe circles of logic; a broader form of thinking is necessary — one that incorporates the direct experience of meaning, one that incorporates the experience of ourselves, others, the world and ideas as having substance capable of driving thinking.

Once we leave the precision, clarity, and logical order of syntactic systems to enter the actual experience of human thinking with all its ambiguities, vagaries, asymmetries, and contradictions, the computation metaphor breaks down. The experience of everything from a stomach ache to a falling star, from our own mortality to the sanctity of life, from anger to compassion, underlie every word we form even as they (our experience and our words) are shaped by culture. The wonder in all this is how we have allowed ourselves to think of our thinking in terms that deny the meaning we experience directly. *Words point to but do not constitute the meaning we understand.*

The value of a metaphor in aiding human understanding is that it reduces ambiguity by accentuating certain characteristics while minimizing others. We, in short, can use them to think about something with flexibility, clarity, and detail. The problem in using a metaphor in this way is that it confuses the metaphorical image for the object or subject being studied. The camera, based on the eye, becomes the basis for understanding the eye. The computer, based upon an exaggeration of one aspect of human thinking — the syntactical — becomes the basis for understanding all human thinking. When studying the

eye, the error is misguided; when studying the human mind, the error is tragic. The difference lies in the fact that we use the image of the computer not only to focus our thinking about thinking but to direct the development of the mind. In this context, the limitations of the metaphor increasingly become the boundaries of the mind. We are so shaped by the metaphor that objections that it is restrictive or superficial are actually becoming more and more difficult to understand. We are fast losing the capacity to experience meaning and to drive thought semantically. The loss is almost universally unnoticed as our thinking and associated education have no place in their metaphors for meaning. We have a classic Catch-22 where our capacity for thinking has diminished *unnoticed* because we have diminished our capacity to think.

One way to break this circle is to see how a simple word can hold a meaning far beyond anything that can be understood in a syntactical context. Consider how Martin Buber experiences a tree and the meaning carried in the word "tree" as he speaks. In *I and Thou*, Buber explains that he can see a tree in terms of its physical appearance, its place in nature, and its adherence to physical law. He can perceive it as an object. But Buber continues,

> It can, however, also come about, if I have both will and grace, that in considering the tree I become bound up in relation to it. The tree is now no longer *It*. To effect this it is not necessary for one to give up any of the ways in which I consider the tree. There is nothing from which I would have to turn my eyes away in order to see, and no knowledge that I would have to forget. Rather is everything, picture and movement, species and type, law and number, indivisibly united in this event. Everything belonging to the tree is in this: its form and structure, its colors and chemical composition, its intercourse with the elements and with the stars, are all present in a single whole. The tree is no impression, no play of my imagination, no value depending upon my word; but it is bodied over against me and has to do with me, as I with it — only in a different way.... I encounter no soul or dryad of the tree, but the tree itself. (Buber 1958, pp. 8, 9)

When Buber utters the word "tree" in the context of this experience, he is not conveying a concept; he is not providing information as such — his meaning

for the term "tree" is radically different than the meaning of the word as spoken by someone whose experience consisted of viewing pictures of trees in books. Buber is declaring something that he has experienced in the face of the mystery of existence. He is sharing a revelation of being in the immediate, in the concrete, in the ordinary as it partakes in the infinite. His utterance of the word is not an abstraction but an attempt at dialogue directed at awakening in the listener some of the meaning he knows to exist beyond categories and characterizations. When Buber speaks about the tree, his words are an invitation to a silent dialogue; they are an invitation not the event. We are directed to encounter on our own or, at least, to become aware of the possibility for encounter exists. We are asked to quicken, to become aware of, what is universally overlooked by the programmatic, the functional, the abstract. Buber illustrates an extended capacity for meaning, a capacity that can be developed in all of us.

Just as the word "tree" can hold meaning capable of driving thought and action, so it is with all things — with stones, animals, the stars; so it is that we know ourselves and the world. The problem, once again, is that we are fast becoming incapable of the inner movement, the heightened consciousness for things beyond their place in computational systems. There are possibilities for experience open to us to which we are closed. We are diminished by our self-imposed cognitive restraints not only in terms of what and how we think but who we become as human beings.

We do not need a new metaphor for thinking but a transcendence of metaphor itself. We need to deepen and expand the capacity to experience as Buber described — not depending upon mood or personal inclination but through encounter with what *is*. To the degree we continue to define human thinking in computational or syntactical terms, we will limit our ability to understand how we may experience meaning in thinking, to direct thinking through meaning. To the degree we train ourselves to dance cognitive circles computationally and syntactically, we will lose the capacity to experience meaning as a foundation for thinking and for knowledge. We need not eliminate inner experience to clarify our thinking, we need to encourage the capacity for inner awakening as a source for the renewal of thought.

Our ability to experience meaning through our encounters with the world is what gives ideas weight and the power to shape our thinking. It is this capacity for inner experience that bridges cognitive processes and action; it is the difference between the detached consideration of issues like poverty and social justice, and the acting out of an immediate sense of responsibility to end suffering and oppression. The point here is not that one will be moved to political action but rather that our thinking will have the inner substance necessary for us to make the infinite number of daily decisions in life in a manner consistent to a higher sense of purpose and a broader sense of humanity.

C. S. Lewis said it well:

> For every one pupil who needs to be guarded from a weak excess of sensibility, there are three who need to be awakened from the slumber of cold vulgarity. The task of the modern educators is not to cut down jungles but to irrigate deserts. (Lewis, 1947, 24)

— Jeffrey Kane and Dale Snauwaert

Bibliography

Bruner, J. 1990. *Acts of meaning*. Cambridge, MA: Harvard University Press.

Buber, M. 1958. *I and thou*. New York: Collier.

Lewis, C. S. 1947. *The abolition of man*. New York: Macmillan.

This editorial is dedicated to one of the great lights of the twentieth century, John Fentress Gardner.

A Dialectic of Knowing

Integrating the Intuitive and the Analytic

Tobin Hart

The dialectic of intuition and the analytic represents developmental growth in our knowing capacity, is a defining characteristic of high level mental health, and provides an opportunity for invigorating the learning process.

The way we know affects both what we know and ultimately the knower — our state of being and well being. Our style of knowing may invite us to meet the world as a problem to be solved, as beauty to behold, or a concept to categorize. In this paper I will explore the landscape of our means of knowing by first examining the contemporary epistemic skew and its impact on the learning process and the learner. I will then describe the integration of the analytic and the intuitive as a dialectical activity that is necessary and natural in cultivating understanding, creativity, and wisdom.

The Shape of Our Knowing

Assumptions about knowing are shaped by, and in turn reinforce, the socio-cultural context (Miller 1992, makes this general case well). As a reflection and an agent of social norms and "consensus consciousness" (Tart 1986), contemporary education institutionalizes this knowing in its curriculum and practices. That is, education not only teaches what we know but especially how we know — the epistemic style that is acceptable and associated with status and the search for truth. In contemporary modernist culture characterized by individualism, competition, reductionism, and assumptions of objectivity, the style of knowing invited in schools reflects these concepts, and values such goals as control, predictability, and logical analysis. Children are taught to recall "objective facts," report one right answer, and think logically and linearly — often to the exclusion of other kinds or sources of knowledge.

Through emphasizing one way of knowing — a limited expression of the logical/analytic — one would think that there would be a good chance of students successfully developing their analytic capacities. Mediocre test scores and more subtle evi-

Tobin Hart, Ph. D., serves as assistant professor in the Humanistic/Transpersonal Psychology Department at the State University of West Georgia, Carrollton. His teaching and research explores consciousness, spirituality, psychotherapy, education, and interdisciplinary combinations. A current project involves uncovering the spiritual experiences of children.

dence that students cannot apply material and lack basic understanding tells another story. One reason for this situation is that there is not adequate balance in ways of knowing that can provide context, meaning, relevance, and sustenance to the intellectual process that would enable the analytic to reach its potential. Too often analytic processing becomes one-dimensional, an isolated, limited and sterilized mental activity without context, foil, mate, or depth. When we use only a slice of knowing capacity, ignoring or, even worse, dismissing other epistemic forms as irrelevant, naïve, or even pathological, we react at some deep level. We have been betrayed by the promise of learning and then are forced to betray ourselves in order to fit in. This should in no way be construed as an argument against the analytic or even against such practices as basic memorization and rote learning, which are essential; but they should not constitute all of what we do in schools. The success of these conventional practices is largely dependent on the degree of agreement that the student has with the culture in which he or she exists. That is, the more alienated one is from a particular culture (culture includes family, social norms, epistemic style, worldview, etc.) the more difficult it is to transmit "facts" and values. In a pluralistic, and some would say fragmented culture, it is necessary to encourage the development of knowing that invites plurality rather than an unrealistic expectation of homogenization and with it, further alienation.

While such measures as mediocre test performance are a red flag, more disturbing signs are closer to the root of the issue. Gardener (1991) summarizes several experiments, from physics to the humanities, in which even high achievers are unable to demonstrate understanding of the principles that they have memorized. While some students can recall sophisticated theories and formulae, they are unable to apply and perform outside a limited classroom context and instead fall back on mental explanations and strategies that were established in preschool years. He suggests that this is because

> neither teachers nor students are willing to undertake "risks for understanding"; instead, they content themselves with safer 'correct-answer compromises.' Under such compromises … [education is considered] a success if students

are able to provide answers that have been sanctioned as correct. (p. 150)

In fact, because of the enculturation into the world of "one-right-answer," students often balk at attempts to think critically or to apply material, as teachers at any level can attest to. In my university freshman psychology class most students have great trouble in doing anything but memorizing information. Applying concepts such as designing simple hypothetical research (qualitative or quantitative) to answer a question of one's own choosing seems mind-boggling to most. And this is after several hours of discussion, reading, and plentiful examples. For many to then critique their own or another's work is an impossibility. Instead, they ask for the facts that I think are important so that they can tell them back to me in the predictable confines of a multiple choice test (which I don't give). This is a common tale, one in which education and understanding "is sacrificed to knowledge-as-commodity" (Richards 1989, 16).

What is missing could also be described as a lack of wisdom. (Hanna and Ottens 1995, very effectively summarize many of these characteristics in relation to the psychotherapy process.) Sternberg (1990) suggests a variety of traits that distinguish wisdom from intelligence, including a capacity for self-knowledge, comfort with ambiguity, listening skills, a tendency to deautomatize thought routines, and an ability to move beyond contextual limits to reframe and synthesize — such as "problem finding" (Arlin 1990). While one may know a lot of things, they may not have developed the capacity to metacognize about what they know, or as Arlin (1990) has suggested, engage dialectical thought, that is, using the interplay of opposing views in the thought process. Sternberg (1990) suggests that "the wise person views himself and others as engaged in an unending dialectic with each other and the world" (p. 150). However, this is an enterprise that raises anxiety in the one-right-answer world of most classrooms. And while I cannot expect my second grade daughter to operate in full dialectical capacity, as there are developmental contingencies with all of these capacities of wisdom, this development is cultivated or retarded depending on our practices at every level. Inviting her to take another's perspective, to articulate and

test her own hypotheses, to find what is wrong and what right and that something may be both, opens the door to engaging the material directly. In addition to learning basic language and math skills, her broader and deeper knowing capacity is invited when such questions are part of the norm. Unfortunately too often "teachers [do not] pose challenging problems that will force their students to stretch in new ways and that will risk failures that might make both students and teacher look bad" (Gardener 1991, 150). It becomes difficult for a teacher to teach beyond the most basic ways of knowing when there is little support, encouragement, and autonomy to take risks whose goals are less immediate and quantifiable. Measuring wisdom will never be convenient and tidy, reduced to a comparative statistic, and therefore it is harder to justify in a society that generally sees numbers as near to truth as we can get. And from the teacher's perspective, what freshness, growth, discovery and enthusiasm can be maintained for teaching where there is little mystery or discovery? Too often exhaustion, automatization of the learning process, fear, and mediocrity win the day.

The Shape of a Person

Along with poor performance, minimal understanding, and a lack of wisdom, the consequence of the epistemic skew is on the person themselves, their Being, their soul we might say. In our schools it is easy to find attitudes of resistance, coping, and alienation in a great many students, even (and sometimes especially) among the brightest ones. If they learn to play the game of school well they learn to be competitive, compliant, and "in their heads." Many students may feel the incompleteness of one-dimensional and shallow knowing. Disappointment gives way to either resignation or alienation, or a twisting of the two. As one student describes this phenomenon:

> I moved from a very good school to a very discouraging one between third and fourth grade. In the first, I was treated as a blossoming person; in the new school, I was treated as a child to be controlled. I felt like a head of cattle that better not stray from the herd. My education was marked by a fear of being disciplined or embar-

rassed. As a way of coping, I withdrew and became lazy, as if it didn't matter.

The result is mediocre education and a population of students who have spent so much time resisting education that they have poorly developed analytic skills and undeveloped alternatives.

When the innate drive for intuitive or non-linear consciousness is thwarted, it ripples into our psychological health in profound ways (Weil 1972). The emphasis on an exclusively logical, utilitarian objectification becomes generalized to the way we know and talk to ourselves. Our internal dialogue becomes a constant stream of categorizing and calculating. This takes shape as worry, anticipation, regret, etc. — at its infrequent best this looks like high order analysis, at its most common it becomes obsession and anxiety. The obsessionality and anxiety is often then modulated through dissociation, alcohol, drugs, excessive television or work, etc. My own research on inspiration (Hart 1998) suggests that an exclusively rational style of knowing is associated with a constellation of problems that have depression and meaninglessness as their emotional center and are characterized by excessive mental processing often in the form of worry, anxiety and obsession.

In addition to our internal dialogue, our existence is also shaped by our "external dialogue," that is, our relationships with the world. As Buber says "relationship educates." But what kind of relationships are invited by a rationalist-positivist epistemic which is based on an assumption of objectivity and presupposes an unyielding subject–object distinction. In this view we know the other by standing apart from them; by its nature, this reinforces a separation from the world. In Buber's (1958) words, "this perpetuates a distinct 'I-It' instead of an 'I-Thou' relationship. Palmer (1993) describes the consequence:

> This image uncovers another quality of modern knowledge: it puts us in an adversary relationship with each other and our world. We seek knowledge in order to resist chaos, to rearrange reality, or to alter the constructions others have made. We value knowledge that enables us to coerce the world into meeting our needs — no matter how much violence we must do. Thus our knowledge of the atom has brought us into opposition to the ecology of earth, to the welfare

of society, to the survival of the human species itself. Objective knowledge has unwittingly fulfilled its root meaning: it has made us adversaries of ourselves. (p. 23)

With the distance between knower and known maintained and without a recognition of their interplay, we remain separate from (above or outside) the world we are perceiving. The modernist milieu of objectification of the other, including the natural world (environment and body), contributes to difficulties in relationships and limits experience from which to make ethical choices. Such a climate tends to invite self-separateness, narcissism, and a lived solipsism (Schroeder 1984) in which we never experience the other or their subjectivity; and, as such, alienation and violence of one sort or another are more easily perpetrated. Knowing in isolation or illusory objectivity create objectification and distance from the other; its opposite invites dialogue, mutuality, and participation.

Reinforcing self-separateness tends to overvalue ego and leads to a narcissistic preoccupation that does not mature into social interest (e.g., Adler) or critical consciousness (e.g., Friere). Others may remain merely objects for our consumer or utilitarian scrutiny.

These conditions — anxiety, depression, alienation, narcissism — describe the vast majority of contemporary mental health concerns. My contention is that they are intertwined and invited by the way we know the world, specifically by an exclusive emphasis on low order analytic processing.

A Dialectic of Knowing

I have described some of the consequences of reinforcing a limited form of knowing on learning, relationships, and on the person. From here I will tease apart some of the subtleties of the interaction of the intuitive and the analytic and suggest that basic to the renewal of education is a recognition of the natural dialectic of the two. Again, I will not concentrate on content or domains of knowledge except as they illustrate the activity of knowing itself.

The analytic and the intuitive play off each other: The analytic grasps and holds while the intuitive opens and embraces; the analytic has purpose, the intuitive plays; the analytic measures and calculates, the intuitive appreciates; the analytic builds, cuts, and controls; the intuitive is open-ended and characterized by movement; the analytic is contained and directed by ego and the will, the intuitive tends toward self-transcendence and arises spontaneously; the analytic is willful, the intuitive willing; the analytic fosters self-separateness, the intuitive sees interconnection; the analytic is bound to subject-object distinction, while the intuitive transcends boundaries; the analytic tends toward linearity and moves step-by-step; the intuitive meanders and leaps. In dialectic these ways of knowing foster a plurality of knowledge and engender wisdom, understanding, and creativity. To what extent do we invite one or the other, both or neither in our educational practices?

Intuition

Intuition is familiar but subtle. It is difficult to approach directly or nail down precisely, but this should not diminish its value or validity. It has been called meditative thinking (Heidegger 1959/1966), spontaneously arising cognition (Washburn 1998), pure experience (James 1967), ontological thought (Tillich 1951), contemplative knowing (St. Bonneventure cited in Wilber 1983), to name a few terms. Arising out of non-rational knowing is the experience of flow (Csikszentmihalyi 1990), empathic resonance (Sprinkle 1995), noesis (Plato), creative and scientific breakthrough (Arieti 1976), ecstasy (Laski 1968), and inspiration (Hart 1998). Because the contents and results (e.g., actions, attitudes) of this knowing vary tremendously, the underlying similarity of epistemic activity has often been missed and its centrality to the learning process largely ignored.

Adding to the complexity, the meaning of intuition has ranged from direct mystical apprehension, perception of limited basic truths, unconscious prerational processes, and dismissed as mere irrational feelings. While there is not space for a thorough discussion of meanings, I can note the most salient issues for contemporary education.

In logical positivism, where knowledge is assumed to be based exclusively on reason and sensory data, there exists no possibility of intuition as a valid source of knowing and, therefore, education that is bound by positivist assumptions cannot overtly entertain intuition as part of the learning process. In

this view intuition is often dismissed as "a result of insufficient analysis or inferential process" (Wescott 1968, 22). This probably does describe some instances of knowing in which the knower is simply unaware of the conventional analytic process at work and labels it intuition. However, to reduce all intuition to this is to allow an assumption of what is possible to overwhelm the evidence of the experience itself. On the other extreme from the invalidation of intuition is the idea that all intuition discloses truth. However, we know that some intuition, or the translation of it, simply turns out to be wrong. However, if we avoid ascribing ultimate validity to the content and instead concentrate on the activity as a legitimate way of knowing that works hand-in-hand with the analytic, we place intuition in a position that could be integrated into educational practice.

The evidence for the centrality and absolute necessity of a non-rational, intuitive process in learning, problem solving, creativity, and psychological well being is compelling. The non-rational activity of intuition in dialectic with the analytic is instrumental in human creativity in all domains from science, to art, to daily existence. Arieti (1976) saw the interplay between rational and non-rational capacities as the source for creativity. Valett (1991) emphasized intuition in the development of creative imagination. Johnson (1992) suggests intuition or "qualitative" thought precedes and makes possible logical thought and provides the source for creative thinking. And Nietzsche suggested that the non-rational mode is important precisely because it "tears down the barriers that have been erected by excessive rationality and individuation and in so doing it opens the ways to the Mothers of all Being, to the innermost heart of things" (Vogt 1987, 34).

This knowing takes form as a glimpse or sense of a direction for some and as a whole or complete vision for others. It is not experienced in analytic-linguistic form but described as a more direct knowing represented in a variety of metaphors. It emerged as a birdsong for Milton, as a golden chain linking Heaven and Earth for Homer, as love for Dante, like a Dream for van Gogh, song for Goethe, a flash of light for Tchaikovsky, a beneficent power for Dickens. Vaughan (1979) differentiates various content by level: physical (e.g., a shiver, a headache), emotional

(e.g., hurt, longing), mental (e.g., a clear thought such as a solution to a problem), spiritual (e.g., the recognition of the unity of all life). In addition, intuition may emerge in different functional domains such as discovery and creation, evaluation, operation, prediction, and illumination (Goldberg 1983).

*T*he non-rational activity of intuition in dialectic with the analytic is instrumental in human creativity in all domains from science, to art, to daily existence.

For the most part, the analytic-intuitive dialectic has been described as a shifting back and forth — an oscillation, with an emphasis on the analytic as the ground or base, and the intuitive as an experience of an occasional opening. This shift may occur with increasing frequency and ease as the dialectic refines. And as the activity of knowing develops still further, there may be less a sense of swinging back and forth and instead a more immediate interplay as the analytic and the intuitive seem to fold into one another. In this evolution, egoic-rational consciousness no longer provides ground and perspective. Instead a more deeply integrated and fluid process arises as ground from which one is able to maintain a simultaneous multiplicity of perspectives, perceive the unity of "opposites," and represent perception in a single vision. This has been described as vision-logic (Wilber 1995) and integral-aperspectival cognition (Gebser 1985) (as opposed to egoic-rational-perspectival). Aurobindo offers this description:

> [It] can freely express itself in single ideas, but its most characteristic movement is a mass ideation, a system or totality of truth-seeing at a single view; the relationship of idea with idea, of truth with truth, self-seen in the integral whole." (cited in Wilber 1995, 185)

This represents a deep integration/ dialectic of the rational and intuitive characterized as authentic (Puhakka 1997), and possessing "presence" (Welwood 1996), as well as having capacity for revealing the knower as transparent to himself or herself

(Feuerstein 1987). If we assume this as our potential rather than more basic Aristotelian reason or empirical/ analytic cognition, then integrating the intuitive takes on even more significance for the educational journey.

Several authors have offered suggestions for cultivating intuition in general (e.g., Vaughan 1979) and specifically in education (e.g., Noddings and Shore 1984). Essentially these means invite a shift from typical analytic processing and encourage a receptivity to intuition. (The receptivity is important as one might break from normal analytic process, such as in a dissociated state, but not hold oneself aware and awake to the intuitive.) Intuition cannot be willed, as it arises spontaneously, but it can be welcomed or invited by our attitude and actions. When comparative judgments and our concentration on plans for using information are suspended, intuitions are more likely to appear. Our typically fast-paced, production- or achievement-driven existence does little to welcome this shift. Intuition is not dependent on a universal technique such as visualization or meditation, but may open up naturally through a great variety of activities. We bring intuition near by appreciating great beauty, the intimacy of caring service, strong emotion, meditation, art, music, play, exercise, dreams, imagination, stories, a frustration of normal understanding, critical reflection that may rattle the ego and temporarily loosen ego-generated analysis, an alteration in routine, a creative visualization, or simply being on vacation, to name a few. Each of these tends to deautomatize our cognition bringing us into "presence" and with it an opening to intuitive knowing. At times this is a very intentional act, one in which we throw ourselves fully toward something. As Rollo May suggests: "The deeper aspects of awareness are activated to the extent that the person is committed to the encounter" (May 1975, 46). This must be followed with an openness or receptivity, "holding [oneself] alive to hear what being may speak.... [This] requires a nimbleness, a fine-honed sensitivity in order to let one's self be the vehicle of whatever vision may emerge" (May 1975, 91). The quality of receiving is captured in another way as well: "When Michelangelo did the Sistine Chapel he painted both the major and the minor prophets. They can be told apart because, though there are cherubim at the ears of all, only the major prophets are listening" (Gowan as cited in Harman and Rheingold 1984, 8).

Intuition may also be invited out of a general style of openness. Recent literature on exceptional creativity (e.g., Richards 1996; Montuori and Purser 1995) understands the creative person as an open system, one that is open not only to internal processes but to surrounding spheres of influence. "The creator and the surrounding world of information are in constant exchange and in unstable equilibrium" (Richards 1996, 54). Openness is encouraged when we no longer see the other (e.g., person, idea, object) as a threat to our identity or as an object to manipulate but instead as an opportunity for encounter. I do not offer any specific educational techniques or "how tos" but instead suggest that teachers first reconsider how they invite intuition in their own knowing and then, in turn, for their students.

The consequences of an overly analytic epistemic skew have been described, but what of the other extreme? I find students who, when given license to acknowledge and cultivate their intuition especially after having been epistemically constricted, are sometimes dismissive of the analytic, its rigor, precision, and value. The result is sometimes a sloppiness of feeling, thought and action — a kind of preoperational swamp. Reason seems unimportant and wanes while intuition never fully ripens, even though their dependence, even fixation on "non-rational" knowing does. When used in balance with the intuitive, the analytic sets up reflexive (e.g., "Is that feeling I'm having projection or intuition?") and intersubjective ("Let's compare our hunches.") dialogue as well as tests of validity (e.g., "My intuition said there would have a car accident today but it didn't happen, how did I misinterpret this? or "How might I distinguish between literal and symbolic?" or "What is mine and what is someone else's feelings?"). The analytic can frame problems for the intuitive, translate vision into form, help to interpret and deepen results. Without such balance the intuitive may simply operate as a flow of free associations and regress into pre-personal knowing, sometimes mistaken for transpersonal development. Even in the high ground of mystical experience, one does not leave the analytic or the ego behind but is challenged to transcend and include, constantly updating maps,

the way we make maps, and the map maker. Higher development begins to loosens identification with the ego, but there is no evidence that we lose ego and with it the analytic.

The Analytic

Whereas intuition implies some type of more direct knowing, the analytic implies knowing mediated by conception and language. It is representative and calculative, enabling us to categorize, cut apart, verify, critique, deconstruct, deduce. It draws from memory and the senses (and intuitions) to form concepts. It generally follows a linear path and it stands apart from the object or idea of scrutiny, operating at an arm's length from experience. It can be engaged by intention and it can take as its object of focus the material world before us and even reflexively consider the source of the analysis.

The analytic can develop from the basics of simple representation and memorization, to complex language formation, to application such as in problem solving, to novel synthesis, critique and critical dialogue, deconstruction of assumptions, and increasing sophistication of pattern recognition. It has the capacity for understanding but in contemporary education we do not encourage much beyond its most basic capacity for cataloging and recalling memory. Bloom's (1956) pyramid of educational objectives is hardly approached much less scaled. I will consider three interrelated analytic capacities which I will very briefly describe below. Not only are these ways complementary to one another but they also open the door to and often rely on intuition, as I will try to demonstrate. This analytic-intuitive interplay is most easily seen in higher order knowing but may be incorporated into functioning at any level.

The *empirical/rational* tends toward observation, measurement, control, predictability and efficiency. As we cultivate the conventional scientific method we develop observational capacities and methods for forming and testing hypothesis. Technology, in particular, has been tied to the empirical/analytic and has extended our senses (e.g., microscope) and our calculative (e.g., computer) capacity. In its most commonly taught form, it is positivistic and reductionistic and assumes objectivity. The child uses the empirical/rational as they form and test a hypothe-

sis about something ("If I stand on the chair, I may be able to reach the cookie."). Kolb (1976) describes the empirical/analytic process as recognizing different sub-components or mental activities within this process (i.e., observation, problem identification, brainstorming, developing a means to test a hypothesis, etc.). Each represents a dimension that may be assessed and enhanced as we teach this method of inquiry. For example, one may have great ability to brainstorm multiple possibilities but little know-how as to defining the most salient problem to solve, or to plan how to test a hypothesis.

As analytically as this method of inquiry is assumed to unfold, we discover that the way we teach students that science and discovery occurs is not actually the way great scientists know in the scientific enterprise, precisely because it leaves out the intuitive. Polanyi's (1958) study of the process of great scientists describes an interaction of intuition and the analytic. He reports that the scientist's "quest is guided throughout by feelings of a deepening coherence.... We may recognize here the powers of dynamic intuition" (Grene 1969, 60). As Einstein tells us, "Only intuition, resting on sympathetic understanding can lead to these laws, the daily effort comes from no deliberate intention or program, but straight from the heart" (cited in Keller 1983, 201). These ideas come as pictures or senses consistent with a non-linguistic process, for Einstein breakthroughs emerged "as clear images which cannot be voluntarily reproduced or combined" (Ghiselin 1952, 43). Nobel Physicist Wigner says "the discovery of the laws of nature requires first and foremost intuition, conceiving of pictures and a great many subconscious processes. The use and also the confirmation of these laws is another matter.... Logic comes after intuition" (Grene 1969, 45). For Bruner, whose focus was on problem solving, "Intuition implies the art of grasping the meaning or significance or structure of a problem without explicit reliance on the analytic apparatus of one's craft.... It is founded on a kind of combinatorial playfulness" (Bruner 1963, 102).

Reasoning and questioning, which involve the ability to unravel unchecked assumptions, identify and correct faulty reasoning, and uncover understanding through the use of questioning, represent additional

analytic approaches. While this is often thought of as a more mature capacity, basic reasoning skills have been successfully introduced in elementary schools as "Philosophy for Children" (e.g., Lipman 1993). As a means of developing reasoning capacity this program invites questions such as: "What is the problem? Is there evidence to support claims? What counter-examples or exceptions are there to challenge the claims? Questioning in the form of metaphysical reflection opens a related sphere. Mathews (1980) challenges Piaget's limits on children's cognitive capacity and suggests that subtle and sophisticated reasoning, including metaphysical questioning, is possible in early school age children, perhaps even more so than in early adolescence, in part, because of the enculturation process of schools that discourages "reflecting on a perplexity or conceptual problem of a certain sort to see if one can remove the perplexity and remove the problem" (p. 83) — which is his definition of "doing philosophy." He suggests that young children are particularly well equipped for philosophy because he or she "has fresh eyes and ears for perplexity and incongruity.... and a (high) degree of candor and spontaneity" (p. 85). In this way a child may be well suited to ponder not just the little problems ("How can I get my sister away from me?") to the big ones ("Are dreams real?" "What happens after you die?").

In another expression, analytic questioning can frame and hold questions in such as way as to render insight. For example, one may hold two incompatible thoughts together, called bisociation (Koestler 1964), or Janusian thinking (Rosenberg 1986). The tension created may invite a shift in our normal waking state, opening to intuition as a means to reduce the tension. We find a similar process through using a Zen Koan, for example, in which a question may absorb and then frustrate the normal chain of analytic thought, opening up the possibility for intuitive breakthrough.

Critical questioning can begin to challenge the logic and evidence of unchecked assumptions. When pushed further, the capacity for critical questioning may deconstruct the context and underlying assumptions on which ideas are founded. This involves a mental suspension of beliefs and assumptions in order to reveal fundamental insights, and

uncover patterns beneath the patterns. Socrates and Plato apparently engaged such radical questioning as dialogue. This method proceeds by concepts and language and then may open to noesis — intuitive insight. "Initially questions might reveal our perhaps unexpected ignorance, thereby liberating our wonder and curiosity" (Rothberg 1994, 5), qualities which are associated with a more direct, spontaneous knowing. Such innocence may be cultivated by intention or thrust upon us such as when we are placed in radically new conditions (e.g., traveling to a foreign county, imagining you are a visitor from Mars, or in a contrived situation such as that created by school teacher Jane Elliot in her experiment on the effect of prejudice known as "Blue Eyes, Brown Eyes" (Rodriguez and Hutchings 1987).

Phenomenology represents another interrelated dimension of analytic inquiry, complementing other approaches. Using the subjective world of the individual as the basis for understanding, phenomenological notes and brackets this experience. It brings everyday lived experiences, so often left out of the empirical/analytic and of reasoning/questioning, to a position of value. It is a means of inquiry centered on qualitative description, one which fills a gap that has been widened by the dominance of the empirical/analytic with its emphasis on verification, measurement, and objectification.

In an effective and simple way my second grade daughter's teacher used this approach the other day. The teacher returned my daughter's writing response journal in which the student is to write brief comments about what happened in a book chapter that she read. My daughter's responses have been mostly limited to recalling the facts. Her teacher's last feedback was: "What did you think of Karen's haircut?" (A radical and upsetting event for Karen.) "What did you feel as you heard about Karen's haircut?" These are questions that expand responses beyond recall and paraphrase to include my daughter's own perspective and experience as important information.

Such responses have the potential to lead toward personal relevance and self-awareness. At its best this can invite opportunity for intersubjective dialogue that, in turn, may help to cultivate communication, empathy, appreciation for multiple perspec-

tives, and self-reflexivity. In addition, narrative, strong feeling, and personal relevance may help to invite intuition.

At times phenomenological inquiry may stretch beyond analytic function and engage intuition of a very deep order, even engendering transpersonal knowing (Hanna 1993). Husserl's (1936/1970) transcendental phenomenology claims disclosure of knowledge through direct intuitive knowing. Likewise Heidegger's (1929/1975) "phenomenological seeing" and "meditative thinking" suggest intuitive instead of rational activity. At this high end of self-knowledge, Welwood (1996) suggests phenomenological self-reflection, which may start as an analytic inquiry, and can lead to "presence" or a direct intuitive disclosure.

As educators, what analytic means do we use and teach? Do we recognize these capacities in our students (and ourselves), even our youngest ones? Can we discover and invite the dialectic of the intuitive and the analytic?

Three Characteristics of the Dialectic

In this final section I will highlight three characteristics of the dialectic of analytic and intuitive knowing: being embodied (and having presence), being both appreciative and reflective, and addressing and collapsing the inside and the outside. In examining educational practice these three general ideas could frame simple checks or questions about the teaching/learning process. For example, Is this activity embodied? Does it engage appreciation and reflection? Does it address the inside and the outside of the knower?

Deep and integrated knowing is embodied, always returning to direct experience as a source of knowing. Learning in schools is too often disembodied — uprooted from context, soil, and flesh — often without relevance, immediacy, presence, or a sense of it being part of lived experience. We wait for the mediation of the mental to tell us the meaning and value of the encounter, but are rarely invited to listen to the subtle meanings sensed in our body, our breath, our guts, as well as our thoughts. And there is a cost when there is no integration: "A body uninformed by mind and spirit may be given over to the instinctual life or to callous imitations, but a mind uninformed by the body losses its judgment and, in unforeseen and critical ways, blunders and retreats" (Conger 1988, 183).

---

*E*ducation is, in part, about helping to uncover the inside of an individual and creating a clearing for it to emerge.

Learning is enriched when integrated cognition encourages sensitivity to the activity of the body/mind itself. For example, physical education in schools need not be exclusively focused on fitness and recreation, but also on recognizing the interplay between sensation, emotion, and thought. This opens us to both richer self-reflection and the subtleties of intuition. We become the mythic centaur (Wilber 1995), not a mind possessing a body-machine but an integrated knower, a "body of meaningful experience, a body of significant intelligence, inherently informed about itself; ... [one that can be] profoundly changed by sensitivity and embodied awareness (Levin 1995, 12).

Awareness of one's own intuition lowers the volume of the exclusive voice of abstraction and opens to intersecting fields of resonance. Profundity is not relegated to linguistic discourse but rises from the fecundity of direct experience. Merleau-Ponty (1945/1962) maintains that the contemporary narrow epistemic style "shifts the center of gravity of experience, so that we have unlearned how to see, hear, and generally speaking feel, in order to deduce ... [what we sense]" (p. 229). As such, our thought delimits and shapes our perception. "If the doors of perception were cleansed everything would appear to man as it is, infinite. For man has closed himself up, till he sees all things thro' narrow chinks of his cavern" (Blake 1986, 101). Without a dialectic our perceptions may not reinforce and alter our abstractions but instead simply serve to concretize the analytic stance, narrowing perception still further and creating the opposite of a flexible, growing learner. The world becomes flat once again, and the hope for a new world dim and distant.

Embodiment means not only a reconciliation between mind and body but integration between our-

selves and the context within which we operate. To be embodied means that we are embedded, a part of context — interpersonally, socially, culturally, politically, environmentally, psychically.

There is a long tradition of progressive educators who attempted to provide relevance, context, application, and a more immediate or embodied relationship to the object of learning. Rousseau (1762/1957) advocated learning naturally and learning by doing. His call was taken up by Pestalozzi's (1951) focus on learning through direct concrete experience. Dewey's (1938/1963) ideas on learning by experience and through cooperative endeavors, as well as Bruner's (1963) contextual understanding and emphasis on intrinsic rewards, and Freire's (1974) critical dialogue, suggest an adjustment in epistemic style that brings direct experience and participation, which is characteristic of embodiment, to the front row of learning. However, the underlying epistemic process was not always articulated or even considered, particularly as practices became replicated.

The dialectic balances appreciation and critical reflection. An embodied dialectical inquiry returns epiphany (as James Joyce called it), wonder, awe, appreciation, and soul to the heart of the project. Such appreciation may begin as an intent (an analytic or ego-generated function) and takes form as an attitude, a perceptual style, and a way of being. It derives from a welcoming openness to experience. If we can truly meet the other (a piece of art, a tree, an idea, a person) with a sense of appreciation we remain open. If, on the other hand, we always lead with judgment and critical discernment or see the encounter as a threat, we are generally confined to our predetermined categories of value (prejudice); and see the other as an object of potential utility ("Is this going to be on the test?", "Can we use it in some way?"). Such categorization prevents fresh meeting and possible transformation. Curiosity, open-mindedness, innocence, or "beginner's mind" holds a "tantalizing indeterminacy" (Sundararajan 1997, 14) that engenders appreciation, understanding, empathy, even compassion and love. When a student has "caught fire," wonder opens to passion and ignites intrinsic motivation beyond anything we induce through extrinsic carrots and sticks. Such catalyzing can start from simply trying to understand the other

on *it's* own terms, by moving toward empathy, something that is often enhanced thorough direct participation or service. Creators like Einstein seemed to have an abundance of this quality as he took in the world on its own terms, seeing it with fresh eyes and describing awe, reverence, playfulness, and fascination — the emotional hallmarks of appreciation.

Where appreciation implies being with an experience as it is, critical reflection implies doing something to the experience, namely taking it apart, comparing it with previous encounters, and so on. The reflection may be on the self, ideas, on our own experience of an object, or meta-reflection on the reflection itself. Such a process challenges assumptions, twists and turns, destroys, and reshapes. This is the land of logical discernment, deconstruction, reconstruction, analysis, meta-analysis, and creative synthesis. We become a craftsperson (*kraft* from German means power or strength), shaping and reshaping our world. This is the knife and the glue of analytic thought that can cut concepts precisely and then reconfigure them. It can discern difference in quality and also translate into useful forms. Reflection allows us to move into the position of destroyer and recreator. The critical reflection is usually conceptual or analytic; however, at the high end it may open to a more intuitive "presence" (Welwood 1996).

The dialectic attends to both the inside, the interior of our consciousness, and to the outside, the world of people, things, and ideas, and recognizes the interdependency of both.

Education provides exposure to the outside. Analysis enables one to stand at an arm's length from the world, thus making possible observation of and, at its best, dialogue with the other. We attempt to penetrate or to coax the other to disclose itself to us and then try to make sense of what we have seen. As we touch the outside, we gain exposure to the joy and suffering of others and can recognize our embeddedness in not only the physical but also the social, political, environmental, and linguistic world. Such encounter provides the chance for us to continually reinvent ourselves as we accommodate to, not just assimilate, the world (Hart 1997).

In our interiors brew morality, choice, passion, motivation, sensitivity, and awareness. When the inner life is attended to on a daily basis, it does not

breed narcissistic preoccupation or indulgence, but the opportunity for depth and centering and the recognition of the intersection of inside and outside.

Education is, in part, about helping to uncover the inside of an individual and creating a clearing for it to emerge. This might be in the form of recognizing talents (e.g., music) or tendencies (e.g., compassion), or a sense of calling, that often comes into view when students are free and stimulated to discover themselves through opportunities for reflection, expression, and exploration. Uncovering the inside can take even more subtle means as well. Plato's use of the word *anamensis* describes the soul's remembrance of truth. The experience of inspiration is regularly described as a remembrance of this sort (1998), and can range from "I remembered to trust myself" to a more ephemeral remembrance, "I saw the connectedness of all things and knew that it was true, like I had known it all along." This emerges as an intuitive or inspired knowing, not as a logical deduction. While knowledge from the outside gives us power to operate in the world, knowledge from the "inside" tends to give us perspective and wisdom on how we might choose to navigate. As Rumi (1995) tells us:

> There is another kind of tablet, one
> already completed and preserved inside you.
> A spring overflowing its springbox. A freshness
> in the center of the chest. This other intelligence
> does not turn yellow or stagnate. It's fluid,
> and it doesn't move from the outside to inside
> through the conduits of plumbing-learning.
> The second knowing is a fountainhead
> from within you, moving out. (p. 178)

The inside is completely bound to the outside in a dialectic of its own. With respect to perception, the inside co-constructs the outside (e.g., Combs, Richards, and Richards 1976). Ideas, said Socrates, never come out of me; they always come from the person I am talking with. "Nothing creates in and by itself. When people and things interact they are in a process of becoming 'for each other'" (McNiff 1992, 37).

In addition, the inside-outside dichotomy is a false one, that is, a relative one. If our openness and connection are deep enough, our inside (i.e., consciousness, body, etc.) is no longer distinct from the outside. Said another way, when our consciousness expands and experiences deep interconnection we do not experience the other as separate from us, experience arises without a distinct origin.

Conclusion

The dialectic of intuition and the analytic represents developmental growth in our knowing capacity, is a defining characteristic of high level mental health, and provides an opportunity for invigorating the learning process. Higher order cognition suggests that development moves toward the interplay of the analytic and the intuitive and toward increasingly refined, integrated, and synthesized knowing. I suggest that this integration is not only the domain of high order development but can be recognized and nourished at every level. This nourishment invites our knowing towards its full potential — wisdom, creativity, and understanding. This moves education from a collecting of knowledge to an activity of waking up to life — of transformation. "To be educated is not to be taught but to wake up." However, without engaging the dialectic of our knowing "it takes a heap of resolve to keep from going to sleep in the middle of the show (Richards 1989, 15).

References

Arlin, P. K. 1990. Wisdom: The art of problem finding. In *Wisdom: Its nature, origins, and development*, ed. R. J. Sternberg, 230-243). New York: Cambridge University Press.

Arieti, S. 1976. *Creativity: The magic synthesis*. New York: Basic Books.

Blake, W. 1986. A memorable fancy. In *Poems and letters*, ed. J. Bronowski. Middlesex, England: Penguin.

Bloom, B., ed. 1956. *Taxonomy of educational objectives: The classification of educational goals*. (Handbook 1). New York: McKay.

Bruner, J. S. 1963. *The process of education*. New York: Vintage.

Buber, M. 1958. *I and thou*. New York: MacMillan.

Combs, A. W., A. E. Richards, and F. Richards. 1976. *Perceptual psychology: A humanistic approach to the study of persons*. New York: Harper & Row.

Conger, J. P. 1988. *Jung and Reich: The body as shadow*. Berkeley: North Atlantic Books.

Csikszentmihalyi, M. 1990. *Flow: The psychology of optimal experience*. New York: Harper & Row.

Deikman, A. 1982. *The observing self: Mysticism and psychotherapy*. Boston: Beacon.

Dewey, J. 1938/1963. *Experience and education*. New York: Collier Books.

Feuerstein, G, 1987. *Structures of consciousness*. Lower Lake, CA: Integral.

Freire, P. 1974. *Pedagogy of the oppressed*. New York: Seabury.

Gardener, H. 1991. *The unschooled mind: How children think and how schools should teach*. New York: Basic Books.

Gebser, J. 1985. *The ever-present origin*. Athens: Ohio University Press.

Ghiselin, B., ed. 1952. *The creative process*. New York: Mentor.

Goldberg, P. 1983. *The intuitive edge*. Los Angeles: Tarcher.

Grene, M., ed. 1969. *Toward a unity of knowledge*. Psychological issues monograph No. 22, Vol. 6(2). New York: International Universities Press.

Hanna, F. J. 1993. Rigorous intuition: Consciousness, being and the phenomenological method. *Journal of Transpersonal Psychology* 25(2): 181-197.

Hanna, F. J., and A. J. Ottens. 1995. The role of wisdom in psychotherapy. *Journal of Psychotherapy Integration* 5(3): 195-219.

Harmon, W., and H. Rheingold. 1984. *Higher creativity: Liberating the unconscious for breakthrough insights*. Los Angeles: Tarcher.

Hart, T. 1997. From category to contact: epistemology and the enlivening and deadening of spirit in education. *Journal of Humanistic Education and Development* 36: 23-34.

Hart, T. 1998. Inspiration: Exploring the experience and its meaning. *Journal of Humanistic Psychology* 38 (2): 239-267.

Heidegger, M. 1929/1975. What is metaphysics? In Existentialism form Dostoevsky to Satre, ed W. Kaufman, 242-264 New York: New American Library.

Heidegger, M. 1959/1966. *Discourse on thinking*, trans. J. M. Anderson and E. H. Freund. New York: Harper & Row.

Husserl, E. 1936/1970. *The crisis of European sciences and transcendental phenomenology*, trans. D. Carr. Evanston, IL: Northwestern University Press.

James, W. 1967. In *Essays in radical empiricism and a pluralistic universe*, ed. R. B. Perry. Gloucester, MA: Peter Smith.

Johnson, A. 1992. The development of creative thinking in childhood. *Holistic Education Review* 5(2): 25-34.

Keller, E. F. 1983. *A feeling for the organism: The life and work of Barbara McClintock*. New York: Freeman.

Koestler, A. 1964. *The act of creation*. New York: Macmillan.

Kolb, D. 1976. *Learning style inventory*. Boston: McBer.

Laski, M. 1968. *Ecstasy: A study of some secular and religious experiences*. London: Cresset Press.

Levin, D. M. 1995. Meaning and the history of the body: Toward a postmodern medicine. *Noetic Sciences Review* 33: 4-12.

Lipman, M. 1993. Promoting better classroom thinking. *Educational Psychology* 13: 291-304.

Mathews, G. B. 1980. *Philosophy and the young child*. Cambridge, MA: Harvard University Press.

May, R. 1975. *The courage to create*. New York: Bantam.

Merleau-Ponty, M. 1945/1962. *The phenomenology of perception*, trans. C. Smith. New York: Humanities Press.

McNiff, S. 1992. *Art as medicine: Creating a therapy of the imagination*. Boston: Shambhala.

Miller, R. 1992. *What are schools for? Holistic education in American culture* (Rev. ed.). Brandon, VT: Holistic Education Press.

Montuori, A., and R. Purser. Deconstructing the lone genius myth: Toward a contextual view of creativity. *Journal of Humanistic Psychology* 35(3): 62-112.

Noddings, N. and P. J. Shore. 1984. *Awakening the inner eye: Intuition in education*. New York: Teachers College Press.

Palmer, P. 1993. *To know as we are known: Education as a spiritual journey*. San Francisco: HarperCollins.

Pestalozzi, H. 1951. *The education of man: Aphorisms*. New York: Greenwood.

Polanyi, M. 1958. *Personal knowledge: Towards a post-critical philosophy*. Chicago: University of Chicago Press.

Puhakka, K. 1997. An invitation to authentic knowing. In *Spiritual knowing: Alternative epistemic perspectives* ed. T. Hart, P. Nelson, and K. Puhakka. State University of West Georgia Studies in the Social Sciences: Vol 34. (pp. 5-24): Carrollton, GA: State University of West Georgia.

Richards, M. C. 1989. *Centering in pottery, poetry and the person*. Hanover, NH: Wesleyan University Press.

Richards, R. 1996. Does the lone genius ride again? Chaos, creativity, and community. *Journal of Humanistic Psychology* 36(2): 44-60.

Rodriguez, T. (producer), and P. Hutchings (Senior Director). 1987. *A world of difference: Eye of the beholder*. [Videotape].

Rosenberg, A. 1986. *Creative contradictions: The pleasures of psychology*. New York: Mentor.

Rothberg, D. 1994. Spiritual Inquiry. *Revision* 17(2): 2-12.

Rousseau, J. J. 1762/1957. *Emile*, trans. B. Fosley. New York: Dutton.

Rumi 1995. *The Essential Rumi*, trans. C. Barks. San Francisco: HarperSanFrancisco.

Schroeder, W. R. 1984. *Sartre and his predecessors: The self and the other*. Boston: Routledge and Kegan Paul.

Sprinkle, L. 1995. Psychological resonance: A holographic model of counseling. *Journal of Counseling and Development* 64(November): 206-208.

Sternberg, R. J., ed. 1990. *Wisdom: Its nature, origins, and development*. New York: Cambridge University Press.

Sundararajan, L. 1997. The fractal dimension of time in SSu-K'ung T'u's Shih-p'in. Paper presented at the Annual Conference of Society for Literature and Science, Oct. 30-Nov. 2. Pittsburgh.

Tart, C. 1986. *Waking up: The obstacles to human potential*. Boston: Shambhala.

Tillich, P. 1951. *Systematic Theology*. Vol. I. Chicago: University of Chicago Press.

Valett, R. E. 1991. Developing creative imagination. *Holistic Education Review* 4(1): 22-27.

Vaughan, F. E. 1979. *Awakening intuition*. New York: Doubleday.

Vogt, K. D. 1987. *Vision and revision: The concept of inspiration in Thomas Mann's fiction*. New York. Peter Lang.

Washburn, M. 1998. Integrated cognition. In *Transpersonal knowing: Exploring the horizon of consciousness*, ed. T. Hart, P. Nelson, and K. Puhakka. Manuscript in preparation.

Weil, A. 1972. *The natural mind*. Boston: Houghton Mifflin.

Welwood, J. 1996. Reflection and presence: The dialectic of self-knowledge. *Journal of Transpersonal Psychology* 28(2): 107-128.

Westcott, M. 1968. *Toward a contemporary psychology of intuition*. New York: Holt, Reinhart and Winston.

Wilber, K. 1983. *Eye to eye*. Garden City, NY: Anchor.

Wilber, K. 1995. *Sex, ecology, spirituality: The spirit of evolution*. Boston: Shambhala.

The Use of Contemplative Practices in Teacher Education

Clifford Mayes

The use of techniques derived from meditation and Transpersonal Psychology in teacher education programs can help preservice teachers become more effective in the classroom, while probing their own deepest motivations for entering the profession.

Clifford Mayes, assistant professor in the Department of Teacher Education at Brigham Young University, received his Ph.D. in the cultural foundations of education from the University of Utah. His research interests revolve around the educational applications of transpersonal psychological models, especially those of Jung, Assagioli, and Wilber.

Many of us are drawn to teaching for reasons that stem from who we are (or who we want to be) at deeply ethical and spiritual levels (Serow, Eaker, and Ciechalski 1992). Indeed, how could it be otherwise, considering the paucity of extrinsic rewards in teaching? As Lortie (1975) recognized some time ago, most teachers are motivated by such "psychic rewards" as a sense of social mission, gratification at increased emotional intimacy with their students, and delight in seeing students spiritually blossom under their care. No matter how assiduously the subject may be avoided in the teacher education literature, it is probably true that many preservice teachers' commitment to teaching even rests on religious values (Johnson 1986). Moreover, this seems to be a dimension of teaching that has long historical roots in the profession (Jones 1980; Mattingly 1985; Mayes 1997). Yet teacher education programs, including those few that revolve around reflectivity, generally shy away from exploring, or even glancing at, the deeper psychospiritual dimensions of the decision to teach. The purpose of this article is to suggest *why* we should do so and to offer a few concrete suggestions about *how* we might go about it.

As matters now stand, reflectivity in teacher education is most often critical in nature, aiming to cultivate in students an awareness of the political dynamics of their practice. Sometimes it is strictly pedagogical, encouraging students to evaluate their first forays into the classroom against the standard of some overarching model(s) of "good practice" (Valli 1993). Now, I don't wish to minimize the importance of such approaches. In fact, especially with respect to critical awareness, I would insist upon their importance. I do want to argue, however, that they must be embedded in a larger context — one that addresses the *whole* person in his or her existential complexity, one that explores both the biographical (Bullough

1989, 1997; Knowles 1993) and the "transbiographical" (Wilber 1980) — or spiritual — dynamics of wanting to become a teacher. Only by fostering such ontological self-awareness in our students, as well as in ourselves, can we as teacher educators begin to help our students cultivate that "ultimate concern," as the German theologian Dietrich Bonhoffer called it, which has impelled so many of our students to set out on the difficult and sometimes dangerous journey of being a teacher (Van Manen 1990, 29).

Although psychospirituality is virtually a non-issue in most teacher education curricula (Clift and Houston 1990), a few schools, mostly private ones, have attempted to address it over the last three decades (J. Miller 1988, 1994; R. Miller 1990, 1997; Nikola-Lisa 1991). Contrary to popular misconception, there are no clear legal injunctions against doing so as long as such practices are not framed in religious terms but rather as psychological exercises in self-awareness, personal efficacy, and relaxation, or, alternatively, as a nonpartisan examination of different spiritual traditions. Such activities do not violate the Establishment Clause of the First Amendment (Spring 1996). Some scholars even argue that, far from violating the Founding Fathers' intentions, an even-handed exploration of various spiritual traditions, values, and practices is quite consistent with the Founders' vision of American public education (Moffett 1994). Others have even argued that examining different types of spirituality does not threaten diversity in the schools but actually fosters it, for "genuine pluralism [requires] an informed acceptance of religious differences, not the elimination of them" (Johnson 1986, 17; see also Abington v. Schemmp, 374 U.S. Supreme Court 203, [1963]).

At any rate, it is clear that what T. S. Eliot called "the overwhelming question" of our morality, mortality, and ultimate place in God's scheme (and whether indeed such a scheme or such a God even exist) are crucially significant to both children and adolescents (Coles 1990; Whitmore 1986). Not to deal with these questions in a teacher education program is thus doubly unfortunate: first, because these questions are often at the very heart of one's decision to become a teacher, and second, because the children that our students will teach care passionately about these matters of great moment. The Waldorf School movement, for example, has grown at a dramatic rate precisely because its curriculum and instruction exist within an eclectic spiritual context that encourages students to experience different spiritual traditions (Trostli 1991). As William James argued in *The Varieties of Religious Experience* (1958), it is precisely *through* such experiences that one's psychospiritual possibilities can fructify. And this in turn provides a foundation for and widens the scope of one's service in the world. Since so many preservice teachers feel called to serve (Stokes 1997), it is crucial that we consider such matters by examining our calling and practice *sub specie aeternitatis.*

But what do I mean by this ambiguous and highly charged word, *spirituality*? At least, how in this present context, and given our purposes as teacher educators, can this daunting term be functionally defined? Drawing on both Western and Eastern spiritual traditions, I will attempt in the next section to offer a simple definition that I hope is general enough to cover many traditions but concrete enough to be practical in nurturing teacher spirituality and thereby refining teacher reflectivity.

An Approach to Spirituality

In a recent address at the Naropa Institute in Boulder, Colorado, regarding spirituality and education, His Holiness the Dalai Lama said:

> From my rough impression of the Western educational system, although it is very impressive to see the high standard of the intellectual facilities and also many other resources, and the perfection of many other aspects of intellectual development, one thing that is becoming quite apparent is that the dimension of enhancing and developing the heart is lacking.

> The question is, how to promote these different human values. It is necessary to make clear when we try to promote a sense of caring or compassion, forgiveness and loving kindness, that these are values carried by all the major religions of the world. It is, therefore, necessary to understand that as we promote these different human values, we are not speaking about the promotion of specific religious beliefs. (1997, 6)

Not only does this simple and beautiful definition of spirituality meet the legal standards of what is acceptable in our classrooms, it also satisfies the

deeper scrutiny of common sense. From the Dalai Lama we learn that cultivating what Buddhism calls *karuna*, or compassion, constitutes spirituality. We also learn that this spirituality, although *quintessentially* religious, is not *specifically* religious. That is to say, such compassion does not require (and is sometimes clouded by) commitment to a particular theology or dogma.

We hear the same definition of spiritual practice in education coming from the Christian tradition, although couched sometimes in slightly different terms. For example, Parker Palmer (1983, 10-11) has declared that "while rejecting laws allowing moments of vocal prayer, I am calling for a mode of knowing and educating that is prayerful through and through. What do I mean by prayer? I mean the practice of relatedness." In other words, prayerful teaching is no more — and emphatically no less — than "allowing the power of love to transform the very knowledge we teach, the very methods we use to teach and learn it" (p. 10). It is to enter into the very heart of what I consider all true religiosity by establishing I-Thou relationships with our students (Buber 1965). Hence, Nell Noddings's (1986) vision of the nurturing teacher and John Miller's vision of the compassionate one, are at their core *spiritual* visions of teaching, as I want to use that word (Clark 1991). In a trickle-down effect, we can best foster spiritual teaching in the public schools by developing it in our own teacher education programs — by developing in teacher education what the Buddhist calls *karuna* and the Christian calls *caritas*. But how?

I would say that if our compassion is to be clear-headed, not sentimental, we must try to understand our own practice and our students' practice from as many perspectives as possible. One way of doing this is to employ the model from confluent education, which addresses both students and teachers at four interrelated levels: the intrapersonal, the interpersonal, the extrapersonal, and the transpersonal (Brown, Phillips, and Shapiro 1976). A thorough — and thoroughly compassionate — teacher education program would include these four levels. As the Hindu philosopher Krishnamurti (1976, 39) recognized, "the highest function of education is to bring about an integrated individual who is capable of dealing with life as a whole." Surely, this is no less

true — and it is arguably *particularly* true — for teacher education. Compassionate teacher education must be holistic (Roberts 1985). To ignore any aspect of the person's psychological, social, and spiritual makeup is to do moral violence to that part of the person (Neuman 1954).

The first level, the *intrapersonal* one, deals with feelings and self-concept(s), especially as they relate to one's decision to teach, one's internalized models of what constitutes good practice, and what ego strengths and problems one brings to the act of teaching. Bullough (1989, 1991, 1997), Knowles (1993), and Munby (1987), for example, have started us off in promising directions along these lines by doing life-history interviews of preservice and first-year teachers; by working with preservice teachers to elicit and even transform the metaphors they use to picture teachers, students, and schools; and by engaging preservice students in extensive journal work regarding their own practice. The *interpersonal* level revolves around how students and teachers relate to each other. Here the models and methods offered by transactional analysis (Stewart 1996), client-centered therapy (Rogers 1951), group encounter (Schutz 1971), and social learning theory (Bandura 1986) are useful in helping teachers promote open communication with and among their students. However, in terms of reflective teacher education, it is at the third level — the *extrapersonal* level — that the lion's share of work has been done (Valli 1993). Research at this level, often Marxian in nature, includes critical awareness of the political economy of teaching (Ginsburg 1988). Gitlin's (1992) notion of "educative research," in which inservice teachers define research projects to explore and transform the political dynamics of their practice, is an excellent example of the potency of extrapersonal reflectivity.

Although much territory remains to be covered in intrapersonal, interpersonal, and extrapersonal teacher education, long strides have been made in each of these domains. Yet as I noted above, it is at the fourth and final level that the territory lies relatively unexplored (Roberts 1985; Clift and Houston 1990). This is the *transpersonal* level of one's hopes (and fears) for oneself and others in a cosmic context. It is that ontological foundation of Being on which we build the meaning structures that scaffold our

lives. It is, in short, what we ultimately live for and how we view ourselves *sub specie aeternitatis*. And finally it is (if we believe in such things) the transcendent goal of our pilgrimage on this planet.

Is Transpersonal Teacher Education Apolitical?

In the same address mentioned above, the Dalai Lama suggested that we can be most insightful and effective at all of our existential levels by *"open[ing] the mind to the awareness of the importance of our own inner potentials"* (1997, 7: emphasis added). I will presently take up certain ways we can do this in teacher education programs, but first I would like to anticipate the inevitable and important criticism that a focus on one's inner potentials is solipsistic and apolitical. I will argue that, quite to the contrary, the most forceful and complex forms of political commitment are often rooted in a spirituality that can result from or be reinforced by the kind of inner exploration recommended by the Dalai Lama.

According to Firman and Vargiu (1996, 138):

> Study of the outer world and the inner world are ... parallel and complementary. We can then use our understanding more and more to bring our personalities and the world into meaningful correspondence with transpersonal reality. In this way, the generalized visions we have attained in our transpersonal experiences become particularized and can be practically applied to ourselves, to society in general, and to our part in society.

One of the most passionate and powerful examples of this "meaningful correspondence" of the political, psychological, and transpersonal is Mahatma Gandhi. Gandhi always insisted that we can effect enduring political change only when our political action is faithful to a broader ontological vision. To operate from this transpersonal perspective is what Gandhi called *Satyagraha*. Martin Luther King, profoundly influenced by the ideal of Satyagraha, called it "soul force." For both men, the alignment of spiritual reality with a political program was the *sine qua non* of their political efficacy. As the political assassination of the activist Archbishop Oscar Romero by a right-wing hit squad while he was celebrating Mass so poignantly testified, spirituality is frequently the basis of "justice-making" (Lepage 1991, 73). Indeed,

spirituality that has no political dimension or consequence is vacuous.

Heidegger (1964) was correct: Any political analysis is necessarily bracketed by the analyst's *a priori* ontological commitments. In this sense, one's transpersonal assumptions form the matrix from which one's ideological critique emerges — whether or not one is consciously aware of this fact. The clearer and wiser our ontological vision, the more focused and subtle will be our political analyses and actions. Conversely, if we are not individually and collectively working toward ever higher degrees of psychospiritual clarity, then our political critiques, clouded by a fundamental ambiguity, will lack the necessary "soul force" to power lucid and transformative social action. As Jesus Himself declared, "If the blind lead the blind, both shall fall into the ditch" (Matthew 15: 14).

It is for this reason that Wilber (1983) has claimed that only a transcendental sociology can be truly liberatory and can truly satisfy the *whole* person from the intrapersonal to the transpersonal levels. Hence, Purpel and Shapiro (1995) have recently not only acknowledged but even insisted upon the need to combine ideological critique with spiritual development if teachers are to be most effective in changing their institutions (see also Fay 1986, for a similar claim regarding social action generally). The Dalai Lama's call for a cultivation of the teacher's inner potentials, far from being politically decontextualized, actually creates contexts within which liberatory politics best operates.

Meditative Techniques and
Fourth-Force Psychology in Teacher Education

I would now like to turn to a few ways that we might encourage spiritual reflectivity in teacher education programs. Fortunately, when it comes to deepening teacher reflectivity through greater "ontological self-awareness" (Van Manen 1990, 29), we have an exciting variety of tools, both ancient and modern, at hand. Unfortunately, we have all but completely neglected them in teacher education programs (Clift and Houston 1990). I would like to share some of my own and my students' experiences with these tools of psychospiritual development to show how they can vitalize and refine our practice as

teacher educators, inservice teachers, and preservice teachers. As I have already noted, many of these devices can then be taught to elementary and secondary school students in order to:

- *foster their psychological, social, and spiritual growth* (Hendricks and Fadiman 1976; Ferrucci 1982; Hardy 1987; J. Miller 1981, 1988; R. Miller 1990; Roberts and Clark 1975; Scotton, Chinen, and Batista 1996; Vaughan 1986; Wacks 1987; Whitmore 1986)
- *provide them with exciting, healthful, and legal alternatives to alcohol and drugs* (Assagioli 1977; Conger and Galambos 1997; Crampton 1975; Render, Padilla, and Moon 1991; Rubottom 1975)
- *improve their classroom performance* (Boucouvalas 1983; Render, Padilla, and Moon 1991; Roberts 1981, 1985).

In my own practice, these tools fall into two broad, overlapping categories: techniques drawn from Eastern meditative practices and those drawn from transpersonal, or "fourth-force," psychotherapy.

Meditative Techniques

Let me make it clear right away that I claim no expertise in meditation. Although I have been reading Buddhism for 20 years and have been regularly meditating for the last ten, I am still a novice. However, I can confidently say that this study and practice have greatly helped me over the last decade as a teacher and teacher educator. What this means in practical terms is that I strive (with varying degrees of success, of course, depending on the state of the weather and my digestion!) to be as *mindful* as I can in each class to its collective dynamic (which is different every day!) and to each member's unique existential presence (which is also different every day!). This requires, of course, that I attempt to do in the classroom what I also attempt to do during meditation — to quiet my mind by reducing my own tumultuous mental formations (as Buddhism puts it), to withdraw my projections (as Carl Jung put it), and to be as authentically present to my immediate situation as I can (as Fritz Perls put it). Over time this practice has enriched my own ideas and intuitions about why I teach, how to teach as sensitively as possible, and how to help preservice teachers begin to come to their own insights on these matters.

"Emotions associated with total involvement are purer," observes Deatherage (1996, 220):

> They are uncontaminated by reactions to involuntary memories and fantasies typically projected onto ongoing situations. A state of mental health without the neurotic dialogue's constant comments and digressions has been temporarily achieved. Total consciousness is directed to the task at hand....

To be sure, I have never reached such purity of heart and will in my own practice as a teacher, but it does represent a beautiful ideal to constantly aim for. It is spiritual teaching, so mindful of the moment that it uniquely embraces each student in the class and draws him or her into sacred moments of presence — presence to oneself, to each other, and to the subject at hand.

My experience, then, has born out the truth of Tremmel's (1993, 434-435) notion that "a perspective that includes attention to the Zen Buddhist tradition of 'mindfulness' might help broaden teacher educators' understanding of reflection and deepen efforts to define reflective practice for teachers and student teachers." Indeed, I would maintain that, despite the various ways the term *reflectivity* is currently used in teacher education (Richardson 1990), almost any reflective teacher education program will benefit by including meditative practice. Along with Clift and Houston (1990, 220), I lament the fact that "more contemplative variations [of teacher reflectivity] based on Eastern concepts have yet to be examined at all [in teacher education programs]".

Yet here's the rub! Mindfulness can only be "taught" as we ourselves embody it. In Schon's (1987) terms, mindfulness cannot be taught as a depersonalized instance of "technical rationality." Rather, we as teacher educators must model it as an intensely personal yet also public form of "knowing-in-action." As Drake (1997, 39) has wisely observed, " the ultimate learning outcome [is that] we teach who we are." And if what we wish to teach is how to be genuinely present in the classroom, then we must not only be *what* we teach, we must also be *when* we teach. That is to say, we must be mindful. We must meditate on and in our classes. We must practice *karuna* and *caritas* in our ultimately spiritual craft.

Meditative practice represents an important addition to the use of journals, action research, seminar discussions, and narrative analysis, which are at present virtually the only tools that teacher education programs are using to nurture reflectivity (Valli 1993). To be sure, these are immensely valuable tools; however, they are also tools that the teacher educator can require students to use without himself or herself using them. We can read our students' journals without ever writing one entry in our own. We can evaluate our students' action research without ever doing any ourselves. We can direct seminar discussions while remaining comfortably ensconced in the role of facilitator. And we can analyze our students' narratives without ever articulating our own story. But we cannot distractedly and inhumanely "teach" our own preservice teachers how to be mindful of one's students. That is to say, we cannot teach focus and compassion from a confused and frigid periphery. Rather, we *show* our preservice teachers how to be mindful by being holistically mindful of *their needs* — intrapersonally, interpersonally, extrapersonally, and transpersonally (Brown, Phillips, and Shapiro 1976). And how can we do this unless we as reflective teacher educators begin to cultivate some form of meditative practice that we feel comfortable with? As the Buddhist monk and poet Thich Nhat Hanh (1987) has put it, "Who does *not* need meditation!" How much more, I would add, does a teacher need it!

In my own classes, I use elements from such classic introductory guides to meditation as LeShan's (1974) *How to Meditate,* Hittleman's (1974) *Guide to Yoga Meditation,* Goldsmith's (1956) *The Art of Meditation, and* Hanh's (1987) *The Miracle of Mindfulness.* I will give examples later in this essay of how my students have responded with enthusiasm and maturity to these practices — and how they have begun to incorporate them in their own practice.

One final note about the advantages of meditative training in teacher education. As I mentioned above, Bullough (1989, 1991, 1997), Knowles (1993), Woods (1987), and Munby (1987) have shown us the value of life-history interviews in casting light on a teacher's decision to teach, his or her internalized models of what constitutes good practice, and what psychological strengths and problems he or she brings to

teaching. Now, anyone who has meditated knows that one of the first things to come up during meditation is an awareness of the scripts and metaphors that one lives by (Lakoff and Johnson 1980). Especially during what is called *Vipasyana* ("insight") meditation, which largely consists of observing one's stream of consciousness from a certain dispassionate distance, the previously unrecognized texts and images that govern one's life crystallize and surface into conscious awareness. Michael Washburn (1978), one of the most astute psychoanalytic interpreters of the meditative process, has explained this phenomenon:

> Consciousness in its "normal" condition operates with a relatively high intensity threshold, as only very powerful impulses can make themselves heard in the crowd of noisy contents that ordinarily occupy the mind. But meditation reduces this threshold by calming the storm on the surface of consciousness, and it thus permits what were previously unconscious contents to become objects of explicit awareness. (p. 54)

Meditation can thus play a powerful part in refining our life-history research by casting light on our interior scripts and images. Clarifying ourselves to ourselves, ourselves to others, and others to ourselves, we thus become more reflective and compassionate in the classroom and out.

Fourth-Force Psychology in Teacher Education

I would like to turn now to a discussion of Transpersonal Psychology, or Fourth-Force Psychology, as it is sometimes called, which, in many of its aspects, bears striking resemblances to meditative practice. I have found that Fourth-Force Psychology offers a wealth of unexplored modalities for deepening teacher reflectivity.

As far as I can determine, the phrase "fourth-force" first appeared in the psychological literature in Maslow's (1968) preface to the second edition of *Toward a Psychology of Being.* In calling for the creation of a fourth force in psychology, Maslow meant that psychological theory and practice needed to move beyond — although certainly not discard — the psychological constructs and therapeutic strategies of the first three "forces" in modern psychology — behaviorism, psychoanalysis, and humanism. This was a heady proclamation, especially coming

from one of the most prolific and powerful of the humanist psychologists, whose model of the hierarchy of needs had encapsulated so much of the wisdom of the self-actualization movement of the early 1960s. As is generally known, Maslow's model posited a pyramid of needs, starting at the base with physiological needs and then ascending to safety needs, followed by belongingness needs, esteem needs, cognitive needs, aesthetic needs, and culminating in self-actualization needs. Self-actualization resembles the Sartrian (1956) desiderata of authenticity, good faith, and living as an *etre-pour-soi* — a "being-for-itself." In Heideggerian (1964) terms, it means moving fully into a realization of oneself as *Dasein*.

Less generally known, however, is that around the mid-1960s Maslow began to feel that his model, although correct as far as it went, was incomplete. Above and beyond self-actualization needs, Maslow came to perceive the inherent human need to transcend oneself; to make psychological contact with "the naturalistically transcendent, spiritual, and axiological" (1968). He called this religion with a small "r." One experiences this transcendence in epiphanic moments, or what Maslow termed "peak experiences" (1970). As he wrote in the above mentioned preface:

> I should say also that I consider Humanistic, Third Force Psychology to be transitional, a preparation for a still "higher" Fourth Psychology, transpersonal, transhuman, centered in the cosmos rather than in human needs and interest, going beyond humanness, identity, self-actualization, and the like.... Without the transpersonal, we get sick, violent, and nihilistic, or else hopeless and apathetic. (1968, iii-iv)

I would like to emphasize again that transpersonal psychology views spirituality and religion as occasionally overlapping but certainly not identical categories; and it places its focus squarely on spirituality, not religion. According to transpersonal psychiatrist Bruce Scotton (Scotton, Chinen, and Battista 1996, 4-5),

> the words *transpersonal* and *spiritual* refer to levels of functioning of human consciousness that are potentially available in all cultures, with widely varying content and context.... Transpersonal psychiatry and psychology address that

universal aspect of human consciousness that is transpersonal experience and do not propound the belief of any one religion.

It is generally acknowledged that Jung (1934/1954) first attempted to analyze the universal, transpersonal contents of psyche in terms of archetypes contained in the collective unconscious. However, in my view the work of the Italian psychiatrist Roberto Assagioli, who died in 1974 and is better known among European scholars, is even more systematic, far-reaching, and applicable to education than that of the sometimes opaque Jung. *Psychosynthesis,* as Assagioli termed it, offers a wide variety of concrete and potent techniques for psychospiritual growth that are eminently adaptable to classrooms at all levels, from the elementary to the university (Crampton 1975; Whitmore 1986). These techniques are often especially healing and invigorating for adolescents (Firman and Vargiu 1996), who are dealing with a wide array of physical, psychological, social, and spiritual issues (Conger and Galambos 1997; Whitmore 1986).

Of course, a presentation of psychosynthesis is beyond the scope of this paper. Readers who are interested should consult its two primary texts, *Psychosynthesis* (1977) and *The Act of Will* (1974), both by Assagioli. For more recent studies of some of the implications and applications of psychosynthesis, the reader should consult Ferrucci (1982), Hardy (1987), and Vaughan (1985). Whitmore (1986) has written a comprehensive guide to psychosynthesis primarily with the elementary and secondary teacher in mind. Furthermore, Wilber (1980, 1983, 1993) and Washburn (1978, 1995) have emerged as the two most trenchant analysts of the philosophy of transpersonal psychology in general — Wilber operating from an essentially Buddhist perspective and Washburn from an essentially psychoanalytic one (Thomas 1993). Valle and Halling (1989), Vich (1990), and Walsh (1993) have provided brief but thorough studies of the historical development of transpersonal psychology.

Transpersonal Techniques to Deepen Teacher Reflectivity

In what follows I will briefly examine several interrelated approaches that I take to transpersonal

work in the classroom both with myself and my students. There are other ways of doing this, as even a cursory glance at Assagioli (1974, 1977), Ferrucci (1982), Vaughan (1985), and Whitmore (1986) reveals; however, I will confine myself to discussing only those I have actually used.

Eliciting and Transforming
Internal Scripts and Metaphors

I spoke briefly above about the value of meditative exercises in making us aware of our guiding scripts and metaphors. Although by no means always negative, these texts and images are nevertheless frequently problematic. It requires tenacity and not a little courage to hold them in steady view and at an analytical arm's length. In my own experience, these scripts are not necessarily complex but they *are* enormously powerful.

As is true for so many of us, many of my most debilitating (and rewarding) texts have been internalized messages that (I believed) I was receiving from my parents as a child. For better or worse, these texts have had determining influences on my practice as a teacher. With the reader's indulgence, I will share just one or two of these texts. I do so, not because I am naïve enough to believe them of great value or interest. (Indeed, I often find my own internal processes rather boring and certainly less compelling than those of others!) However, it is my own internal dynamics, and their relationship to my teaching practice, that I know best, and so it is about them that I will briefly speak.

Since my mother had a rather catastrophic childhood and an unfaithful, distant husband, I, the only child, internalized two texts that governed much of the first half of my life. The first text ran something like this: "Catastrophe is always just around the corner." The second text was: "Your task (impossible yet imperative) is to shield your mother (read: all women) from that vague yet omnipresent beast of impending calamity." From my father, disappointed in this only child of his second marriage, who was a far cry from the athletic, extroverted boy that he wanted, I learned the text: "You are ineffectual."

As these texts emerged with accumulating clarity in meditation, I was able to view them critically and relate them to my teaching. For example, I realized that I spent a great deal more time focusing on the needs of the women in my classes than of the men, and I would often psychically shroud female students in images of tragedy and tension that, in fact, few if any were probably experiencing. I often viewed males as tacit critics and secret mockers. Hypersensitive to the needs of my female students, I was almost hermetically sealed off to the males, despite a pleasant facade.

Inevitably, I did some damage along the way — or, at least, did not do nearly as much good as I could have done and wanted to do. In terms of *karuna* and *caritas* I certainly fell far short with both my male and female students — sentimentalizing the former and marginalizing the latter — but reducing both to objects of my own erring "mental formations," as Buddhism calls them. Haphazardly projecting my own history onto my students instead of lucidly responding to their present needs, I lacked the clarity that underlies true compassion and so, despite my religious commitments, was not a spiritual teacher. Conversely, I can well imagine a teacher with no specific religious commitments who, aware of himself in greater depth and detail than I was of myself, truly taught "prayerfully," in Palmer's (1983) sense of prayer as the hunger for and practice of intense relatedness.

Through self-awareness activities, we can come to see and shape the texts that shape our practice. Always the pragmatic healer before the speculative theorist, Assagioli suggested simple yet potent ways of changing destructive texts by replacing them with more fruitful and realistic ones. Neurolinguistic programming also relies heavily upon this technique of embedding affirmations in psychic spaces where torturous negations have previously reigned. It can be done either *sententially* (i.e., by meditating regularly on a new constructive sentence to replace an old destructive script) or *lexically* (i.e., by meditating on various "evocative words," as Assagioli called them, such as "clarity," "openness," "strength," "joy," "energy," "freedom," "peace," "humor") to replace those more chthonically charged words and images that emerge in full view during meditation.

These techniques, though simple to describe, are not easy to do. Evoking scripts and metaphors in meditation and then patiently transforming them by planting and tending to new linguistic and imagistic

seeds, is a subtle, sometimes painful process that evolves slowly and compels one to face and master many complex forms of internal resistance. However, it can bear rich and fascinating fruit in our own and our students' teaching.

Recognizing and Disidentifying from Subpersonalities

What are subpersonalities? Ferrucci (1982), Assagioli's chief disciple and interpreter, has offered such an excellent definition of them that he is worth quoting at some length:

> One of the most harmful illusions that can beguile us is the belief that we are an indivisible, immutable, totally consistent being.... We can easily perceive our actual multiplicity by realizing how often we modify our general outlook, changing our model of the universe with the same facility with which we change dress.... Our varying models of the universe color our perception and influence our way of being. And for each of them we develop a corresponding self-image, and a set of body postures and gestures, feelings, behaviors, words, habits, and beliefs. This entire constellation of elements constitutes in itself a kind of miniature personality, or, as we call it, a subpersonality....

> Subpersonalities are psychological satellites, co-existing as a multitude of lives within the overall medium of our personality. *Each subpersonality has a style and a motivation of its own, often strikingly dissimilar from those of others. Each of us is a crowd.* There can be the rebel and the intellectual, the seducer and the housewife, the saboteur and the aesthete, the organizer and the bon vivant.... Often they are far from being at peace with each other. (pp. 47-48; emphasis added)

There are various ways to get in touch with these subpersonalities. For example, one might use systematic journal exercises (Progoff 1975) or Gestalt dialogues (Perls, Hefferline, and Goodman 1951) in which each member of the dyad alternately issues and answers the imperative, "Tell me who you are."

In my classes, I basically rely upon meditation to evoke and explore these identities — typically four or five of them, which is the number that Ferrucci recommends, since we could theoretically keep spinning out subpersonalities forever. The process that I employ (Ferrucci 1982, 48-49) has the student (and frequently the teacher) close her eyes and imagine a prominent trait, motive, or attitude that she has. We then imagine a blank movie screen and allow this psychological content to manifest itself — in its own time and on its own terms — as an image. The image can be a man or woman (regardless of the student's gender), a monster, an angel, a mythological character, an object (real or imaginal), or anything at all. (One of my students, an art education major, frequently generated internal images reminiscent of Pollock, Rothko, or Pollock to embody subpersonalities. Another student, a gifted musician, would often hear different musical phrases.) At this point, I ask the students to try to take a non-judgmental view of what has emerged, as if they were scientists simply observing a phenomenon.

I should note in passing that this step is one of the most difficult things that I attempt in my classes. I teach at a Christian university where the students are generally quite punctilious about observing its rigorous ethical code as it has been articulated in great detail by the leaders of our church. Thus, it requires some delicate prefacing before I ask students to look at a subpersonality, no matter how problematic, passionate, or grotesque, *without judgment.* I sometimes justify the exercise by placing it in a religious context and evoking certain scriptural passages that somewhat defuse its perceived threat to their sometimes overly strict sense of how things (and they!) should be. I explain to them that these subpersonalities represent psychological energy that, correctly understood and wisely used, can be of great service to them and others. In addition, I stress the point that we are all made of of such a collage of characters and that to view an undesirable aspect of oneself does not mean acting out on it.

Indeed, I point out that it is precisely *not* examining such aspects of the self that can ultimately lead to destructive behavior. Finally, I tell them that this series of exercises may prove to be useful to them in identifying and transforming elements of their own psychospiritual makeup so that they can then use those elements to become more perceptive and compassionate teachers. I am aware, of course, that teachers in non-religious institutions may not face these problems in quite the same way as I do at a religious school; still, similar issues will certainly

emerge in many students at secular institutions. As meditative masters constantly warn us, our own harsh internal judgments *of* our mental formations represent one of the most seductive forms of attachment *to* and domination *by* those formations (Kornfield 1993).

At any rate, I next ask the student to converse with this entity (even if it is an animal or an object), discovering its wants, hopes, beliefs, fears, and so on. After several minutes of this, I ask the students to give the entity a name. Names that typically emerge are: the Judge, the Clown, the Policeman/Policewoman, the Martyr, the Saint, the Good Boy/Girl, the Father/Mother, the Jerk, the Bitch, the Crusader, the Dictator, and the Star.

At this point, the student is ready to begin exploring the subpersonality and understand its possible relationship to his teaching style. He gets to know it better by observing and conversing with it more extensively through journal writing, dyadic conversations, group discussions, and, of course, continued meditation. Please note that it is quite important that the teacher make it very clear at the outset that if a student is uncomfortable with this process for any reason, he is completely free to stop it at any time with no questions asked. Indeed, if the class is required, such activities should be used only sparingly and as *optional* additions to other activities (Tremmel 1993). If a student does not want to engage in such activities, he must be free to (quietly) engage in other activities in the classroom during transpersonal work or even leave the room. In my experience, there are usually two or three students in each class of 30 students who do not want to participate in these activities on any given day and who will sit and read or work on a paper. However, at the next meeting, these same students will want to take part and it will be two or three different students who, for whatever reasons, choose to focus on something else. I have never had a student opt to leave the room during meditative or transpersonal work.

An essential component of this subpersonality work is what Buddhism calls detachment and psychosynthesis calls disidentification:

> When we recognize a subpersonality, we are able to step outside it and observe it. [This is] *disidentification.* Because we all have a tendency to identify with — become one with — this or that subpersonality, we come implicitly to believe that we *are* it. Disidentification consists of our snapping out of this illusion and returning to our self. If is often accompanied by a sense of insight and liberation. (Ferrucci 1982, 49)

This is obviously quite similar to the Buddhist and yogic practice of finding the imageless and immovable center of one's one being by "snapping out of" the false belief that we are truly and ultimately the person(s) whom we happen to be manifesting from moment to moment. Subpersonality exercises encourage us to realize that we are instead that eternal "eye"/"I" in the center of the storms who quietly, compassionately, yet also strategically, observes the rising and falling of each subpersonality both in oneself and in others. In the Quaker tradition, this is called "quiet at the center" (Foster 1978). To the extent that we can attain this detachment, the promise of both Buddhist and Christian meditation is that we can then clearly and cleanly use and transmute the potentials of each subpersonality to do good — that is, to achieve *karuna* and *caritas* both for ourselves and for our students. I like to believe that this is what that Master Teacher, Christ, sometimes did when he retreated to the desert to pray in solitude.

Using this technique, we as teachers become the masters of our subpersonalities, not their slaves. We possess them instead of being possessed *by* them. Assagioli (1974) called this "the act of will" and insisted that it was the foundation of all truly fruitful, satisfying, and humane action. I feel that it is also the basis of compassionate, spiritual teaching and teacher education. Instead of impulsively projecting one of our subpersonalities and its clamoring issues onto a student or even a class, we can harness it, sagaciously employing its potentials when it is appropriate — and ignoring (and thus deenergizing it) when it is inappropriate. For instance, in the personal example that I gave above, I identified three subpersonalities: the Martyr, the Champion, and the Weakling. This was a crucial step in deepening my reflectivity about my practice as a teacher. I began to learn to disindentify from these characters, withdraw their projections from my students, and thus allow those students true access to my attention and intention.

Another example of how teacher reflectivity deepens through disidentification work comes from one of my students who was struggling with a superego subpersonality whom she called the Judge—a very prominent subpersonality among my students. In one of her meditative conversations with the Judge as they walked together down an imaginary beach, she asked him, "Do you love me?" He responded, "I don't love you because I am afraid of you." "What are you afraid of?" she asked. He answered, "I am afraid of your energy." In her journal work, she discovered that this had caused her to block what would have been her natural exuberance in front of a classroom. It also compelled her against her better judgment to be much too obedient to what she *intellectually* understood to be the politically problematic demands of the official curriculum. In short, her practice could not be truly liberatory because her intellectual apprehension of curricular constraints was not equal to the task of overthrowing the internalized oppressor (Purpel and Shapiro 1995; Wilber 1983). Her solution was to continue the conversation with the Judge during her meditations. They came to the understanding that, so long as she did not do anything unethical, he would incrementally free up more and more of her energy. In response she honored him for putting this much trust in her, promised him that it would not be misplaced, and assured him that she respected his passionate desire to do the right thing. With this working arrangement, she was able to be considerably more spontaneous in front of her classes, more cavalier in her approach to the official curriculum, and more capable of *appropriately* invoking the presence of the Judge when his force was *truly* required in a classroom that might be getting out of hand.

As a final note concerning subpersonalities, I would like to mention that, as far as I can see, there has been no research into the possibility that the imagery that emerges in preservice teachers regarding their role as teachers may (and in my view often does) have archetypal dimensions. In the next section of this paper, for example, I deal with the archetype of the shadow in some preservice teachers' imagery of teachers. Yet , I am not aware of any work that systematically deals with the development of preservice teachers in terms of the mythological

hero/heroine's journey (Campbell 1949; Feinstein and Krippner 1988; Houston 1996; Pearson 1989). Because so many of our preservice teachers are young, idealistic, and committed to teaching for transpersonal reasons, it is likely that they consciously or unconsciously see themselves as teachers in archetypal terms. It is important that we be aware of the archetypes involved in this heroic journey, the various archetypal challenges that the hero/heroine must overcome in the process of discovering his or her own "holy grail" as a teacher (E. Jung and Von Franz, 1986), and the gender differences involved (de Castillejo 1973; Murdock 1990; Woodman 1990).

Even though I have only begun to explore this approach with my own students, it has already proven to be a powerful hermeneutic tool in gaining better insights into their evolution as teachers. And as with the other techniques of self-exploration that I have discussed, our preservice teachers can use this technique to help their own students in the schools make sense of the their own mythic journeys (Feinstein and Krippner 1988; Houston 1996). This subject inevitably captivates adolescents (Firman and Vargiu 1996) and has been shown to have many benefits regarding their psychological and academic development (Assagioli 1977; Brown, Phillips, and Shapiro 1976; Clark 1974; Crampton 1975; Render, Padilla, and Moon 1991; Roberts and Clark 1975; Vaughan 1985; Wacks 1987; Whitmore 1986).

Encountering One's Shadow as a Teacher: The Forced Dialogue in Gestalt Therapy

According to Gestalt psychotherapy (Perls, Hefferline, and Goodman 1951), all of the personalities that appear in one's dreams are aspects of oneself. Victim and victimizer, hero and coward, saint and sinner — all make up one's existentially unique psychic contours. In one of the central techniques of Gestalt therapy, the client sits in one chair and faces another chair that is vacant. In the vacant chair, the client imagines some person, animal, or object that has appeared in a dream or in waking life. The therapist as interlocutor helps the client talk to the entity. Then the client moves into the empty chair and imagines that he is now that entity. The client as entity addresses himself in the other chair. This process of switching chairs goes on until some kind of

understanding and closure is reached between the client and that aspect of himself.

In my use of this technique, I deal only with personalities that relate to a preservice teacher's past experiences or future expectations about school. The student may choose people who are either positively or negatively charged for him. "Characters" that I would suggest as particularly exciting and rewarding to explore are: "The Best Teacher I Ever Had," "The Worst Teacher I Ever Had," "The Ideal Student," "The Kind of Student I Most Fear Having."

Recently, I had a student who entered into a Gestalt dialogue in front of class with his worst teacher from high school. As himself in the dialogue, he experienced some of the repressed rage that, as a high school student seeking good grades and as a "good boy" in the church and community, he had never allowed himself to feel. This dialogue enabled him to consciously reenact the painful experience of being a disempowered student in a particularly pernicious classroom. I like to believe that such existential immediacy was an important addition to the literature that he was concurrently reading in my Foundations class on psychological and political oppression in American classrooms.

Equally interesting, not only to him but to all of us who were watching, were his responses when he moved into the "bad teacher's" chair. We were all surprised to see how vulnerable this (imagined) teacher was and how poignant his dismay in discovering that he was oppressing his students. After switching chairs a few times, it became clear that this teacher's problem lay in a fundamental inability to commit to relationships. (Now, whether or not this was true of the actual teacher is, of course, irrelevant. What we were dealing with was not that teacher as such, but rather with a aspect of my student's own identity as a teacher.) And what I knew was that my student's father had just divorced his mother for another woman. My student had previously confided to me that he felt his father was "a nice guy and I love him a lot. But he's also a jerk. He can't keep commitments." Here was perhaps a connection between my student's existential situation and his archetype of "the bad teacher" — one that might well affect his own practice in ways that I could not now predict, but one that I hope he will explore through

further meditation and journal writing. According to Jungian theory, my student had come into contact with the archetype of the "shadow," in this case "the shadow teacher." Jung (1984) insisted that the shadow must be acknowledged and explored (as any psychic content must) in order to learn how to possess and employ it positively and not be possessed by it unconsciously. Further work along these lines, then, would encourage my student to discover not only the danger of projecting certain elements of his shadow teacher onto his practice but also to find aspects of that shadow teacher that are potentially potent and useful.

In this section, I have dealt with the darker (but no less useful) side of transpersonal teacher education. Equally compelling is working with positive images of teachers and teaching. I hope this example of Gestalt dialogues has suggested not only the potential of this particular technique in teacher education but also how various techniques (meditation, journal writing, archetypal analysis, and Gestalt encounter) can interpenetrate to deepen reflectivity in ways that current teacher education rarely accomplishes (Clift and Houston 1990; J. Miller 1994; Valli 1993; Van Manen 1990). In general, I hope that I have been successful in suggesting how such modalities hold the promise of fostering lucidity and compassion in our practice — making us, in a word, more "spiritual."

Teaching with the Spirit, Teaching to the Spirit

I have suggested some ways that we might revision our practice as teachers and teacher educators in order to be more reflective and responsive to the spiritual dimension of the call to teach. I have relied upon basic Eastern meditative techniques and aspects of transpersonal psychology, especially psychosynthesis, to illustrate how a variety of new and ancient techniques can help us to cultivate the spiritual in teaching. Far from challenging or replacing other forms of reflectivity — such as critical awareness of the political dimensions of teaching and textual analysis of preservice teachers' life-history narratives — these theoretical perspectives and practices are meant to broaden our reflectivity repertoire, to enable us to tend more profoundly to ourselves and to our preservice teachers in our three basic
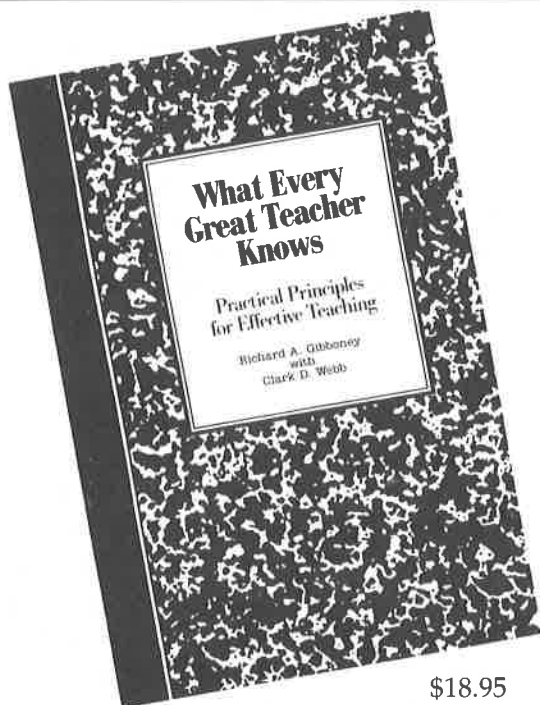
existential dimensions: the psychological, the social, and the spiritual. Caring for our students in this deep and dynamic way, we will be able to see them with heightened clarity, respond to them with multivalent compassion, and pass on to them a divine spark which they may later kindle in their own students.

References

Assagioli, R. 1974. *The act of will.* Baltimore: Penguin.

Assagioli, R. 1977. *Psychosynthesis: A manual of principles and techniques.* New York: Penguin.

Bandura, R. 1986. *Social foundations of thought and action.* Englewoood Cliffs, NJ: Prentice-Hall.

Boucouvalas, Marcie. 1983 March. Social transformation, Lifelong learning, and the Fourth Force: Transpersonal psychology. *Lifelong Learning: The Adult Years.*

Brown, G., M. Phillips, and S. Shapiro. 1976. *Getting it all together: Confluent education.* Bloomington, Indiana: Phi Delta Kappa Educational Foundation.

Buber, M. 1965. *I and Thou.* New York: Scribner.

Bullough, R., Jr. 1989. *First-year teacher: A case study.* New York: Teachers College Press.

Bullough, R., Jr. 1991. Exploring personal teaching metaphors in preservice teacher education. *Journal of Teacher Education* 42(1): 43-51.

Bullough, R. 1997. *"First year teacher" eight years later: An inquiry into teacher development.* New York: Teachers College Press.

Campbell, J. 1949. *The hero with a thousand faces.* Princeton, New Jersey: Princeton University Press.

Clark, E., Jr. 1991. The search for a new education paradigm: The implications of new assumptions about thinking and learning. In *New directions in education: Selections from Holistic Education Review,* ed. R. Miller,16-37. Brandon, VT: Holistic Education Press.

Clark, F. 1975. Fantasy and imagination. In *Four psychologies applied to education: Freudian, Behavioral, Humanistic, Transpersonal* , ed. T. Roberts, 498-513. Cambridge, MA: Schenkman.

Clift, R., and W. Houston. 1990. The potential for research contributions to reflective practice. In *Encouraging reflective practice in education: An analysis of issues and programs,* ed. R. Clift, W. Houston, and M. Pugach, 208-222. New York: Teachers College Press.

Coles, R. 1990. *The spiritual life of children.* Boston: Houghton Mifflin.

Conger, J., and J. Galambos. 1997. *Adolescence and youth: Psychological development in a changing world.* New York: Longman.

Crampton, M. 1975. Some applications of psychosynthesis in the educational field. In *Four psychologies applied to education: Freudian, Behavioral, Humanistic, Transpersonal,* ed. T. Roberts, 453-462. Cambridge, MA: Schenkman.

The Dalai Lama. 1997. Education and the human heart. *Holistic Education Review* 10(3): 5-7.

Deatherage, O. (1996). *Mindulness and meditation as psychotherapy.* In *Transpersonal psychotherapy,* ed. S. Boorstein, 209-226. Albany, N.Y.: SUNY Press.

de Castillejo, I. 1973. *Knowing woman: A feminine psychology.* New York: Harper & Row.

Drake, S. 1997. Confronting the ultimate learning outcome: We teach who we are. In *Restructuring for integrative education: Multiple perspectives, multiple contexts,* ed. T. Jennings, 39-51. Westport, CT: Bergin & Garvey.

Fay, B. 1987. *Critical social science: Liberation and its limits.* Ithaca, New York: Cornell University Press.

Feinstein, D., and S. Krippner. 1988. *Personal mythology: Discovering your evolving self.* Los Angeles: Tarcher.

Ferrucci, P. 1982. *What we may be: Techniques for psychological and spiritual growth through psychosynthesis.* Los Angeles, California: Tarcher.

Firman, J., and J. Vargiu. 1996. *Personal and transpersonal growth.* In *Transpersonal psychotherapy,* ed. S. Boorstein, 117-142. Albany, N.Y.: SUNY Press.

Foster, R. 1978. *Celebration of discipline: The path to spiritual growth.* New York: Harper & Row.

Ginsburg, M. 1988. *Contradictions in teacher education and society: A critical analysis.* London: Falmer.

Gitlin, A. 1992. *Teachers' voices for school change: An introduction to educative research.* New York: Teachers College Press.

Goldsmith, J. 1956. *The art of meditation.* New York: Harper.

Hanh, Thich Nhat. 1987. *The miracle of mindfulness: A manual on meditation.* Boston: Beacon Press.

Hardy, J. 1987. *A psychology with a soul: Psychosynthesis in evolutionary content.* New York: Routledge & Kegan Paul.

Heidegger, M. (1964). *Being and time.* New York: Harper & Row.

Hendricks, G., and J. Fadiman, eds. 1976. *Transpersonal education: A curriculum for feeling and being.* Englewood Cliffs, NJ: Prentice-Hall.

Hittleman, R. 1974. *Guide to Yoga meditation.* New York: Bantam.

Houston, J. 1996. *A mythic life: Learning to live our greater story.* San Francisco: HarperCollins.

Johnson, H., Jr. 1986. The fourth "r": The final taboo? *Journal of Teacher Education* 37: 17-20.

James, W. 1958. *The varieties of religious experience.* New York: Mentor.

Jones, J. (1980). *Soldiers of light and love: Northern teachers and Georgia blacks: 1865-1873.* Chapel Hill: University of North Carolina Press.

Jung, C. 1934/1954. *Archetypes of the collective unconscious.* Princeton, NJ: Princeton University Press.

Jung, E., and M.-L. Von Franz. 1986. *The grail legend.* London: Coventure.

Knowles, J. 1993. Life-history accounts as mirrors: A practical avenue for the conceptualization of reflection in teacher education. In *Conceptualizing reflection in teacher development* , ed. J. Calderhead and P. Gates, 70-92. Washington, D.C.: Falmer.

Kornfield, J. 1993. *A path with heart: A guide through the perils and promises of spiritual life.* New York: Bantam.

Krishnamurti, J. 1976. Education and the significance of life. In *Transpersonal education: A curriculum for feeling and being,* ed. G. Hendricks and J. Fadiman, 38-42. NJ: Prentice-Hall.

Lakoff, G. and Johnson, C. 1980. *Metaphors we live by.* Chicago: University of Chicago Press.

LePage, A. 1991. Creation spirituality and the reinventing of education. In *New directions in education: Selections from Holistic Education Review*, ed. R. Miller, 267-275. Brandon, VT: Holistic Education Press.

LeShan, L. 1974. *How to meditate: A guide to self-discovery*. New York: Bantam.

Lortie, D. 1975. *Schoolteacher: A sociological study*. Chicago: University of Chicago Press.

Maslow, A. 1970. *Religions, values, and peak-experiences*. New York: Penguin.

Maslow, A. 1968. *Toward a psychology of being*. Princeton, NJ: D. Van Nostrand.

Mattingly, P. 1975. *The classless profession: American schoolmen in the nineteenth century*. New York: New York University Press.

Mayes, C. (1997). *Teacher education reform at the University of Utah, 1976-1996: Historical contexts and current issues*. An unpublished dissertation. Salt Lake City: University of Utah.

Miller, J. 1994. *The contemplative practitioner: Meditation in education and the professions*. London: Bergin & Garvey.

Miller, J. 1988. *The holistic curriculum*. Toronto, Ontario: The Ontario Institute for Studies in Education.

Miller, J. 1981. *The compassionate teacher: How to teach and learn with your whole self*. Englewood Cliffs, NJ: Prentice-Hall.

Miller, R. 1997. Holistic education for an emerging culture. *Holistic Education Review* 10(3): 26-31.

Miller, R. 1990. *What are schools for? Holistic education in american culture*. Brandon, VT: Holistic Education Press.

Moffett, J. 1994. *The universal schoolhouse: Spiritual awakening through education*. San Francisco: Jossey-Bass.

Munby, H. 1986. Metaphor in the thinking of teachers: An exploratory study. *Journal of Curriculum Studies* 18(2): 197-209.

Murdock, M. 1990. *The heroine's journey: Woman's quest for wholeness*. Boston and London: Shambhala.

Neumann, E. 1954. *The origins and history of consciousness, Volume 1*. New York: Harper.

Noddings, N. 1992. *The challenge to care in schools : An alternative approach to education*. New York : Teachers College Press.

Nikola-Lisa, W. 1991. On the education of wonder and ecstasy. In *New directions in education: Selections from Holistic Education Review*, ed. R. Miller, 256-261. Brandon, VT: Holistic Education Press.

Palmer, P. 1983. *To know as we are known: A spirituality of education*. San Francisco: HarperCollins.

Pearson, C. 1989. *The hero within: Six archetypes we live by*. San Francisco: HarperCollins.

Perls, F., R. Hefferline, and P. Goodman. 1951. *Gestalt therapy: Excitement and growth in the human personality*. New York: Dell.

Progoff, I. 1975. *At a journal workshop: The basic text and guide for using the intensive journal*. New York: Dialogue House.

Purpel, D., and S. Shapiro. 1995. *Beyond liberation and excellence: Reconstructing the public discourse on education*. Westport, CT: Bergin & Garvey.

Render, G., J. Padilla, and C. Moon. 1991. Toward a holistic definition of creativity. In *New directions in education: Selections from Holistic Education Review*, ed. R. Miller, 233-242. Brandon, VT: Holistic Education Press.

Richardson, V. 1990. The evolution of reflective teaching and teacher education. In *Encouraging reflective practice in education: An analysis of issues and programs*, ed. R. Clift, W. Houston, and M. Pugach, 3-19. New York: Teachers College Press.

Roberts, T. 1981. Expanding thinking through consciousness education. *Educational Leadership* 39(1): 52-54.

Roberts, T. 1985. States of consciousness: A new intellectual direction, A new teacher education direction. *Journal of Teacher Education* 36(2): 55-59.

Roberts, T., and F. Clark. 1975. *Transpersonal psychology in education*. Bloomington, IN: Phi Delta Kappa Educational Foundation.

Rogers, C. 1951. *Client-centered therapy: Its current practice, theory, and implications*. Boston: Houghton Mifflin.

Rubottom, A. 1975. Transcendental meditation and its potential uses for schools. In *Four psychologies applied to education: Freudian, Behavioral, Humanistic, Transpersonal* , ed. T. Roberts, 514-524. Cambridge, MA: Schenkman.

Sartre, J. 1956. *Being and nothingness: An essay on phenomenological ontology*. New York: Philosophical Library.

Schon, D. 1987. *Educating the reflective practitioner*. San Francisco: Jossey-Bass.

Schutz, W. 1971. *Here comes everybody: Bodymind and encounter culture*. New York: Harper & Row.

Scotton, B., A. Chinen, and J. Battista, eds. 1996. *Textbook of transpersonal psychiatry and psychology*. New York: Basic Books.

Serow, R., D. Eaker, and J. Ciechalski. 1992. Calling, service, and legitimacy: Professional orientations and career commitment among prospective teachers. *Journal of Research and Development in Education* 25(3): 136-141.

Spring, J. 1996. *American education*. New York: McGraw-Hill.

Stewart, I. 1996. *Developing transactional analysis counseling*. London: Sage.

Stokes, D. 1997. *Called to teach: Exploring the worldview of called prospective teachers during their preservice teacher education experience*. An unpublished dissertation. Salt Lake City: University of Utah.

Thomas, L. 1993. Two patterns of transcendence: An empirical examination of Wilber's and Washburn's theories. *Journal of Humanistic Psychology* 33(3): 66-81.

Tremmel, R. 1993. Zen and the art of reflective practice in teacher education. *Harvard Educational Journal* 63(4): 434-458.

Trostli, R. 1991. Educating as an art: The Waldorf approach. In *New directions in education: Selections from Holistic Education Review* , ed. R. Miller, 338-353. Brandon, VT: Holistic Education Press.

Valle, R., and Halling, S. 1989. *Existential and phenomenological perspectives in psychology: Exploring the breadth of the human experience*. New York: Plenum.

Valli, L. 1993. Reflective teacher education programs: An analysis of case studies. In *Conceptualizing reflection in teacher development*, ed. J. Calderhead and P. Gates, 11-21. Washington, D.C.: Falmer.

Van Manen. 1990. Moral approaches to reflective practice. In *Encouraging reflective practice in education: an analysis of*

issues and programs, ed. R. Clift, W. Houston, and M. Pugach, 20-35. New York: Teachers College Press.

Vaughan, F. 1985. *The inward arc: Healing and wholeness in psychotherapy and spirituality*. Boston: New Science Library.

Vich, M. 1990. The origins and growth of transpersonal psychology. *Journal of Humanistic Psychology* 30(2): 47-50.

Wacks, V., Jr. 1987. A case for self-transcendence as a purpose of adult education. *Adult Education Quarterly* 38(1): 46-55.

Walsh, R. 1993. The transpersonal movement: A history and state of the art. *Journal of Transpersonal Psychology* 25(2): 123-139.

Washburn, M. 1995. *The ego and the dynamic ground: A transpersonal theory of human development*. Albany: State University of New York Press.

Washburn, M. 1978. Observations relevant to a unified theory of meditation. *Journal of Transpersonal Psychology* (10)1: 45-65.

Whitmore, D. 1986. *Psychosynthesis in education: A guide to the joy of learning*. Rochester, VT: Destiny Books.

Wilber, K. 1993. The great chain of being. *Journal of Humanistic Psychology* 33(3): 52-65.

Wilber, K. 1983. *A sociable god: A brief introduction to a transcendental sociology*. New York: McGraw-Hill.

Wilber, K. 1980. *The Atman project: A transpersonal view of human development*. Wheaton, IL: Theosophical Publishing House.

Woodman, M. 1990. *The ravaged bridegroom: Masculinity in women*. Toronto: Inner City Books.

Woods, P. 1987. Life histories and teacher knowledge. In *Educating teachers: Changing the nature of pedagogical knowledge*, ed. J. Smyth, 121-135. London: Falmer.

Identification of Caring Professors in Teacher Education Programs

Barbara J. Thayer-Bacon

Using carefully thought-out processes and methodologies, researchers can identify teachers for whom caring is a central focus in their teaching and research.

Barbara Thayer-Bacon is an associate professor in the Department of Foundations and Inquiry at Bowling Green State University. Her primary areas of scholarship are philosophy of education, critical thinking, epistemology, feminist theory, and educational reform.

Many famous scholars have argued from different perspectives for the value of understanding students as whole persons, not just minds we are trying to educate (Dewey 1938/1965, 1916/1944; Rogers 1980, 1983; Brown 1971, 1975; Montessori 1948/1973, 1967/1972, 1966/1977; Neill 1960; Illich 1973). When scholars speak of students as whole persons, they remind us that students have bodies and hearts and souls, all of which must be cared for as much as their minds. They also urge us to try to understand that these separate, distinct parts, as Euro-Western scholars tend to describe them, are really integrated aspects of one whole living being, who is also an integrated part of the greater universe. More recently, several feminist scholars have argued for the need to include caring in teaching students, reminding us again that a more holistic approach to education must include recognizing students as emotionally feeling people who live in relation with others (Martin 1992, 1994; Noddings 1986, 1992).

When we try to research affective qualities (and spiritual qualities) of education, we run into a fog which is hard to pin down and quantify by Euro-Western standards of good research. By qualitative standards, we find we are in new territory, and must try to find our own way through the fog. My efforts, and others, to better understand caring's role in education are being conducted from several different approaches. I continue to analyze caring from a philosophical perspective and argue for the value of it at a theoretical level (1996b, 1998). In an effort to further define caring in a relational manner, I have interviewed students in my classrooms at my current university (1996a, b). In a further effort to define caring, Dr. Charles S. Bacon and I conducted a pilot study in Spring 1996 in which we interviewed six professors we had taught with and knew well at a personal level, thus allowing us to verify that *caring*

is a central focus in their classrooms and in their own research. However, if the study of affective research is limited to people researchers know personally and are able to therefore verify their affective abilities, it is limited indeed. In an effort to widen the possible research database, I am currently trying to address this problem: How does one go to an unknown school building, or teacher education program in an unfamiliar College of Education, and identify teachers who are successful at establishing caring relationships, so they may be observed, interviewed, and studied, as well as their students?

My objective is to develop a method for identifying caring teachers/professors who can then be further studied as part of research on caring. I have spent this past year testing out different methods of identification, as well as doing an extensive search of the literature for others who are attempting to address similar concerns. Since I have defined *caring* as a relational quality (see next section), I hypothesized that one would be able to identify caring educators by asking their students for nominations or by comparing teacher evaluation scores and for the questions related to caring, finding the educators who had the highest scores. Of the two methods, I predicted nominations would be easier to obtain, and I hoped they may be as reliable as teacher evaluation scores.

For three semesters I gathered nominations from students who are in their last semester at Bowling Green State University (BGSU, total pool of approximately 1,000 students). These students were asked to make nominations of *caring professors* from the pool of teacher education professors they had while attending BGSU. On the nomination form, the descriptors used to help define caring were the ones generated by my college students[1]. As a way of contrasting the student nominations to other forms of election, I also requested nominations of caring professors by the faculty in the College of Education and Human Development, as well as those faculty connected to the teacher education program, such as math education and music education (total pool of 247 full-time, retired, and adjunct faculty). I requested nominations be made by the seven department chairs in the College in order to receive administrative nominations as well.

> *When we try to research affective qualities (and spiritual qualities) of education, we run into a fog which is hard to pin down and quantify by Euro-Western standards of good research.*

For Stage Two of this study, in an effort to contrast the method of individual nominations, by students, colleagues, or administrators, and adjust for qualitative aspects of individual nominations, I requested all faculty in the four largest departments involved in teacher education at BGSU (173 faculty) submit one academic year's scores for selected questions from the standard teacher evaluation forms completed at the end of each semester for individual course instruction. There are four different evaluation forms, for at BGSU each department uses their own forms. Many tenured faculty within the four departments do not use their department's standardized forms, but instead use their own personally designed forms, and thus were unable to participate in Stage Two of this study. The selected teacher evaluation questions were ones identified through a triangulated process as being related to caring. The teacher evaluation scores for all requested faculty in the college who were willing and able to submit their selected scores were compiled and then compared and contrasted with nominations of caring faculty.

My goal is to report on my testing methods and make a recommendation as to how teachers/professors who are caring can be easily, safely, and accurately identified and therefore further studied. I begin by defining *caring* as used for this study, with the help of the theoretical work of philosophers and psychologists studying caring, as well as the help of the educators originally interviewed in the pilot study and the undergraduate college students in the teacher education program at Bowling Green State University. I then move on to a careful description of Stage 1 of this study and a discussion of its results. I then describe Stage 2 and discuss its results. I conclude with a general discussion and recommenda-

tion for further researchers attempting to study *caring educators*.

My research (1996b) supports the value of caring in helping students learn. It is based on a relational epistemology model which emphasizes the social, interactive, and affective sides of learning, as well as cognition (1997). A relational approach to knowledge views students in a holistic manner. Caring teachers/professors have significant impact of their students' lives, including students of different cultural backgrounds and different genders. I believe that this research will help educators understand how they can help their students be successful learners. This is especially important for professors in teacher education programs to understand, since we are the professors who are modeling good teaching to the next generation of teachers. We teach the teachers who work with the children in our schools. If we are better able to understand how teachers establish *caring relationships* with their students, more students of all ages in the future might experience more caring educators during their educational careers.

What is Caring?

It is important to begin by establishing a clear definition of *caring* as used in my research, for caring is a common term used by many to signify very different meanings. As I conducted an extensive literature review for others working to identify caring educators, I found work related to caring, for example, by Linkous (1989), Bottoroff, Morse, Neander, and Solberg (1990), Rogers and Webb (1991), Hayes, Ryan, and Zsellar (1994), and Bosworth (1995). I also found instruments that may relate to identifying caring teachers, for example Liddell (1990). However, I am still looking for an instrument for identifying caring teachers. I continually ran into the problem of thinking I had found a potential source, so that I would not have to develop a method for identifying caring educators, only to find on closer examination, that the term *caring* was being used as a personal attribute (like describing someone as a humorous, intuitive, or sensitive person) rather than in a relational manner. When caring is treated as a personal attribute, and people who are caring are defined as people who are more focused on feelings than thinking, then it is possible to administer a psychological

test such as the Myers-Briggs Type Indicator, focusing on the thinking/feeling scale, as Liddell (1990) did in her study in order to identify "caring" people. However, such an approach helps us find people who may be more emotional than rational in their approach to issues, at a personal level, not people who are successful at establishing caring relationships with others.

I expect most teachers, if asked, would say they are caring. Many say that they chose a career in education because they care for students and want to make a difference in their lives. However, if one asks students how many caring teachers they have had during their school careers, we find a different response (many say less than five), which serves to remind us that while we may perceive ourselves as caring, that does not mean that others perceive us that way. We begin to understand that being an emotional or intuitive type person does not necessarily make us more caring. We can only claim that we are caring if we have successfully established caring relationships with the ones-cared-for.

Younger students define caring in terms of "helping" and "loving" (Bosworth, 1995). Bosworth's interviewed students define caring teachers as valuing individuality, showing respect, being tolerant, explaining work, checking for understanding, encouraging, and planning fun activities. Hayes, Ryan, and Zsellar's (1994) study of middle school children revealed that caring teachers were defined in terms such as fun, advice giving, listening, avoiding harshness, and showing interest in student affairs. From my interviews with college students, caring teachers are willing to listen, have empathy, go a step further, offer encouragement, are flexible, are available, are approachable, get to know you and have time for you, ask for students' input, make you feel important, are concerned, can be trusted, and more.

In our pilot study, the professors we interviewed defined caring in terms of trying to be approachable and welcoming to students, placing their emphasis on the learning process and on learning conceptually, offering students a say in what they are learning so they can experience engaged learning, and being concerned with making their classrooms safe, supportive environments where engaged learning can take place (1996a).

How do philosophers and psychologists define caring?[2] Maxine Greene (1990) asserts that caring involves a form of "attachment to those one is serving or working with." It is possible, however, for people to form attachments in ways that are not caring, as with hedonistic, manipulative forms of "caring" I call "mirror caring" (in press). Jane Roland Martin (1992) looks to the home and parenting to help define caring and Sara Ruddick (1989) defines caring in terms of "mothering" in *Maternal Thinking*. However, placing caring in an exclusively domestic domain, even a reconstructed domestic domain, risks others' mistakenly reinscribing a false public/private dichotomy. Thus, caring is allowed to remain hidden from public sight, and caring remains devalued as private and personal. Carol Gilligan (1982) and Belenky et al. (1986) describe caring as being an ethical orientation expressed by girls and women that is relational, based on a concept of self that is rooted in a sense of connection and relatedness to others. Nel Noddings (1986) describes caring in terms of feminine qualities. These ways of defining caring leave us vulnerable to the false conclusion that only women can care. I encourage us not to make the dangerous and false assumption that caring is feminine, and therefore gender specific. Feminist scholars such as Jean Grimshaw (1986), as well as the above named authors, have warned us *not* to link caring to only girls and women.

Milton Mayeroff (1971) describes caring as "recognizing the intrinsic worth of the 'other' and being committed to promoting its growth for its own sake." Nel Noddings (1986) also describes caring as always being relational, between the carer and the one cared-for. This is an important quality of caring. Caring involves a "feeling with" the other (other people, other life forms, or even inanimate objects), and it stresses attending to the other. All caring involves presence (being present), generosity, and acquaintance. Noddings (1986) does not describe caring in terms of empathy, for empathy can be taken to mean a projecting of oneself onto others. For her, caring is a move away from the self toward being receptive of the other. This relational quality of caring is very important for it helps us understand that caring is *not* just an individual personality trait of the one caring, but is in direct relation to an other who

receives the caring, the one cared for. Defining caring in a relational manner helps us be able to identify and understand forms of not-caring.

> By caring, I do not mean caring for another person, such as liking or loving someone, though certainly if one has an affection or fondness for someone else he or she also cares about that special someone. People do not have to like or love each other in order to care. People do need to develop the ability to be receptive and open to other people and their ideas, willing to attend to them, to listen and consider their possibilities. Care does NOT entail that people agree with each other. Care does mean people are open to possibly hearing others' voices more completely and fairly. Caring about other people (and in agreement with Noddings and Mayeroff, other people's ideas, other life forms, or even inanimate objects) requires respecting others as separate, autonomous people (ideas, other life forms, etc.) worthy of caring. It is an attitude, that gives value to others, by denoting that others are worth attending to in a serious or close manner. An attitude of acceptance and trust, inclusion and openness, is important in all caring relationships. (Thayer-Bacon 1993, 325).

Now that we have clearly defined *caring* and highlighted its relational quality, let us move on to the problem of trying to identify caring people with whom we have not established caring relationships ourselves, and for whom we do not know.

Stage 1

Bowling Green State University was chosen as a site to test out identification methods for caring professors because of the large size of the teacher education program and its accessibility. For the first stage of methodology testing, a survey was developed based on students' definitions of *caring* (BGSU students surveyed in 1994-1996, in EDFI 408 class, "American Education in a Pluralistic Society"). The survey was delivered through the mail to the faculty and administration, and it was personally distributed to students in their final Sprint courses (6-week classes offered during their student teaching semester), as well as at their orientation meeting for student teaching. Completed surveys were returned in a manilla envelope, through the mail, and by dropping off surveys into a marked box in the Field Place-

ment Office. All completed surveys were anonymous and retained in a locked file to insure confidentiality. The names of faculty have been removed, and coded to insure confidentiality as well. Nominated faculty have been grouped by department, and categorized as to whether they were nominated by a student, faculty member, or administration. The number of nominations received are recorded as well.

We received only 1 administrative nomination from the 7 people asked (14% return rate), and that person was *not* nominated by any students. We received 23 nominations from faculty (out of 247 faculty asked, 9% return rate) and 4 of those nominations were *not* nominated by any students. We received 417 nominations from students, out of approximately 1,000 surveyed (42% return rate). Obtaining nominations was not an easy task. For each pool of nominees asked, we had to develop follow-up methods in order to insure nominations were received. Faculty and administrators were sent second requests. Students who had been asked while attending their student orientation meeting were asked a second time in their smaller sprint classrooms, with the researcher remaining in the room to collect surveys at time of asking, for less than 10 surveys were returned from over 400 students when they were not collected on site. A second student orientation meeting with on-site collection resulted in a much higher return rate.

Some faculty received as many as 34, 33, 23, and 22 nominations (2 received more that 30 nominations, 3 received more than 20 nominations but less than 30), while many others received less than 5 nominations (57 received less than 5 nominations). The number of faculty who received between 5 and 20 nominations are 17. This means that a total of 79 faculty were nominated by BGSU students as caring professors, out of a possible 247 faculty (full-time, part-time, and retired), or 32% of the faculty who teach in the College of Education and Human Development at BGSU. By departments, 25 out of 56 (45% of dept.) faculty nominations were from EDCI (the methods courses), 13 out of 31 (42% of dept.) were from EDFI (the core foundations courses), 12 out of 31 (39% of dept.) were from EDSE (special education courses), 12 out of 55 (22% of dept.) were from HPER (health

education courses), 7 out of 20 (35% of dept.) were from EDAS (one foundations course), 4 out of 8 (50% of dept.) were from Art Education and 5 out of 10 (50% of dept.) were from Music Education.

We do not believe any statement can be made concerning a correlation between number of nominations received and an assumed quality of teaching by individual faculty members or by departments. Who was nominated and how many times was directly affected by who chose to fill out the survey forms and who was asked. While we asked all the faculty and administrators in the college, only a few returned their surveys to us. While we asked all the students who were seniors and had completed their teacher education courses (for 1996-1997), students could only nominate from the pool of teachers they personally had, and many of them chose not to fill out a nomination form. We did not assume that because some Faculty Member A had received more than 20 nominations, and Faculty Member B had received only one, that this meant the one was more caring than the other. We only concluded that more students for teacher A (over 20 nominations) filled out the form. It could be that: a) teacher A taught more undergraduate teacher education courses and fewer graduate courses, thus having more students available for nominations; 2) teacher B was on leave for part of the time students were taking courses and therefore available fewer semesters for teaching; c) teacher B also taught a large lecture class and thus was in a setting where it is much more difficult to establish caring relationships; d) teacher B taught a particular subject that made caring more difficult to develop as a teacher/student quality, for example a difficult mathematics-oriented class; or e) it could be that teacher A was the most recent teacher the students had and thus was easy to recall. These are all research questions to pursue in the future.

We do think it is fair to conclude that BGSU has a high number of professors in teacher education who have successfully established caring relationships with their students. The actual percentage is even higher than it looks, for many of the 247 faculty do not teach undergraduate teacher education courses and were not a part of our potential pool of teachers available for nominations. For example, EDFI had 31 total faculty but 10 do not teach undergraduate

teacher education courses, so if we consider only undergraduate teachers the percentage of teacher education faculty in EDFI nominated as caring is really 62% rather than 42%. We also think it is accurate to conclude that researchers will receive more nominations if students are asked, instead of colleagues or administrators. Thirdly, in the higher education level, it is safe to say the departments of EDCI, EDFI, EDSE, HPER are a good place to look for large numbers of caring professors. These are the departments we chose to target for Stage 2 of this study as we sought another way to identify caring teachers that can help adjust for nominations. We note the high rate of nominations for music education and art education (50%), suggesting that if a researcher was looking for caring professors and did not need a large number of candidates, music education and art education may be the best places to look, or at least offer settings where caring is more likely established between teachers and students.

Stage 2

For Stage 2, student evaluation forms were examined from a selected number of departments, the four departments that are directly teaching teacher education courses and received the greatest number of nominations (EDCI, curriculum and instruction; EDFI, foundations and inquiry; EDSE, special education; HPER, health, physical education, and recreation). Standard student evaluation forms used by each department were collected and examined. It was discovered that each department uses a different type of form. Selected faculty were surveyed to determine which questions on these standard teacher evaluation forms related to the ability to establish caring relationships with students, using the nomination form definition of caring as a guide. It was determined that EDFI's form included 12 out of 22 questions (55%), HPER's form included 6 out of 14 questions (43%), EDCI's form included 4 out of 15 questions (27%), and EDSE's form included 7 out of 32 questions (22%). As each department had a different evaluation form with a different number of questions identified as addressing caring-related qualities, the reported scores varied in terms of number of scores as well as the overall rating scale used for

scoring. Because they all use different forms, comparisons between departments are difficult to make.

Once the questions related to caring were singled out, the evaluation scores for these specific questions were requested of all faculty members of these 4 departments, full-time, retired, and adjunct, a total of 173 professors. Faculty voluntarily submitted their teacher evaluation scores for the courses they had taught in their most recent year of teaching (so that recently retired faculty could participate in this stage of the study as well). We made three letter requests for scores, and then made personal requests in order to obtain as many scores as possible for our study. The number of courses which were used as data for submitted scores varied with faculty since their course loads varied for their most recent year of teaching. Therefore, in order to address the varieties in amount of scores reported, we decided to obtain the mean score for the caring-related questions and report scores with appropriate scales. The scores for faculty who were nominated, and by whom (administrators, faculty, or students), are distinguished on Table 1 from the scores submitted by faculty who were not nominated as caring.

It was discovered that for some departments (EDSE and EDCI) faculty within the department do not necessarily use the department's standard form. Therefore, the selection of faculty to participate in Stage 2 was narrowed to those faculty in EDFI, EDSE, EDCI, and HPER who use the standard department student evaluation forms for their course evaluations. Selection of faculty participating in Stage 2 became further narrowed by the elimination of those choosing not to participate in the study, those who only taught graduate courses, and those who had not retained their evaluation scores. The number of faculty participating in Stage 2 is 19, 2 from EDFI, 4 from EDCI, 2 from EDSE, and 11 from HPER (11% return rate, a low return rate).

For the two faculty members in EDFI, both people received higher mean scores (>3.50 on a 5 pt. scale) and both were also nominated by students as caring. One person's mean score is clearly higher than the other's, and it turns out that the one with the higher score is also the one who received more nominations. In EDCI, with four faculty scores, all four scores are in a high range (>3.0), with two being very high

Table 1
Mean Scores on Caring Items as Supplied by Student Evaluations

Scale	# Classes Taught	Nominated?	Number of Nominations Faculty	Students	Caring	t-mean
EDFI 5-point Scale						
A	5	Yes		1	3.818	
B	5	Yes		6	4.311	
EDCl 4-point Scale						
A	2	Yes		4	3.368	
B	1	No				3.825
C	3	Yes		1	3.744	
D	2	Yes		5	3.175	
EDSE 7-point Scale						
A	2	No				4.56
B	1	Yes		1	2.317	
HPER 5-point Scale						
A	5	Yes		3	4.521	
B	3	No				4.418
C	1	No				3.155
D	3	No				3.777
E	4	Yes		2	4.296	
F	4	No				4.319
G	6	Yes	2		4.485	
H	5	Yes		1	4.274	
I	2	No				4.621
J	4	No				4.348
K	2	Yes	1	16	4.535	

(>3.50 on a 4 pt. scale). Three of the faculty were nominated by students as caring, however the person with the highest score is the only faculty member who was *not* nominated and the person with the lowest score is the one who received the *most* student nominations. For EDSE we obtained only 2 faculty evaluation scores, and both faculty mean scores were not very high (<5 on a 7-point scale). Neither one was nominated by students as caring, however the one faculty member with the lowest evaluation score is someone who was nominated by a faculty member as caring.

The department of HPER offered us the greatest number of returns, 11 faculty turned in their evaluation scores to be examined. Only one score was lower (<3.5 on a 5 pt. scale), while 10 are in the high range (>3.5) and 3 are very high (>4.5). Both faculty members whose scores were <4.0 did not receive student nominations; however, the person with the highest evaluation scores related to caring also did not receive any student nominations, while the person with the second highest score received a large number of nominations (17). Of the 3 faculty members with very high evaluation scores, 2 received nominations. Of those in the high range, but not the very high (3.5-4.5) 3 received nominations from students. The total average of scores in HPER, for faculty who were nominated (5) is 4.422, and for faculty who were not nominated (6) the total average is 4.106. Clearly, in HPER the nominated faculty have higher scores; however, the nonnominated faculty scores are still in the high range. Overall, nominated faculty scores are higher, although on an individual basis this is not true, some nonnominated faculty received higher teacher evaluation scores then their nominated colleagues.

We conclude that we have achieved mixed results when we attempt to compare nominatons to evalu-

ation scores. That some faculty with very high evaluation scores were not nominated as caring highlights the fact that who is nominated will depend on many factors, as described in our Stage 1 discussion. It is interesting to note that while we had faculty with high scores who were missed for nominations, we did not have faculty who were nominated by students who had low teacher evaluation scores. We did, however, have one faculty member (with the lowest score of the 19 faculty participating) receive a faculty nomination. This result suggests that faculty nominations are less likely to be accurate, and this would be a question worth pursuing in further research. The one person who was nominated by an administrator is not someone who teaches in teacher education classes and thus was not included in Stage 2.

It is important to consider the quality of evaluation forms used by the four departments for Stage 2. There is a significant difference in the number of questions on the forms that have anything to do with caring, making it reasonable to conclude that EDFI's form, with a 55% rate (caring-related questions/total questions), and HPER's form, with a 43% rate, are better instruments for measuring caring than EDCI's form (27% rate) and EDSE's form (22% rate). In fact, many faculty with tenure in EDCI and EDSE have designed their own evaluation forms and use those instead because they find the standard department forms do not give them very helpful feedback. Allowing educators to design their own teacher evaluation forms supports academic freedom but makes it very difficult for researchers to identify caring educators using teacher evaluation scores as a method. Developing an easily administered survey would be helpful.

It would be interesting to explore the caring abilities of those professors who self-selected out of this study due to their use of individual forms. Given their expressed desire for more feedback from students, we hypothesize that a researcher would find many caring professors among that group, who were not included in Stage 2 but were likely nominated in Stage 1. Before a researcher attempts to identify caring educators using teacher evaluation forms as a method, we highly recommend that the evaluation forms be carefully examined as instruments for measuring caring, and those with low rates not be considered accurate instruments. It is interesting to note that half of the teacher evaluation forms currently in use at BGSU in these four departments ask a low rate of questions that address caring as a sign of good teaching. Also, the two forms with the low rate of questions on caring are in the two departments most directly tied to teacher education programs with the most faculty teaching the most courses to future teachers, Special Education and Curriculum & Instruction. If caring relationships are not valued by departments and schools by not including questions that demonstrate that caring relationships were established with students in their teacher evaluation forms, then teachers who are caring will not be able to be identified through a teacher evaluation method.

Several faculty members with high teacher evaluation scores on questions that address caring wrote notes on their evaluation forms pointing out that for classes where their scores were lower, there was less opportunity for teacher interaction with students because of the unique structure of a particular course. This is another line of research questions to pursue. Does the number of students in a teacher's classroom affect their evaluation scores? Does the number of times per week, or minutes per session that the class meets affect their evaluation scores? Does the type of subject taught affect their ability to be perceived by students as caring? What about gender issues: Do females receive higher evaluation scores because in our genderized society females are perceived to be more caring, or are they judged more harshly because it is assumed they should be more caring? Ethnicity and race questions arise as well: Do White students judge Black teachers more harshly, or vice versa, or does caring transcend racist tendencies? How is caring expressed by teachers and perceived by students from different cultures? These are all research questions worth further investigation.

Finally, we want to address the question of ease in identifying caring educators. We did not find either method we used easy, but by far and away, the easiest method for identification is by seeking student nominations. If a researcher has the opportunity to ask for nominations with a large group of students in one setting (as we did our second and third semes-

ters of seeking nominations) and the researcher collects the nominations at the time of request (as we did the third semester), the greatest number of nominations will be achieved. Seeking to identify caring educators through the use of teacher evaluation forms is much more time consuming with a much lower result rate (11% return rate as compared to 42% through nominations). One cannot even make the case that teacher evaluation forms is a more accurate way of identifying caring educators, for the quality of the forms will greatly affect this result. Given that we found many faculty with high evaluation scores who were not nominated as caring by the students we asked, we want to reassert that student nominations will not uncover all caring teachers in a building or program. However, given that we found no nominated faculty who had low teacher evaluation scores, we do think it is safe to assume researchers will find educators who are perceived by their students to be caring through a nominations process. It would be necessary to actually interview the nominated teachers and their students, and observe the teachers in their classrooms, to verify the accuracy of student nominations. This is a future project for researchers interested in studying caring.

Conclusion

Once different means for identification are tested and a means of identifying caring teachers/professors is established, people will then be able to observe and interview a wide range of nominated teachers and their students. Being able to identify unknown caring teachers by a method such as student nominations will allow researchers to approach any site and feel reasonably comfortable they will know how to find people in that site whom they could potentially study. This will greatly enhance the opportunities to study caring in our schools and college programs involving a much larger range and variety of perspectives, thus opening up caring research to multiple perspectives.

This research project seeks to contribute toward the establishing of methods for identifying caring educators. We realize the difficulty of attempting to quantify such an affective quality as caring; however, given the value of treating students as whole persons and that teachers who attempt to establish caring relationships with their students are treating students in a more holistic manner, we think it is worth the effort to attempt to identify and study these caring educators. Studying caring educators places significance on their efforts, and allows research in education to acknowledge the importance of viewing students and teachers in a more holistic manner.

Notes

1. Copies of this and other forms mentioned in this article are available from the author at the Department of Educational Foundations and Inquiry, Bowling Green State University, Bowling Green, OH 43403.

2. This discussion defining caring was originally developed in "The Power of Caring" and further refined for "How Can Caring Help?: A Personalized Cross-Generational Examination of Violent Adolescent Experiences in Schools," both of which are in press.

References

Belenky, M. F., B. Mc. Clinchy, N. R. Goldberger, and J. M. Tarule. 1986. *Women's ways of knowing*. USA: Basic Books.

Bosworth, K. 1995. Caring for others and being cared for: Students talk caring in school. *Phi Delta Kappan* 76(9): 686-693.

Bottorff, J. L., J. M. Morse, W. L. Neander, and S. M. Solberg. 1990. Concepts of caring and caring as a concept. *Advances in Nursing Science* 13(1): 1-14.

Brown, G. I. 1971. *Human teaching for human learning*. New York: Viking.

Brown, G. I. 1975. *The live classroom*. New York: Viking.

Dewey, J. 1916/1944. *Democracy and education*. New York: Macmillan.

Dewey, J. 1938/1965. *Experience and education*. New York: Macmillan.

Gilligan, C. 1982. *In a different voice*. Cambridge: Harvard University Press.

Greene, M. 1990. The tensions and passions of caring, in *The caring imperative in education* ed. M. Leininger and J. Watson, 29-44. New York: National League for Nursing.

Grimshaw, J. 1986. *Philosophy and feminist thinking*. Minneapolis: University of Minnesota Press.

Hayes, C., A. Ryan, and E. Zsellar. 1994. The middle school child's perceptions of caring teachers. *American Journal of Education* 103(1): 1-19.

Illich, I. 1973. *Deschooling society*. New York: Harper & Row.

Liddell, D. L. 1990. *Measure of moral orientation: Construction of an objective instrument measuirng care and justice with an integration of gender differences*. Auburn, AL: Auburn University Dissertation UMI # AAI9109093.

Linkous, V. 1989. *Patterns of caring: A study of the perceptions of teachers and students*. Virginia Polytechnic Institute and State University Dissertation: DA 8922358.

Martin, J. R. 1985. *Reclaiming a conversation*. New Haven and London: Yale University Press.

Martin, J. R. 1992. *The schoolhome*. Cambridge, MA: Harvard University Press.

Martin, J. R. 1994. The ideal of the educated person, in *Changing the educational landscape*. New York and London: Routledge.

Mayeroff, M. 1971. *On caring*. New York: Harper & Row.

Montessori, M. 1967/1972. *The discovery of the child*, trans. M. J. Costelloe. New York: Ballantine.

Montessori, M. 1948/1973. *To educate the human potential*. Thiruvanmiyur, India: Kalakshetra.

Montessori, M. 1966/1977. *The secret of childhood*, trans. M. J. Costelloe. New York: Ballantine.

Neill, A. S. 1960. *Summerhill: A radical approach to child rearing*. New York City: Hart.

Noddings, N. 1986. *Caring*. Berkeley and Los Angeles: University of California Press.

Noddings, N. 1992. *The challenge to care in schools: An alternative approach to education*. New York and London: Teachers College Press.

Rogers, C. R. 1980. *A way of being*. Boston: Houghton Mifflin.

Rogers, C. R. 1983. *Freedom to learn for the 80's*. Columbus, OH: Merrill.

Rogers, D., and J. Webbi. 1991. The ethic of caring in teacher education. *Journal of Teacher Education* 42(3): 173-181.

Ruddick, S. 1989. *Maternal thinking: Toward a politics of peace*. Boston: Beacon Press.

Thayer-Bacon, B. 1993. Caring and its relationship to critical thinking. *Educational Theory* 43(3): 323-340.

Thayer-Bacon, B., and C. Bacon. 1996a. Caring in the college/university classroom. *Educational Foundations* 10(2): 53-72.

Thayer-Bacon, B., and C. Bacon. 1996b. Caring professors: A model. *Journal of General Education* 45(4): 255-269.

Thayer-Bacon, B. 1997. The nurturing a relational epistemology. *Educational Theory* 47(2): 239-260.

Thayer-Bacon, B., with contributions by C. Bacon. 1998. *Philosophy applied to education: Nurturing a democratic community in the classroom*. Columbus, OH: Merrill.

Thayer-Bacon, B. In press. The power of caring. *Philosophical Studies in Education*. Atlanta: Ohio Valley Philosophy of Education Society.

Thayer-Bacon, B. In press. How can caring help? A personalized cross-generational examination of violent adolescent experiences in schools, in *Peacebuilding for adolescents*, ed. L. Foley and I. Harris. New York: Lang.
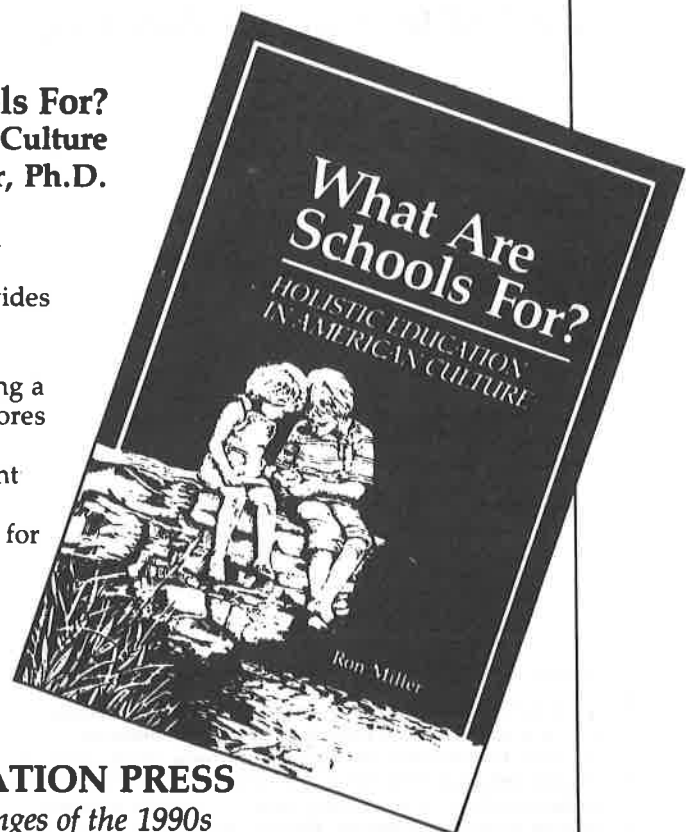
Holistic Education in Japan
Three Approaches

Yoshiharu Nakagawa

Holistic education, building on the work of several important educational reformers, has begun to take root in Japan because it resonates so strongly with the "way" of traditional Zen arts.

Yoshiharu Nakagawa is a doctoral student at The Ontario Institute for Studies in Education of the University of Toronto. For ten years, he taught philosophy of education at several universities in Japan. His current research interest is in the foundations of holistic education from the perspectives of Eastern philosophy. He has co-authored and co-translated several books on holistic education, including John P. Miller's *The Holistic Curriculum* and *The Holistic Teacher*. He is also a co-founder of the Japanese Association for Holistic Education.

Since the early 1990s, we have witnessed a growing interest in holistic education in Japan. Many people have come to see holistic approaches as alternative ways to solve serious problems in Japanese education. Ikue Tezuka organized her own study circle on holistic education in 1991 and, in the same year, she published a book called *Mori to Makiba no aru Gakko* [Schools with Forest and Meadow], in which she introduced the work of a former elementary principal, Giichiro Yamanouchi, as an example of holistic education in Japan. Tezuka's book captured a wide range of readers from teachers and parents to business people, as well as those who were active in community services. Unexpectedly, this success proved how widely the idea of holistic education could appeal to a variety of concerned people. Thereafter, her work was translated into English (Tezuka 1995) and Korean, resulting in increased international communication.

1994 became an important year for the holistic education movement in Japan. Yoshida, Tezuka, and I translated John Miller's *The Holistic Curriculum* into Japanese (Miller 1994). Right after the publication of the book, John Miller himself came to Japan as a visiting professor at Kobe Shinwa Women's University. Fortunately, during his stay, he led several well-attended workshops in various cities in Japan. Exceptional coverage was given to these workshops in some major newspapers. He also visited some of the schools where Yamanouchi put his ideas into practice, and this visit led him to add a special account of Yamanouchi's work in the revised edition of *The Holistic Curriculum*.

In 1995, we published two volumes entitled *Holistic Kyoiku Nyumon* [Introduction to Holistic Education] and *Jitsen Holistic Kyoiku* [Practices in Holistic Education]. In 1997, John Miller visited Japan again and gave several workshops for Japanese citizens.

During his stay, Inchon Educational University in Korea held an International Conference of Holistic Education in Far Eastern Asia, where Miller delivered a keynote address.

On June 1, 1997, The Japanese Association for Holistic Education was founded (currently it has 250 members). Its major purpose is to offer teachers and parents more opportunities to learn and explore holistic education. For this purpose, this association publishes a seasonal journal called *Holistic Kyoiku* [Holistic Education] and an academic journal called *Holistic Kyoiku Kenkyu* [Studies in Holistic Education]. It also offers seminars and workshops on topics relating to holistic education on a regular basis.

The holistic education movement in Japan is seen by most as a recent phenomenon that shares many aspects of theory and practice that have evolved in North America. However, we can find a host of approaches from Japan's long history, which can be regarded as fundamentally holistic. Among them are the progressive education movement in the 1950s, *Taisho liberalist education* in the early decades of the 20th century, traditional Japanese Zen arts and their teaching and learning systems, a number of approaches to body-mind-spirit cultivation, and a variety of Buddhist meditations and ways of contemplative living. In my view, Japanese holistic education in the 1990s should be located in its own historical context, not as a recent movement mostly influenced by Western approaches. In other words, we should explore Japan's past heritage in light of holistic education. In the following discussion, I will focus on Taisho liberalist education and Zen arts, for the former is not well known outside Japan but is an important educational movement and the latter can be seen as a typical example of Japanese holistic education embodying the essential character of Eastern philosophy.

Taisho Liberalist Education

Taisho liberalist education has long been considered a wing of the new education (child-centered education) movement of the early 20th century. It is called *Taisho* because it flourished in the Taisho era (1912-1926). Since Taisho liberalist education shares various characteristics with Japanese holistic education in the 1990s, it can be seen as one of its forerunners. It tried to reform the conformist and authoritarian schooling system of the day by respecting each individual child and by liberating his or her voluntary activities.

The methods and practices used in Taisho liberalist education included experiential learning, individual and cooperative learning, art education, drama, nature studies, stories and literature, journal writing, integrated curriculum, self-government by students, community-based education, and many other innovations. Although they were more or less influenced by the wave of new democratic education in the West, some of them were explored by the efforts of Japanese educators such as Heiji Oikawa, Seitaro Sawayanagi, Kishie Tezuka, Takeji Kinoshita, Kuniyoshi Obara, Yonekichi Akai, Entaro Noguchi, Kanae Yamamoto, and many others. Several elementary schools attached to teachers colleges at Himeji, Nara, and Chiba became central places in this movement where teachers tried to practice these new approaches. In addition to these schools, quite a few private schools opened in order to realize these liberalist ideals, some of which included Seijo Shogakko, Ikebukuro Jido no Mura Shogakko, Jiyu Gakuen, Tamagawa Gakuen, and others. At the same time, Taisho liberalist education gained popularity among public school teachers around many parts of Japan. Representative educators of this movement passionately advocated their ideas through workshops and publications. It is obvious that Taisho liberalist education formed one of the most remarkable phenomena in the history of Japanese education.

Unfortunately, Taisho liberalist education was a short-lived phenomenon, because it developed at a time when Japanese society came under the exclusive nationalistic control of the government. In one way or another, it was exposed to attack, interference, and suppression by the government. Its social power was not strong enough to overcome these pressures, and it finally broke down and was assimilated into the totalitarian-militaristic education of the era before the Second World War. We have to appreciate its significance for holistic education, but it is also important to critically analyze the inherent limitations within the movement that led to its breakdown. Akira Nakano, who did an intensive

study on this movement, pointed out that Taisho liberalist education in general confined its efforts to reforming curriculum and methods of teaching and learning in the classroom and, therefore, it did not lead to a radical transformation of education (Nakano 1968, 271). It did not try to cultivate dimensions of a social criticism and a holistic worldview, which are an important part of the current discussions of holistic education. Though Taisho liberalist education appears to have many similarities with the holistic education of the 1990s, it fundamentally differs from the growing holistic education movement on these two very important points.

Nevertheless, it is necessary to mention that among the significant Taisho liberalist educators there were a handful who could have shared common ground with the holistic education of the 1990s. For instance, a life-oriented literacy movement called *Seikatsu Tsuzurikata*, which had developed from Taisho liberalist education and was initiated by Keinosuke Ashida and Mitsushige Minechi, among others, opened a new horizon that might be comparable to the whole language movement and Paulo Freire's approach to social literacy. Ashida grounded his literacy education on the actual experiences of children and helped them articulate their real lives through writing. Minechi advanced Ashida's idea to the point where literacy education served the purpose of guiding students' lives (Nakano 1968, 276-282). This literacy movement came to help students take a critical look at their social situation.

I would like to mention another educator who has increasingly influenced the holistic education of the 1990s. Kenji Miyazawa (1896-1933) has been well known for his genius in literature, but in recent years much attention has been paid to his educational ideas and practices. In his 20s, he taught for four years at an agricultural school in a rural area (his home town Hanamaki) in the northern part of Japan. After retiring as a school teacher, he started a peasant art movement and organized his own study circle. Only a several years ago, Hiroshi Hatayama (1992) successfully portrayed Miyazawa's work, which clearly establishes Miyazawa's place among the prominent forerunners of holistic education in Japan. Miyazawa was exceptionally important because he conceived a strong holistic worldview

based on a Buddhist philosophy and evolutionist understanding of the universe. The following verse was originally published in 1926.

> Individual happiness is impossible until the entire world gains happiness.
> The awareness of Self will gradually evolve away from the individual to the group, society, and the cosmos.
> Is not this direction the path trodden and taught by the saints of old?
> The new era is to be found in a world which has become a single consciousness and a living thing.
> Living properly and strongly means having an awareness of the galactic system within oneself, and acting in response to it.
> Let us seek the world's true Happiness.
> The seeker's path is already a path. (Fromm 1984, i-ii)

Miyazawa gives us a global, ecological, and spiritual perspective on evolution. While his educational approaches developed around the mainstream Taisho liberalist model, we can regard him as an authentic holistic educator in the Taisho era. It should be recalled that in the short period of the Taisho era there emerged an intellectual movement strongly influenced by the idea of "Life," which is now called *Taisho Seimei Shugi* (Suzuki 1996). Life in this sense means a holistic principle of the universe, i. e., the all-embracing and penetrating fundamental force which generates and organizes all beings. This Life-oriented intellectual movement encompassed literature, art, philosophy, and culture. In his recent study, Sadami Suzuki traces the powerful undercurrent of Life philosophy in Japanese minds that started at the beginning of the 20th century and has been revived in holistic thought in the past two decades. The fact is that throughout the 1980s, we saw a growing interest in the idea of Life *(inochi, seimei)* among many holistic educators in Japan. Indeed, a significant part of Japanese holistic education can be understood as Life-centered education. This is one reason why Miyazawa has captured the interest of the Japanese. It will become clear that there is a great resemblance between Miyazawa's thought and the holistic education of the 1990s, if Miyazawa's verse is compared with the following formulation by At-

suhiko Yoshida, who defines holistic education as "an education into Life."

> When we reflect upon the harmony of the eco-system as a whole, and the creative evolution of all life occurring ceaselessly after the birth of the universe and this planet, we can imagine the existence of a fundamental dynamic force, which has connected the great chain of all life, has maintained the harmony, has renewed the whole system with gradual increases of its multiplicity and complexity. I think that such fundamental dynamic force is called 'Life *(inochi).*' Each individual life form is a manifestation of Life on the phenomenal plane. An education can be grasped as a sort of practice which enters into the great tidè of Life, and meets and consciously takes part in the focused situation where Life emerges as a form of human being. (Yoshida 1995, 142, trans. Nakagawa)

Japanese Zen Arts

Traditional Japanese Zen arts are forms of holistic education in that they offer integrated ways of self-transformation of the whole person with body, mind, heart, and spirit. This transformation process leads not only to personal mastery and self-actualization but also to the deepest communion with nature and the universe (the ultimate reality). Traditional Japanese Zen arts (*geido*) encompass the arts of tea ceremony (*sado*), flower arrangement (*kado*), black-and-white ink-painting (*suibokuga*), gardening, architecture, calligraphy (*shodo*); poetry (*kado*), Haiku, *No* play (*nogaku*), and some martial arts (*budo*) such as archery (*kyudo*) and swordmanship (*kendo*). Most of them have a history of over five hundred years and developed under the strong influence of Zen Buddhism. While some Zen arts started in China, many others were created by Japanese Zen laymen as well as Japanese Zen masters such as Muso and Eisai.

Characteristics of Zen Arts

One of the representative Zen philosophers of the Kyoto School, Shin'ichi Hisamatsu, points out "seven characteristics in Zen aesthetics," based on his extensive survey of Japanese arts:

- Asymmetry (*fukinsei*) — irregular, crooked, unbalanced, uneven, informal, imperfect.
- Simplicity (*kanso*) — sparse, abandon, boundless.

- Austere sublimity or Lofty dryness (*kokou*) — being advanced in years and life, disappearance of the sensuous and becoming bony, penetration to the essence.
- Naturalness (*shizen*) — unstrained, effortless, no intention.
- Subtle profundity or Deep reserve (*yugen*) — implication, inexhaustible profundity, calm darkness, endless reverberation.
- Freedom from attachment *(datsu-zoku)* — freedom from habit, convention, custom, formula; not being bound to things, completely free of attachment either to things actual or transcendent, not adhering to regulations.
- Tranquillity (*seijaku*) — calm, composure, inwardly oriented. (1971, 28-38)

Hisamatsu finds that every piece of Zen arts has these qualities and emphasizes that they are inseparably interrelated and form a perfect whole in each work.

Traditional Japanese Zen arts not only aim to train artistry but also contain the dimensions of authentic holistic education reflecting the spirit of Buddhism. Yasuo Yuasa (1987, 103) comments on the art of poetry as follows:

> Just as the practicing monk leaves behind his own egoism and deepens his *satori* by experiencing cultivation with body-mind, so too, the poet enhances his or her state of mind as a poet by training in composition. Therefore, training in artistry is a kind of personal cultivation: one not only studies a certain technique but also, in so doing, enhances one's own personality.

In Zen arts, the training and mastery of art (*keiko*) and personal cultivation of the inner self (*shugyo*) are one and the same. Based on his in-depth studies in Zen arts, Yukihiro Kurasawa concludes that "the way of art (*geido*) is the way from art (*gei*) and form (*sugata*) to the soul (*kokoro*) and the way from the soul to art and form" (Kurasawa 1993, 45, trans. Nakagawa). In this case, "the soul" means "the true soul"; hence, "'the way to the soul' in the way of art is the way of deepening and enhancing the soul through the training of art and its form" (Kurasawa 1993, 46, trans. Nakagawa). Since the cultivation of the deeper dimensions of the soul plays the essential part, Zen arts are to be seen as forms of authentic education.

This kind of personal cultivation in art should reach to the deepest dimensions of consciousness, that is, the deepest soul and the spirit, which can reveal the ultimate reality of the universe. Zen arts can be seen as forms of holistic education since the emphasis is on their spiritual and transpersonal dimensions. Like the contemplative life of Zen Buddhists, Zen arts fundamentally seek the ultimate experience of *satori* (spiritual enlightenment). D. T. Suzuki (Herrigel 1983) highlights this aspect of Zen arts as follows:

> Art is studied in Japan not only for art's sake, but for spiritual enlightenment. If art stops short at art and does not lead to something deeper and more fundamental, if, that is to say, art does not become equivalent to something spiritual, the Japanese would not consider it worth learning. (pp. xiii-xiv)

Thomas Merton (1968, 90) makes the same point in his commentary on Hasumi's *Zen in Japanese Art*:

> The contribution of Zen to art is then a profound spiritual dimension and transforms art into an essentially contemplative experience in which it awakens "the primal consciousness hidden within us and which makes possible any spiritual activity."

Toshimitsu Hasumi (1962, xii) tries to define Japanese art in terms of its relevance to the soul:

> In the Zen of Japanese art the typical Japanese peculiarity of psychic experience becomes manifest. Everything that is formed in art is united with the human soul. The workings of the soul penetrate the practical life of every day. Creation in art is the psychic unfolding of the personality, which is rooted in the NOTHING — in other words, in GOD. Its effect is a deepening of the personal dimension of the soul. By taking the way of "Zen in art" we experience the basic ground of the cosmos, in which all existence is enclosed.

These comments help us realize that Zen arts involve spiritual transformation. They are unique vehicles through which one can actualize the true nature of one's Being. There are fascinating stories that exemplify this transformative process. We can draw on them to clarify fundamental phases found in the practices of Zen arts. These stories are exemplified by the experiences of Eugen Herrigel and his wife

Gustie, who stayed in Japan for six years from 1924 to 1929 and intensively learned Japanese Zen arts. Eugen came to Japan from Germany to teach philosophy at Tohoku University. He was a philosopher in the neo-Kantian school and had a very logical mind. Eugen learned the art of archery and Gustie learned the art of flower arrangement under the great masters of the day. After returning to Germany, they wrote books about what they experienced in their cultivation of the arts. These books give us invaluable insights because, as Westerners, they mastered an Eastern way and at the same time they were able to articulate their experience.

Based on the reports by the Herrigels, I would like to describe the three fundamental phases of the practice of Japanese Zen arts.

Beyond Ego

One of the essential factors in the practice of Zen arts is to transcend one's ego and to realize the egoless states of consciousness, which have long been called no-mind (*mushin*) or no-ego (*muga*). Karlfried Graf Dürckheim regards this prerequisite condition as "dismantling the ego." "Zen is not in the business of destroying the ego, but of transforming the merely world-centered ego and changing the person determined solely by that ego into a person determined by his true nature" (Dürckheim 1991, 89). For the purpose of dismantling the ego, Zen arts do not allow students to express their individual egotistic uniqueness. They should not be an expression of personal emotions, skills, ideas, beliefs, and so on. Gustie Herrigel (1983, 22) wrote, "he will have to admit, again and again, that he must begin like a child, that any sort of ambition is a hindrance, and that any desire for personal uniqueness stands in the way of development."

Zen arts stress that beginner students have to follow the patterns (*kata*) and forms (*katachi*) in a very strict way. These patterns and forms help them transcend their egocentric desires (pride) as well as master the skills. Patterns are not arbitrarily imposed on students by the masters, but are sophisticated ways for students to fit into the primal mode of what they are learning.

> To begin with the European finds it difficult to understand why he should fit himself into a

pattern and only then work free of it. But bit by bit he begins to realize, and perhaps also to experience, that this "fitting in" is actually a springboard for true creativity. (Herrigel 1983, 23)

Another Zen philosopher of the Kyoto School, Keiji Nishitani explains "learning" in Zen practice as follows: "The Japanese word for 'learn' (*narau*) carries the sense of 'taking after' something, of making an effort to stand essentially in the same mode of being as the thing one wishes to learn about" (Nishitani 1983, 128). For example, the art of ink-painting teaches that one should "spend ten years observing bamboo, become a bamboo yourself, then forget everything and paint." According to Toshihiko Izutsu, this is a crucial factor in the practice of Zen arts: "This positive aspect of the Zen discipline is known in the traditional terminology of Far Eastern spirituality as 'one's *becoming* the thing'" (Izutsu 1982, 79). When actually painting, "the painter should *become* the thing which he wants to paint. The painter who is going to paint a bamboo must, before taking up his brush, sit in contemplation until he feels himself completely identified with the bamboo" (Izutsu 1982, 79). Through this process of one's becoming the object, the true reality of the object, which was concealed by the mind's projections, comes to manifest itself in the no-mind state of consciousness. In the state of complete unification, in which there remains no trace of any distinction between oneself and the object, "the bamboo draws its own picture on the paper. The movement of the brush is the movement of the inner life of the bamboo" (Izutsu, 1982, 80).

In Zen arts one has to go beyond the egocentric state of mind and to become one with the true nature of an object. This process dissolves the dualistic opposition between subject and object constructed by the ordinary functioning of the mind. The story of Eugen Herrigel gives us an outstanding illustration of transcending ego, which was a very difficult task for him as a Western philosopher. He had struggled to learn archery and had difficulty with "letting go of himself." The following conversation with his master Kenzo Awa reveals this:

I said, "I draw the bow and loose the shot in order to hit the target. The drawing is thus a

means to an end, and I cannot lose sight of this connection...."

"The right art," cried the Master, "is purposeless, aimless! The more obstinately you try to learn how to shoot the arrow for the sake of hitting the goal, the less you will succeed.... What stands in your way is that you have a much too willful will. You think that what you do not do yourself does not happen." (Herrigel 1971, 34)

*I*n this age of fragmentation, Zen and its art forms are able to provide us with ways to reclaim the wholeness of life.

The primary task of a master is to guide students so that they can dis-identify themselves from their egotistic part of the doer and learn that "all right doing is accomplished only in a state of true selflessness, in which the doer cannot be present any longer as 'himself.' Only the spirit is present, a kind of awareness which shows no trace of egohood...." (Herrigel 1971, 49)

Oneness with the Universe

The process of dismantling the ego leads to opening the deepest levels of consciousness and the universe, i. e., the primordial dimensions of reality. Gustie Herrigel (1983) described the later stages of practice as follows:

Sunk deep in herself, she sought to attain that state of mind in which it is possible to become one with the heart of flower.... For only when this union of her own heart with the flower's heart — and indeed with the "universal heart," is truly established, does she rest in that unmoved stillness from which creation proceeds as if of itself, entirely unpurposingly. (p. 28)

Flower-heart, man's heart and universal heart are one. Man lives in essential communion with the plant as with the whole universe. He is the channel for the spiritual as well as the earthly, and everything forms the unbroken Three-in-One. (p. 37)

These comments make us recognize three poles (poleless-poles) which comprise the united experiences of Zen arts: a person (one's deepest conscious-

ness), a particular art work (in this case, a flower and its essential being) and the universe (the universal and cosmic reality). These three poleless-poles are by no means separated, but they construct a trinity of the one primordial experience. Hence, each artwork and performance in Zen art is seen as the microcosmic manifestation of the universe through the absolutely spontaneous expression of an egoless artist. As Toshimitsu Hasumi (1962, 80) argues, "The essence of Japanese spiritual creations is rooted in this unfathomable source, deep in the ground of the transcendent cosmic law and of the immanent consciousness of the inward man." This kind of primordial united experience marks a culminating point of the whole process of artistic-spiritual cultivation of Zen arts, but it rarely happens. Eugen had to spend four years until this took place.

> Then, one day, after a shot, the Master made a deep bow and broke off the lesson. "Just then 'It' shot!" he cried. "What I have said ... was not praise, only a statement that ought not to touch you. Nor was my bow meant for you, for you are entirely innocent of this shot. You remained this time absolutely self-oblivious and without purpose in the highest tension, so that the shot fell from you like a ripe fruit." (Herrigel 1971, 59f.)

The master Awa simply calls the universe "It" because, I guess, he found it impossible to describe this crucial moment in a conceptual manner. In the tradition of Zen Buddhism, this reality of "It" has been called *ku (sunyata,* emptiness) and/or *mu* (nothingness), which are again difficult to define. Finally, Eugen entered into this stage:

> "Do you now understand," the Master asked me one day after a particularly good shot, "what I mean by '*It* shoots,' '*It* hit'?"
> "I'm afraid I don't understand anything more at all," I answered, "even the simplest things have got in a muddle. Is it 'I' who draw the bow, or is it the bow that draws me into the state of highest tension? Do 'I' hit the goal, or does the goal hit me?... Bow, arrow, goal and ego, all melt into one another, so that I can no longer separate them. And even the need to separate has gone. For as soon as I take the bow and shoot, everything becomes so clear and straightforward and so ridiculously simple...."
> "Now at last," the Master broke in, "the bow-

string has cut right through you." (Herrigel 1971, 69 f.)

D. T. Suzuki coined the term of the *Cosmic Unconscious* to describe this state of Zen experience in his classic *Zen and Japanese Culture.*

> Underneath all the practical technique or the methodological details necessary for the mastery of an art, there are certain intuitions directly reaching what I call the Cosmic Unconscious.... [T]he fundamental experience is acknowledged to be an insight into the Unconscious itself as source of all creative possibilities, all artistic impulses.... [T]he Unconscious then permits its privileged disciples, masters of arts, to have glimpses of its infinite possibilities. (Suzuki 1993, 192 f.)

Suzuki defines "several layers of consciousness," relying on the Mind-Only theory in the Yogacara school of Mahayana Buddhism (Suzuki 1993, 242 f.).

- The ordinary consciousness — dualistic perception.
- The semiconscious plane — the realm of accessible memories.
- The Unconscious — the realm of lost memories.
- The Collective Unconscious — the bedrock of our personality, the basis of our mental life. *(alayavijnana* or the Storehouse-Consciousness in Buddhist conception)
- The Cosmic Unconscious — the principle of creativity, the moving force of the universe (*sunyata*).

In this way, Suzuki enlarged a map of the unconscious developed in Western deep psychology (Freud and Jung) from the Buddhist point of view. His whole notion of the unconscious can be grasped as one of the preliminary theories of transpersonal psychology. He tried to use Western terminology to explain the ultimate reality in Buddhist philosophy, which is alternately called "the Oriental Nothingness" by Hisamatsu (1987) and Izutsu. According to Izutsu (1982, 82),

> The Oriental Nothingness is not a purely negative ontological state of there being nothing. On the contrary, it is a plenitude of Being. It is ... so full that it can manifest itself as anything in the empirical dimension of our experience, as a crystallization of the whole spiritual energy contained therein.

The Cosmic Unconscious or the Oriental Nothingness is meant to describe the universal force pervading in every phenomenon, which can only be realized by deepening the levels of our consciousness. It is through this realization of the Cosmic Unconscious that one can become truly creative and spontaneous in arts as well as in other activities. In this stage, one reaches the point where one can go beyond all established patterns and create absolutely new forms which spring from the intuitive apprehension of the Cosmic Unconscious. Kurasawa regards this as "the way from the soul to art and form," in his formulation of the way of art. In this intuitive apprehension lies the secret of creativity in Japanese Zen arts.

The Way as Living

Japanese Zen arts have been called "way" (*do, michi*). For example, the art of tea ceremony is identical with the tea's way (*sa-do*). This implies that the art of tea ceremony (and other Japanese Zen arts) becomes a way of living in daily life. In the final phase, there cannot be found any distinction between art and everyday living. Living becomes absolutely spiritual and creative, for the spirit of art (the Cosmic Unconscious or the Oriental Nothingness) is realized in every moment. In this stage, ordinary living comes to have immensely profound dimensions. As Hasumi says, disciplines of Zen arts must reach to this point: "Penetration into 'DO' and transformation into 'DO' constitute the ultimate goal of Japanese art and the Zen in the art of living" (Hasumi 1962, 81). Buddhist philosophy called this realization *'tathata'* (suchness), which was paired with the concept of *sunyata*. D. T. Suzuki explains:

> *Tathata* is the viewing of things as they are; it is an affirmation through and through.... In truth, *tathata* is *sunyata*, and *sunyata* is *tathata*; things are *tathata* because of their being *sunyata*. A Buddhist philosopher declares: A mountain is a mountain and water is water before a *sunyata*-experience takes place; but after it a mountain is not a mountain and water is not water; but again when the experience deepens, a mountain is a mountain and water is water. (1996, 263f.)

Spiritual enlightenment *(satori)* or the sunyata-experience opens a totally new eye. A mountain and water, before the sunyata-experience, are seen as conceptualized units through our semantic articulation. Through the sunyata-experience they lose their conceptual constructs and the unknown dimensions emerge. As sunyata-experience goes deeper, a mountain and water are seen as they are with their primordial reality through the completely altered vision enabled from the primordial mode of consciousness. Ordinary life is lived in an extraordinary way. "How wondrous this, how mysterious! I carry fuel, I draw water" (Suzuki 1993, 16).

Dogen's Formulation

In summarizing these transformative processes, I would like to quote a famous formulation from a classical masterpiece of Zen philosophy, *Shobogenzo* [Treasury of the True Dharma Eye] by Zen master Dogen (1200-1253): "Studying the Buddha Way is studying oneself. Studying oneself is forgetting oneself. Forgetting oneself is being enlightened by all things" (Cleary 1986, 32).

The Buddha way is a quest for a true self, which leads to a transformation to selfless self and realizing the ultimate unification of selfless self and all things. A Zen master Hakuun Yasutani comments on this phrase as follows:

> The Buddha way is the way of returning to one's intrinsic nature itself.... "To forget oneself" is not to fall victim to amnesia. It's to throw away all former knowledge and views and to become a pure white sheet of paper.... To completely discard one's own views and oneself, and then, moved by one's intrinsic nature itself, to carry out the activities of daily life as one's intrinsic nature ... that is "to be enlightened by the myriad dharmas [all things]." That is the actualization of enlightenment, the full manifestation of original enlightenment, the full manifestation of the absolute nature. (Yasutani 1996, 36)

Questions about Creativity

From the previous discussion, I will draw several conclusions about creativity in order to contrast them with conventional ideas of creativity and, in doing so, indicate some educational implications derived from Zen arts.

1. The way of Zen arts is not merely a method of problem solving in a usual sense. It does not pay much attention to each problem. On the contrary, it solves the problem of "self." From the viewpoint of

the Eastern way, "self" is the fundamental difficulty which brings about every other kind of problem. Japanese Zen arts are ways to resolve the problem of self. For example, in the art of archery, "fundamentally, the marksman aims at himself and may even succeed in hitting himself" (Herrigel 1971, 4). In other words, creativity in Zen arts means self-recreation and self-renewal, which is different from creating something new. It aims at creating an enlightened one.

2. Creativity in Zen arts can be partially taught and cultivated. In general, Japanese arts value the crucial importance of relationships between the master and the disciple. The master must not only be a skillful teacher, but also an embodiment of the spirit of the art. The point in teaching is that the master helps the disciple realize the same spirit through "communication from heart to heart (ishin-denshin)" (Herrigel 1983, 15). Spiritual communion between the master and the disciple plays the central part in the lessons. However, in the final stage, creativity in Zen arts cannot be taught, for it becomes a direct and spontaneous manifestation of the state of one's spiritual enlightenment. When Eugen asked his master Awa, "'And who or what is this 'It'?," the master answered, "Once you have understood that, you will have no further need of me" (Herrigel 1971, 58).

3. Creativity in Zen arts is not necessarily age-related. Most of them allow anyone to start practice whenever he or she wants to learn them. But ideally, the learning of a Zen art should be started from an early age. One famous instruction on age-related learning is found in Ze-ami's *Kadensho* (1408?) [Transmission of the Flower], which had long been the secret doctrine of *No* play. Ze-ami, the remarkable master and philosopher of the *No* play, uses the metaphor of "flower" *(hana)* to describe the "seven ages of training," of the *No* play, starting from the seven-year-old beginner through to the fifty-year-old mature artist (true flower) (Ze-ami 1408?/1970, 17-24). These stages illustrate a path to spiritual perfection of a person as well as perfect mastery of the art.

4. Creativity in Japanese Zen arts is fundamentally spontaneous. While Japanese Zen arts have patterns, these patterns help students liberate themselves from egocentric boundaries and attain the absolute freedom that comes from the intuitive union with the Cosmic Unconscious. It is said that when one masters an art completely, the art becomes "artless art." "Art becomes 'artless,' shooting becomes not-shooting, a shooting without bow and arrow" (Herrigel 1971, 6).

5. I would like to make a short remark on the above-mentioned topics in relation to Japanese schooling. The Japanese school system, that has developed throughout the modern age until now, is well known for its rigidity. It coincides closely with the formalism prevailing in Japanese culture and society. But it is important to note that the rigid patterns in Japanese schooling are totally different from those in Japanese Zen arts. Patterns and rules in the school system are not aimed to bring about transformative effects, but they mostly result in imposing a conditioning process on students that represses and stifles creativity. On the contrary, Japanese Zen arts are designed to tap a creative force hidden deep inside human nature. However, if they diverge from their original purpose, they will also fall fatally into the rigid system characterized by conformity and authoritarianism. They would cease to work as an awakening vehicle. In my view, Zen is one of the most refined systems of spiritual practice, but even Zen is not a perfect discipline, for Zen and its art forms run the risk of being imprisoned by their own formalism.

Conclusion

I have spent a large part of this introductory discussion describing Zen arts and their implications for education, for I think that the philosophy and the learning system of Zen arts can become one of the original Japanese contributions to holistic education. While it is true that holistic education of the 1990s in Japan and Taisho liberalist education are important thrusts, Zen arts, nevertheless, highlight one of the essential possibilities of Japanese holistic education. Zen arts, as a way of holistic education, integrate art, living, and spirituality into an inseparably united whole. In this age of fragmentation, Zen and its art forms are able to provide us with ways to reclaim the wholeness of life.

In addition to its potential impact on education, the systems of Zen arts can also be models of self-

transformation for other fields. They clearly indicate an intrinsic potentiality that every kind of human activity can have as a way of spiritual transformation, if it is integrated with the cultivation of inner dimensions of consciousness. For instance, Michael Murphy (1992) has explored such potentiality hidden in sports and other fields. For Ram Dass and Paul Gorman, every kind of helping relationship becomes a way of self-transformation. "We work on ourselves, then, in order to help others. And we help others as a vehicle for working on ourselves" (Ram Dass and Gorman 1996, 227). As Zen teaches us that every moment in daily life becomes a way of spiritual cultivation, so it is possible for us to explore every human activity as the *way*, which will form an essential part of holistic education. Martin Buber pointed out this principle in a very impressive way, when he commented on Hasidism: "There is no separation within the human world between the high and the low; to each the highest is open, each life has its access to reality, each nature its eternal right, from each thing a way leads to God, and each way that leads to God is *the* way" (Buber 1960, 149)

I am aware that there remain a number of holistic approaches to education in Japan and in the East, most of which are significantly different from Western ideas on education, especially in their emphasis on and exploration of spirituality. I find it worthwhile to integrate Western with the Eastern ideas to achieve a more comprehensive perspective of holistic education. Realizing the integration of Eastern and Western thought in terms of the fundamental principles of holistic education will contribute greatly towards improving the reputation and effectiveness of holistic education throughout our postmodern world.

References

Buber, M. 1960. *The origin and meaning of Hasidism*, ed. and trans. M. Friedman, New York: Horizon House.

Clearly, T. (trans.). 1986. *Shobogenzo: Zen essays by Dogen.* Honolulu: University of Hawaii Press.

Dürckheim, K. G. 1987/1991. *Zen and us*, trans. V. Nash. New York: Penguin Arkana.

Fromm M. 1984. *Miyazawa Kenji no riso* [The Ideals of Miyazawa Kenji], trans. Y. Kawabata, Tokyo: Shobunsha.

Hatayama, H. 1992. Kyoshi *Miyazawa Kenji* no *shigoto* [The Work of A Teacher Miyazawa Kenji]. Tokyo: Shogakukan.

Hasumi, T. 1960/1962. *Zen in Japanese art:* A *way of spiritual experience*, trans. J. Petrie, New York: Philosophical Library.

Herrigel, E. 1953/1971. *Zen in the art of archery*, trans. R. F. C. Hull. New York: Vintage.

Herrigel, G. 1958/1983. *Zen in the art of flower arrangement*, trans. R. F. C. Hull. London: Routledge & Kegan Paul.

Hisamatsu, S. 1971. *Zen and the fine arts*, trans. G. Tokiwa, Tokyo: Kodansha International.

Hisamatsu, S. 1987. *Toyoteki mu* [The Oriental Nothingness]. Tokyo: Kodansha.

Holistic Kyoiku Kenkyukai (ed.). 1995a. *Holistic kyoiku nyumon* [Introduction to holistic education]. Tokyo: Hakujusha.

Holistic Kyoiku Kenkyukai (ed.). 1995b. *Jitsen holistic kyoiku* [Practices in Holistic Education]. Tokyo: Hakujusha.

Izutsu, T. 1977/1982. *Toward a philosophy of Zen Buddhism.* Boulder: Prajna Press.

Kurasawa, Y. 1983/1993. *Geido no tetsugaku* [Philosophy of the way of art]. Osaka: Toho Shutsupan.

Merton, T. 1968. *Zen and the birds of appetite.* New York: New Directions.

Miller, J. P. 1994. *Holistic Kyoiku: Inochi no tsunagari o motomete* [The holistic curriculum], trans. A. Yoshida, Y. Nakagawa, and I. Tezuka. Tokyo: Shunjusha.

Murphy, M. 1992. *The future of the Body.* Los Angeles: Tarcher/Putnum.

Nakagawa, Y. 1996 Holistic kyoiku to spirituality [Holistic education and spirituality]. *Ritsumeikan kyumonoikukagaku kenkyu* 7: 51-69.

Nakano, A. 1968. *Taisho jiyu kyoiku no kenkyu* [Studies in Taisho Liberalist education]. Nagoya: Reimeishobo.

Nishitani, K. 1982. *Religion and nothingness*, trans. J. V. Bragt. Berkeley: University of California Press.

Ram D., and Gorman, P. 1996. *How can I help?* New York: Knopf.

Suzuki, D. T. 1959/1993. *Zen and Japanese culture.* Princeton: Princeton University Press.

Suzuki, D T. 1956/1996. *Zen Buddhism: Selected writings of D. T. Suzuki*, ed. W. Barrett, New York: Doubleday.

Suzuki, S. 1996. *'Seimei' de yomu nihon kindai* [Japanese modern mind in the light of 'life']. Tokyo: NHK Books.

Tezuka, I. 1995. *School with forest and meadow*, ed. D. Bethel, trans. K. Hori. San Francisco: Gaddo Gap.

Yasutani, H. 1996. *Flowers fall: A commentary on Zen master Dogen's Genjokoan*, trans. P. Jaffe. Boston: Shambhala.

Yoshida, A. 1995. Holistic kyoiku riron no shatei [The scope of the theory of holistic education], in *Holistic kyoiku nyumon* [Introduction to holistic education], ed. Holistic Kyoiku Kenkyukai. Tokyo: Hakujusha.

Yuasa, Y. 1987. *The body: Toward an Eastern mind-body theory*, ed. T. P. Kasulis, trans. S. Nagatomo and T. P. Kasulis. Albany, NY: SUNY Press.

Ze-ami. 1408?/1970. *Kadensho*, trans. C. Sakurai et al. Kyoto: Doshisha University Press.

The Role of Work in Personality Development and Holistic Learning

Dayle M. Bethel

Within the context of character ethics (as opposed to "rule-based" ethics), the first task of those who would nurture children is to assist the child in discovering and recognizing its unique potential excellences or natural talents. Their second task is to support the child in the developmental task of actualizing these talents.

Dayle Bethel is dean and professor of education and anthropology at The International University Learning Center in Kyoto, Japan. His special interest is in the role of education in the formation of persons and societies, and he has been an active participant in movements for holistic educational alternatives both in Japan and in the United States. He is best known internationally for introducing to the English-speaking world the educational writings and proposals of Tsunesaburo Makiguchi, a dissident Japanese teacher and principal during the early decades of the 20th Century. E-mail contact: dmb19@mbox.kyoto-inet.or.jp.

One of the great joys and privileges of the years I have spent in Academia grew out of my encounter and collaborative work with the late David Norton, professor of philosophy at the University of Delaware. Our participation in joint projects spanned some 15 years, ending only with his recent death at the age of 65. Our collaboration consisted of efforts to relate the insights of the developing field of character ethics (also referred to as virtues ethics) to the field of education and human learning and growth. Our relationship was mutually beneficial. Norton's work was enriched by insights and understandings I was able to contribute to him as a result of my years of study and research in the field of education and my familiarity with Asian cultures and philosophies.[1] Conversely, I particularly appreciated and am indebted to Norton for new insights on the nature of work and its role in human learning and in the development of character. It is my purpose in this article both to call attention to Norton's philosophy and to consider the implications of his perception of work for education and educators.

Ethics in Modern Life

Norton distinguished between what he referred to as "modern ethics" and "character ethics." A brief summary of his thinking in this realm can provide a useful background against which to consider work and its meaning for the human spirit. Our discussions in this area grew out of a recognition that in Japan and the United States, a low state of public and private morals and an accompanying lack of integrity in social life have become increasingly evident in recent years. Some observers have begun to speak of a "crisis of moral character" in these societies. In Japan, for example, scarcely a week goes by without some new revelation of bribery, favoritism, insider

trading and theft, and collusion among government and business leaders at the highest levels. But not only at the highest levels. Graft, political payoffs, and personal gain at public expense permeate Japanese society at every level. A current case recently exposed involved a group of doctors and hospital administrators who were found to have hoarded vast sums of money by falsifying hospital records and collecting health insurance payments for empty beds. And Americans certainly cannot claim that their country is any better or any different.

This situation, according to Norton, is due to the fact that integrity rarely occurs as a personal characteristic in either country, and that this lack of integrity is a result of the pervasive influence of modern ethics. A direct consequence of a lack of integrity in a society is the kind of rampant corruption and moral decay we are now witnessing. He notes in his writings that modern ethics discards the virtue of integrity as being inconsequential in human affairs. What this means will become clear in a moment, but the point to be made here is that since integrity, and the other moral virtues which integrity produces, constitute the core of a truly human life, its absence in a society has far-reaching consequences.

We can begin to grasp the extent of the influence of modern ethics in industrial societies by contrasting it with pre-modern or classical ethics. The basic principles of classical ethics can be found in the ancient cultures of both the East and the West. Modern ethics, on the other hand, is an outgrowth of the scientific-industrial revolution which began in the West some four hundred years ago. The domination of Japanese culture by modern ethics is due in part to Japan's choice of the American model of industrial development during the early decades of this century and its reinforcement following defeat in World War II.

Modern ethics can be best understood as a revolution in human thought which occurred in Europe during the 16th and 17th centuries. The roots of modern ethics can be found in the realpolitic of Niccolo Machievelli and Thomas Hobbes and in the classical liberalism of John Locke. In one of our collaborative works (1994, 4) Norton wrote that

> Ethics is the study of moral life, and it both reflects and helps to shape the moral life of each

culture. The beginnings of modern ethics can be traced to Thomas Hobbes (1588-1679) and those who thought like him. In the pre-modern West, however, we find a very different kind of ethics that focuses on the development of moral character and the moral virtues which such development produces. This is the ethics of ancient Greece which culminated in the thought of Socrates, Plato, and Aristotle.

The contrast I want to emphasize can be considered under the headings of, "ethics of rules" and "ethics of character." Modern ethics is an ethics of rules, whereas classical ethics is an ethics of character. These two modes of ethical theorizing lead to greatly different types of personality structure, as well as greatly different types of personal and social behavior. (And, it should be noted, greatly different types of institutional structures).

Rules ethics and character ethics start from very different primary questions. For modern moral philosophy the primary question is, "What is the right thing to do in particular situations?" It is answered by finding the rule that applies to the given situation and acting in accordance with it. The source of human behavior is understood, in this instance, as being external to the person. One's behavior is determined by calling upon rules formulated by others than oneself.

By contrast, classical morality begins with the question, "What is a good life for a human being?" This leads directly to the problem of the development of moral character, because any adequate description of a good human life will necessarily include attributes that are not evident in persons in the beginnings of their lives, but are developmental outcomes. The attributes on which classical ethics focuses are the moral virtues, and it will here suffice to refer to Plato's famous four — wisdom, courage, temperance, and justice — to recognize that none of them can be expected of children, but only of persons in later life, and only in the later life of persons in whom the requisite moral development occurs.

Principles of Character Ethics

Classical or character ethics rests on two presuppositions. One is that there is something innate in every human being which guides that person's life, something which is unique to that individual. In

classical Greek philosophy, this "something" was called *daimon*; in Roman culture it was referred to as *genius*, and the American Renaissance thinker, Ralph Waldo Emerson, used the same term. Norton, a founding member of the contemporary character ethics movement in philosophy, used the terms "natural talents" and "personal excellences" to signify this innate something which resides within and guides each individual's life. Tsunesaburo Makiguchi, a Japanese educator and contemporary of John Dewey, described this innate "something" as an inborn capacity in every human being to create value. But regardless of what term is used, it will be understood that we are referring to normative potential to individuated character, subsisting from birth as innate potentiality.

> *C*lassical ethics begins with the question, "What is a good life for a human being?" This leads directly to the problem of the development of moral character.

These innate potential personal excellences (genius) are potential in that they await progressive actualization over time. Until they are actualized, they are simply possibilities. They are not, however, the only possibilities resident within the individual; in fact, a given individual at the same time possesses myriad other possibilities — all the possibilities which reside in the human genetic pool — but which are not the special, unique excellences with which this particular individual is endowed. To put this another way, there are resident in each human individual a few, interrelated possibilities which are tagged, so to speak. It is these "tagged" possibilities that constitute a person's unique potential.

It is through discovering and actualizing these tagged possibilities — the few, interrelated, possibilities which are uniquely one's own — that one finds life's meaning and purpose. As this occurs, there wells up from within the individual the motivation to actualize them (this is what *eros* meant in the Greek context), even when actualization requires

sacrifices and involves great effort and pain. Conversely, in those situations in which an individual proceeds to actualize untagged possibilities, possibilities which are not one's own, this internal motivating power is lacking and must be supplied from sources external to the individual.

It is through the discovering and actualizing of one's own unique potential that a person finds true happiness and life satisfaction, a deep-down happiness that can come to a person in no other way. At the same time, the full actualization of any person's potential manifests objective worth in the world which can be enjoyed and utilized by others who need and can appreciate it. Thus, the split between self-interest and other- interest to which modern ethics gives rise has no basis here.

Strong objection to this position has come from "environmentalism," the doctrine spawned within the past century by rigorously empirical psychology and sociology, which until very recently was widely accepted, at least in Western societies, as common sense. According to the environmentalist view, personality in any differentiated sense is the product of cultural factors, coming into being in the growing person's progressive interiorization of cultural contents — likings, aversions, norms, beliefs — that are prevalent in the life of her culture and family. The primary objection to this view, Norton asserts, is that it ascribes to personhood a radical duality that is both theoretically unintelligible and practically unworkable. Innatism's contention is, on the other hand, that both potentials of physiognomy and of character are inborn contributions of genetic inheritance that may be fostered or impeded by environmental factors, but remain unaltered as potentials. The difference is that physical potentialities are actualized by processes that are independent of the individual will, whereas choice and volition play an essential part in the actualization of potentials of character.

A second presupposition is the unique, irreplaceable potential worth of every human being. That is, each individual human being's worth is equal to that of every other individual. This presupposition is in contrast with the conventional belief that genius, or natural talents, are haphazardly distributed. (Geniuses, in modern thinking, are those lucky two or

three percent of a population who are endowed with greatness). However, according to character ethics, in their root meaning as potential personal excellences, natural talents are universally distributed but haphazardly recognized and, consequently, haphazardly cultivated.

Work as a Factor in Character Formation

By giving primary importance to the development of personal character, Norton emphasizes productivity over recipience. Or, to put it another way, responsibility has logical priority over rights. In the *Republic*, Norton reminds us, Plato's primary conception of justice is each person's doing what he or she is best suited by innate nature to do. Recipient justice derives from this: Each person is entitled to that which he or she needs, in order to do what is his or hers to do. Aristotle defined happiness productively, as "activity in accordance with virtue." In essence, then, to be a person is to be an innate potential excellence requiring to be actualized, and responsibility for such actualization is the foundation of moral life.

An important implication of these philosophical understandings is that the well-lived life is one's basic work, namely the work of self-actualization. This sets Norton in opposition to the modern conception of work as an unpleasant necessity that everyone would avoid if one could and that must be compensated for by material rewards and leisure. Rather, work, as Henry David Thoreau insisted, should be "inviting and glorious."

The reason that work is regarded as an unpleasant necessity in modern societies is that persons, by innate disposition, differ greatly from one another with regard to the work that is theirs to do. For each person, there are many kinds of good, useful, productive work that are nevertheless intrinsically unrewarding. On the other hand, there are a few (usually interrelated) kinds of work that will be experienced as intrinsically rewarding, such that the individual will identify with them and on his or her own initiative invest the best of the self in them.

But currently — as for several centuries — no attempt is made to match persons to their meaningful work(or in education, to assist them toward the self-knowledge that such matching requires). In consequence, persons who by accident or good fortune find their meaningful work are extremely few, and the vast majority, having no experience to the contrary, endorse the prevailing view that work is an unpleasant necessity.

Within the context of the classical philosophical traditions of both the East and the West, then, and contemporary character ethics as its modern and more fully developed expression, nothing is more important for those who would nurture children than, first, assisting the child in discovering and recognizing its *daimon*, its potential excellences or natural talents, and, second, supporting the child in the developmental task of actualizing those potential excellences. Such guidance should be the primary contribution to the child's growth of both the family and the school. And in a good society, this initial contribution to the child's welfare will be supplemented by systematic efforts to aid individuals in their search for intrinsically rewarding work.

Practical Implications for Educators

Perceived in this context, the primary task of the educator and schools is to assure that every child and youth is afforded the opportunity for self-discovery and actualization of potential. The final evaluation of the effectiveness of any teacher and of any formal learning structure should be the extent to which they succeed (or fail to succeed) in accomplishing that task. To comprehend the full import of this statement, we must face several realities:

The first reality is that contemporary schools in the United States are widely believed to be failing. I have been in Honolulu two times within the past year for short stays, and on both occasions one of the city's major newspapers came out with glaring headlines declaring that Hawaii's schools are failing. Associated with these headlines was a statement revealing that the annual cost of educating each child in the state's schools is $16,000. An additional item of information in one of those papers noted that the United States government, in an attempt to do something to improve schools throughout the nation, had just earmarked $7 billion for that purpose. (Ironically, most of the "improvements" being undertaken with these vast amounts of money for improving schools are merely being used to try to salvage what the "failing" schools are already doing).

A second reality that must be faced at some point is that American schools, as they are now structured and function, are incapable of accomplishing the purposes which schools are supposed to serve, i.e., facilitating self-discovery and actualization of potential of every child. Even the most dedicated, caring teacher in the average American school must finally admit that his efforts, at best, make self-discovery and actualization possible for only a very small percent of the students in his charge, that small percent whose natural talents happen to coincide with the narrow range of universal natural talents that schools as presently constituted recognize and spend billions trying to develop. Meanwhile, the vast majority of students, while serving their twelve-year (or more) sentences, become discouraged, bored, apathetic, angry and, in increasing numbers of cases, violent and destructive.

A third reality is that the means for creating schools capable of enabling self-discovery and opportunities for the actualization of every child in the United States were available and understood as long ago as the early decades of the 20th century. Since the 1920s effective schools, capable of accomplishing what all good teachers long to accomplish — that is, vital learning and growth for all of their students — were introduced and could have served as models for the rest of the nation. Don Glines, in a recent article in *Changing Schools*, describes four such model schools that clearly demonstrated that schools can provide self-discovery and actualization of potential opportunity for all children. Yet, as Glines concludes, despite the existence and wide dissemination of information about these effective schools, 95% of American schools have continued on as they have for the past hundred years.

There would seem to be little point, then, in talking about what educators can do to improve education unless all of us — parents, teachers, educational administrators, and government officials alike — are willing to face up to these realities and take the radical steps required if there is to be meaningful change in American education. What those steps are has now become reasonably clear. Building on a long history of the insights and proposals of dissident educators, as well as the model schools experiments during this century, numerous distillations of insights and practices that could lead to the creation of effective schools — effective in meeting the needs of all children — have been expressed and are available in the literature. Following is my own formulation for effective teaching and learning. But, as any teacher with experience in existing schools will immediately realize, to seriously attempt to apply these insights and learning approaches in concrete situations one must be willing to transcend the mental and structural bonds of traditional education and become free to think and to act in new and creative ways.

- To begin with, the earth is perceived as a unity and all phenomena on the earth, including human beings, are perceived as inter-connected and interdependent.
- Education is organized in terms of a specific place, a "community" or a "region," that is, a localized environment, which the student can experience directly.
- The curriculum consists of the interconnected phenomena making up the natural and social systems within that local environment. Books and other second-hand materials can be used *in support* of the direct, personal experiencing of natural phenomena by the learner, but never in place of direct experience.
- Direct experience learning implies and requires that learning take place in the midst of the phenomena, natural and social, that constitute the environment. Classrooms are useful for some kinds of skill development and as gathering places for planning, reflecting on the things observed and studied in their natural setting, comparing perceptions and understandings of phenomena with fellow-learners (other students, teacher-guides, other adults, including parents) and with books and other second-hand material.
- Learning is never imposed, but grows out of each learner's own curiosity, questions, and explorations stemming from personal interests and motivation. In other words, learning must be a process of elicitation, of drawing out the unique potential within each student, and not, as in most of today's schools, inculcation or putting in.
- Responsibility for guiding children and young people in this community-based learning inter-

action is shared by parents, educators (teacher-guides), older students, and other adults in their varied community roles and specialties.

It is not possible within the framework of this article to consider all of the implications of such a perception and approach to teaching and learning, but let me note just two implications. First, in the traditional perception, a child's education is perceived to begin when she enters elementary school or, perhaps, kindergarten, and to be the responsibility of teachers and educational administrators. In the alternative perception, her education begins at birth and is the responsibility of her parents until she is old enough to begin assuming that responsibility herself. At that point, her parents gradually yield the responsibility to her.[2]

The child's learning as she grows older and becomes aware of the larger world beyond her family, will essentially be an extension and expansion of the discovery and exploratory studies and activities she has been engaged in under the general guidance of her parents.[3] There will be two differences: First, her exploratory activities will expand to include the larger immediate community in which she lives, later the region of which her local community is a part and, in time, her learning interests and activities will become planetary, as long as the early stages of her learning have been well grounded.

The second difference is that other persons will now begin sharing with her parents the responsibility of guiding her learning. Some of these other persons may be associated with a school-community resource center. At this school-center there will be teacher-guides, librarians, counselors, and others who can help her, still in close coordination with her parents, to develop a program of learning, exploration, and community participation. Her program will develop naturally out of what she and others have learned about her interests and inner potential.

Included in such a guided program of direct learning, also, will be opportunity for each child to engage in some type of meaningful work in an apprenticeship or part-time work experience with a cooperating business in the community, an artist, a professional person, the community government, on a farm, etc. This is a crucial element. The opportunity to participate in the life of her community through sharing in its productive work will do two things for a child. First, it will enable her to feel and be an important functioning part of the natural world and understand its interrelationships. Second, it will give her opportunity to gain further understanding of and confidence in her inner self.

The nature of a child's work experiences will change as she grows older. At first, it will consist of sharing in the necessary work of her family. Wise parents will have permitted her to begin helping with real jobs when she was very small — setting the table, cleaning, taking out the trash, baking cookies, etc.[4] She will have grown up understanding that everyone in her family community shares in doing the work necessary to the family's welfare and survival. Work experience in the larger community will build on and extend this earlier introduction to work and sharing of responsibility. In cases in which the early experience is lacking or inadequate, the community mentor's role — and the opportunity to make a crucial difference in a young child's life — increases in significance.

Every person who would seek to improve education — whether teacher, parent, or some other creative person — must do so in concrete situations, with whatever combination of constraints and assets the situation affords, but guided by sound principles of teaching and learning. The extent to which existing educational structures permit one to apply sound principles is a part of the situation that every change agent must deal with. But perhaps the time has come at last, as the flaws and dehumanizing dimensions of our centuries-old scientific-industrial culture become increasingly apparent, when inadequate educational structures can be changed or transcended and all who bear educational responsibility will be freed to apply principles of teaching and learning which are compatible with the growth and actualization needs of learners. That can be our hope.

Notes

1. My first introduction to David Norton was accidental. I had been idly browsing in the social sciences section of a book store in Osaka, Japan (in 1978) when I happened across a copy of his *Personal Destinies*. After a few minutes of skimming the contents of the book, lights began to flash, bells began to ring — or however one might describe such an experience. *Personal Destinies* brought into focus within a general theoretical framework, concepts, perceptions, and insights in the field of personality growth and change which had been germinating in my own mind for a quarter of a century. It was like finding the final piece needed to complete a complex jigsaw puzzle.

I used the book with students in courses and seminars in Japan for three years with such excellent results that I wrote to Norton in the early 1980s to thank him for his contribution to the field of personality studies and to my own intellectual journey. That was the beginning of our relationship. Norton was excited at the discovery that a Japanese educator whose life and work I had been researching, Tsunesaburo Makiguchi, had formulated ideas and concepts during the first quarter of the century which were parallel and complementary to his.

These exchanges led to my organization's inviting Norton to lecture and conduct seminars in Japan during the summer of 1990, culminating with a conference in Kyoto, Japan on the theme "Educating for Moral Integrity and Human Values." This conference led to a second conference in Maui, Hawaii in 1993 that brought together holistically oriented educators from ten countries of the Pacific Rim and Basin, including representatives of indigenous peoples of Australia, the continental United States, and Hawaii. These conferences, and scholarly exchanges resulting from them, led to the publication in 1994 of an edited volume of papers and research reports entitled, *Compulsory Schooling and Human Learning: the Moral Failure of Public Education in America and Japan*. (A conference video, *Maui Visions*, is also available from Holistic Education Press.)

2. Obviously, this implies the need for more effective education for parents. However, the realization that many parents are not presently adequately prepared to fulfill this role does not justify disregard of the principle involved.

3. Invariably, this kind of statement is met with the smug observation that today's parents are just too busy to spend this kind of time with a child. I have found that an effective answer is that every family has to solve its own problems, but parents who love their child will take enough time to get intimately acquainted with that child. They may enlist the help of grandparents, older brothers or sisters, or perhaps close neighbors, under their guidance. Even good baby sitters or understanding nursery school teachers can help parents carry out their responsibility to their child. The main thing is that the child have parents (or parent substitutes) who understand and accept their responsibility for the child's learning through integration into its two worlds of nature and of people. This parental responsibility extends from infancy through adolescence.

4. This, of course, does not happen in many families, and the reason it doesn't is easy to understand. Very soon after a child begins to walk and communicate, she is deeply motivated to model the behavior of the adults around her who are important to her. She wants to help. She wants to do the things those adults do. She wants to be recognized as an important member of her social world. Here is where so many parents fail. When a child wants to help set the table, pour the milk, stir the cookies, or whatever, how natural — and routine — it is for a busy, tired, impatient mother to respond: "You can't do that, you'll break it." Or "No, you are too little, go into the other room and play." "No, this is for big people." How many of these precious, once-in-a-lifetime opportunities are missed! This is the beginning of miseducation.

References

Bethel, D., and D. Norton. 1994. Education for moral integrity, in *Compulsory schooling and human learning*. San Francisco: Caddo Gap.

Glines, D. 1998. Transitioning schooling to learning beyond 1998. *Aero-Gramme 23: 15-17*.

Maui visions: The 1993 trans-Pacific conference on educational change. 1993. Brandon, VT: Holistic Education Press. Video.

Norton, D. 1976. *Personal destinies: A philosophy of ethical individualism*. Princeton, NJ: Princeton University Press.

Systems Change in Education

Peter Senge

Observations on the implications of systems thinking for learning, teaching, and the reformation of education.

Peter M. Senge is a Senior Lecturer at the Massachusetts Institute of Technology where he is part of the Organizational Learning and Change group. He is also Chairperson of the Society for Organizational Learning (SoL), a global community of corporations, researchers, and consultants dedicated to the "interdependent development of people and their institutions."

I do not spend my life in schools and school systems and school districts. I do spend a great deal of my time working with businesses. I didn't actually start off in business because I had an inherent interest in it. As a child of the Sixties, I actually had no interest in business whatsoever, and at some level today that's probably still the case in a very particular way. I've grown to have a great deal of interest in the people with whom I've had a chance to work, and I have a great deal of interest in the health of their enterprises. I'm involved in a consortium, a group of organizations that have been working together now for seven or eight years. It probably has some similarities to James Comer's project at Yale in the sense that we came to a belief, maybe about 9 or 10 years ago, that collaboration was absolutely critical. No institution working by itself could ever overcome the extraordinary range of hurdles involved in bringing about significant change. I do care a great deal about those people and those human communities that represent those enterprises, but my interest in business at some level was and still is instrumental.

In our present day society, business is probably the most influential institution. If you want to bring about some sort of fundamental change as an indicator of what's possible, business is a good place to look. That's neither good nor bad; that's not a statement of preference. In some ways I wish that weren't the case. However, I've had enough opportunity in a variety of settings in public education to know that it's a lot harder to bring about the kind of changes that are needed in the institution called public education than, in fact, it is in the institution called business. And it's not easy in business. I've had this notion for a long time that we could build momentum in the world of business, that we could give a kind of credibility to some pretty nutty ideas that might really help in the other institutions of society where change is a little bit more difficult.

In some fundamental way, I believe there is a kind of partnership that's necessary without knowing exactly what the form is, a kind of partnership between the world of business and the world of education. I've seen this develop informally and spontaneously in many settings where, after working 5 or 10 years, a group of people who have really started to develop a fundamentally different way of working together in their business enterprise look around at each other and go "Yeah."

But, in some cases, who really cares? Is the profitability of Shell or Ford 100 years from now really what we care about? Conversely, I don't actually think we have to try to convince people that we all have a responsibility for raising children. I don't think there's any convincing needed whatsoever. I think it's in us, personally, biologically (literally), and in the heritages that represent all of our cultures. I've seen it bubble out of us on countless occasions. When people start to build some real confidence, some real sense that they can shape and alter the nature of the place where they work in a way that represents what they deeply care about, they invariably start to say, "Well, but now what about the kids?" And no one has to tell them to do that. It's not on an intellectual plane like the five disciplines and all that kind of stuff. It's more a sense of, "Boy, there are big forces that are going to have to be mobilized in this world to get us out of the pickles we're in. And maybe they have something to do with this kind of partnership."

However, I'm not going to focus on five disciplines. They are a set of tools and methods, a set of practices. They're absolutely important. I didn't invent them. They're a summary and synthesis of the work of a lot of people for a lot of years. If I tried to summarize them in this short period of time, it would end up like someone trying to tell you how violins work. You need to pick up a violin and try it sometime. That's the only way to ever understand how a discipline or a tool really works. Moreover, many of the readers of this journal have a fair amount of experience, and I think their experience as practitioners, as implementers, is, in many ways, much more relevant for understanding schools than my experience as a thinker.

The focus here is on what it means when you try to go from one or two people driving their agenda through a school or a school system to actually believing that the only agenda that really matters is the agenda that emerges collectively. When each person gets up in the morning, he/she doesn't think about pursuing somebody else's vision. Hopefully, he/she thinks a little bit about pursuing his/her own vision. It's the only one that really matters for each of us. How do you create a field of harmony amongst the diverse visions that we all represent that can actually align and organize and coordinate a very diverse community? That's what the discipline of building shared vision is all about.

In this context, it might be helpful to go back to what's been the cornerstone of my own personal journey in this work for really over 30 years now and consider systems change in education. I'd just like to offer a few comments as someone who's lived with this notion of "system" for a long time, about what it means and what it might mean, and what I would consider some of its of practical implications. The word "system" is a very problematic word. Most all of us have a rich, evoked meaning as soon as we hear it.

For most of us, the kind of things that come to mind when we think of the "system" are "big," "impersonal," "inertia," "external forces." I wouldn't particularly recommend using the word for something you really care about because most people will think of a big, impersonal, set of external forces, constraints, something making one do something or not enabling one to do something.

At this point, however, I'd like to weave a little different picture. There is a revolution that's been occurring for 100 years in our scientific worldview. It started in physics; it carried into biology. My own background is actually in engineering. It's definitely present there. It's gradually working its way through a lot of different branches of science. It's a profound revolution, and it will probably have a huge impact on our societies two to three hundred years from now (if we have societies two to three hundred years from now). That's typically how long it takes for a major revolution in science to work its way into society.

Our schools, our school systems, our corporations, all our institutions are based on the principles of the 16th Century. We have a very Newtonian worldview. And we all learned it in the same place. We learned it in school because school is the carrier of what science says about the way the world works. This wasn't the case 150 years ago. In those earlier schools, people didn't necessarily learn the Newtonian worldview. They learned a lot of different things. They read Ben Franklin's *Poor Richard's Almanac* or learned about the crop rotation or whatever else was relevant. Of course, they learned a little grammar and a little arithmetic and such, but they didn't learn that the world is made up of billiard balls bouncing off of each other. They didn't learn that the nature of science is to figure out all the forces that control things. After all, scientifically, the real effectiveness in any institution is to learn how something works so that you can control it. People who lived on farms didn't think about controlling nature. They thought about working with nature because that's the only sensible mindset that you could have. They didn't think about altering the seasons; they thought about understanding them. But today, it all comes down to understanding so that we can control because that's the Newtonian worldview. Ironically, I always feel like I should apologize to anybody for a word I may use in a kind of derogatory way. I don't mean that as a criticism of Newton, who was actually an extremely religious person. Nonetheless, these things come down through the ages and they have a very particular meaning.

The revolution that's occurring in science today can be described in many different ways, and 100 years from now, somebody will be able to describe it in a way that maybe makes sense. When you're in the middle of these things you never know what they mean, but let me offer you my perspective. In some sense, science is an agent of culture, and it answers the following question: What's real? This, by the way, used to be the primary job of the priesthood but over the last couple hundred years, it's shifted to science, and the question is: "What's reality"? All culture, for as long as there's been culture, always enmeshes its members in these questions: "What's the nature of reality?" "What does it mean to be alive?" "What does it mean to be a human being?" In this modern day and age, we look to science to answer these questions and science has come up with a rather remarkable set of developments in the last 100 years. We no longer see the world as full of billiard balls. We no longer think the most fundamental things are, in fact, things. It appears today that the emerging scientific worldview says something very different than that Newtonian worldview. It says that the fundamental nature of reality is actually "relationship" not "thing." All these things that we are surrounded by and which our culture tells us are solid and hard are, of course, almost completely empty — 99% empty space. This thing we call a body is, in fact, a process. It's replacing itself continually. Buckminster Fuller used to be fond of holding up his hand and saying, "What is this"? Everyone answers, "It's a hand." His response was, He says, "Well, that's really interesting, but last night I went to bed with one, and this morning I got a new one. Now, I didn't get a whole new one in one day, but I do get a whole new one over a few years." This is not metaphysics I'm talking. This is physical reality. You know, most of your household dust are our skin cells that die and fall off because they're continually falling off every few minutes.

The revolution in science, in a funny way, is actually about an age-old question that our modern science never dealt with much. What's life? What does it mean to say something is alive? If there's a metaphor or an image for the scientific industrial age of the last 300, 400 years, probably the most compelling metaphor is that of the machine. Our scientific progress, our technological progress has manifested itself in an extraordinary ability to build more and more complex, sophisticated, really quite remarkable machines. The only problem is that when a metaphor becomes deeply rooted in the collective consciousness, we start to see everything like that and before long we see ourselves as machines. We see our organizations as machines. We see kids, although no one would ever want to stand up in public and say it, as machines. I'll come back to this.

So there is the system, a functional mechanism in schools, and we all know the system means *its* rules, *its* regulations, *its* power relationships, *its* organizational charts, *its* requirements for certification, and so on. But behind that is the question of what is a

system? Let me consider it from a kid's perspective because I've had just enough experience over the last few years to think if you really want to understand the system, you must understand it from a kid's perspective. The subject of biology, for example, changes incredibly for a kid when it shifts from memorizing isolated facts about cell walls and organelles and protoplasm to understanding how a living cell functions, what it does, how it lives, how it dies, how it interacts with its environment. The cell is the building block of all living systems, and if you put a cell of that tree or my skin under a microscope, very few of us could even tell the difference. But we've been generally studying living phenomena as if they were dead, isolated facts, fragmented bits of information. Do you want to know why no kids or very few kids get excited about biology? That's why.

Seven or eight years ago, a woman I met was trying to teach English literature in a high school south side of Tucson — a very bad socioeconomic area. There were many Hispanic and Native American kids in very tough settings. She had to teach Shakespeare. She, along with her boyfriend who taught science in another school, had developed some really wonderful computer simulation models of how cells worked. They got kids totally engaged in understanding the functioning of a cell and said "Let's build a simulation model of Shakespeare. Let's do one of Hamlet." Now, here is the bizarre thing. I met a lot of those kids, and those kids absolutely loved it. I think they started to get a feeling that only an actor usually gets. All of a sudden, it came alive. They could ask questions like "What if he hadn't done that? What if he'd done something else? What might happen?" All of a sudden, rather than a static thing, something impossible in which to relate, it suddenly became a living tapestry of people interacting with one another. I'll never forget sitting around with a group of these kids about two years later. Most of them had graduated, and one in particular, Raphael, who would have never graduated, told me about what that experience meant to him. He said, "Like, my brain popped open again." He rediscovered his music. I find these paths of development are more surprising than we expect. From this little computer simulation model of Hamlet, he didn't simply decide he was going to go off to college and

major in English literature. He rediscovered his music and his desire to make a career for himself as a musician (which he had given up).

There's something different when we start to study things as if they're alive. When we apply this to schools and school systems, the most useful thing that I have discovered over the last ten years of opportunities working in depth over long periods of time with people in enterprises, is that you have got to look at the system in a very broad way. You need to keep asking, "Why is it this way? And why are the rules set up exactly like that?" Furthermore, you cannot settle for pacifying explanations. "Well, it's because the people who have power want it that way." End of story. That stops all inquiry.

There are many levels to a system and, without doubt, the most important levels are not the rules and regulations; they're not the procedures; they're not all of the manifest or obvious things. They are invariably the thinking that lies behind all those. You want to start to inquire deeply into a system, and start asking questions like, "What are the assumptions that are deep down there that we almost never even talk about?" They represent the thinking that produces the procedures and the rules and reinforces them.

Inquiring into underlying assumptions is tricky. You can ask people, "Well, what do you think about learning?" "What are your key assumptions about learning?" What you'll get is what we read in the textbook and what we learned when we got our Ph.D.s and all the proper theories. The only way to truly understand the assumptions that are operating in any human system is to watch what people do. You must watch how the system actually functions and then ask what might be the thinking that would lie beneath the surface that would lead people to act that way, to function that way. You will often come up with interpretations that almost are diametrically opposed to what people say. You know that old song (I'm just restating it in a different way here), "I cannot hear your words, your actions speak too loudly." That's how you understand the assumptions. You must look at how the system is functioning and what people are doing.

It maybe useful for me to share, from my vantage point, a few assumptions that stand out for me about

learning and about schools. I offer this with humility as a starting point for discussion by people far more knowledgeable about such things than I do. Most of what I'm going to say I say from my experience as a parent and not as an educator, but these are very real to me as a parent. I'll start off with the "deficit model."

People don't usually give speeches advocating the deficit model. It's not one of these assumptions we feel comfortable talking about, but all kids experience it. All kids. This experience, if anything, is as powerful for the high achievers as for those who don't achieve highly. Children thinking "I'm not all right" experience the deficit model. "There is something fundamentally amiss with me." "I don't have what I need to succeed in life." The way I've found it most powerfully communicated by kids is when they say, "They don't *respect* me." That's what the deficit model is experientially.

Moreover, there's no space or setting or permission for that conversation to occur. There's a particular diagnosis that people who have studied complex social systems find again and again. It is that systems, human systems, "get stuck." There are certain subjects that are undiscussable and the undiscussability is undiscussable. Kids have nobody to sit down with and talk about the lack of respect they feel. Teachers, of course, will say, "Well, of course, I respect you." And then you could add "…and that's why I don't listen to you."

I think our theory of learning is based on the fact that somehow children don't have what they need, aren't formed, aren't developed, aren't whatever. We act as if we, the wonderful intervenors, through the beneficence of our grand souls and our extraordinary knowledge, will do what nature has spent millions of years learning how to do, in place of nature. We seem to believe that if there weren't schools, children wouldn't develop. How long have schools been around? At most, a couple of hundred years. Somehow, it must've been luck with Plato or the Buddha, because there weren't schools. Somehow, it must have been luck that these people developed.

Nature knows how to develop. Left to nature's own devices, development will occur. The real question is if we add anything to the process. Or do we systematically undermine the process?

Going to a very different setting, do you think there isn't an education process in a tribal culture? Is there no education going on? Is there no development occurring? There is a tribal system of education. It occurs around the world. It occurs in indigenous cultures everywhere in slightly different forms and traditions, because obviously culture creates its own unique flavor, but, ultimately, it's exactly the same everywhere. It's universal. It's been developed for at least 200,000 years, and it's been utilized for that long. We pay no attention to it whatsoever. At a certain point in time, a young person wants to learn something and hangs out with the people who seem to know something about it. That's how it works. It's a little oversimplified, but that's basically how it works. There's not a lot of evidence of dilettantism. There's not a lot of evidence that people grow up and never learn anything, or that individuals expect the tribe to take care of them. There is not much evidence of that. They all seem to find their place. They all seem to find what they really want to learn about. They all seem to find their place to contribute.

Present that notion today and, of course, people say "Well, that's ludicrous. Children wouldn't learn on their own." Those very same children who we have to tie to their chairs to learn in school are learning outside of school — learning, continually. They may not learn what we'd like them to learn, but they're learning a great deal. You can't *not* make learning occur. There's nothing you can do to keep learning from occurring. Learning is nature expressing itself in its search for its own development. It cannot *not* occur. But, we sure can make it difficult with the assumption of the deficit model. The child is in some way deficient, and we will fix him/her.

A second assumption about learning: Ask most people in our culture and in the industrial cultures where learning occurs and see where they point. They point to their heads. We think learning somehow is up there. We don't think of it in our bodies. All indigenous cultures (in fact, most Asian cultures to this day even as there are a lot of clashes because industrialization is gradually sweeping across the Asian cultures) will still say that knowledge is in their bodies not in their heads. We may have some ideas up there, but that's different than knowledge. Knowledge is about the capacity to *do* something.

You and I, most of us, know how to ride a bicycle, but very few of us actually even know the theories of gyroscopic motion whereby it works. We don't have the ideas, but we know how to ride a bicycle. We know how to walk. We know how to talk. We think that stuff is trivial? By comparison, most of what we learn in school is quite trivial. Learning language is an extraordinarily complex process.

The assumption that learning is in the head is mainly a European tradition that has its roots in the aristocracy versus the common people. You always must remember Michelangelo could not have dinner with his patrons. He could not share a meal with his patrons because his patrons were the aristocracy and they did not work with their hands. The common person was defined as a person who worked with his or her hands. So, in some ways it was natural for the aristocracy to see knowledge as in the head.

This, of course, leads us to extraordinarily limited notions of development. It's tragic because it really is the musical intelligence and the kinesthetic intelligence and the interpersonal or emotional intelligence, as well as the abstract, symbolic and reasoning that characterizes development. We all have different propensities. Some of us are brilliant in one of them and good enough in the others, but we have to be pretty good in all of them. How many of us learned in school that we couldn't sing? How many of us learned in school that we couldn't draw or paint? How many of us learned in school that we weren't too good in math or that we really weren't very good in English? That's the deficit model played out in these fragmented worldviews. It's a form of sorting, but the basic assumption about learning here is that learning is in the head. I'll never forget a story told to me by Victor Weisskauf, a beautiful man, who is a retired chairman of the physics department at MIT. When he was a young child, his grandmother played the piano. He said his most vivid memories as a child were sitting underneath the piano while his grandmother played. He said he could still remember as a three- or four-year-old sitting under that piano as she played Bach. Vicky explained that as the music washed around him, he became a physicist. Cognitive, in the head? Nonsense!

A third assumption about learning follows directly from the second. The third assumption about learning embedded in our culture and in our schools is, of course, that there are smart kids and dumb kids. It's a corollary to the second, but is relatively new, culturally speaking. It's a clear product of the industrial age. I can give you some food for thought as to why the industrial age would produce this assumption. That there are smart kids and dumb kids is in contrast to the quite universal notion that all children are born with gifts, unique gifts. The healthy functioning of any tribe is defined by its capacity to create an environment for each of those gifts to develop. They don't develop all by themselves. They develop from a lifetime of interactions of a human being with his/her environment. Smart kids and dumb kids is a by-product of the machine.

This assumption is most clear if we explore it in the context of a few assumptions about school. The assumptions I've been discussing about learning are transcendent but embodied or instantiated in the institution we call school. If you really want to inquire why school works the way it does, you must think about what are our deeper assumptions about learning, the nature of knowledge, the nature of human development, etc., because they then get embodied in this institution we call school.

The first assumption about school, in looking at how it works (not how it's espoused), is the classic industrial age management system where we break up all the jobs into different pieces. We let somebody be a superintendent, a principal, and a teacher and assume that that is the right way to manage it. We do not build partnerships amongst these people. We do not build a sense of collective responsibility amongst people. We build on the sense that if each person is doing his/her job, then the thing ought to work out fine. It's the antithesis of a real team. It would be like someone thinking, if I just rebound, the team will succeed. The team won't meet with success if we believe we are each responsible for only one thing. That's the industrial age management model. Break it up into pieces, create specialists in the pieces, let everybody do their piece, and, by golly, it should work out. The rebounder won't be on a team very long even though he/she might be great at that job because on a successful team everybody must do a

little bit of everything. Most importantly, we all have to have a real sense that if we don't function well together, real success will not happen.In schools, the one person that the kids are most aware of is the teacher because they don't think a lot about superintendents. They may think a little bit about principals if they're like me and had to talk to them on a few occasions. They think a lot about teachers. They know exactly what the teacher's job is. The teacher's job, of course, is to make sure the kid learns. In turn, the kid's job is to do everything he/she can to please the teacher — not to learn, but to gain the teacher's approval. That's the flip side of it; that's the kid's job. A kid's job is not learning in this system. The kid's job is pleasing the teacher. It doesn't matter if kids think they're really good at things. If the teacher doesn't think so, they're not. The teacher, not the kid, has the power to define.

One of the things we know is important in our society is lifelong learning. All businesses will tell you that whatever people learn in school, they're likely to keep learning throughout their lives. What do you think happens to lifelong learners whose primary skill is about pleasing a teacher? Do they then go to work and seek to please a boss? Are they very good lifelong learners? Of course not, because one of the cornerstones of a lifelong learner is to have greater and greater capacity for rigorous, objective self-assessment, to know how well he or she is doing. A system of fragmented responsibility directly limits lifelong learning.

There's another related assumption that's embedded in the educational enterprise in the industrial age — that knowledge itself is fragmented. Knowledge is thought to exist in separate little categories. Geography is over here; this is a body of knowledge called geography. Over there we have literature, and over there, we have mathematics. You might, as you go through your daily life sometime, just notice when you encounter a problem that's just mathematics as opposed to a problem that may need and require you to summarize some statistics or one that's just about history or just about geography. Life isn't that way. Life is about all this stuff as it presents itself in the process of living. But that isn't our theory of education. Our theory of education makes one narrower and narrower (until finally, they kick you out

of the system and give you a Ph.D., piled high and deep). It produces the cult of expertise. We believe that some experts have got things figured out because they've got more stuff in their pile than anybody else.

That's our theory of knowledge in the West. It's deeply fragmented. There is no notion that reality is made up of relationships and that to understand reality in a meaningful way is to understand the interrelatedness of things. Our education system does not allow the idea.

We have a system of education, a school system that's based on what philosophers call naïve realism. In this system, we believe teachers do not teach their views. They do not teach their opinions. They do not teach their interpretation of what happened. They teach what's actually fact. The kids learn that "this" is what happened in history, that history is just as the author said. They don't think that this is what this teacher (or author) has interpreted to have happened, but that things happened just as they were told.

There's a famous Chilean scientist, Umberto Maturana, working in the field of biology (one of the areas of scientific development that is really putting the nail in the coffin of naïve realism, because it's been falling apart for a couple hundred of years), who has developed a pioneering theory about how biological entities actually produce something we call cognition. It has revolutionized the cognitive sciences. He says very bluntly, "All things said are said by somebody." That's all you need to know. "All things said are said by somebody." No human being ever produces a definitive statement about reality. It's not actually biologically possible. Think about what that would mean in schools.

We all can think of teachers who we knew didn't know the answers, who were, at the same time, so excited about the time they were going to get to spend with us and what we might learn together. We loved them as teachers. We knew they thought a great deal, and we were interested in their experiences and their thoughts even though they didn't give us THE answer. When they told us what happened in history, they said they were giving one view. Our history books still don't point out that Ben Franklin for 30 years was the Ambassador of the

Iroquois nation and that most of our ideas about the design of the Constitution came from the Iroquois. That just didn't get into the story. But the good teacher transcends that myth of "I have the answer you need" (as would fit into the deficit theory). I have what you need, it's called *an* answer. This is how the institution embodies that view of learning; the teacher must have answers, not questions, not curiosity or passion.

The last assumption I'd like to share with you is that school is a machine. It is not a living system. Think about a few definitional cornerstones between machines and living systems, and you can see very quickly what I mean.

Does a machine evolve itself or does it just sit there and do what it's designed to do? Does your car grow? Does it evolve? Now someone could say that some of the machines that are being created today might have the ability to actually evolve through the way they're programmed. Be that as it may, machines function in certain ways towards determined ends. A living system is, almost by definition, in change. It never stops changing. Look in the mirror; we never stop changing. It's the nature of a living system. A machine operates according to its design specifications. It can't really operate much differently than the way it was designed to operate.

One of the most obvious machine-like characteristics of all schools is they are designed to run at a certain speed. Every teacher knows what they've got to cover in a semester or a year, and the machine has got to go at that rate. It can't go slower and it can't go much faster. Kids who might want to go faster get lost, but kids who really might want to go slower have no place to go. If you want to look at all the different features of school and just hold up one that everybody can look at and say is crazy, it is this underlying assumption of a set speed. What's so magical about 18 years of age for graduation from school? There's no difference if a kid left school at 15 or 16 or 25. What difference does it make?

I spent the weekend with one of the foremost people in the world in cost accounting who invented something called activity-based costing. If there's ever a Nobel Prize given in the field of accounting, he and his colleague undoubtedly will get it. He's revolutionized business. His son, he and his wife live in Sweden. Their son has cerebral palsy, and we spent most of the weekend talking about their struggles in school and all the things they were told their child would never be able to do. But he's done almost every one; it just took a little longer. He finally completed high school at about 22. He's now in college. But the only reason he succeeded is because his mother has devoted her life to battling. A machine runs at a certain speed, and if you don't run at that speed, you don't fit into the machine.

There are a few other characteristics of machines versus living systems but maybe that's enough to make the point. I'll end with one thought. A machine has no purpose of its own. It has its designer's purpose. An important question to ponder, (and, again, assumptions have to be inferred, deep assumptions, by looking at how things work, not by what people say) is what is the purpose of this machine, school? I would recommend engaging kids in this conversation because, unfortunately, we adults have been part of the machine for a long time. Ask a six or seven or eight year old. He or she will probably have very fresh perspectives from their experiences because he or she is coming in from a different world.

A living system creates its own purpose. If I had one kind of wish for all of our institutions, and schools in particular, it is that we wake up and dedicate ourselves simply to allowing them to be what they would naturally become, which is human communities and not machines — living communities where beings continually ask the question why we are here and continually keep rediscovering and rearticulating that purpose.

Book Reviews

Ghetto Schooling: A Political Economy of Urban Educational Reform

by Jean Anyon

Published by Teachers College Press, 1997, 217 pp. $18.95

Reviewed by Susan Semel

Jean Anyon has written an important book for educators and policy makers on the decline of urban schools through a case study of Newark, New Jersey. Anyon, an Associate Professor at Rutgers, Newark, was involved in an unsuccessful four year reform effort to improve a group of schools in Newark and personally worked with teachers in "Marcy" Elementary School (a pseudonym) for well over a year. Her experience as a practitioner in urban schools and as a university professor enabled her to provide readers with a sophisticated understanding of the conditions of urban schooling for students, teachers, and administrators. Particularly, her experience led her to write her book "demonstrating the anguish and anger of students and teachers — and the systematic abuse of children by some school staff — all of whom are caught in the tangle of a failing school system and unrealized school reform" (p. xiv).

However, *Ghetto Schooling* goes significantly further than exposing the consequences of urban poverty and race in schools. Unlike journalistic accounts that feed on the sensationalism of the horrors of urban schools, it provides a systematic account of the historical, economic, social, and political developments in Newark over a century, which have shaped the way its schools are presently functioning. Importantly, Anyon reminds us of the necessity of viewing reform initiatives within the larger perspective of the history, economics, politics, and sociology of education or what I call "the foundations perspective" (Sadovnik, Cookson, and Semel 1994). Finally, Anyon's analysis yields to suggestions for educational reform that include ways in which Newark residents can improve their life chances, thus broadening her vision (and ours) of school reform.

The book is divided into three parts. In Part I, Anyon examines the broader picture of urban schooling and argues that what happened in Newark is not dissimilar to other large American cities, whose residents are primarily African American and Latino. Isolated from

Susan Semel is an associate professor in the department of Curriculum and Teaching at Hofstra University. She is an historian of education and has written extensively on progressive education in the United States.

middle class jobs, as companies relocate to suburban areas and cut off from political power, most live below the poverty line. For example, 78% of Newark's school age children qualify for some type of funded lunch program (p. 5). School buildings are woefully outdated, particularly, Marcy Elementary School, built well before the turn of the century. Pedagogic practices, when implemented, tend to focus on learning by rote memorization. Yet, argues Anyon, reform initiatives, such as cooperative learning and school restructuring along Deweyan notions of democracy aren't enough:

> In the "open classroom" and "alternative school" movements in which I participated in New York City in the late 1960s, democratic schooling was again a goal. Given that so many decades have seen so little improvement in city education, should we not question the adequacy of this vision to provide fundamental change in urban schools? (p. 12)

Unsettling to school reformers is her emphatic conclusion that "educational rearrangements"in and of themselves do not work; rather, we must restructure the urban environments that produce failing schools and hopeless children.

Part II is devoted to an historical analysis of the decline of Newark and subsequently, its schools. Beginning in the 1860s, Anyon demonstrates that even with urban prosperity at its zenith throughout the United States, there were harbingers of troubled times to come, particularly by 1929. Immigration taxed Newark's school system. The city's failure to meet the needs of foreign and poor students began during this time period as did what Anyon refers to as "the absence of corporate responsibility" to the inhabitants of cities like Newark by large firms that began to relocate their factories or corporate headquarters in the suburbs, along with their managerial class. Thus began the isolation of the urban poor, cut off from economic resources and political power, which intensified during the Depression and remains through today. It is important to note that Newark's decline began when only 10% of the population was African American and that this population was segregated (p. 74). However, by 1960 Newark had become predominantly black and poor, largely due to the Great Migration of southern blacks, federally subsidized suburbs for whites, and further erosion of manufacturing as an economic base. Newark's schools have mirrored this downward trend, which has continued through the present, becoming enmeshed in graft and corruption, first manipulated by whites and finally by the African Americans who replaced them.

Part III examines policies that need to be implemented if Newark's schools are to be reformed in any significant, enduring way. Anyon recommends educational reforms that would include "removal of dysfunctional principals and teachers," "strong leadership at the district level, a good school climate, and adequate resources in students' lives and teachers' work sites — all of which will need to accompany staff development" (p. 159). However, Anyon does not stop with these recommendations. Indeed, she calls for a revitalization of cities like Newark, with concentrations of diverse businesses and workers that can provide for its inhabitants. Like Dewey, Anyon suggests that the schools mirror society and provides an analysis to support this dictum throughout her book. Nevertheless, the last section, in which she offers policy suggestions requires further development and as I understand, will be addressed in her next book.

Ghetto Schooling, once and for all, does away with the simplistic notion that school reform comes in neat packages under rubrics like "Whole Language," "Integrated Curriculum," or "Cooperative Learning." It also does away with the idea that teachers, alone, can be agents of transformation in their schools. As Anyon has demonstrated, the picture is far more complex. Nevertheless, it continues to be grossly oversimplified by experts in fields like curriculum and pedagogy, who are often seriously ahistorical, sociologically and politically naïve, and work in isolation from foundations departments. Likewise, foundations faculty have little understanding of life in schools "from behind the desk" and have difficulty relating theory to practice. What this book demonstrates is the need for a closer relationship between theory and practice, between foundations and curriculum if school reform movements are to have any lasting impressions on the population they purport to serve. What makes Jean Anyon's book so powerful is that she possesses the multiple lenses for viewing schools and uses them well.

Reference

Sadovnik, A.R., P. W. Cookson, Jr., and S. F. Semel. 1994. *Exploring education: An introduction to the foundations of education.* New York: Prentice Hall.

Faith and Knowledge: Mainline Protestantism and American Higher Education

by Douglas Sloan
Published by Westminister John Knox Press, 1994. 252 pages.

Reviewed by Haim Gordon

This excellent book is the story of a sad failure. The failure is not political or economical, social, institutional, or organizational. Douglas Sloan describes a spiritual defeat: American Mainline Protestantism's inability to establish a worthy and profound link between faith and knowledge during the twentieth century. The defeat is all the more poignant because those who failed acted as spiritual leaders of Mainline Protestantism in North America, and they failed primarily because of spiritual faults. As one reads the book, one repeatedly witnesses the lack of wisdom and the myopia of these spiritual leaders, which is linked to their unwillingness to transcend the accepted quantitive, Cartesian, scientific, epistomological paradigm of knowledge. Was this absence of wisdom, unwillingness, and myopia related to a lack of spiritual courage? Was it a result of closed thinking? Quite subtly Sloan's answer to both questions emerges: Yes. Think about it. As the study convincingly shows, because of these faults, during the hundred years of the twentieth century the most prominent and respected thinkers and teachers in Mainline Protestantism repeatedly tried and did not succeed in developing a worthy and viable link between faith and knowledge.

The book opens with a review of the rise of naturalism, positivism, and evolutionary scientific and social thinking in the nineteenth and early twentieth century, especially in the universities. It describes the response of the leaders and thinkers of North American Mainline Protestantism to these developments. In a word, they sensed that they had a problem. The problem was how to relate a life of faith, and the worthy knowledge that such a life reveals, to the dominant epistemological scientific paradigms. These positivist paradigms slowly permeated and dominated almost all thinking of scientists and scholars at universities. They seemed to prevail unchallenged as the sole bases of knowledge at the university level and in society at large. It seemed

Haim Gordon is a professor in the Department of Education at Ben Gurion University of the Negev, Beer Sheva, Israel. Among his recent books are *Fighting Evil: Unsung Heroes in the Novels of Graham Greene* and *Quicksand: Israel, the Intifada, and the Rise of Political Evil in Democracies.* He has been very active in protecting human rights in the Gaza Strip for the past ten years.

that only by adopting these paradigms could one enter the avenue which leads to respectable scholarship and science.

Still, many people felt that something was missing. Hence they hailed what Sloan calls "the theological renaissance of the 1930s" with excitement. A major source of this renaissance, he remarks, seems to have been the translation into English of important works by European religious thinkers like Karl Barth, Emil Brunner, Nicolai Berdyaev, Soren Kierkegaard, and Martin Buber. But some of it was home grown. Reinhold Niebuhr and his brother H. Richard Niebuhr were among the most prominent thinkers in the theological renaissance, and they were joined in the late 1930s by the emigrant Paul Tillich. Together these three led a school of what was called the New Theologians. However, the serpent was a resident of this renaissance Garden of Eden. As Sloan points out, "All the new theologians, whatever the shades of differences among them, considered themselves moderns who wanted to affirm human reason, modern science, and modern scholarship, even when these were applied to thinking about religion" (p. 13). Thus, the new theologians were profoundly faithful to the abundant fruits of the Cartesian and positivistic tree of knowledge.

Indeed, they were very reluctant to challenge the developments within the universities, especially the growing emphasis on research and the rise of research institutions, and the transforming of the social and behavioral sciences into realms of positivist, and later, statistical thinking.

Sloan indicates that this theological renaissance was one historical moment where the epistemological approach that advocates a broader conception of knowledge might have emerged. It did not. But there were a few other historical moments. After World War II many church leaders of Mainline Protestantism sensed the growing importance of the university system in American life; they sensed the need for involving religious thinking and commitment in many aspects of university life and scholarship. Furthermore, Sloan points out, Christian thinkers in the "1940s believed that there was a crisis in the university. The crisis lay primarily in the dominance within the university and modern culture of science as a worldview that could not deal with questions of human meaning and value, but that at the same time had become the source of the notion that a spurious scientific objectivity and value — neutrality should govern pursuit of all knowledge" (p. 40). In addition to criticizing the shallowness of the dominant worldview and requesting that the assumptions underlying it be exposed and rethought, the thinkers who described the crisis in the university demanded that students and professors develop social awareness and act to better society.

The understanding of this crisis, and a vague grasping of underlying epistemological assumptions that brought it about, led Christian thinkers, faculty, and students in the 1950s to an intellectual engagement with the university. In this engagement they questioned many dominant approaches within the university system, from the approach to and dominance of research, through the methods of teaching, to the goals of student life, and to the manners of administration. Intellectually engaging the university became a respected enterprise within Mainline Protestantism. In addition, Sloan points out, "Some of the new theological reformers increasingly realized that the success of the entire enterprise hinged on how effectively they could come to grips with the knowledge–faith relationship" (p. 50). But there was no major breakthrough. Somehow almost all the thinking remained positivistic, utilitarian, naturalistic. Shallowness triumphed. Indeed, Protestant thinking during these decades did not lead to an approach that could relate to the depths of human existence, depths that are overlooked by the dominant quantitative, naturalist, and positivist paradigms of thinking.

Yet these new theologians, whose writings Sloan briefly summarizes, read the writings of Martin Buber, Gabriel Marcel, Soren Kierkegaard, Nicolai Berdyaev, and other seminal 19th and 20th century European thinkers. Could it be that these Protestant theologians could not find ways to learn, to live, and to develop the meaning of the valuable insights emerging from their reading? Sloan never asks this question straightforwardly. After completing his book, I believe that the answer to the question is a resounding: Yes!

Yet what of the writings of the Niebuhr brothers and Paul Tillich? Sloan suggests that even if they did not conceive of their activities in these terms they began to explore different ways of knowing in three ways. First, they attempted to broaden the concept of reason; second, they tried to develop a concept called "knowledge of persons"; and finally, they tried to point to the significance of metaphors and symbols for qualitative knowledge. The writings of Tillich and the Niebuhrs are indeed fascinating in showing their attempts to somehow live with or think about such a knowledge. But as Sloan points out, they failed to include the implications of their research for qualitative knowledge in their writings. His assessment of the reasons for this failure is worth quoting.

> Despite its attempts to strengthen the knowledge claims of faith through a conception of personal knowledge and symbolic truth, the position of the theologians broke down at crucial points. In the end

the theologians pulled back from affirming unambiguously the real possibility of knowledge of God and of the spiritual world. They again and again resisted seeking or talking about knowledge of God for fear of the danger of applying objectifying and manipulative modes of thought where they did not belong. At the same time, however, they wanted to affirm fully and without question, lest they be thought religious fundamentalists, the same objective, analytic modes of modern science and historical analysis in every other domain besides faith. The result was a split that forced the theological reformers back onto faith presuppositions whenever they spoke about religion and onto an increasing reliance on naturalistic approaches to the sensible world whenever they wanted to speak about ethics, science, or knowledge in general. (p.120)

Thus, the approaches to knowledge of Kierkegaard, Buber, Marcel, Berdyaev, and other European thinkers most probably could be found in books in the personal libraries of Paul Tillich and the Niebuhr brothers. These approaches showed clearly the centrality for human existence and for genuine faith of what may be termed qualitative knowledge. But as the quotation from Sloan clarifies, these three Protestant thinkers refused to learn from these approaches, probably so as not to challenge the naturalist or positivist paradigm prevalent in America, and especially in the universities. The result was a twisting and turning here and there of their thinking, accompanied by an acrobatics of linguistic presentations. These bizarre manners of evading the central issue of faith and knowledge led to a sterilization of their own thought, and to a strangling of the spirituality which they were attempting to present. An additional result, which Sloan's book depicts in detail, is the elimination of the possibility of qualitative knowledge as central to faith within Mainline Protestant theology and religious thinking.

Once one grasps the essence of the failure of these three prominent and admired Protestant thinkers, it is evident why the rest of the story that Sloan articulately describes is very much of a downhill progression. In terms of spirituality, at times Mainline Protestant thinking and faith seem to be moving towards a wasteland. In some better moments, especially in the 1960s, some theologians and students in Mainline Protestantism did move toward actively seeking justice on the basis of their faith. Such moves did lead some students and faculty at quite a few universities to engage and become politically involved in worthy social causes. Unfortunately, this engagement and involvement did not lead to a better understanding of the faith–knowledge issue; nor did it encourage students and faculty to attempt to think about or to develop manners of learning and conveying qualitative knowledge. Indeed, this student and faculty engagement and political involvement

joined a great wave whose crest smashed down upon a few major unjust political structures in the United States. It destroyed much racial discrimination and other injustices linked to it in America; but Sloan's book shows that when the wave retreated only the debris of the unworthy structures it had destroyed was left behind.

Two more points need to be mentioned briefly. Sloan indicates that some Protestant thinkers and lay people sensed the importance of the arts. Paul Tillich wrote much about this important field, and was personally active in conveying its significance. But the attempts to develop a way of linking the qualitative knowledge that a person can attain by relating to great works of art to the knowledge attained by genuine faith failed within Mainline Protestantism. Secondly, in an enlightening concluding chapter, Sloan shows the vacuity of the postmodern approaches to knowledge. He correctly points out how they skip the major issues that he has raised and are inherently superficial. Sloan could probably be more delicate, but after reading his final chapter, I would gladly condemn these superficial postmodern religious thinkers to the dustbin of history.

To recapitulate, it is clear that Sloan holds that a worthy viable link between faith and knowledge will emerge if we transcend the currently accepted epistemological paradigm. Such is true and has been shown from different perspectives by the European thinkers that were read by Mainline Protestant thinkers. Hence his fine study suggests that the sad failure of Mainline Protestantism need not be final. We readers who live with the outcomes of Western society's sharp division between faith and knowledge can learn from Sloan's compelling history of this defeat to attempt to live differently. The failure to address the issue of knowledge that emerged most forcefully in Mainline Protestantism during the twentieth century is still with us; but we personally can learn from Douglas Sloan to evade the spiritual bankruptcy that stems from this failure. We can seek a worthy link between faith and knowledge.

Beyond Black and White: New Faces and Voices in U.S. Schools

by Maxine Seller and Lois Weis, editors

Published by SUNY Press, 1997.

Reviewed by Ann C. Scott

Beyond Black and White, edited by Maxine Seller and Lois Weis, is a collection of recent research articles that examines a variety of ethnic and social groups in the United States in relation to their educational experiences. As the title suggests, this book expands the notion of diversity beyond a simple, polarized, black and white view, focusing on the complexities of cultural diversity in U.S. society, particularly in regard to public schooling. The articles look at current conditions and immigration patterns, while the introduction provides a historical context for diversity in the United States and the changing role of public education in the lives of "minority" groups since the colonial era. According to the editors, "American children have always come from a variety of racial, ethnic, religious, and other communities, and this fact has had an impact, albeit a changing impact, on their school experience." The editors' goal is to allow new voices into a "thriving democratic public sphere," and to provide a forum for these diverse voices to "move through debates about/with public education."

The collection is divided into three sections. The first, Rethinking Familiar 'Minorities, looks at Mexican Americans, African Americans, and American Indians and offers new perspectives on these relatively familiar groups. The second section, Newcomers: School and Community, looks at newer U.S. communities of Central Americans, Dominicans, Haitians, South Asians, Chinese Americans, and Vietnamese, examining immigration and acculturation patterns as well as "new issues about how ethnic identity, family life, and community institutions affect school achievement." The articles in the third section, Hearing Silenced Voices: Other "Minorities," further expand the notion of cultural diversity and "raise new issues about inclusion and exclusion in a changing American society" by including gay and lesbian students, Appalachians, and white working-class males. The collected articles are mul-

Ann C. Scott is a doctoral candidate in the Language, Literacy and Culture program in the School of Education at the University of Massachusetts at Amherst. She directs a mentoring program for low-income Latina women at a community college in Holyoke. Currently she is engaged in a two-year federally funded participatory research project, investigating the impact of welfare reform on adult learners' access to education in western Massachusetts.

tidisciplinary, drawing on sociology, history, anthropology, African-American studies, and the authors use a variety of methodologies. While the collection offers a complex portrait of U.S. diversity, there are important voices missing, such as studies of Puerto Ricans, Filipinos, students from deaf communities, and other cultural groups whose school experiences would enrich the collection.

The editors note, in the introduction, four factors that shape children's school experiences in relation to their group identities:

- The degree of difference between the cultures of children's home communities and the cultures of their schools;
- The meaning and value both communities assign to their differences;
- The political and social relations between the two communities, including the degree to which one has the power to impose its will on the other; and
- The agency of the home community, that is, the active efforts of community leaders, parents, and sometimes children to resist, change, supplement, or replace what is offered by the school.

Several major themes woven through the collection reflect these factors. One of these themes is the importance of family structures and community networks in the immigration, settlement, and acculturation processes, such as cadenas, the social networks that help Dominican immigrants in New York to find jobs and places to live, or the extended kinship networks that support the immigration process and structure community life among Vietnamese settlers in New Orleans. Family and community structures are seen to both aid and hinder student achievement. In the case of Vietnamese students in New Orleans, for example, their exceptional academic achievement is said to be the result of the "development of communities that provide networks of supports and constraints to their young." However, strong kinship ties are seen as hindering achievement in a study of Appalachian students who are taught values of "loyalty to kin ... identification with place, and person rather than goal orientation," values which are "fundamentally in conflict with school values and practices."

Discontinuity between the values of home and school communities can also cause conflicts within individual students, as shown in a study of Marbella Sanchez (a pseudonym), a Mexican-American student from southern California. Marbella "manifests a public ethnic identity that is both pro-academic and oppositional," as her desire for academic achievement makes her willing to conform to academic "behavioral norms," while her pride in her home culture and lan-

guage drives her to "simultaneously resist pressures to assimilate." Studies like this one show that students can achieve academically in U.S. schools without losing their primary cultural identities, and make me wonder how much more a student like Marbella could achieve if the pressure to assimilate were not such a powerful part of her educational experience.

Still another important theme found in this book is the transformative nature of culture, particularly among school-aged youth, who are often required to negotiate multiple cultural and linguistic systems, often resulting in the creation of new, hybrid cultures. A South Asian student writes about her growing interest in her Indian heritage as a teenager: "As this Indian fire flicked and grew — it shed light on my American self too."

This book is a valuable resource for both educational researchers and practitioners, as it adds to the knowledge of many of the cultural groups in our midst and provides food for thought about the variety of complex factors that impact students' ability to achieve in U.S. public schools. The collection invites readers to think about new directions for reforming education in U.S. public schools, in order to accomodate the needs and build on the strengths of the diverse students in our classrooms. This includes trying out new ways to teach in increasingly heterogeneous and multilingual schools without marginalizing new or historically dominated groups; maintaining high expectations for all students; making our classrooms more student centered in order to draw on the rich cultural resources students bring to school; reaching beyond classrooms into the homes and communities of all of our students; and strengthening comprehensive multicultural teacher education and professional development programs. *Beyond Black and White* lives up to its promise, stated in the introduction, of inviting new voices into the "democratic sphere" and engaging these voices in a debate over the direction public education should take in an era of unprecedented diversity in U.S. society.

Creating a Context for Teaching and Learning

Edward T. Clark, Jr.

A truly integrated curriculum needs to take into account the four fundamental contexts that shape every situation: the subjective, the temporal, the symbolic, and the global.

Edward T. Clark, Jr., specializes in integrated curriculum design and site-based educational change. He has been involved in teacher education for over 30 years — as Director of Teacher Education at Webster University, as Professor of Environmental Education at George Williams College, and as an independent educational consultant for the last fifteen years.

Events do not happen in a vacuum, but in a social, political, cultural, and economic context.... The important thing is to craft your own worldview [as a context] ... to guide your work, ideas, relationship and contributions to society. (*Megatrends 2000*)

One of the most disastrous consequences of our almost total reliance on fragmented thinking is the tendency to ignore context. As I pointed out in Chapter Two, the analytical methodology of science breaks complex wholes into simple, discrete component parts. It then proceeds to study and *assign a precise meaning to*, i.e., define, each part. Implicit in this methodology is the assumption that *meaning is inherent in the self-evident parts that can be encapsulated in the assigned definition*. A tree is a tree is a tree, and a maple tree is always and only a maple tree. By definition, a tree can be nothing other than tree. With the introduction of the scientific/technological system of belief, definitions became increasingly important and, in time, have come to dominate not only our understanding of things but also our perception of things. Like blind men exploring an elephant, we tend to see things in terms of their defined qualities as separate, discrete entities, complete in and of themselves. Wholes are perceived as being nothing more than a collection of individual parts. A forest is nothing more than an aggregate of individual trees that happen to be growing in proximity. Implicit in this perspective is the assumption that *the whole is equal to a sum of its parts*. Larger meanings can be discovered only by first understanding the parts and then incrementally reconstructing the whole.

And so teachers continue to present facts as isolated building blocks of knowledge and treat each

academic discipline as though it were a discrete body of knowledge. One high school student wryly summarized the present curriculum.

> English is not history and history is not science and science is not art and art is not music. Art and music are minor subjects and English and history and science are major subjects. A subject is something you "take." When you have "taken" it, you have "had" it, and when you have "had" it, you are immune and need not take it again. (Postman and Weingartner 1969)

In science students still learn the scientific method as an "objective" methodology that can be used to solve problems by isolating the variable. This strategy is much like isolating a single frame of a motion picture and assuming that you understand the plot of the film and can solve the mystery from it. In short, virtually the entire teaching/learning process to which students are exposed reinforces the illusions of separateness and objectivity. As a result, students soon begin to believe that the world really is this way.

On the other hand, systems thinking recognizes that *because the whole is greater than the sum of its parts, no single, discrete entity can be fully understood apart from the complex whole of which it is an integral part.* The whole provides the context without which our knowledge of the part is necessarily limited. To return to our example of the tree and the forest, while a tree can be described with detailed precision, our understanding of a tree will always be limited until we can study it in the context of its habitat, the forest or meadow ecosystem to which it belongs. In short, *systems thinking is contextual thinking.* It recognizes that without a context, meaning is truncated and incomplete.

Creating Contexts of Meaning

Futurist Willis Harman (1988) defines *context* as *the meaning connection.* To design a curriculum is to create "contexts of meaning." Because most textbook authors, curriculum committee members, and teachers don't think contextually, the context they create is unpremeditated and almost accidental. The result is most often a curriculum that is, to use Leslie Hart's phrase, "brain antagonistic." Thus, it is important for the teacher who is designing an integrated curriculum to understand what it means to create contexts of meaning.

To do this, it is first necessary to recognize the significance of context in our daily lives. Although we seldom think about it, events never occur in a vacuum but in a cultural context consisting of a complex network of social, economic, political, and ecological influences and relationships. It is these relationships and not the events themselves that enable us to make meaning out of our experiences. In the words of Thompson team leader Chuck Robinson, "The context is what is becoming most important and kids then have ownership. They no longer ask 'Why do we do this'?"

Although we may be unaware of it, we are constantly receiving contextual feedback, i.e., information, vis-à-vis these relationships. Again, whether we are aware of it or not, this information both *informs and forms us* (Wheatley 1992). *This information is the context* that frames and thus provides meaning to the daily events of our lives. Although we are seldom aware of it, we are intuitively scanning this context as we continually monitor it for meaning.

The pragmatic quality of context is reflected in the experience of Thompson math teacher Mary Pat Ryan. Her team leader, Lin Stacey, was introducing his seventh grade science class to the use of data. He explained to his students that one way to display the data was by using a circle graph or pie chart. Mary Pat immediately recognized a teachable moment for introducing students to the concept of a circle. Her voice rang with enthusiasm as she shared this experience with her colleagues.

> It took me no more than 10 minutes to have everyone in class understand the idea of multiplying the percentage times 360 degrees. In other years I would spend two or three days on that topic and then be frustrated at how many students still did not understand the concept. Here, in less than a class period, everyone knew and could use the knowledge. Why? Because it was important and meaningful to them. They had a context for learning.

To create a context means that, either deliberately or inadvertently, we take something out of its given context, in this case, a textbook example, and replace it with our own context of meaning. In so doing, we literally change the meaning. Rather than accepting someone else's interpretation that is implicit in the

original context, we provide our own interpretation of events.

This is particularly relevant to our modern society where — to use John Naisbitt's mixed metaphors — we are "drowning in information and starved for knowledge." Because of information overload — much of it sterile trivia — it is perplexingly difficult to try to interpret for oneself the vast amounts of data that inundate us. Given our extraordinarily busy lives, it is seductively simple and far less complicated to accept the interpretation of events — the "spin" — created by those who make and report the "news." By controlling not only what we are allowed to hear — which may include deliberate disinformation, e.g., the 1991 Gulf War (PBS, Frontline, January 9, 1996) and the 1994 Health Care Plan (Carlson and Hey 1994) — but how it is interpreted, those in power (the ubiquitous *they*) promulgate *their* "contexts of meaning." This is the way thought control works. By shaping the way we think *they* are able to manipulate our decisions.

Recognizing the danger of this kind of thought control, John Naisbitt advises that "the important thing is to craft your own [context] to guide your work, ideas, relationships, and contributions to society." He warns,

> Without some context as a frame of reference you won't know what to look for; what information will be most useful to you; what information will answer *your* questions. As a result, not only will the vast amount of data that comes your way each day whiz by you, but you will spend your time answering *their* questions and thinking the way *they* want you to think. (Naisbitt and Aburdene 1990)

In short, unless you have your own clearly defined frame of reference you won't know whether everything is relevant or whether, as Joseph Heller's more mature Yossarian observes, "Nothing makes sense and neither did everything else."

Kurt Anderson addresses the increasing significance of context at Thompson.

> The principle of *context* has truly been the driving force of change in our building. Understanding that when there is no context, there is no meaning, has caused faculty members in and across teams to question all that they do. Consequently, what used to be a traditional study of

Europe in Dan Kroll's seventh grade geography class has been transformed into a multi-disciplinary, collaborative investigation of the question, "Why can't the European nations become the United States of Europe?"

Four Contextual Relationships

There are four fundamental relationships that shape any given situation. These four relationships are fundamental in two ways. First, they are global in that they incorporate all other relationships. Second, they are ubiquitous so that to overlook any one of them is to neglect a significant and relevant facet of the situation.

There four relationships are:

The Subjective Context: Our relationship to ourselves and others. Here we recognize and express the subjective and participatory nature of knowledge, experience, and reality.

The Time Context: Our relationship to the past, present, and future. Here we recognize and learn from the historical, developmental, and evolutionary perspectives.

The Symbolic Context: Our relationship to the world of information and knowledge. Here we recognize the significance of ideas, symbols, and metaphors in shaping our thoughts and actions.

The Ecosystem or Global Context: Our relationship to the physical world. Here we consider our experiences of physical reality, the biosphere, and the global ecological systems.

If teachers — and hopefully, students — are to consciously and deliberately create contexts of meaning, it is important to understand the nature of these four relationships and how they influence the ways we think and live in the world.

The Subjective Context

The focus of the *Subjective Context* is on two relationships — our relationship with ourselves and our relationship with others. To begin with, we must recognize that all of our perceptions of the world are filtered through subjective lenses — our preconceived maps of reality. Our minds literally won't let us see what doesn't fit these mental maps. While some people may wear rose-colored glasses, our lenses come in as many diverse hues as there are people. Although the illusion of objectivity — that there is one "right" way to see things — is deeply embedded in our thinking, we must remember that

while it may be useful at times, it is an illusion. Because of these subjective mental models of the world, in a very significant way, we create our own reality — a reality that is expressed through our opinions, biases, prejudices, values, and most importantly obviously, through our actions. We can no more shed our subjective perspectives than we can shed our skins. What we can do is to identify them, lay them on the table, acknowledge their influence, and then hold them as tentative pending new insights, knowledge, and information. Because our mental models reflect certain basic assumptions about how the world works — assumptions that for the most part are culturally ordained — they can be examined and, if one so chooses, replaced with other assumptions that more nearly reflect personal choice.

One has only to study the pattern of family relationships in diverse cultures to recognize that *our relationship to other people* is also culturally ordained. For example, the nuclear family is a recent Western cultural construct. So, too, is the assumption that the good of the individual is the highest good and the "common good" is contingent upon satisfying competing, individual self-interests. Any study of comparative cultures makes it clear that whether one is predominately competitive or cooperative is more a matter of cultural inheritance than genetic DNA. This means, of course, that we have a choice as to how we live in relationship with others. I believe the time has come to acknowledge that because humans are fundamentally social creatures, community, not the individual, is the basic ontological unit of human society. Since we are rational beings who can make conscious choices, it may be time for to relearn the rules and skills of living in community. The first and most pragmatic rule of community living is familiar to us all — we call it the Golden Rule — treat others the same way we want to be treated. What is left unsaid is that when we live this way, we find that others are willing to live this way as well.

Chuck Robinson's eighth grade team at Thompson decided to have the students spend a week exploring "Who am I?" The concluding activity was to be a series of cardboard sculptures illustrated by personal memorabilia, e.g., pictures, banners, toys, and other objects that reflected facets of one's "self." To demonstrate the activities, the teachers prepared their own sculpture and presented it to the entire team of 125 students. The experience was a deeply moving one as teachers used many personal items and shared personal experiences that, just a year ago, they never would have considered. As a result, students followed suit. In Chuck's words, "Boys shared teddy bears and girls shared dolls." In short, the activity became a powerful experience in team sharing and bonding that included not only students but teachers as well.

Thompson's Jan Sutfin also provides us with another example of how subjective issues find their way into a learner-centered curriculum.

> The issue of prejudice became the focal point during the winter. In trying to define or put meaning to the word, one student stated that she "was prejudiced against popular kids." I used this as an opening to expand the context of a single student's experience by asking if others ever felt this way. Soon others shared their prejudices, some of them even acknowledged that they had prejudice against themselves. Soon the students, without further guidance from me, began to recognize how jealousy, envy, fear and hate were related to their feelings of prejudice. By the end of the discussion, everyone agreed that the root cause of prejudice was fear. By this time it was clear that all of the students had a real understanding of prejudice and its implications in our culture.

> The next day one of the students came into class and said, "Mrs. Sutfin, I had the neatest thing happen yesterday. My friend and I talked about God and whether God was black or white or man or woman. And what it would be like and if it made any difference. It was a real neat talk. We never talked that way before. It was really neat."

Jan concludes, "Trust these kids. They are capable of a lot more than we have given them credit for in the past."

To summarize, "In the subjective context we recognize the subjective nature of human knowledge and experience, focus on individual responsibility, explore the value implications when making decisions, and emphasize the individual in community" (Goetz and Janz 1987).

The Time Context

The focus of the *Time Context* is on our relationship to the past and to the future and how we integrate these two perspectives into our personal and collective present. Conventional wisdom has always drawn heavily on the past — traditions, historical precedents, personal experience — for guidance in present decisions. While we tacitly acknowledge the presence of some future possibility, for the most part, our views of the future are shaped by the past. As I have already suggested, the tendency to see the future in terms of the past is particularly troublesome when it comes to our collective future. Thus, we assume that problems like poverty and war are part of the inevitable nature of things. While there is much to learn from the past, when it becomes the primary criterion for action, we are doomed to repeat it.

Jean Houston points out that ours is the first generation in history with the benefit of the full sweep of human experience — from the earliest human almost three million years in the past to the furthest scope of human imagination — Issac Assimov's Galactic Empire perhaps 20,000 years in the future. Given this evolutionary perspective, Marilyn Ferguson reminds us that "our past is not our potential…. Where we are going is more important than where we have come from." In short, the time has arrived when the future must become the primary context for making the decisions that will shape not only our lives but our children's lives to the seventh generation. It is with this perspective in mind that professionals in the field of organizational transformation (Senge 1990; Wheatley 1992; Hawken 1994; Korten 1995) place so much emphasis on the role of vision in organizational and social transformation.

During the annual residential outdoor education program at George Williams College on Lake Geneva, Wisconsin, Thompson sixth graders had an opportunity to expand their understanding of the Time Context by interviewing members of an Elderhostel program. Immediate feedback from both the students and the Elderhostelers alike made it clear that for everyone this cross-generational experience had been a huge success. Students heard firsthand what it was like to live through different times, e.g., during the Great Depression, and to grow up in different circumstances, e.g., on a farm. In teams, students were later able to explore and share their experiences by creating a book telling the tales they had heard through poetry, stories, cartoons, advertisements, flip books, and other inventive illustrations. One team even made a doll depicting their senior friend and videotaped their re-creations of the stories that they had heard. This two-month *contextual process* culminated with the mailing of copies of the book (including a photograph of each interview taking place) to the Elderhostelers.

To summarize, "In the Time Context we explore our relationship to time and change, incorporate an evolutionary perspective on time and change, and incorporate the historical perspective and the future perspective" (Goetz and Janz 1987).

The Symbolic Context

The focus of the *Symbolic Context* has several dimensions. This is the arena of human thought where we explore the ideas, knowledge, and symbols that *inform and thus form us*, making it possible for us to understand the world and communicate with each other. Here we become aware of the degree to which *language as symbol* creates and configures both what we think and the way we think — which in turn prefigures and thus shapes our actions. Because of the precision of our language, patterned as it has been by the scientific perspective, we have a tendency to mistake our symbols for the reality that they represent. Ken Wilber (1981) explains our dilemma:

> Our problem is that we create a conventional map, complete with boundaries, of the actual territory of nature which has no boundaries, and then thoroughly confuse the two. As Korzybski and the general semanticists have pointed out, our words, symbols, signs, thoughts and ideas are merely maps of reality, not reality itself, because "the map is not the territory." The word "water" won't satisfy your thirst. While it is fine to map out the territory, it is fatal to confuse the two.

Language not only reveals what we think, it shapes the way we think as well. For example, I used to believe that becoming fluent in a new language was only a matter of substituting unfamiliar grammar and syntax for the familiar grammar and syntax

of my own language — essentially a word-for-word correlation. I now realize that people who speak different languages think differently so that learning grammar and syntax is only the first step toward fluency. For example, when I was conducting a workshop in Mexico I found that Mexicans seldom ask direct questions. They seemed to wander around and finally came in through the back door so subtly that I often wasn't sure whether the question had been asked and if so, what it was. I soon learned that, for them, the way to ask a question is to first create a context for the question. I began to suspect that English — where definitions are precise and distinct — may be the only language that is not implicitly contextual. For example, Chinese and Japanese are highly contextual languages — the context is implicit in the visual images projected by the ideograms. In Navajo and other Native American languages, distinctions that are so important to us — such as those between "mind" and "body" — do not exist. As a result of these differences, Native Americans think differently than Anglos — a source of much misunderstanding, confusion, and suffering.

Finally, the Symbolic Context, which I used to call the Information Context, focuses our attention on the way we use information, the amount of information we require, and the ways we organize information for the purposes of communication. Unfortunately, one of the great illusions of the so-called information age is that more information results in better decisions. Thus, we assume that the way to change people's minds is to bombard them with more information. If they haven't learned to create their own context as a frame of reference to help them select the information that will answer their questions, much of it will whiz by them and they are likely to end up victims of someone else's thought control.

Thompson sixth grade social studies teacher Doug Lakin describes how one of his students used the the same information that everyone else had to reach his own reasoned conclusion, a conclusion that moved beyond the either/or nature of the question. As the closing activity in a study of ancient Greece, his class conducted a debate on the relative merits of living in Sparta or Athens. Teams gathered their data, prepared their presentations, listened to their fellow students, and then wrote their personal conclusions.

While most student picked Athens as the better city in which to live, Steve wrote:

> I have no opinion on this matter. Each city-state had a different purpose and focus. It is seemingly impossible to compare two things that have nothing in common. I do feel, however, Sparta was a less complete city-state than Athens. Athens had a good balance of education, politics, and warfare. Sparta was all warfare. They gave no thought to education. They only cared about winning wars and being the best, and in the end, they ended up getting crushed anyway. That's dumb.

To summarize, "In the Information Context we emphasize concepts, integration, and connectedness; emphasize a systems approach to selecting, organizing, and processing information; incorporate the use of higher-order skills in addressing questions; and focus on the quality of information rather than the quantity.... Different information means different things to different people" (Goetz and Janz 1987).

The Ecosystem Context

The focus of the *Ecosystem Context* or *Global Context* — the fourth contextual relationship that informs and, thus, forms us — is our relationship to the physical world. Here we confront our relationship to the natural world — ranging from flowers and birds to the air we breathe and the food we eat. Here we also come face to face with our relationship to the man-made world of computers and automobiles, oil spills and nuclear weapons. It is here that we are able to explore the nature of the infinite network of relationships that connect the two worlds of nature and culture. Rather than being two separate systems that interact at specific points, e.g., forests and oceans, the reality is that human culture is inextricably embedded in a vast network of interlocking, interdependent ecological systems of air, water, and soil that sustain all life on earth. One consequence of our embeddedness in this dynamic, systemic network of relationships is that everything we do makes a difference.

The Ecosystem Context is where I experience the *external, physical limits* within which I encounter reality. Because the Earth's ecological systems — which we euphemistically call "the environment" — pro-

vide the air, water, food, and shelter that are absolutely necessary for life, they are literally *the life support systems of the planet*. As such, they represent very real and pragmatic limits upon which our collective survival depends. From this perspective, the Earth ecosystem provides us with the "big picture" context that shapes and will ultimately determine the success or failure of life on earth. Although in one way or another these ecological realities pattern and govern everything we do, most of us are totally ignorant of them. The irony is that this ignorance is a relatively new phenomenon. Prior to World War II, most Americans lived in rural environments — as did most of the world's people. As a result, humans were far more familiar with and sensitive to ecological realities that we are today. Now, compounding the potential damage created by or resulting from our ignorance of these fundamental principles, there is the technological capability for massive ecological destruction such as that being perpetuated in the Amazon rainforests and, though to a lesser degree, in our own country. Fritjof Capra (1993) reminds us that "our ignorance of ecology is one of the root causes of the economic and social crises of our time." To refer to this contextual relationship as the Global Context is to be reminded of the global nature of these interdependent systems and the dilemmas that threaten their integrity.

When Ruth Ann Dunton's sixth grade students at Thompson were asked to suggest laws that would govern a society dedicated to global cooperation, their answers demonstrated that sixth graders are perfectly capable of understanding the ecological constraints and global implications of living in today's world. After much discussion in their cooperative teams, the class came up with the following list.

- No pollution.
- Only ten trees per person can be cut in any given year. And when a tree is cut down it is replaced by two others.
- Only police can have guns.
- Animals can be killed only for food, never for fun.
- *All* garbage must be recyclable and recycled.
- No smoking.
- No racism.
- No homeless people.

- No deadly auto exhausts.
- No one with more power than anyone else.
- Equal justice for everyone.
- No one is illiterate.
- No more manufacturing of nuclear weapons.
- Wars are outlawed.
- More equity in the tax laws.

Even third graders can understand some of the implications of the Ecosystem Context. Following a district-wide workshop that I conducted on systems thinking, third grade teacher Ellen Smith introduced her students to a study of wind and air. Each student made a paper globe as a starting place for learning how wind and air circulate. This led into a broader discussion of various forms of pollution and concluded with the insight — demonstrated in a concrete way with their paper globes — that "there is no such place as away." By the end of the study, all of the students had gotten their parent's agreement to start home recycling programs.

To summarize, "In the Ecosystem Context we emphasize a global perspective; recognize limits; stress the ecological concepts of interdependence, diversity, change, competition/cooperation, adaptation, cycles, and energy flow; and stress the organic nature of Planet Earth and all its systems, including cultural and knowledge systems" (Goetz and Janz 1987).

Designing a Contextual Curriculum

Context is only one feature of an integrated curriculum. Before I discuss the remaining elements, it will be helpful to look at how the various components of an integrated curriculum fit together. Figure 4-1 provides a "big picture" overview that can be used as a conceptual blueprint. First, it identifies the seven elements that I consider to be basic to an integrated curriculum. Second, it suggests a step-by-step design strategy that will be particularly useful for the first time curriculum designer.

The first three "steps" of the process are philosophical. Without this theoretical context, the steps that follow become just another rather elaborate way of organizing information. However, because there is nothing more practical than a good theory, these initial stages may well be the most important in the

entire design process. Each of these stages has been discussed in depth in the previous chapters.

The next three steps are actual "design" stages where teachers begin to identify the context of a topic by an appropriate use of concepts and questions. The final component is not really a stage at all because the learning community may already be in existence when the decision is made to integrate the curriculum. For example, at Thompson Middle School, several of the grade-level teams have already developed many of the characteristics of a learning community (see Chapter 8, to be published in the June 1999 issue of ENCOUNTER) prior to their first curriculum integration workshop. In this case, the learning community provided the soil within which the integrated curriculum was able to thrive and flower. However, for other schools and classrooms, the curriculum design process itself may be the means by which learning communities come into being. The important point is that by its very nature, a learner-centered integrated curriculum will be embedded in a learning community.

Before I discuss each of these seven components, I want to make one final comment about the blueprint in Figure 4-1. It is important to remember that any linear process has its inherent limitations. Once one has fully embraced the philosophical/theoretical context described above, designing a curriculum is a dynamic, systemic process that calls for greater flexibility and adaptability than is possible with linear, step-by-step procedures. In Chapter Seven I describe the dynamic nature of this process as it was used with one of the teams at Thompson Middle School.

1. *An integrated curriculum begins with an assumption of "the connectedness of things."* As I have already noted, this elemental assumption is essential to our understanding of the integrated curriculum. Without an appropriate philosophical context, any efforts to redesign the curriculum will fail. As has happened so many times before, the sheer force of custom and inertia will prevail and things will return to the status quo.

2. *An integrated curriculum is learner-centered.* Learning is "meaning-making." In order to create meaning, we are constantly making connections, identifying patterns, and organizing bits of knowledge, experience, and behavior into meaningful
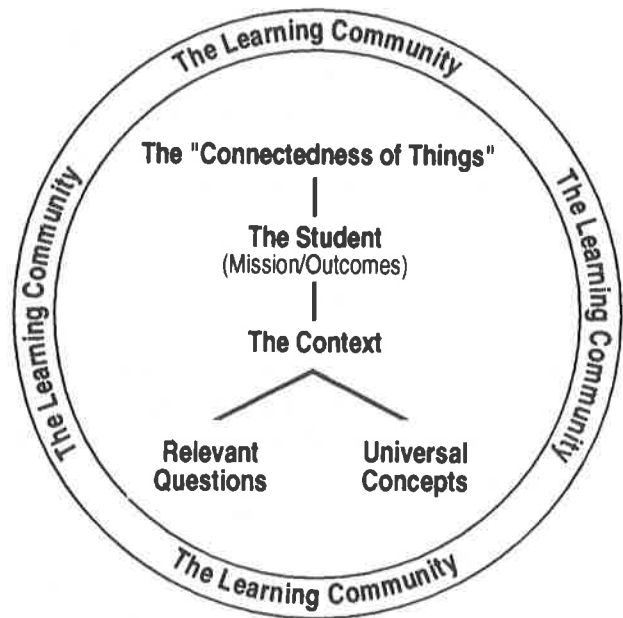

Figure 4-1. Designing an Integrated Curriculum

wholes. However, while I can share my thoughts, my ways of putting ideas together, my meaning — as I am doing through this book — I cannot create meaning for anyone else. In the end, each of us as learners must create our own meanings. We will do this by making our own connections, by identifying the patterns and relationships that make sense to us, and then organizing the ideas in ways that satisfy our needs and goals. Genuine learning comes only when I stand at the center and take ownership of the process.

3. *An integrated curriculum is mission-driven.* The goal of learning — expressed as a mission statement — represents the vision — the dream — the ultimate objective. This mission serves as both a lodestar and an inspiration, providing both direction and motivation. It should go without saying that the mission must honor the centrality of the learner and reflect his or her real-life needs.

4. *An integrated curriculum is contextual.* To conclude the discussion above, I will only note here that when I use the term *context* I am referring to *the frame of reference that provides meaning.* When there is no context, there is no meaning. Facts presented as they are in most schools are essentially meaningless. Their only practical value may be in a friendly game of *Trivial Pursuit,* or to pass a test — that is, a not-so-

friendly game of *Trivial Pursuit.* If learning is to be meaningful, it must incorporate context.

5. *An integrated curriculum focuses on relevant questions.* Context is created and explored in two ways — through questions and through concepts. In Chapter Five I will focus on "questions worth arguing about." These are essential questions that are relevant to the life experience of the learner. While traditional curriculum too often seeks to answer questions no one is asking, an integrated curriculum focuses on the learner's questions that reflect real-life interests.

Questions are designed to focus attention on the four contextual relationships discussed above. Using the various subject areas as resources in service of a central Focus Question, the contextual questions provide *horizontal integration*, that is, integration among the various subjects. The primary criterion for selecting the contextual questions to be explored is their relevance to the focus question.

6. *An integrated curriculum is framed by a set of universal principles and concepts.* Concepts also reflect context. In Chapter Six I will suggest a set of universal concepts that are relevant to all subject areas and can be used as a cognitive framework for learning more detailed information in any of these areas. Because of their widespread relevance, these concepts become powerful bridges across which ideas, principles, and experiences learned in one area can be adapted and applied in many other areas — the transfer of learning. These concepts can be revisited over and over again, each time with increased insight and meaning.

When these universal concepts are used to frame the curriculum at several grade levels simultaneously, they provide *vertical integration*, or integration across grade levels. This is the basis for the so-called spiral curriculum, where the same concepts are explored in many different contexts, year after year.

7. *An integrated curriculum is shared by a "community of learners."* According to indigenous wisdom, it takes a village to raise a child. In like manner, it takes a community of learners to educate a child — or an adult. Community, however, requires more than proximity. Just because teachers and students spend six hours a day together, doesn't make them a community of learners. It is difficult for classrooms and schools that give priority to competition, individual

achievement, and personal success to generate a genuine sense of community. The need to design schools and classrooms as authentic learning communities may be one of the most pressing needs in education. This will be discussed in more detail in Chapter Eight.

Having identified the systemic process by which one can design an integrated curriculum, it is instructive to look at the primary attributes that characterize an integrated, learner-centered curriculum. Remember that the following characteristics reflect priorities of emphasis, not either/or options.

An integrated, learner-centered curriculum gives priority to:

- context over content
- concepts over facts
- questions over answers
- imagination over knowledge
- intuition over rational logic
- developmental intent over graded content
- the learning process over the product of learning
- quality of information over quantity of information.

Conclusion

Human beings seek meaning like ducks seek water. Anyone who has observed children at play knows the kind of meaning they inject into objects or situations that, to the observer, mean something quite different. A piece of paper becomes an airplane, a saucepan becomes a boat, a storybook character becomes an intimate friend. Daydreaming is another important way children — romantics by nature — make their own meaning. They imagine themselves in Walter Mitty fashion as explorers and heros or a hundred and five other marvelous and exciting ways of being in the world. Or, lying atop a hill on a summer's day, they may just let their minds wander "lonely as a cloud that floats on high o'er vales and hills." In short, children are masters of creating contexts of meaning that suit their needs.

Then they enter school, which, as psychologist Charles Tart (1994) reminds us, "isn't primarily about education — but a brainwashing into the dominant ways of thinking which characterize our particular culture." They are soon inundated with

information that *other people* think is important for them to learn. In order to survive, they soon learn the rules, the chief of which is to *remember everything the teacher says*. There is little time left for looking out the window or for any other form of "learning through meaning-making." No longer free to create their own context in hundreds of imaginative ways, children have little choice but to accept without question the teacher's context and the meaning. They accept that the purpose of learning is to pass tests; that the name of the game is competition; that real success means being number one; that others are best qualified to grade you; that sitting quietly and paying attention pays off; that most questions are stupid; that mistakes are costly; that imagination is childish, silly, and a waste of time; that life is run by clocks; and finally, that you can't beat the system!

By the time our children grow up, they are ready to take their place in society as productive workers — a role for which they have been well prepared — at least until recently. Now, however, 80% of them don't like their jobs but can't imagine an alternative. When they turn on the radio or TV they are still inundated with information — sound bytes that have as little meaning as the facts presented in school. But they have learned the lessons of school well — let others create the contexts of meaning that will guide their work, shape their ideas and relationships, and determine their contributions to society. Since they don't really know what they want to do, they don't know what to look for or what questions to ask. Thus, as Naisbitt suggests, most of the information that comes their way each day whizzes by

them. What is remembered makes it easy to answer *someone else's* questions and think the way *they* want you to think.

A caricature? Of course. And yet, it's certainly one way of explaining the almost overwhelming sense of apathy, powerlessness, futility, frustration, and anger that seem to pervade our society. What is needed, perhaps most of all, is the realization that there are alternatives, that we do have choices — and one of the most important choices we make is how we educate our children.

References

Capra, F., E. Clark, and C. Cooper. 1993. *Guide to ecoliteracy.* Berkeley: Elmwood Institute.

Carlson E., and R. P. Hey. 1994, December. Mitchell fires off a parting message. *AARP Bulletin.*

Goetz D., and J. Janz. 1987, June. (Statement of Curriculum Writing Team). What does it mean to grow up in a global village? Beaver Dam, WI: United Catholic Parish Schools.

Harman, W. 1988. *Global mind change*, Indianapolis: Knowledge Systems.

Hawken, P. 1994. *The ecology of commerce.* New York: Harper-Business.

Korten, D. 1995. *When corporations rule the world.* West Hartford, CT: Kumanrian and San Francisco: Berrett-Koehler.

Nasbitt, J., and P. Aburdene. 1990. *Megatrends 2000.* New York: Morrow.

Postman, N., and C. Weingartner. 1969. *Teaching as a subversive activity.* New York: Delacourte.

Senge, P. 1990. *The fifth discipline.* New York: Doubleday Currency.

Tart, C. 1994. Who might survive the death of the body. Presentation at the Institute of Noetic Science Conference, Chicago.

Wheatley, M. 1992. *Leadership and the new science.* San Francisco: Berrett-Koehler.

Wilber, L. 1981. *No boundaries.* Boston: Shambhala.