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**Earls, Ruth Fairfield**

**A THEORETICAL MODEL OF PROFESSIONAL/STAFF DEVELOPMENT  
FROM A LIBERATION PERSPECTIVE**

*The University of North Carolina at Greensboro*

ED.D. 1983

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A THEORETICAL MODEL OF PROFESSIONAL/STAFF  
DEVELOPMENT FROM A LIBERATION PERSPECTIVE

by

Ruth Fairfield Earls

A Dissertation Submitted to  
the Faculty of the Graduate School at  
The University of North Carolina at Greensboro  
in Partial Fulfillment  
of the Requirements for the Degree  
Doctor of Education

Greensboro  
1983

Approved by



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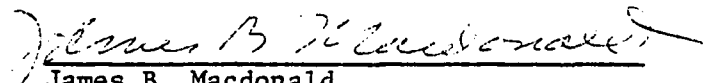
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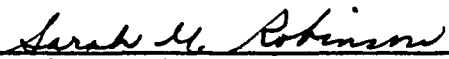
APPROVAL PAGE

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## ABSTRACT

EARLS, RUTH FAIRFIELD. A Theoretical Model of Professional/Staff Development From a Liberation Perspective. (1983)  
Directed by: Dr. Dale L. Brubaker. Pp. 276

The purpose of this research inquiry was to create a speculative advocacy model of professional/staff development from a human liberation perspective. The rationale and significance of the study were established in the introductory chapter and related to the history and current state of professional/staff development.

The theoretical sources for the creation of the model revealed several recurring themes which appear as dimensions of the model and which were subsequently used as the organizing framework for the review of literature. These themes were (a) awareness: the theoretical sources of consciousness; (b) laterality: the theoretical sources of creativity; (c) directionality: the theoretical sources of change in persons, organizations, community and culture; (d) intentionality: the theoretical sources of love and will; (e) transcendence: the theoretical sources of liberation.

The nature of models, model building, and theory generation was examined. Macdonald's (1977) methodology for model building and theory generation was selected. The model was conceived as if it were a novel which described the episodes of a journey. The metaphor used to portray the professional/staff development model was a journey in a hot-air balloon.

Two major sources provided essential themes for the initial conception of the model. The writings of Michael Novak (1971) on one's personal story suggested a theme of personal transformation, while the writings of Seymour Sarason (1976) on the creation of settings and future societies contributed an understanding of the theme of educational and social transformation. These two themes, story and setting, both shared common goals and a reliance on the process of praxis, reflective action.

Praxis was seen as the element or substance which fosters transformation in stories and settings and in professional/staff development as represented by the journey in a hot-air balloon. It was postulated that the indwelling of praxis in the dimensions of awareness, laterality, directionality, intentionality, and transcendence could foster the aim of liberation.

The model was followed by two scenarios and a conjecture which portrayed possible disclosures from the model. The concluding section provided external evaluative criteria and a reflective analysis of the process of creating a model as well as a summary and conclusions; recommendations for future study were suggested.

## ACKNOWLEDGEMENTS

The episodes along the journey to this dissertation have been shared and enhanced by many fellow travelers. These fellow travelers are family, friends, committee members, teachers and mentors. Each has added immeasurably to the richness of my journey. Their contributions are deeply appreciated and acknowledged here in the same format as the model.

PROLOGUE. For the commencement of this journey, I acknowledge the passing of PDF, and the renewal of life, change, and journey nurtured and sustained by Gran and Dainnya.

EXPANDING. For the I-thee relationships, supportive encouragement and expansion of ideas along the journey, my appreciation is extended to Louise Berman, Ann Jewett, and Sally Robinson.

ASCENDING. For inspiration, aim, and continual technical assistance, my love and appreciation are extended to Neal Earls, my husband.

SOARING. To the members of my committee who sustained the journey through endless ventures and created a setting from which the meanings and experiences that foster liberation could emerge.

Awareness. To my chairman, Dale Brubaker, who introduced, shared, and helped create the setting and sustained my story, the setting, and the journey. His faith, patience, and understanding kept the journey abiding a true course.

Laterality. To Sally Robinson whose sensitive and propelling mind pressed the journey toward the outer limits. She encouraged the

capacity to risk, to create, while always sustaining the faith that the journey was significant and "we were on our way."

Directionality. To Dwight Clark who facilitated the initial directional change to Greensboro and who persevered through the journey on the promise that "the journey creates destiny."

Intentionality. To Dick Weller who indwelt in the metaphor to help insure its connection and intention and who shared his keen insights and scholarship in the most genuine way.

Transcendence. To Jim Macdonald whose person, life, and works touch the unknown fibers within us all and demand that we stretch beyond our limits, while sounding the depths of our consciousness and morality. His friendship, acumen, and hope have filled the prevailing winds with liberation on this journey.

EPILOGUE. To Nancy, Gail and Doni who joined the journey to add their skills in typing and artistic illustrations . . . and to the future companions who may join in the journey toward liberation.



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## CHAPTER I

## INTRODUCTION

Creating a human setting is akin to creating a work of art . . . like a work of art the creation of a setting requires formulating and confronting the task of how to deal with and change reality in a way that fosters a shared sense of knowing and changing. (Sarason, 1976, p. 273)

Sarason (1976, 1977) provides valuable insights into the interrelationships of persons, environment, and culture in his writings about settings. He suggests that the creation of any setting may require the vision, skill mastery, intuition, and serendipity of an artist.

The Sarason portrayal of settings presents several concepts useful in constructing and analyzing professional/staff development settings. Notably, he suggests that the creation of settings requires the vision to draw from images of the future and to strike a responsive chord within all the persons in the setting so that each can relate to the vision in order to deal with and change the current reality.

The need to create a new vision and direction for professional/staff development was the major incentive for this study. The creation of settings theme provided by Sarason appeared to be a useful perspective for viewing professional/staff development and social transformation. Another focus which appeared germane to a reconceptualization of professional/staff development was personal

transformation. The writings of Michael Novak on the development of critical consciousness as revealed through one's life story elucidates a theme of personal development. Both themes, the "creation of one's life story" and the "creation of settings" were used to develop a model of professional/staff development from a liberation perspective. Together these two themes share a key reliance on the process of praxis for liberation.

Professional/staff development within school settings can be created and implemented in many ways. The literature is replete with a variety of plans for professional/staff development. These plans, however, do not address comprehensively the multifaceted nature of schooling nor the complexity and diversity of school settings.

The need for a reconceptualization of professional/staff development has been established by several authors (Houston & Frieberg, 1979; Lieberman, 1978, 1981; Massanari, 1977). Massanari (1977) states that the most pressing need of the profession is to establish a conceptual framework for professional/staff development and inservice education. He believes that this framework should provide a structure of common elements, while providing for alternatives wherein national, state, institutional, and local policies could be formulated. Houston and Frieberg (1979) report that there are no comprehensive conceptual models that might create a unifying effort for professional/staff development. "The need is evident, at issue is how the effort is conceptualized, by whom and within what framework" (p. 8). Ann Lieberman suggests:

What we lack in our understanding of staff development efforts is a broad-based perspective and conceptualization that will allow local schools to mount comprehensive programs that consider political, organizational, personal, and social realities. (Lieberman, 1978, p. 1)

In 1981, Lieberman reiterated the concern for an expansive framework for professional/staff development. She indicated, however, that the past ten years of research had produced some generalizations worthy of consideration in any reconceptualization of the process of professional/staff development. "The process of improvement happens simultaneously on two levels: the individual teacher level and the level of the school as an organization". (Lieberman & Miller, 1981, p. 583). Both the teacher and the school setting are the focus of this study.

Sarason acknowledges the complexity of establishing a comprehensive framework for professional/staff development in the following:

Creating a human setting is like a work of art, but it is also different. It involves more than one artist; it involves different problems of function, materials, organization; its products are different; its places and relationship to society are different. (Sarason, 1976, p. 283)

#### Statement of the Problem

The purpose of this research is to create a speculative advocacy model of professional/staff development through which a liberation perspective may be asserted and studied. This inquiry will seek to answer the following framing questions:

1. What theoretical sources reasonably may be selected to provide insights into the critical elements and interrelationships for the formulation of a model of professional/staff development for liberation?



2. How could the insights gained by scrutiny of the theoretical sources provide principles and constructs of liberation for professional/staff development?
3. What will be the new liberation model?
4. What meaning does this new speculative advocacy model hold for (a) describing the existing or new patterns of human action, and (b) prescribing programs or activities for professional/staff development practices?

#### Definition of Terms

Within the context of this study, the following terms are defined and used accordingly in the text:

liberation. The quality or state of being free to actualize the power of choice. Liberation is the right and realization of freedom from social, political or economic constraints and outside domination. It is also the act of choice toward or from philosophical, religious, or psychological constraints or inner forces. "Liberation is the aim of freeing persons from the parochialness of their specific times and places and opening up possibilities for persons to create themselves and their societies" (Macdonald, 1977d, p. 17).

model. A representation of a particular segment of reality. It provides description and explanation of a phenomenon that often cannot be directly observed. Its purpose is to aid in understanding the phenomenon.

praxis. The reflective practice of an art, science or skill. Praxis involves the dialectical relationship between theory and

practice. It is the process of reflective action for the intent of liberation.

professional/staff development. A process designed to foster personal and professional growth for individuals within a respectful, supportive, positive organizational climate having as its ultimate aim better learning for students and continuous, responsible self renewal for educators and schools. This process may include all the events, programs, activities, or life experiences which encompass teacher development and professional growth. The term assumes the need for renewal and change and has personal, role, and institutional dimensions within the school setting.

It is important to note that one of the central problems in the creation of a conceptual model of professional/staff development is caused by the ambiguous way in which terms describing this phenomenon are used in the educational literature. Definitions of professional/staff development vary and are often used interchangeably with in-service education, staff renewal, continuing teacher education, and professional growth. For this study, the one conception that is clearly essential in all of the terms is the notion of personal and professional change to enhance the education of students.

story. The life story or biography of a person. A story includes all the personal beliefs, values, experiences, events, feelings, intentions, meanings, and actions of the lifeworld. A story fosters reflective action. It is the nexus to personal transformation.

setting. "When two or more persons come together who share certain goals" (Sarason, 1976, p. 1). A setting is a dynamic interacting unit of beings which fosters reflective action. The setting is the nexus to educational and social transformation.

#### Underlying Assumptions

Generalized assumptions for philosophical and analytical theory building research underlie this study. The following explicit assumptions are accepted:

1. The theoretical sources utilized for the formulation of the conceptual model are valid and appropriate for the nature of this study.
2. The research method of creating or model building is a valid procedure for generating a conceptual framework or model of professional/staff development.
3. The researcher has an adequate background in philosophical and religious tenets, theories of human and organizational development, and curriculum theories to provide a conceptualization of professional/staff development.
4. Other investigators using similar sources and methods could invent different models.

#### History and Culture of the Setting for Professional/Staff Development

The historical antecedents to current professional/staff development practices reflect a pattern congruent with the history of the total field of education. Professional/staff development settings

have been complicated by socioeconomic, cultural, and political influences. A brief overview of the historical beginnings of professional/staff development will set the stage for an understanding of the need for a reconceptualization of professional/staff development.

The inception of professional/staff development practices was seen approximately a century ago; however, practices varied from state to state. In the early periods, the teaching force was primarily young single women. The professional growth for teachers during this era was a mandated teachers' institute. The institute was a short-term professional training session comparable to an inspiring social gathering. Another predominant form of teacher development was the reading circle which provided a format for sharing the great novels. These two practices were the major source of both teacher training and professional/staff development during this early period (Henry, 1957).

By the early 1920's, a high school diploma was the minimal requirement for teachers in any state. Many teachers were better educated and some had attended the state normal training schools. Professional/staff development retained the format of institutes, reading circles, and conventions. At this point, a change in educational organization ushered in the concept of supervision. Supervisors became responsible for the professional growth of teachers. The dominant practices for professional/staff development from 1930 through 1950 were provided by the mechanism of supervision and summer-school study. In some states and districts, however, innovations in curriculum patterns which generated the "activity" and "core" curricula served as the stimulus for professional/staff development.

Following World War II, waning concepts of supervision and teacher shortages produced the mass teacher workshop as the most common professional/staff development format of the era. This practice is still predominant in some locations. Flanders (1963) described mass inservice in the following way:

It is a giant spectator sport for teachers . . . a time when they gather to hear speeches. They play passive roles in which their ideas and questions are not considered. They react as one does to any performing art and are more impressed or disappointed by the quality of the performance than with how much they learned. (p. 26)

According to Edelfelt (1977a) mass inservice as the format for professional/staff development has been a sham, a waste of time, poorly organized, and forced on teachers by those in control. Mass inservice programs were conceived in the mold of mass education, often to meet state department requirements or local program needs as inexpensively as possible. Failure was inevitable. The teaching force was assumed to be akin to the student population . . . all alike and all needing the same skills. Teachers, like students, have different needs, interests, and abilities. The failure of mass inservice was a failure of basic assumptions and of an efficiency orientation.

The launching of Sputnik inspired major curriculum reform and with it, yet another format for professional/staff development. The underlying assumption of this curriculum reform was the belief that if the "structure of knowledge" was adequately presented in regard to subject matter content, then the teacher could be used as the technician. During this era, professional/staff development consisted of programs to aid the teacher to understand a specific subject

curriculum. Some notable outcomes of this era of curriculum reform were the acceptance that curricula are not "teacher proof" and a renewed awareness that professional/staff development must have the commitment and involvement of teachers in the curriculum process.

The current era of professional/staff development is characterized by a stable teaching force and a public that is demanding accountability (Dillion, 1976; Edelfelt, 1974; Howey, 1976). These circumstances have created pressure for new ways of conceptualizing programs of professional growth. The public is concerned about the cost effectiveness of professional/staff development in terms of its impact on the improvement of education for students.

Many groups are vying for opportunities to control, set policy for, and participate in professional/staff development. Multidimensional concerns of ideology, political power, and financial rewards have caused colleges of education, teacher's federations and unions, state and local education agencies, private consultants and teachers to become involved in the creation and control of professional/staff development. The involvement of these groups may imply the "staff development is coming of age; that it has the potential to make a significant contribution to the realization of the dream of effective universal education" (Dillion, 1976, p. 170).

The historical antecedents to the current state of professional/staff development provide some insights to develop generalizable concepts for a reconceptualization of this field. History is often rich with implications and can provide germane constructs for the model-building process.

The Current State of  
Professional/Staff Development

The zeitgeist or "spirit of the time" is a term commonly used by Sarason and others to provide an outsider's look at the regularities in patterns or customs and to reflect on their meaning. For the purpose of this study, a view of the current state of professional/staff development provides a framework to perceive the relationship between the history of the settings and the possible direction in which current winds could blow. It links "what was", "what is", and "what might be" for the development of a model of staff development from a liberation perspective.

Professional/staff development is certainly not lacking for attention and study. In a comprehensive review, Nicholson and Joyce (1976) identified more than 2000 books, periodicals, and unpublished papers that relate to professional growth activities. They noted that "there is only a handful of works that deal with professional/staff development in any comprehensive manner. The majority of reports are of the lowest level of generality" (p. 4).

A major shortcoming of educational reports on programs of professional/staff development has been the failure to conceptualize programs of professional growth. Another barrier to the improvement of professional/staff development has been a proliferation and confusion of terms. This shortcoming has been magnified by the absence of a coherent conceptual framework. "The difference, real or imagined, between inservice and staff development, creates a constant state of fuzziness" (Yarger, 1977). Semantic confusion and the lack of a con-

ceptual base has made it difficult to compare programs or to draw generalizations from research.

A few authors have clearly distinguished between inservice and staff development (Harris & Bessent, 1969; Jackson, 1971; McLaughlin & Berman, 1977). They suggest that if there is any persistent difference between the two terms it probably arises from the tradition of inservice as primarily a deficit model, while staff development is a growth and change model.

Jackson (1971) writes that the "deficit" point of view rests on the assumption "that something is wrong with the way practicing teachers now operate and the purpose of inservice is to set them straight . . . to repair the defects" (p. 21). The deficit point of view is often associated with teacher evaluation. The other perspective, "the growth approach", assumes that teaching is a complex and multi-faceted activity about which there is more to know that can ever be known by any one person. In this point of view, the motive for learning more about teaching is not to repair a personal inadequacy, but to seek greater fulfillment as a practitioner of the art (p. 26). Personal growth is viewed as integral to professional growth.

In the five year study of change in schools, the Rand Corporation reported that effective staff development models are the product of a developmental rather than a deficit model of teaching (McLaughlin & Berman, 1977).

Many writers, including Yarger (1976), Howey (1976), Johnston (1971), and Rubin (1977), have provided an analytical framework of the



purposes and categories of professional/staff development; however, few educators have attempted to classify these purposes and programs on the basis of their philosophical tenets and assumptions. Thus, in viewing the history and the current reality of professional/staff development, it may be helpful to classify these programs into some broad groups. It should be understood that categories are seldom clearly demarcated; however, some program conceptualizations seem to cluster together. This clustering of approaches according to philosophical tenets has produced two or three predominant models for the professional growth of teachers. Although described by many names, the two recurring models may be identified as (a) bureaucratic and (b) professional (Brubaker, 1977a; Howey, 1976; Jackson, 1968; Macdonald, 1977c; McLaughlin & Berman, 1977; Rubin, 1977; Schiffer, 1978).

The bureaucratic model is based in control theory. The philosophical tenets of determinism and behaviorism are its foundation. The model is linear, ends oriented, and often equated with systems models. In this orientation, the organizational goals of the school become the focus of the professional growth programs and activities of the teachers. The model is drawn from mechanistic analogies and metaphors and often utilizes terminology and concepts drawn from the production and business worlds. Leadership styles consistent with this model are often direct and autocratic.

The professional model is based on humanistic tenets and, sometimes, existential philosophy. Its theoretical tenets and assumptions are drawn from the third-force movement of psychology and the writings

of authors such as Maslow and Rogers. The model is personalistic and process-oriented. Its underpinnings have been formulated from human development theory and its assumptions are based on the evolution of human potential through various stages. In this approach the "felt needs" of teachers are assumed as the starting point for effective professional development. The model is drawn from organic analogies and metaphors and it often uses concepts from the growth of living things. Leadership styles coexistent with this model are often non-directive.

Jackson (1968) observed this pattern of staff development and compared it to children's learning. According to Jackson, teachers do not grow as model builders wish. Their learning is more like the path of a butterfly than a bullet. Teachers, like children, defy the direction, speed, and path that is imposed by others (bullet). They wish to direct their own flight creatively (butterfly).

Bents and Howey (1981) have reviewed the literature in professional/staff development based on the tenets of the professional model and adult development. These authors suggest that although there is no current model to account for individual differences in adult development, the guidelines articulated by Sprinthall and Sprinthall (1980) can be useful in designing professional/staff development settings. These guidelines suggest: (a) significant role-taking experiences, (b) continuous guided reflection, (c) a balance between real experience and reflection, (d) continuity of guidance over extended periods of time, and (e) personal support and challenge.

"These guidelines are grounded in the notion that humans grow and

develop through programs that combine action and reflection" (Bents & Howey, 1980, p. 20).

A third type of pattern which might be included in this analysis of models is an eclectic approach to professional/staff development. Since this approach combines portions of the above two major models in a variety of ways without any systematic, conceptual foundation, it is primarily atheoretical and cannot truly be considered a model.

The lack of clearly articulated models and a comprehensive conceptual framework for professional/staff development may have some positive aspects. Edelfelt (1977b) suggests that the piecemeal pattern of professional/staff development may not be completely negative for it has not forced professionals into a particular ideological framework before they could muster a broadly conceptualized framework and the political influence to build a true profession (p. 113).

#### Method

The historical antecedents of professional/staff development and current models provide perspective from which to launch this inquiry. The method of this inquiry was the conceptualization of a model or framework for professional/staff development from a liberation perspective. Conceptualization of a model as a method of inquiry is primarily theory-building. The two preceding models of professional/staff development represented a theoretical perspective derived from philosophical underpinnings in educational theory. To create a model from a liberation perspective one must have a basic understanding of theory-building.

Macdonald (1975) identifies three kinds of curriculum and educational theory-building: (a) control theory, (b) hermeneutic theory, and (c) critical theory.

Basically, control theory focuses on practice. It provides conceptual frameworks intended to increase efficiency and effectiveness in the education process. Control theory stipulates the linear process of goals, activities, and evaluation. The current literature of professional/staff development is replete with examples of control theory.

Hermeneutic theory emphasizes understanding and interpretation of thoughts, ideas, reality, and actions. The process requires self reflection and "standing away" from the exigencies of the school. Heubner (1975) and Greene (1971) provide examples of hermeneutic theory in their writings in curriculum.

Critical theory deals with both understanding and control. The focus lies on the dialectical relationship between theory and practice. The prevailing and explicit value orientation of the critical theorist is in the liberation of persons. Theory and practice are integrated by critical reflection about the relationship or dialectic between the two. In this way, the theorist paves the way for progress toward human liberation in education. Theorists who have used this process in education are Friere (1970) and Dewey (1963).

In this study theory generation and the creation of the model employed hermeneutic inquiry to reflect on professional/staff development in school settings. This inquiry was expanded toward critical theory by its focus and value orientation toward liberation. Critical

reflection on the dialectical relationship between existing models (practice) and liberating models (theory) of professional/staff development was subjected to confirmation from personal experience and integrated by the method of the hermeneutic circle (Hoy, 1978) in the creation of the model.

In a 1977 publication, Staff Development: Staff Liberation, from the Association of Supervision and Curriculum Development, a variety of interpretations were proposed to aid in the conceptualization of professional/staff development. Macdonald (1977c) proposed that staff development can have two major purposes. These purposes are related to the value assumptions underlying staff development and the primary goals of the constituents. Two major areas for change were cited:

- (a) the consciousness and understanding of the staff personnel, and
- (b) the change of the social structure of the school. Renewal and change are either personally initiated, "encouraged", or imposed by the structure. In any case, one affects the other. Certainly there is no clearly distinguishable line dividing renewal and change by organization or by individual. Yarger (1977) stated that no single component can change without affecting the other parts. Dillion-Peterson (1981) emphasized that staff development and organizational development are a Gestalt of school improvement; both are necessary for maximum growth and effective change. To Peterson, "the two are complementary human processes, inextricably interwoven, dynamic, interactive, non-linear, and incredibly complex" (p. 3).

Seldom are individual development and institutional development or change discrete entities, even though they are often viewed that way. Rather, they are dependent correlates. Without one or the other . . . or if they operate in isolation . . . the po-

tential for significant, positive change is naturally decreased. Organizations are successful in fulfilling their missions only to the degree that the individuals within them understand and contribute to the achievement of mutually acceptable goals. (Peterson, 1981, p. 3)

Professional/staff development can be conceived of as a dialectic between the consciousness of the individual and the cultural or social structure and purpose of the school. (Macdonald, 1977c, p. 13)

The conceptualization of the model of professional/staff development from a liberation perspective was initiated from reflection on the dialectic between the consciousness of the individual and the social structure or purpose of the school. In the creation of the model certain a priori assumptions and theoretical sources formed the grounding of the model and are proposed as methods of interrelating personal change and educational change. These a priori conceptions were examined while constructing the model through critical reflection on the theory and practice of professional/staff development, extensions of thinking provided by the metaphor used in creating the model and personal experience.

This hermeneutic process of inquiry during the creation of the model revealed several dimensions or underlying patterns which appeared salient to the dialectic relationship between personal change and educational change, and to a model of professional/staff development from a liberation perspective. The multi-dimensions discovered through the method of the hermeneutic circle became the recurring themes that are portrayed in the review of literature. The dimensions were (a) awareness, (b) laterality, (c) directionality, (d) intentionality, and (e) transcendence. Thus, the creation of the

model led to the organizational format of the review of literature and supported the dimensions postulated in the model.

In actuality, the methodology and process of the creation of the model was closely akin to the portrayal of the model provided in this study. The author was immersed in the journey toward liberation throughout the creation of the model.

The rationale for creating the professional/staff development model from a liberation perspective was to identify the values, boundaries, variables, and interrelationships which portray and advocate an alternative view of professional/staff development and may suggest principles and constructs in the development of critical theory.

A conceptual model based on the dialectic relationship between theory and practice may suggest and advocate a number of methods to create professional/staff development settings in a variety of educational contexts.

Sarason makes the assumption that in any complicated social organization not all starting points are equally effective in leading to change. A liberation perspective of professional/staff development may help in understanding when and how to confront and change reality. A model should illustrate more than the interaction of personal and organizational change; it should suggest interdependence and synergistic effects.

The action dimensions of a liberation view of professional/staff development is a crucial dimension of critical theory but lies beyond the scope of the modeling methodology used in this inquiry. However,

the capacity of the model to describe and prescribe programs and activities for professional/staff development may provide steps toward critical theory.

#### Significance of the Study

The need for this study can be substantiated largely by the repeated appeals in the literature for a conceptual framework for developing substantial programs of professional/staff development (Edelfelt, 1977b, Houston & Frieberg, 1978; Lieberman, 1978, 1981; Massanari, 1977; Yarger, 1976). These appeals have been largely unheeded. In the absence of a coherent conceptual framework, programs of professional/staff development which could directly affect the nature of education have often been ineffectual.

Current practices in professional/staff development have been primarily based in control theory. The agenda for the teacher's professional growth has been treated in much the same "Tylerian rationale" (Kliebard, 1975) as the student curriculum--from a production metaphor. This inquiry proposes to make a significant contribution by creating a model which was derived from alternative theoretical sources--sources valuing a liberation perspective. This model-building inquiry of professional/staff development may expand the conceivable theoretical base beyond control theory toward hermeneutic and critical theory. This study offers the unique intertwining of two theoretical sources which rely on the process of praxis to explore a liberation model based on critical theory. Lastly, this study tests the validity and usefulness of the modeling methodology suggested by Macdonald (1977). The use of this method in model building may attest



to its methodological validity and reliability for the production of significant models which are capable of theory generation and later empirical and practical validation.

#### Scope and Boundaries

The scope of this inquiry encompasses the creation of a model for professional/staff development from a perspective of liberation. Specifically, the scope of this study is bounded by the selection and interpretation of the major theoretical sources used to create the model of liberation for professional/staff development and any philosophical or empirical generalizations are limited to considerations of the value of the creative model.

The boundaries which delimit this inquiry are characteristic of philosophically and theoretically based research inquiries and include (a) the availability of literature, (b) the selection and interpretation of that literature, (c) the selection and appropriate use of the methodology for conceptualization of a model, and (d) the capacity of the author to generate descriptive and prescriptive principles and constructs for analytical and programmatic use in professional/staff development settings in schools. Boundaries which further limit this inquiry are related to the ability of the author to use an artistic and creative style and the richness of the tools of metaphor and analogy to invent an original interpretation of professional/staff development from a liberation perspective and the capacity of the author to represent the model within the confines of two-dimensional space.

### Outline of Chapters

The organization of this study follows the statement of the problem and the four framing questions. The four framing questions provide a framework and sequence for the inquiry. Each of the questions is addressed separately in a single chapter in the middle of the dissertation. These four chapters are preceded by an introduction and followed by a summary.

In Chapter I the creation of a speculative advocacy model is proposed by means of an analytic-philosophical framework.

In Chapter II the theoretical sources for model development are reviewed in five broad classification areas. These areas are (a) awareness: the theoretical sources of consciousness; (b) laterality: the theoretical sources of creativity; (c) directionality: the theoretical sources of change in persons, organizations, community and culture; (d) intentionality: the theoretical sources of love and will; and (e) transcendence: the theoretical sources of liberation.

In Chapter III an analysis of modeling methodology and theory construction is examined and critically reviewed. The appropriate design for the continuation of this inquiry is revealed.

In Chapter IV the rationale, the metaphorical image, the specific theoretical sources, the philosophical assumptions and values, the boundaries, the variables and definitions and the interrelationships for the model of professional/staff development from a liberation perspective are presented. A representation and an interpretation of a journey in a hot-air balloon are presented. This is the model.

In Chapter V the application and evaluation of the model is presented. The application section portrays two future scenarios and a hypothetical projection of professional/staff development from a liberation perspective. The evaluation section is composed of external evaluative criteria and a reflective and evaluative analysis of the process by the writer.

In Chapter VI the summary, conclusions, and recommendations for future inquiry are presented.

## CHAPTER II

## REVIEW OF LITERATURE

A variety of sources were investigated to provide a comprehensive and diverse background for the development of a model of professional/staff development from a liberation perspective. Readings from the topical areas of philosophy, psychology, human development theory, curriculum theory, organization theory, theology, and religion provided a broad perspective for model building and theory generation. Several themes continually reappeared in these sources. These recurring themes evolved from the interplay between the theoretical readings and the actual creation of the model. They serve as organizing centers for the literature review: (a) awareness: the theoretical sources of consciousness; (b) laterality: the theoretical sources of creativity; (c) directionality: the theoretical sources of change in persons, organizations, community, and culture; (d) intentionality: the theoretical sources of love and will; and (e) transcendence: the theoretical sources of liberation.

Criteria used to delimit the theoretical sources under the five areas were based on acceptance of the assertion (Habermas, 1971, 1973; Horkheimer, 1972; Macdonald, 1975) that critical theory has (a) an explicit value orientation for liberation of persons, and (b) a focus on praxis--the dialectical relationship between theory and practice and reflection and action. Therefore, only theoretical sources

consonant with one, or both, of these two criteria were considered appropriate for the purpose of this inquiry.

From the array of theoretical sources which could support this model a small number of noteworthy exemplars were selected. The following format was adhered to within each section of the literature review: (a) definition and historical overview, (b) a selection of theoretical frameworks from a variety of authors, and (c) a summary of the area of investigation.

Awareness: The Theoretical Sources  
of Consciousness

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' the narrow chinks of his cavern.  
William Blake

Definition and Historical Overview  
of Consciousness

Consciousness, a word from the Latin meaning "to know", "to be cognizant of" (conscire) continues to escape precise definition. Yet, the exploration and aspiration toward an understanding of higher consciousness has had a profound influence on almost all aspects of history.

Ancient Egyptian manuscripts reveal knowledge of trance states. Greek philosophers, such as Plato and Socrates, were said to have had extraordinary consciousness and to have initiated mystery cults to preserve consciousness techniques. Plato's famous allegory of the cave expressed his concern for consciousness. He compared our human condition to that of slaves enchained in a cave in which we can only see the shadows of persons and objects passing by outside. Over time, we come to accept the shadows as reality, while the real source of the shadows is ignored.

In ancient China, Lao-Tzu wrote a religious classic, Tao Te Ching (1972) which explained that "there is a perfect balance which lies within the consciousness of each individual." In the East, a whole way of life has developed from this inward dwelling.

Ancient Hebrews and Christians often described states of consciousness in the Bible. Instances of miraculous healing and speaking in tongues may be interpreted as forms of consciousness. In the 14th century, mystics and writers, such as Dante, appear to have used mysticism, dreams, and reverie states as sources for their writings (Armstrong, 1976).

Despite these early quests for a greater understanding of consciousness, more recent historical periods have had an increasing disassociation from any mystic or introspective thought. One of the reasons for the lack of any substantial study of consciousness, until the last decade, was the rise of formalized scientific knowledge. For many years, Descartes and Cartesian duality influenced scientific inquiry and positivism was the valued route to all scientific knowledge (Pelletier, 1978, p. 33).

The science of psychology began as the study of consciousness; however, the complexity of studying the innerworkings of the mind was a difficult task in an era dominated by empiricism. The result of this for the newly emerging field of psychology was a confrontation of divergent viewpoints. At the extremes of this confrontation was the consciousness versus positivism debate. The substance of this debate was (a) reality rests in pure consciousness and material objects of the world are appearances, or (b) reality is what appears to our senses and consciousness is an epiphenomenon of our actions in the world (Armstrong, 1976).

A few of the early psychologists, like James, Wundt, and Titchner, elected to challenge the predominant positivistic doctrine by studying conscious experience through introspection (Messick & Sexton, 1966).

James (1890) believed consciousness was a continuous stream, everchanging and therefore, never the same from moment to moment. He felt that consciousness differed in individuals because awareness was selective, and ultimately a construction of the individual's mind.

The early psychologists paved the way for others to study consciousness. Freud, the father of psychology, studied conscious, subconscious, and unconscious motives and drives in the human personality. Consciousness also formed the basis of Jung's analytical psychology and Assagioli's psychosynthesis.

From the earlier pioneers in the study of consciousness, the influence of existential thinkers, and the influence of Eastern religious viewpoints, a new force in psychology was born. Maslow spearheaded the development of humanistic psychology. This third force in psychology was formally recognized in the 1950's. Its central thesis is the understanding of the motivations and consciousness of the healthy person. Arthur Combs, a noted humanistic psychologist, stressed that each person's experience of his world is a uniquely individual perception and that understanding requires a phenomenological perspective.

While the force of humanistic psychology was growing, the influence of the positivistic paradigm was waning. Kuhn's (1962) treatise on the limitations of paradigmatic thinking and its influence on scientific research was one of the major works of the times, and one of the sources which helped to erode positivism. Kuhn (1962), Polanyi (1958, 1970, 1975) and others helped to bring credence to the study of consciousness.

Polanyi (1958) posited that all knowledge is personal; it involves a person knowing (a knower). Fundamentally, we attend from our body (subsidiary cues) to something through our mind (focal entity). The mind sets the boundary conditions of focal awareness, and thus, is an entity which organizes the subsidiary cues for focal use.

Polanyi purported that consciousness exists as a separate entity. He provided a number of examples to verify his statement and suggested that "though rooted in the body, the mind is free in its action from bodily determinism . . . exactly as our common sense knows it to be free" (Polanyi, 1975, p. 51).

As the credence of consciousness as a field of study grew in the late 60's, there emerged a fourth force in psychology -- transpersonal psychology. Transpersonal psychology is difficult to distinguish from humanistic psychology; however, it is interested in the integration of the whole person, including the intellectual, emotional, physical, and spiritual. The inclusion of the spiritual dimension or higher consciousness is one distinguishing feature between the two forces of psychology.

The Association of Transpersonal Psychology identifies its concerns as "meta needs, ultimate values, unitive consciousness, ecstasy, mystical experience, bliss, transcendence, oneness, and cosmic consciousness (Sutich, 1969, p. 11).

Transpersonal psychology is centered beyond human needs and potentialities into transhuman needs centered in the cosmos.

It is devoted to studying transpersonal experience, those times when one experiences an intimate connectedness to something greater than the individual, a higher self, a higher consciousness, or some concept of God or a supreme being. (Williams, 1977, p. 26)

Thus, transpersonal psychology studies consciousness, altered states of consciousness, and other forms and methods for transpersonal experience.



Charles Tart (1973) and Robert Ornstein (1972, 1973), current pioneers in the study of consciousness, are experimenting, reporting, and validating numerous studies and experiences dealing with consciousness, altered states of consciousness, and reports of transpersonal experiences. Tart (1973) has been grappling with developing credibility in the study of consciousness for some time. He views consciousness as a complex entity which exists at several levels. Tart stresses the enormous difference in the construction of consciousness between people. He suggests that normal consciousness is merely a tool, a structure, and a coping mechanism for dealing with consensus reality. Huxley (1954) and Tart (1973) contend that the overriding tendency of cultural pressure to have all adhere to consensus reality tends to minimize the serious exploration of individual differences, levels of consciousness, or methods for reaching higher levels of consciousness.

In the past decade, many forces have converged to create a resurgence of interest in the study of consciousness. The influence of transpersonal psychology, a major questioning of the positivistic mind-set, and the psychedelic revolution are all forces which have provided a theoretical perspective and a basis for changing conceptions and definitions of consciousness.

For many years the study of consciousness was plagued by lack of precise inquiry techniques; however, better methods of quantification and verifiability of the elusive phenomena of consciousness are being developed. The innovations of electroencephalographic monitoring and biofeedback have provided measurable evidence and led to a greater acceptance of human consciousness studies. The earlier introspection strategies of Titchner, James, and Jung are being revived and combined with new techniques for a more profound interpretation and greater

understanding of human consciousness. Consciousness is now emerging as an exquisitely evolved personal construction created by our sensory system.

Nonetheless, the definition and study of consciousness remains elusive. Perhaps, as William Hamilton said in his Lecture of Metaphysics (1960):

Consciousness cannot be defined; we may ourselves be fully aware of what consciousness is, but we . . . cannot convey what we apprehend. The reason is plain; consciousness is the root of all knowledge. (p. 34)

### Theoretical Perspectives on Consciousness

Any inquiry into theoretical perspectives on consciousness is tied inextricably to the development and changes in the field of psychology. Theorists committed to the study of consciousness often were forced to confront established scientific tradition in order to have their views expressed. In this section on theoretical perspectives of consciousness, both established theorists and more current pioneers are reported. The theoretical contributions of James, Jung, Tart, Pelletier, Friere, and Novak are reviewed. Each of these theorists provides insights which value a liberation perspective, and two of the theorists focus specifically on praxis. The domain of consciousness can be influential in enhancing a conception of professional/staff development from a liberation perspective.

William James. William James was an early American psychologist, a self-proclaimed supernaturalist, who preferred ideas to laboratory results. He had an insatiable curiosity about all the phenomena of human experience, and an aversion to closed or absolutist meanings. James is best known for his writings on consciousness and his view that man

can experience higher states of consciousness. As a psychologist and philosopher, James was as much at home investigating psychic and para-normal faculties and religious experiences as he was investigating the more mundane aspects of attention, habit, perception, cognition, and brain functioning.

In the writings of William James, one finds a critical acceptance that human experience arises seemingly from within and is central to the understanding of humanness. One example which James used to portray this conception was a comparison of the mind to a sculptor.

The mind, in short, works on the data it receives very much as a sculptor works on his block of stone. In a sense, the statue stood there from eternity. But there were a thousand different ones beside it, and the sculptor alone is to thank for having extricated this one from the rest. . . . But all the while the world we feel and live in will be that which our ancestors and we, by slowly cumulative strokes of choice, have extricated out of this, like sculptors, by simply rejecting certain portions of given stuff. Other sculptors, other statues from the same stone! (James, 1890, cited by Ornstein, 1973, p. 166)

To James, we are as sculptors, carving one unique statue, and we carve it uniquely because of the personal construction of each person's consciousness. In Varieties of Religious Experiences, James expressed his assurance of the varying levels of consciousness.

The whole drift of my education goes to persuade me that the world of our present consciousness is only one out of many worlds of consciousness that exist, and that those other worlds must contain experiences which have meaning for life also (James, 1901/1958, p. 391).

As an early pioneer, William James offered several theoretical perspectives germane to the study of consciousness. First, he advocated a broad scope and methodology for the field of psychology -- the study of consciousness. Second, he urged that the study of conscious experience was best understood by a self-reflective dialectic between inner-implicit and outer-explicit reality. Lastly, he suggested the

possibility of higher states of consciousness. Each of these contributions suggest that James valued a liberation perspective for humankind.

Carl Gustav Jung. The works of C. G. Jung are a fascinating collection which expound on his theoretical ideas and practical work in the field of psychology. His biography illustrates the unusual nature of his introspective personality. Jung, like James, used his own personality to explore aspects of the self and of consciousness. His inquiries into psychological manifestations were formed through observation and phenomenological methodology.

Early in Jung's career he studied with Sigmund Freud. This period of his life was fruitful and intellectually stimulating. His admiration for Freud's work, and yet, his own conviction of the unifying experience of religion created a conflict between the two. This conflict eventually caused a split in their relationship and created a very complex and unstable period in Jung's life. It was this reflective period in which many of Jung's major theoretical ideas were formulated and clarified (Storr, 1973).

Unlike Freud, Jung's conception of the thinking person was one who lived by aims and values as well as by drives and causes. Jung was an analytical psychologist who most often worked with people who were successful in life but who found, upon reaching middle age, that life lacked meaning. Jung provided aid to his patients in a search for their values. For Jung, supreme value was found in the unifying experience of integration or "wholeness." He believed that only by recognition of some higher authority or consciousness than the ego could people detach themselves sufficiently from sexuality, the will to power, and other compulsions. If man had no spiritual inner essence, he would make a God of something else such as sex, power, or rationality.

Jung, following the Eastern religions, stressed that the journey was more important than the destiny. The steps toward individuation occurred in stages. Therefore, to Jung, before the self could emerge, it required various components of the personality to come into consciousness and become fully developed and individuated. The stages of development suggested by Jung were (a) acceptance and acknowledgement of the collective unconscious; (b) dialogues with the archetypes which structure the ego; and (c) individuation, the integration of inner and outer consciousness in a meaningful wholeness.

In explaining the collective unconscious and archetypes, Jung discussed the predisposition of persons to inborn cultural and racial memories and myths. Jung described four archetypes which structure the personality or ego: the persona, the anima, the shadow, and the self. The integration of these disparate parts through consciousness allows for the process of individuation.

For Jung, the supreme goal was the tendency toward integration. The person who had achieved this goal possessed, in Jung's words, "an attitude that is beyond the reach of emotional entanglements and violent shocks -- a consciousness detached from the world" (Jung, 1954-1970, 13, 46). Jung described how some of his patients, faced with what appeared to be an insoluble conflict, solved it by "outgrowing" it, by developing "a new level of consciousness" (Jung, 1954-1970, 13,15). In these excerpts and others, Jung expressed his belief that persons must confront the dialogues between their inner and outer consciousness, and move toward a higher consciousness.

In his therapy, Jung often used mandala patterns to allow patients a symbolic expression for working out their individuation process. The

production of mandala patterns became for Jung a symbolic expression of having reached a new synthesis . . . a conjunction of conscious and unconscious, of fantasy and external reality, of thought and feeling (Storr, 1973, p. 99).

One other technique used by Jung to augment the individuation process was active imagination. Active imagination included painting or drawing visions or dreams, writing poems, making models, sculpturing, or dancing fantasies. This technique was used to bridge the gap between conscious and unconscious elements of the self and according to Storr (1973) is a description quite analogous to descriptions of the creative process used by artists and inventors.

C. G. Jung is often considered the grandfather of transpersonal psychology. The significance of the theoretical perspectives of Jung to the study of consciousness is foundational. In summary, Jung used his own life, personality, and culture as one source for developing a methodology for increasing knowledge of the self and consciousness. Secondly, he described the stages, components, and relationships of conscious and unconscious dialogues in the process of individuation toward higher levels of consciousness. Thirdly, he acknowledged the value of the unifying experience of religion, and believed this tendency toward wholeness and unity in man was an innate quest. Lastly, Jung suggested several techniques, notably the production of mandalas and the use of active imagination as methods for helping others to attain integration. Jung's theoretical perspectives on consciousness are consonant with a human liberation perspective and provide insights for the creation of a model of professional/staff development.

Charles T. Tart. Tart is a professor of psychology and a prominent researcher in the science of consciousness. Tart has had an extensive

background in the traditional Western scientific paradigm, yet his current research work is clearly committed to bridging the gap between the historical beginnings of James and Jung, Eastern religious philosophy, and Western psychology. According to Tart (1945):

One of the reasons for slow growth and inadequacies of our psychology is that it is culture bound; it is linked to and frequently limited by the multitudes of (implicit) assumptions that create the consensus reality of the Western World. It particularly fails to deal adequately with human experience in the realm we call the spiritual, the vast realm of human potential dealing with ultimate purposes, with higher entities, with God, with love, with compassion, with purpose. The "enlightened rationalism" and physicalism that has been so successful in developing the physical sciences has not worked very well in psychology. (p. 4)

Tart (1975) contended that the spiritual psychologies are not incompatible with the essence of scientific inquiry. He stated that it is easy to think that spiritual psychologies deal only with subjective experience while our orthodox Western psychology is based on hard science and deals with what's real. A good deal of Tart's experimental research data suggests that the positivistic view of the universe is quite narrow. "Certain types of paranormal phenomena have been shown to exist by the best sort of scientific work, in truth, the data is every bit as real, not just subjective data" (p. 6).

In addition to empirical research on altered states of consciousness, Tart also offered a more comprehensive view of consciousness than had existed previously. As a theoretician, Tart explained consciousness as a highly specialized complex construction of our own making. He suggested that our prejudice that ordinary consciousness is natural is a major hindrance to our understanding of consciousness in its fullest. Tart feels that consciousness is remolding us every minute as it functions in our cumulative response to past experience in the world.

Tart defined the basic components of consciousness as awareness, energy, and structure. Awareness is "an ability to know or sense or cognize that something is happening" (Tart, 1975, p. 14). Awareness is the ground of conscious life, the background or field in which elements exist as opposed to thoughts, sensations, or images. It is the raw place from where we start our ability to be purely and fully aware. It is generally limited by our enculturation and our needs to conform to consensus reality shared with others. Attention/awareness constitutes the major psychic energy of the mind to which we do have access. Tart said "the selective distribution of attention/awareness energy to desired ends is a key aspect of innumerable systems that have been developed to control the mind" (1975, p. 17). Tart viewed awareness and consciousness as occupying the same continuum. Awareness is a simple perception while consciousness is a complex operation that links the perception to knowledge and feelings.

Tart (1973) proposed that almost all people experience different levels or forms of consciousness; ordinary consciousness and altered consciousness. Ordinary consciousness does not relate to the content of consciousness per se, but it is a unique dynamic configuration of psychological structures. Stabilization of the system is a necessary factor for its survival; therefore, one of the primary functions of ordinary consciousness is to cope with the changing world. . .to enforce consensus reality. Tart suggested that it is difficult to break from this mold of consciousness in order to allow creativity and intuitive insights that originate in states of consciousness different than ordinary consciousness. These differences in the construction of ordinary consciousness indicate that the same or similar experiences, events, or



phenomena are incorporated very differently. What is ordinary for one is different for another (Tart, 1973, p. 55).

Altered consciousness can exist in several forms but all persons experience the dreaming state and the transitional states between waking and sleeping. According to Tart, many people experience other altered states of consciousness produced from intoxication, drug ingestion, meditative techniques, spiritual experiences, and hypnotic states. Tart defined these altered states of consciousness as an overall qualitative and quantitative shift in the complex functioning and patterning of consciousness. Tart recommended that all of these states of consciousness are fertile areas for additional research into consciousness. His own research into altered states of consciousness is an integration of the tenets of our scientific tradition with the vast uncharted sea of human potential we call spiritual potentialities.

The realm of the spiritual, and the connected realm of altered states of consciousness, is one of the most powerful forces that shape man's life and destiny. "Keeping these realms and the realms of science separate is dangerous. . . ." (Tart, 1975, p. 58).

Charles Tart has added immeasurably to the understanding of consciousness. As a prominent researcher in parapsychology he has provided an extensive review of the current findings in the study of psi phenomena. Psi phenomena includes telepathy, clairvoyance, precognition, and psychokinesis. These phenomena are related to differences in consciousness/unconsciousness and the spiritual psychologies; however, they lie outside the physicalistic paradigm of the universe.

Many of the spiritual psychologies indicate that various paranormal abilities become available as certain states of consciousness are attained.

However, there is no evidence of linking paranormal abilities to spiritual maturity or higher levels of consciousness. While there may be a relationship, the two domains should not be equated. Tart concluded that there is much unknown in the science of consciousness and suggests that the avenue is open to those who dare or trust.

The importance of the theoretical perspectives of Charles Tart to consciousness can be summarized as follows: (a) his willingness to confront the positivistic research paradigm and to produce methodologically sound research in parapsychology; (b) his expansion of current theoretical knowledge on the construction, forms, and levels of consciousness; and (c) his advocacy for the study of spiritual psychologies and altered states of consciousness. Tart's concern for breaking the hold of consensus reality on consciousness and his concern for the inclusion of the spiritual psychologies in science are an indication of his commitment to the complete development of human potentialities and to the cause of human liberation.

Kenneth Pelletier. Although Pelletier is certainly not renowned for his work in consciousness, he is a clinical psychiatrist and professor who has written two books on consciousness. These books provide a synthesis of the research on the evolution of consciousness. Like Tart (1973, 1975), Pelletier (1978) presented an accurate portrayal of the compartmentalization of Western science and its dire effects on an integrative theory of consciousness. He provided a perspective on the problem of dualism and draws heavily on Kuhn's (1962) explanation of the limitations of paradigmatic thinking on scientific research. He stated:

In the study of consciousness, no dictomous perspective - inner versus outer, material versus psychological, mind versus body - can provide an adequate description of our present state of knowledge. (Pelletier, 1978, p. 5)

In examining our traditional scientific knowledge of brain structure, the operation of the nervous system and how information is stored and retrieved, Pelletier presents provocative new data to support a more holistic conception of mind-matter integrity. According to Pelletier, findings in regard to vertical and horizontal unity of the brain have elucidated our current knowledge in the science of consciousness.

Research into vertical unity in brain functioning indicates that the reticular activating system functions to select and screen stimuli from the autonomous nervous system prior to registration in the cortical, or more conscious area of the brain. Stimuli barred from conscious consideration are, nevertheless, registered subliminally, where they may and do affect behavior. This evidence points to a dialogue between autonomous and cortical processes and suggests that viewing man as dominated or liberated by subcortical processes is unfounded. Instead a communication model provides a better portrayal of the harmonious integration of the vertical unity of brain structure. Similar research findings demonstrate the horizontal unity of brain functioning. The right hemisphere is specialized in holistic, intuitive, and spatial tasks, while the left hemisphere is predominately for analytical, logical, and intellectual functioning for verbal and math abstractions. The two hemispheres are integrated neurologically and research data indicates the hemispheres are interdependent. Again, an interaction model is suggested (Pelletier, 1978, p. 78).

In addition, Pelletier provides an indepth analysis of the ways in which the findings in quantum physics support the concepts of a holistic approach to the study of consciousness. In citing the works of Bohr (1934) and his unitive principles of complementarity, and Heisenberg's (1971)

findings of the uncertainty principle, both Cartesian duality and objective observation of reality have been challenged.

Scientists and researchers can no longer assume their observations and measurements are true facts about the nature of reality, but must consider them ineluctable consequences of their research procedure. Both quantum physics and research in the neurophysiological bases of consciousness have begun to formulate new models of man and universe. (Pelletier, 1978, p. 63)

Using the research findings from neurophysiology, quantum physics, and the theoretical and experimental evidence from holography, biofeedback, and the study of mediative states, Pelletier developed a strong case for a holistic theory of consciousness. The divergence between a science of matter (physics) and a science of mind (consciousness) appears to be converging. As Townes (1976), a Nobel physicist, remarked, "Both represent man's effort to understand his universe and must ultimately be dealing with the same substance" (p. 18).

One of the most provocative sections of Pelletier's writings is his elucidation of current theories that attempt reconciliation and reunification of mind and body in a holistic science of consciousness. He believes that a comprehensive system that relates specific aspects of natural science with specific properties of consciousness is needed. This system or theory would be based on the recognition that a "prototypic" consciousness permeates man's animate and inanimate environment. He cites two current formulations which may hold promise for this holistic conception of consciousness.

Arthur Young, in the Geometry of Meaning (1976) and The Reflexive Universe (1976), provided an integrated model which proceeds from philosophical principles to the elaboration of a scientific theory encompassing empirical data from the natural sciences. Young's central thesis is that each successive level of organization in matter expresses

a particular aspect or property of consciousness. Young drew evidence from quantum physics, biochemistry, psychology, and ancient mythology to build a theory for all models of inquiry. Young's theory proposed that atomic and molecular organizations are protoconscious and provide the basis for more complex expressions of awareness. The difference between human awareness, other living organisms, and inorganic matter represents discrete steps in the evolution of consciousness.

In addition to Young's theory, physicists are actively engaged in a search for an umbrella theory that would cover both quantum physics and relativity. One formulation is the "bootstrap theory" which purports that nature cannot be reduced to fundamental entities and laws but must be understood through self-consistency (Capra, 1974). Central to the bootstrap theory is the premise that everything in the universe is connected to everything else.

Pelletier's contribution to the theoretical perspectives on consciousness include (a) a synthesis of research findings which refute a separation of mind and body in the study of consciousness; (b) a conviction and foresight regarding the need for a more comprehensive theory of "prototypic" consciousness; and (c) a sampling of theories which embrace a more holistic conception of consciousness and embrace a human liberation perspective.

Paulo Friere. The ideas of Paulo Friere, a Brazilian educator, have made a profound impact on the field of education. They have added to an understanding of the role of consciousness as a dialectic relationship between theory and practice which fosters the awakening and pursuit of liberation. Friere's critical theory posits a perspective on consciousness which expands the interpretations and theoretical writings of

other writers included in this section. It encompasses the relationship between consciousness and action and reflection (praxis) that was observed in his work with illiterate peasants. Friere explained how consciousness and praxis create conditions for the liberation of persons from various social, political, and economic constraints. These aspects of Friere's work clearly meet the criteria for critical theory. They provide a theoretical resource which is relevant not only to this section on consciousness, but is also salient for the theoretical perspectives on liberation. In this section of the review, the focus is primarily on Friere's ideas on critical consciousness. It is, however, impossible to isolate consciousness from liberation, since the two concepts and their relationship through dialogue form the basis of Friere's theoretical perspective.

Friere first expressed his ideas and his philosophy of education in 1959 in his doctoral dissertation. This work was based on his own experiences with poverty, and the methodology he developed working with illiterates in Brazil. Since then, Friere's early ideas have been influenced by other theoretical writers such as Sarte, Fromm, Althusser, Ortega y Gasset, Mao, Unamuno, and Marcuse. Using the insights of these men, Friere has developed a critical theory which is authentic and which may have wide application to oppressed persons in all cultures.

In Pedagogy of the Oppressed (1970), Friere presented his critical theory of liberation through education. Friere's writings are based on the assumption that man's ontological vocation is to be a subject who acts upon and transforms his world, and who in so doing, moves individually and collectively toward ever new possibilities of a fuller and richer life. This assumption is coupled with Friere's conviction

that every human being is capable of looking critically and consciously at his world in a dialogical encounter with others. "Men educate each other through the mediation of the world" (p. 13).

The educative process espoused by Friere was based on a teaching-learning methodology he had used with the Brazilian illiterates. This method used emotionally charged generative themes and pictures and centered on the concrete situations of the daily world of the illiterate peasants. The themes and pictures were used to arouse each person's critical consciousness. The awakening of consciousness was enhanced by dialogue which allowed persons to perceive social, political, and economic realities and contradictions. This pedagogical method was based in an I-Thou relationship, a co-equal dialogue. Friere termed this educative process as "problem-posing" education in contrast to teacher-directed or "banking" education. In this method, the development of critical consciousness was the source which allowed persons to enter the historical process as responsible subjects who could act on their reality. According to Friere (1970), one of the greatest obstacles to attaining liberation is that oppressive reality absorbs those within it and thereby, acts to submerge men's consciousness.

Functionally, oppression is domesticating. To no longer be prey to its force, one must emerge from it and turn upon it. This can be done only by means of praxis: reflection and action upon the world in order to transform it. (p. 36)

In Friere's work, literacy was a product of man's expanded awareness, his identity, and his awareness of reality and the need to act upon the reality of his world and oppression. "Consciousness is the deepening of the attitude of awareness characteristic of all emergence" (Friere, 1970, p. 1).

Friere's theoretical perspective clearly codified his position on the role of consciousness in forming a liberation perspective. For Friere, critical consciousness is an essential element to one's entrance into the transformation of one's world. Friere also contributed to an understanding of the dialectical model in action. Here Friere appears to draw heavily from theorists Hegel, Marx, and Lenin. He saw the dialectic as a method of sociology which sees society as a living organism in perpetual development . . . not merely as evolution, but as praxis . . . leading from activity to reflection and from reflection to action. He regards every social system as having within it imminent forces that give rise to "contradictions" (disequilibria) that can only be resolved by a new social order. Therefore, the dawning of consciousness is inseparable from the struggle. Friere suggested that critical consciousness is the pathway to emancipation and liberation. His contributions to this review on consciousness are (a) his development of a critical theory which emphasizes consciousness, the dialectical method, and liberation through praxis; (b) his application of theory to an educative process; and (c) his methodology and its implications for similar settings. The implications of his work for a model of professional/staff development from a liberation perspective are extensive.

Michael Novak. Novak, a contemporary writer in philosophy and religion presented a distinctly unique perspective on critical consciousness. Throughout his book, Ascent of the Mountain: Flight of the Dove (1971), Novak discussed the creation of one's life story through experience, action, and religious consciousness. He posited the central tenet that it is reflective action (praxis) and agon which fosters transformations in life stories.



Novak used the metaphor of ascent of the mountain to describe the transformations in each person's life story. Within this metaphor he suggested that persons move from standpoint to standpoint (plateaus) in their ascent of the mountain. Implicit in the notion of standpoint is the drive toward growth. The ascent of the mountain is created by critical consciousness or praxis in the life story. It is the combined process of experience, action, and reflection that moves one upward toward the peak.

For human life manifests growth; growth is not merely organic and direct progression, but transformation; and transformation is described by the moves from standpoint to standpoint, through long and intimate struggling, that constitutes both human liberation and human story. (Novak, 1971, p.87)

Novak's conception of critical consciousness has six stages: existence, experience, imagination, insight, method, self-criticism, and action. These stages are not discrete, but rather a system of coiling strands. As each stage emerges, the strands spiral around one another, each encompassing and regenerating the others. All phases of critical consciousness are part of each stage. The point of distinguishing the coils is to stress how many-sided is human consciousness, and in how many directions it unfolds.

Novak also detailed the role of symbols, myths, institutions, cultures, and societies on consciousness. He suggested that as awareness of the effects of symbols, myths, and culture are internalized the result is ever-widening consciousness and continued ascent of the mountain toward liberation and transcendence.

In summary, Novak's metaphorical portrayal of a theory of critical consciousness provided insights into the nature and stages of the dialectic process of praxis and its effects on the transformations in

unique life stories and the ascent toward liberation and transcendence. Novak's theoretical perspectives on consciousness have been used extensively in the creation of a model of professional/staff development presented in this study. Therefore, this brief synopsis of his ideas is elaborated in detail later in this text.

### Summary

The significance of consciousness has been evident throughout history, however, its roles in understanding man and nature has evolved to incorporate many new dimensions. The concept of consciousness is not easily defined, and therefore has been somewhat elusive to investigate. The limitations in methods of studying consciousness were cited in this review. The areas of promise for research include a return to the use of introspective and phenomenological accounts of experience, as well as the newer technological methods of biofeedback and electroencephalography.

The theoretical perspectives portrayed in this review suggest the need to study consciousness from a holistic perspective, not dividing mind and body. All of the theoretical perspectives reviewed also purport that the study of consciousness including its spiritual dimensions can only increase the prospect of human liberation. Friere (1970) and Novak (1971) focus on praxis as a critical dimension in liberation.

The contents of consciousness are seen in this review as primarily culturally developed. The need to expand other levels and dimensions of consciousness is cited. Berger (1976) noted that "all persons are equally endowed when it comes to consciousness" (p. 138). Consciousness is different in individuals, it is not necessarily better or worse, but merely that people pay attention to different things. Therefore,

attempts at changing consciousness should be seen as a moral concern (Berger, 1976). Dealing with consciousness may be in the pursuit of control or liberation. Therefore, any development of policy, programs, or models of change toward liberation must address the critical question, "in whose interest?"

Rollo May stated that "consciousness is the awareness that emerges out of the dialectical tension between possibilities and limitations" (May, 1976, p. 136). It is this state of awareness that is a viable concern in proposing a model of professional/staff development from a liberation perspective.

#### Laterality: The Theoretical Sources of Creativity

Creative courage is the discovery of new forms, new symbols,  
new patterns on which society can be built.

Rollo May

#### Definition and Historical Overview of Creativity

The study of creativity as an area of research has occurred predominantly over the last 30 years. Getzels (1975) described the roots of the investigation of creativity as occurring "historically in three overlapping periods marked by a salient emphasis: genius, giftedness, and creativity" (p. 326). Systematic investigation into creativity was initiated in 1869 with the publication of Galton's Historical Genius: An Inquiry into Laws and Consequences. The investigation of genius persisted from Galton's early publication to the first part of the twentieth century and then slowly shifted to the study of giftedness in children. Giftedness in children remained the focus of research studies in creativity until the end of World War II. Finally, in the early 1950's, Gilford's address to the American Psychological Association, which

reformulated the problems in the investigation of creativity and a host of societal and cultural factors, sparked the explosion of research studies centered on creativity.

Creativity is a complex construct. "Conceptions of creativity are so varied and the consequent definitions and criteria so diverse that it is impossible to order the issues in any conceptually systematic way" (Getzels, 1975, p. 336). Morgan (1953) listed 25 definitions of creativity which he extracted from the literature. Most of these definitions implied that creativity was the act of developing something unique. However, early definitions of creativity frequently indicated the source of origin of creativity; such as vitalism, nativism, empiricism, serendipity, physiology, and others (Taylor, 1975). As early as 1900, Ribot described creativity as a process of association by which mental states become joined together so that one state tends to invoke the other. Gestalt psychologists defined creativity as an action that produces a new idea or insight through imagination rather than reason or logic. Spearman's (1931) book entitled Creative Mind generated interest in creativity and defined it as "the power of the human mind to create new content . . . by transferring relations and thereby generating new correlates" (p. 148).

Taylor (1975) suggested that even the early diversity of definitions of creativity indicate points of agreement and points of divergence. Sometimes, definitions led to systematic investigation, and at other times, there was little continuity between the definition proposed and the ensuing theory and research. Getzels (1975) in attempting to reduce the myriad number of definitions of creativity, categorized all definitions in relation to the emphasis each one placed on the product, the process, or the experience. Some definitions emphasized the product as

novel and useful. Other definitions were based on the underlying process and viewed this process as divergent and fruitful. Still other definitions were expressed in terms of the subjective experience, which was inspired and imminent.

These definitions and many more were extensively explored in the years following Guilford's presentation to the American Psychology Association. Research into creativity increased seven-fold in the ten-year period following Guilford's address. As the investigation into creativity increased, a number of theoretical perspectives and systematic approaches to creativity became identifiable.

#### Theoretical Perspectives on Creativity

In 1975, Irving Taylor identified five major theoretical frameworks to distinguish among the variety of systematic investigations of creativity. These five theoretical frameworks provide a general overview of creativity theory and have been used in organizing this review of creativity. In the first section, each of Taylor's five theoretical frameworks are presented and theorists cited by Taylor are examined in light of their potential for application in a model of professional/staff development from a liberation perspective. The second section includes writers who have contributed greatly to knowledge of the creative process through research without specific theoretical grounding. These writers have studied the creative process from a practical vantage point and provide insights germane to a model of professional/staff development from a liberation perspective. They are reviewed separately following the theorists who are encompassed within Taylor's framework.

The state of creativity theory has been systematized by Taylor as follows: (a) psychoanalytical; (b) humanistic; (c) trait-factorial; (d) holistic; and (e) associationistic.

Psychoanalytical perspective and theorists. The psychoanalytic approach views creativity as a function of subconscious drives and urges. Freud (1933, 1947), Jung (1971), Adler (Ansbacher & Ansbacher, 1956), and Rank (1932, 1945) have all provided psychoanalytical theories of the nature and origin of creativity. These theorists have limited value for understanding creativity as a meaningful concept in a liberating perspective of professional/staff development. The theorists provided somewhat varied explanations of the unconscious and preconscious experiences that may stimulate creativity, but each maintained that creativity is primarily predetermined or the result of the compensations of other instabilities within the structure of the personality. Only Jung and Adler differ somewhat from other psychoanalytic writers in their conception of the motivations which underlie creativity.

Jung's theory proposes that the collective unconscious is the major source of creativity. However, he suggested that the creator, in raising his images from the deepest unconscious, brings them into relationship with conscious values and transforms them until acceptable in the minds of contemporaries. For Jung (1946), preconscious images and the subconscious are the sources of creativity, but these sources are sparked by the urge for continual growth toward individuation. Adler (Ansbacher & Ansbacher, 1956), like Jung, believed in an innate behavior pattern striving toward self-actualization; however, he felt that creativity sprang from consciousness rather than unconsciousness. Both theorists saw the motivation for creativity as the urge for growth, and were forerunners of the humanistic approach to creativity.

The humanistic perspective and theorists. The humanistic approach to creativity purports that self-actualization is the motivating drive for creativity. In this perspective, theorists view the creative impulse as stemming from man's essential health. Fromm (1959), Maslow (1954, 1968, 1971), May (1963), Rogers (1963), and Snygg and Combs (1949) are theorists who share this view of the motivation for creativity.

Maslow (1954, 1968, 1971), the leading proponent of humanistic psychology, provided the most comprehensive theoretical perspective relating creativity to self-actualization. Therefore, it is his writings on creativity that best exemplify the humanistic perspective on creativity and support and enhance a liberation perspective for professional/staff development.

Maslow (1971) described the self-actualized person and the creative person in similar terms. He states:

My feeling is that the concept of creativeness and my concept of the healthy, self-actualizing fully human person seem to be coming closer and closer together, and may perhaps turn out to be the same thing. (p. 55)

Maslow (1971) further described the creative process as one which is closely aligned to what he has called "peak experiences." The creative person, in the inspirational phase of the creative furor, is totally immersed in the present. The prerequisites to creativeness are the ability to become timeless, selfless, outside of space, society, and history (p. 59). These prerequisites to creativeness are also present in peak experiences. Maslow (1959) drew early attention to an important Jungian feature of the creative process, the integration and resolution of dichotomies, and the fusion of the primary and secondary processes. Healthy creative people were able to be childlike at one time, and when appropriate, grown-up, rational, and critical.

According to Maslow (1971), the following characteristics and qualities may enhance creativeness in persons: innocence; narrowing of consciousness; loss of ego; lessening of defenses and inhibitors; lessening of fear; positive attitudes and acceptance; taoistic receptivity; trust, strength, and courage; permission to dip into primary processes; aesthetic perceiving rather than abstracting; spontaneity and fusion of the person with the world (pp. 62-68). He also suggested that anything which helps a person move in the direction of greater psychological health would promote creativity. He advocated greater non-verbal education and open and accepting climates as conditions which would allow creativity to emerge.

Both Maslow (1971) and Rogers (1959) purported that the mainspring for creativity is self-actualization, including openness to experience, internal locus of evaluation, and the ability to toy with elements. The external conditions that facilitate creativity include the acceptance of the individual as one of unconditional worth, a climate absent of critical evaluation, and support for psychological freedom.

Rollo May (1975) described creativity as "an intense encounter with the dialectic relation between person and world from which comes the original or unique work of art, idea, or product" (p. 52). The results of creativity often take the form of symbols or myths which express the relationship between conscious and unconscious experience and between one's individual present existence and human history. May stated:

Symbol and myth are the living, immediate forms that emerge from encounter, and they consist of the dialectic interrelationship . . . of subjective and objective poles. They are born out of the heightened consciousness of the encounter; and they have the power to grasp us because they require from us and give us an experience of heightened consciousness. (1979, p. 99)



Like other theorists in the humanistic perspective, May views the act of creating oneself as the essence of living. May explained:

Human freedom involves our capacity to pause between stimulus and response and, in that pause, to choose the one response toward which we wish to throw our weight. The capacity to create ourselves, based upon this freedom, is inseparable from consciousness or self-awareness. (1975, p. 117)

To May (1975) "the self is made up of the models, forms, metaphors, myths, and all other kinds of psychic content which give it direction in its self-creation" (p. 116). These contents are the substance of both self-creation and creativity.

The trait-factorial perspective and theorists. The trait-factorial approach suggests that creativity is a distinctive trait inherent in some individuals. Early investigations on genius were based on this thesis. Trait-factorial theorists have made contributions to creativity research, but their findings have been primarily atomistic. This perspective has been useful in identifying potentially creative persons. Guilford (1959) is the most notable contemporary proponent of this type of creativity research. Guilford has contributed two important hypotheses concerning creativity: (a) creativity may involve processes different from intelligence, and (b) creativity is a multidimensional variable. Guilford (1967) noted that creativity is widely distributed in different degrees throughout the population and is not confined to a few gifted individuals. Most other theorists who have studied creativity from a trait-factorial perspective provide information which has little potential for creation of a model of professional/staff development.

The holistic perspective and theorists. The holistic approach, or Gestalt point of view, relates creativity to insight. Wertheimer (1945) and Lewin (1935) described the process of creativity as structuring and

restructuring of the field until gaps are resolved; there are no fixed divisions. They described the process as dividing the whole into sub-wholes and seeing the subwhole together without losing track of the whole figure or ground. Wertheimer (1945) suggested that "the process starts as a search not for just any relation that would connect the elements, but for the nature of their intrinsic interdependence" (Arieli, 1976, p. 17).

In describing the illumination stage of the creative process, Wertheimer provided a theoretical framework which postulates what occurs, but not how or why it occurs. Still, he provided a few essential concepts that seem viable for promoting creativity in professional/staff development settings. He proposed that creative solutions require that persons never lose sight of the whole and that connections between elements have intrinsic interdependence.

A more recent theorist from the holistic perspective is Schachtel (1959). Schachtel is not easily subsumed into other perspectives of creativity since he combines elements of psychoanalysis, humanism, and cognitive structure into his work. Schachtel's theory relates creativity to two stages: autocentricity, the self-centered stage of the infant; and allocentricity, the object-centered stage of the mature adult. Autocentricity involves a perceptual mode with little differentiation, while allocentricity allows persons to experience objects independently of the self. Allocentric encounters can alternate between global attention when objects are perceived as a whole, and selective attention in which various facets of the whole are actively grasped. This openness in perception is the key organizing concept in Schachtel's approach to creativity. According to Schachtel:

The main motivation at the root of the creative experience is man's need to relate to the world around him. The quality of the encounter that leads to creative experience consists primarily in the openness during the encounter and in the repeated and varied approaches to the object, in the free and open play of attention, thought, feeling, and perception. (cited in Arieti, 1976, p. 28)

While Schachtel provided insight into the encounter of the creative person to the world, he neglected the inner processes that give a creative form to the encounters. Schachtel's key organizing concept of openness is helpful in understanding creativity; however, he offered few other insights which can aid in a liberating model of professional/staff development.

The associationistic perspective and theorists. The associationists purported that the basis for creativity is the variety of associations available to the person and their unusual recombination of these associational bonds. Unlike association by contiguity, which often results in stereotyped responses, associations by resemblance--either direct or through a mediating idea, as in analogical thinking--are the bases for creative associations. In the creative process, complementary processes of association and disassociation occur spontaneously and cause images to associate in groups. Ribot (1900) was the forerunner of modern associationistic approaches to creativity.

Mednick (1962), the leading contemporary associationistic theorist concerned with creativity, described the process as forming new associative elements by juxtaposing a number of elements not previously related. "The more mutually remote the elements of the new combination, the more creative the process or solution" (p. 221). For Mednick, three types of creative associations exist: serendipity, similarity, and mediation. The number of ideas brought into contiguity account for individual differences in the degree of creativity. Individual

differences in creativity are also created by the need for associative elements, associative hierarchy, the number of associations, cognitive and personality styles, and the selection of creative combinations. Mednick views creativity as a matter of novel arrangements of temporarily contiguous, unusual associations to a given stimulus.

Koestler's (1964) approach to creativity might also be considered in certain respects associationistic in nature. He suggested that creativity involves

The displacement of attention to something not previously noted, which was irrelevant in the old and is relevant in the new context; the discovery of hidden analogies as a result of the former; the bringing into consciousness of tacit axioms and habits of thought which were implied in the code or taken for granted; the uncovering of what has always been there. (1964, pp. 119-120)

The associationistic perspective would support and promote such techniques as brainstorming and synectics. This theoretical perspective is useful in understanding and developing creativity in persons within educational settings. It has potential application in the creation of a liberating perspective of professional/staff development.

The theorists presented by means of Taylor's framework provided some noteworthy and interesting ideas for a speculative advocacy model of professional/staff development. The second section of this review of creativity presents theories, methods and techniques for enhancing creativity. These writers--(a) Osgood and Parnes; (b) Gordon; and (c) Taylor--lend credence to the notion that creativity may not be totally inherent.

Osborn and Parnes: Brainstorming theory. Alex Osborn, the author of Applied Imagination (1963), has used imagination as the keystone to books, courses, and institutes which he has originated in creative

problem solving. The fundamental ideas in Osborn's work involve the generation of novel ideas and combining, adapting, and modifying these ideas for practical application to problems.

Sidney Parnes joined Osborn at the University of Buffalo in 1955 to become the head of the Creative Problem Solving Institute. In this capacity, Parnes researched many methods of increasing creativity. One of the most widely used techniques he developed is brainstorming. In brainstorming, an imagined or real problem is posed to a group; the group then generates as many possible solutions as possible. All answers are legal and affirmed, rather than negated. The basic premise underlying this method is that individual creative associations are stimulated by other group members, and additionally, that group consensus often censors unusual solutions to problems (Parnes, 1971).

Parnes suggested that the essence of creativity is the "aha" -- meaning the fresh and relevant association of thoughts, facts, and ideas into a new configuration which pleases, which has meaning beyond the sum of the parts, which provides a synergistic effect (1975, p. 225). Parnes believes that the creative experience is the result of new connections of elements residing inside our minds and/or within our perceptual field. This experience often happens accidentally or serendipitously. However, it does not always happen by accident, and research over the past 25 years has made it increasingly clear that there are many processes a person can use to help increase the likelihood that the chance connection will occur.

The theoretical base of the creative studies done by Parnes is primarily associationistic in that he believes all people form relationships among the elements of their sensory input; however, many people

are programmed with facts and never encouraged to generate their own relationships or associations. He does not suggest why all people have creative ability. He does, however, suggest that creativity is the result of persons becoming aware of their total potential, and using their creative potential in combination with channeled self-discipline. The research of Osgood and Parnes amplifies the understanding of creativity and is constructive for model building in professional/staff development.

W. J. Gordon: Synectics theory. The word synectics, from the Greek, means the joining together of different and apparently irrelevant elements. The synectics theory grew out of research at Synectics, Inc., a business whose main concern was invention. Gordon defines synectics as:

a theory or system of problem stating and problem solution based on creative thinking that involves free use of metaphor and analogy in informal interchange within a carefully selected small group of individuals of diverse personality and areas of speculation. (Gordon, 1961, p. 3)

Gordon states that synectics "is an operational theory for the conscious use of the preconscious psychological mechanisms present in man's creative ability" (1961, p. 3).

Gordon (1961) and Prince (1975) have researched the creative process in groups. Both authors were interested in the ways by which people cooperatively accomplish something that gives them satisfaction. They were also interested in how this joint problem solving affected a person's sense of self and ability to learn, change, and grow (Prince, 1975). The synectics process has focused on two basic and interrelated approaches: first, procedures that aid imaginative speculation, and second, disciplined ways of acting so that speculation is not reduced

but valued and encouraged. Synectic techniques for imaginative speculation are intended to induce appropriate psychological states and thus promote creative activity by (a) making the strange familiar; and (b) making the familiar strange.

The technique of making the strange familiar is the logical analytical function of the mind when faced with a problem -- it is an obvious part of problem solving. Synectics involves an attempt to describe the conscious and preconscious states which are present in any creative act. "The process of making the strange familiar, if used alone, yields a variety of superficial solutions rather than viewing the problem in a different way" (Gordon, 1961, p. 35).

To make the familiar strange is to distort, invert, and transpose the everyday ways of looking and responding which render the world a secure and familiar place. This process involves risk and temporary ambiguity and disorder. The four mechanisms used in making the familiar strange are: (a) personal analogy; (b) direct analogy; (c) symbolic analogy; and (d) fantasy analogy (Gordon, 1971). These analogies provide the substance which allows persons to proceed through the psychological states of involvement, detachment, deferment, speculation, and commonplaceness which synectics theory believes to describe the psychological climate most conducive to creative activity. The most pertinent analogy is then compared to the problem, thus providing the way to liberate the problem from its original rigid form (Gordon, 1971).

Synectics theory and techniques have been greatly enhanced by the work of George Prince, who in studying synectics groups found that idea generation was hampered most by the competitive climate of groups.

Prince used videotape analysis to help synectics groups see and understand the result of some of their behaviors in inhibiting creative activity.

The synectics theory and techniques have provided some insights for possible use in liberating problems, persons, and groups in professional/staff development settings.

Irving A. Taylor: Creative transactualization theory. Irving Taylor evolved his theoretical framework for creativity through his years of research at the Center for Creative Leadership in Greensboro, NC. The transactualization theory of creativity and creative leadership emphasizes: (a) a creative person who identifies (b) creative problems by (c) transforming them through creative processes into (d) creative products facilitated by (e) a creative environment (Taylor, 1972).

Transactualization is largely an extension of theories of self-actualization rooted in the works of Jung, and particularly developed by Maslow (1962) and Carl Rogers (1963). Transactualization involves a person-environment system in which the person alters the environment (rather than being altered by it) in accordance with self-actualizing forces. Therefore, transactualization is an extension of self-actualization in which not only the person's growth has been extended to its personal limits but extended to shape the potentiality of the environment (Taylor, 1975, p. 301).

The implications of the transactualization theory of creativity are largely psychosocial. Transactualization relates creativity as a psychosocial system to social systems relevant to leadership, especially creative leadership. Creative persons tend to gravitate toward generic problems that may serve as a point of departure for investigating much



larger problems. The creative processes which are used by these persons are self-reflexive. Self-reflexiveness requires being aware, able to synthesize, organize, transmutate, and reformulate. Climates which enhance creative processes and products are described by Taylor (1972) as open, noncompetitive, supportive, minimizing behavioral norms, working through conflict rather than maintaining harmony, allowing free communication, and encouraging risk taking (p. 46). Environmental stimulation which enhances creativity includes motion, enrichment, freedom, permutations, universality, and support.

Creative leadership is seen as a form of transactualization in which the leader's internal system becomes transposed to the external system by transforming generic problems via communication and perception into creative processes and products in a stimulating psychosocial environment. "This process, it is hypothesized, will increase the creativity of followers and organizations and establish a basis for creatorship" (Taylor, 1972, p. 60).

Taylor's conceptual framework for describing creativity provides useful concepts for consideration in professional/staff development from a liberation perspective since it is theoretically based on the person's internal system as a source for creative change.

### Summary

The concept of creativity has been studied from three major focal points: genius, giftedness, and creativity. During the past 30 years, creativity has been the major focus. Creativity has been defined in relation to the emphasis placed on the product, the process, or the experience. Taylor (1975) identified five theoretical frameworks in the investigation of creativity: psychoanalytic; humanistic; trait-factorial;

holistic; and associationistic. Theories espousing humanistic, holistic, and associationistic approaches to creativity provide a number of insights germane to creativity that are applicable as one source for a liberating model of professional/staff development. These relevant theories and theorists were reviewed within this section.

The creative process has been studied in practical settings. Theories and methods for augmenting creativity were reviewed. Brainstorming, synectics, and transactualization theories and methods were examined as a basis for enhancing creativity within persons in educational settings. These ideas are proposed as methods of developing a liberating perspective for a model of professional/staff development.

Rollo May (1975) explained creativity as an intense encounter with the dialectic relationship between conscious and unconscious experience and between one's individual present existence and human history which brings forth the original idea. It is this encounter which is a vital component in proposing a model of professional/staff development from a liberation perspective.

Directionality: The Theoretical  
Sources of Change

The world alters as we walk in it, so that the years of a man's life measure not some small growth or rearrangement . . . but a great upheaval.

Robert Oppenheimer

Definition and Historical Overview

Change can occur instantaneously, or can be painfully slow. Change can be for the better or for the worse. The process of change has many bipolar meanings. The change process includes cultural change, organizational change and personal change (Brubaker, 1975, 1976).

Modern Western persons tend to embrace technological change but resist personal, institutional, and cultural change.

Change is complex. Definitions alter with context. Literally, change means to alter, substitute, vary, shift, or modify. Change involves risk taking and trading the known for the unknown. Change, growth, and learning are often viewed as synonymous terms.

Historically, conceptions of the process of change have been a reflection and by-product of the predominant paradigm and metaphysical model of reality within a historical period. The personal, organizational, and cultural dimensions of the change process can best be clarified by an overall view of the paradigms that have influenced the ways of thinking about the change process in persons, organizations, and cultures. Although there are a number of variations on each of these paradigmatic themes, generally there are only a few basic models explaining the change process. In this review three paradigms of change are presented: mechanistic, organic, and interactionist (developmental and radical).

In the earliest periods of history, the change process was viewed as predetermined. Persons, organizations, and cultures were changed as a result of outside influences: either the God(s) of religion, or of science and the nature of the universe. This mechanistic model of reality and change is still existent and perpetuated by behaviorists and/or religious fundamentalists. Change occurred because outside forces in the environment created it. The systems model of change is based on the influence of these outside forces, however, the degree of influence is directly related to whether the system is a closed or open system. The open system is continually shifting and adapts to stress from the outside in order to survive (Chin, 1967).

On the other end of the continuum from predetermined or deterministic models, are humanistic paradigms, or organic models, of the change process. These models are more frequently related to personal change. Existential writers and theorists greatly influenced this notion of change. Maslow (1954) and Rogers (1961) are examples of theorists who explain the change process as a result of inner forces that propel the organism to attain a fully functioning state and to move directionally toward the highest level of potentiality.

In the middle of the continuum of the change process is the interactionist model. Interactionist theorists explain change as an interaction between the person or system and the environment. The Gestalt school of psychology was perhaps the most influential force in this conception of change (Lewin, 1935). The person or system strives to remain in a state of homeostasis or equilibrium. Central to Gestalt theory is the Law of Pragnanz which indicates the direction of events. According to this law, the psychological organization of the individual or system always tends to move toward the "good" Gestalt, and organization of the whole which is regular, simple, and stable (Lippitt, 1973).

A variation of the interaction model which leans toward the humanistic perspective of the change continuum is the developmental view of change. This view of change is also based on the interaction between inner and outer forces. However, this model places greater emphasis on the inner forces in the person, organization, or culture. One theorist using this model of change is Eric Erickson.

Erickson (1959) studied the basic stages of physical growth and related them to the environmental forces at work at each stage of life. He maintained that ego qualities emerged from eight critical stages of

development. At these stages the person changed in order to integrate self with social institutions in the environment. Each new stage produced crucial conflict and created conditions of growth in the self. Recently, other authors (Levinson, 1978; Lovinger, 1976; Sheehy, 1976; Sprinthall, 1980) have used a developmental approach to study changes in the adult development of persons.

The developmental view has phases and stages which are continuous. Inner potentialities are the forces that move the person or system from one state to the next. Growth, maturation, and evolution are examples of this type of model (Chin, 1967). Studies of the changing health in organizational climate and cultural evolution personify this conception of the change process. Maslow's (1954) hierarchy of needs can also be considered as a developmental view of change in persons.

Yet another variation on the interactional model of change is the radical view. Although based on the interaction of person or system and environment, it places greater emphasis on the environmental forces and structures that create the change. The radical view suggests that social structure, economics, or culture provide the impetus for change, rather than the biological inner forces of the developmental view. Theorists who explain the change process in this way include Illich (1971) and Marx (1932). This view of change is grounded in hierarchial historical analysis.

The continuity and complexity of change, and the variations in conceptions of how the change process occurs make it somewhat elusive to definitive study. However, change is such a crucial dimension in any conception of professional/staff development that it requires review and analysis.

### Theoretical Perspective on Change

It is evident that the change process can be viewed from a variety of perspectives or models in all three dimensions: personal, organizational, and cultural. In examining the theoretical perspectives of the change process, this writer has elected to present an analysis of personal change theories, organizational change theories, and community/cultural change theories which are consonant with a liberation perspective. Whenever possible, these theories were chosen because they were more directly related to educational settings and to professional/staff development. These theorists support the belief that change is growth oriented, evolving from inner forces, freely chosen and liberating.

Personal change theories. Personal change theorists encompass the entire continuum of the variety of paradigms of the change process. There are mechanistic views, interactionist views, radical views, developmental views, and humanistic views of how persons change. In this section on personal change several theorists whose writings support a liberation perspective for change and growth are cited. This section also includes recent studies of personal and professional growth and change in professional/staff development based on the tenets of a liberating perspective of adult development in professional/staff settings.

The belief that inner forces propel the individual to choose to grow and change is primarily supported by writers from the humanistic force in psychology (Combs & Snygg, 1959; Maslow, 1954, 1968; Rogers, 1961).

Maslow (1954) provided a hierarchy of needs to explain how persons develop from survival levels through a series of stages toward self-

actualization. His theory of growth and change contends that "growth takes place when the next step . . . is more intrinsically satisfying than previous gratification with which one has become familiar and even bored" (Maslow, 1968, p. 45). He suggested that the process of healthy growth and change is

A never ending series of free choice situations, confronting each individual at every point throughout his life, in which he must choose between the delights of safety and growth, dependence and interdependence, regression and progression, and immaturity and maturity. (Maslow, 1968, p. 47)

Rogers (1961) suggested that certain preconditions are essential to personal growth and change. He stressed that the person must be in an environment and relationship in which he feels secure: he accepts himself and feels accepted by others. Rogers reported that he struggled with the conceptualization of the process of change. He hypothesized that change is a continuum of seven stages. At the starting point of the continuum is a fixity of unawareness, a lack of communication, little sense of self, and no desire for change. The middle stages reflect increasing openness of self, feelings, and personal choice. In the final stage the person recognizes the self as fully functioning and inner directed toward continual change and growth.

Combs and Snyggs (1959) suggested a perceptual approach to human behavior, change and growth. Drawing from the tenets of Maslow and other humanistic psychologists, these authors believe the "phenomenal self" or "I" is continually striving for maintenance and enhancement. Furthermore, they suggest that change and growth toward adequacy and self-actualization are a result of positive perceptions of self and acceptance of self by others.

From birth to death the maintenance of the phenomenal self is the most pressing, the most crucial, if not the only task of existence. To maintain this personal organization of the self in the universe in which he lives, however, requires of a human being much more than mere survival. Man lives in a changing world. . . . A changing world requires changes in the organization of the self if it is to be maintained. Each of us needs to do more than merely change with the flow of events. Because we are aware of the future and must maintain ourselves in the future as well as the present, it is necessary to enhance the self against the exigencies of tomorrow . . . since the future is uncertain and unknown, no enhancement of the individual's experience of personal value, no degree to self-actualization is ever enough. Human beings are, by nature, insatiable. (Combs & Snygg, 1959, p. 45)

Combs and Snygg stated that the individual's need for adequacy requires a fairly stable perceptual field and therefore, "changes in the self come about slowly and over a considerable period of time" (p. 349). This is true even though "the self is in a constant process of change throughout its existence, since there is always a degree of freedom in the selection of perceptions which can occur" (p. 349).

Colin Wilson (1972) summarized the conception of personal change held by the majority of humanistic psychologists by suggesting that the inner forces directing persons are based in the "belief in an open future . . . a vision of something worth doing" (p. 219). According to Wilson, the basic proposition of the existential force in psychology is that man is not naturally static; his mental being must be understood as something essentially dynamic and forward flowing, like a river. The second proposition of this force in psychology is that what makes a river or stream flow is a sense of values, which operates rather like radar, by a kind of reaching out. "Man is future oriented" (Wilson, 1972, p. 220).

The underlying assumption of theorists of developmental and humanistic models is that growth and change result from the internal needs of the healthy person. These forces provide for liberation of



persons by a state of readiness which allows for choice, intention, and willingness to risk . . . to achieve greater self-actualization. These generalizations serve as a basis for some of the recent research which directs attention more specifically to personal or individual change in professional/staff development settings.

Personal change in educational settings. Research on change in educational settings has been extensive; however, only recently has that research been specific to personal change in professionals within the setting. A brief synopsis of the recent historical picture in educational change is provided to explain the transition from previous views about educational change to a focus on personal change and adult development in educational settings.

During the decade of innovation--the 60's--numerous societal forces converged to create a climate which was creative, liberating, and open to change in educational settings. These changes were both personal and organizational. Sadly, the lack of clear conceptual bases for the changes resulted in the criticism of "change for change's sake" (Dillion-Peterson, 1981).

The present educational climate militates against personal excellence and change. The evaluation process has made professional/staff development less growth-oriented and risk taking and more protective and defensive. (Dillion-Peterson, 1981, p. 2)

These conditions, coupled with little understanding of adult development and change, have created professional/staff development settings which lack a liberation perspective.

Bents and Howey (1981) reported that adult learners differ in important ways. They react differently in educational environments, preferring various levels of structure, task complexity, attention to personal needs, feedback about performance, and risk taking (p. 11).

Adult development and change research had been categorized into two groups: developmental age theorists and developmental stage theorists (Chickering, 1974). The distinction between the age and stage theorists is not totally discrete; however, the following paragraph helps to distinguish the major differences.

Age theorists are interested in determining if there are concerns, problems, and tasks which are common to most or all adults at various times in their lives. They are also concerned with explaining why certain concerns, problems, and tasks might loom more prominently at one time in life than at another and how these affect adult behavior. Berrin, Levinson, Gould, and Sheehy are among age theorists who discuss adult development in such terms as life periods, passages, stages of life, and periods of transition. Stage theorists, on the other hand, focus on distinct or qualitative differences in the structure of thinking (modes of thinking) at various points in development that are not necessarily age-related. The different structures or ways of thinking form an invariant sequence of progression in individual development. These structural changes provide insight into what information an individual tends to use, how that information is used, and the type of interactions he or she might have with the environment. (Bents & Howey, 1981, p. 4)

The research studies of the stage theorists (Sprinthall & Sprinthall, 1980) indicate that there are distinct personal traits that predict success as an adult. These traits have been called ego maturity, personal competence, integrity, accurate empathy, and interpersonal competence. These traits, nonetheless, are highly similar and all underscore the importance of cognitive developmental structures as significant determinants of life performance. The stage theorists view adult development in a definite progression from concrete, undifferentiating individuals toward abstract, autonomous, yet interdependent, individuals (Sprinthall & Sprinthall, 1980).

David Hunt (1971), a stage theorist, has documented through research in natural settings that teachers assessed at more advanced developmental stages (conceptual level) were viewed as more effective classroom teachers in several dimensions. These teachers could function more effectively

in either high or low structured environments and were more adaptive, flexible, and tolerant. They were more responsive to individual differences, employed a variety of teaching models, and were more empathetic to student needs.

Hunt (1974) suggested that while individuals differ in their conceptual development and these differences require differentiated learning environments for optimal development, adult growth and change is continuous. A current preferred mode of functioning is not a permanent or fixed classification.

Another stage theorist, Loevinger (1976), has presented research analogous to the conceptual stage theorists in the area of interpersonal development. Loevinger's theory of ego development suggests that adults who are at more advanced stages of ego development also show increased flexibility, differentiation of feelings, respect for individuality, and tolerance for conflict and ambiguity.

An understanding of individual differences in adult development and change in both cognitive and interpersonal dimensions, may be a salient criterion for designing professional/staff development settings from a liberation perspective.

Sprinthall and Sprinthall (1980) used adult stage development change research to establish effective professional/staff development settings. These researchers generated six guidelines to promote developmental growth and change in teachers. Their guidelines were rooted in the assumptions of learning by doing and reflecting. They believed that adults grow, develop, and change through programs or settings that combine action and reflection (Bents & Howey, 1981).

The research of age theorists to aid in providing adult developmental models has been quite extensive. However, specific applications to the knowledge and understanding of professional/staff development has been more limited.

In 1977, at the national convention of the Association of Supervision and Curriculum Development, Kevin Ryan coordinated a panel presentation of recently completed descriptive research studies on differences among teachers of various age groups. The four studies presented each investigated a specific age group: (a) first-year teachers; (b) early-middle teachers (5 to 10 years experience); (c) career/elder teachers (over 20 years experience); and (d) retired teachers. Each presenter reported descriptive data from the teachers in the age group they interviewed on: (a) personal concerns; (b) professional concerns; (c) changes they perceived in themselves over their teaching experience; and (d) recommendations they suggested for professional staff development.

The reports of the descriptive research indicated that teachers do have different needs at the age levels studied. First-year teachers had a variety of personal and professional concerns and perceived themselves as changing a great deal in the first year. They recommended that professional staff development concern itself with the acclimitization to the school, expectations, and student and content needs. They felt programs should be preventative rather than crisis-oriented. Early-middle teachers had become more confident, had learned to like themselves more, and generally felt they had more time. These teachers reported that they had become more child-centered and less subject-centered, more organized, insightful and prescriptive. Recommendations which they made for professional staff development suggested more informal and personalized growth plans and settings be established. They

felt the need to gain more creativity from within themselves. Elder teachers of 20 years of more experience expressed high satisfaction with professional associations or responsibilities, times of reaffirmation between occasional ruts, and attainment of positions in positive school environments teaching the areas they most liked. Their recommendations for professional staff development were based in their need and ability to be mentors to younger teachers. Elder teachers felt that they should be the producers of professional/staff development rather than the consumers. They also felt that differential staffing might provide a way for them to be mentors as well as do more limited teaching. Retired teachers expressed that the most productive years of teaching for them had been between ages 40-55. Before 40 they were acquiring skills and involved in their own families and after 55 they were weary. They felt that older teachers needed different staffing or reduced loads and part-time responsibilities. They also felt that their professional staff development should provide opportunities to discuss and reflect changes in schools with their same age colleagues. This informal kind of staff development would increase their productiveness in this part of their career.

Ryan (1977), in summarizing the results of these studies indicated that schools and society have paid little attention to ages, stages, and differences in teachers in designing professional growth experiences.

McKibbon and Joyce (1980) reported a study in which they evaluated teachers' psychological states in accordance with Maslow's hierarchy of needs. Each teacher was classified according to primary psychological orientation at one of Maslow's five levels: (a) physical needs; (b) psychological safety; (c) love and belonging; (d) achievement; and

(e) self-actualization. The teacher's psychological level was then compared to their participation and utilization of a rich, cooperative, multi-option professional/staff development program. The findings from this study indicated that the mean participation and utilization scores of teachers were higher for those teachers with higher ratings of psychological state. It was apparent that this complex and varied staff development program was most valuable to teachers who were progressing toward self-actualization whereas it was threatening to those in the psychological state of "self-survival." In concluding remarks, McKibbin and Joyce (1980) suggested:

This investigation and our observations are framework-generating rather than conclusive. We are uncertain how personality should be taken into account in the development of inservice programs, but we are convinced that it is critically important, not because of obvious implications for each individual's ability to profit from options, but because of the normative pressures generated by the collection of personalities in the school. (p. 254)

The investigators recommended that further research into professional and personal development should proceed in one of two ways: there should be a sensitive modulation of programs to account for the differences in psychological states of individuals, or programs should focus attention on the "social ecology" of the school so that the environment "pulls" the functioning level toward the norm of the group. This would require building a "self-actualizing" social climate and increasing individual functioning at higher psychological states.

Personal change in teachers in the educational setting has been linked to a variety of factors. Lippitt (1958) and House (1975) feel that factors which effect this are (a) credibility of the sources of change; (b) practicality; (c) dissemination processes; and (d) time, energy, and accommodation required of the teacher.

Professional/staff development settings reflect not only adult development concerns due to individual differences but differences as they interact with specific innovations or changes. Fuller's (1969) research, and subsequent research by Hall, Wallace and Dossett (1973) provides an understanding of the concerns of teachers in the change process. These researchers have identified a seven-stage process in the institution of change by teachers. These stages are awareness; informational concerns; personal concerns of one's role and the demands of change; management concerns; consequent concerns which focus on the student outcomes; collaborative concerns on sharing; and refocusing. Hall and Rutherford (1976) studied these concerns in research on team teaching and reported that it takes most teachers four years to reach the stage of consequent concerns for student outcomes.

Lortie (1975) reported that the themes which dominate the lives of American teachers are conservatism, individualism, and presentism. These characteristics, according to Lortie, are not congruent with the current institutionalization of the press toward change (p. 217). The relationship of personal change to teacher development from a humanistic perspective has been studied or alluded to by numerous authors (Jersild, 1955; Hight, 1954). These early writers did not study age or stage differences but did speak to the differences in teachers and the relationship between the person and the role of teaching. They believed personal change affect's one's teaching essence.

Goldhammer (1969) wrote the following:

The teacher's emotional capacities, his cognitive styling, his views of life and the world, his values, the terms on which he has learned to meet anxiety, and altogether his relationship to himself represent his teaching essence. In other words, teaching is a personal expression of the self. (p. 65)

Boy and Pine (1971) contended that "teachers and pupils are human beings and are reciprocally involved in personal development and change" (p. 2). They suggested that fully functioning teachers who can grow and change need opportunities for (a) human therapeutic experiences, (b) vocational therapeutic experiences, (c) religious therapeutic experiences, and (d) recreational therapeutic experiences. For them, professional/staff development settings would provide the above opportunities toward self-expansion, growth, and liberation.

Mosher and Purpel (1972) discussed three orientations to supervision which have been used to elicit personal change in professional/staff development. These three methods are (a) clinical supervision, (b) ego counseling, and (c) group supervision. Each of these three methods deals with affecting teaching pedagogy through analysis and reflection. Of the three, Mosher's work with ego counseling is perhaps the method most directly related to personal change. Mosher asserted that "who the teacher is personally, directly affects what he does, and what pupils do" and that both research and supervision have been unproductive in analyzing this interaction (p. 114). According to Mosher, the central challenge to teachers is personal role definition.

Finding in teaching ways to express, professionally, significant personal motives and needs, not only involves, but changes the person. The development of a professional identity means, psychologically, a complex and often profound process of personal change; change, that is, in the individual's intention, perception, assumptions, and behavior. (Mosher & Purpel, 1972, p. 122)

Ego counseling is a client-centered therapeutic experience designed to provide the client the opportunity to wrestle with analysis and reflection on personal teaching style and thereby, facilitate personal change. It may be regarded as one approach to professional/staff development that is directly linked to personal change.



The variety of dimensions of personal change development which relate to professional/staff development reviewed in this section indicate that personal change is a relevant component for a model of professional/staff development. Many of the studies are still in a developmental stage. There is still a vast arena for further study yet to be initiated from a sound conceptual and practical vantage point which may relate personal change to professional/staff development. The increasing knowledge of age, stage, and other unique qualities with interface with personal change in professional/staff development may suggest the need for an even broader conceptual base from which to impact professional/staff development settings toward a liberation perspective.

Organizational/educational change theories. Organizational change theories, like personal change theories, have been conceptualized in myriad forms. These forms have evolved from the basic assumptions of the major paradigms of the change process; mechanistic, organic, and interactionist.

Two types of change have been defined in the organizational and educational change literature: "planned change and processual change" (Chin & Downey, 1973, p. 513). Planned change is goal specific. It involves innovation of policy, procedures, program or personnel in order to meet goals. Much of the research literature is focused on the direction, strategies, processes, and evaluation of planned change (Chin, 1967, p. 335). The open-endedness of the processual approach to change makes research difficult. Processual change is defined as an emergent process. In this context, the ends of change are not stated. The desired state of the organization is changingness . . . a processual flow, and attitude or value for change. Thus, it may be only at the

end, and in retrospect, that the changes are specific and denotable (Chin & Downey, 1973).

The need to be specific in stating goals has often eliminated processual change goals. Processual change seeks organizational health and self-renewal. This is defined as a condition of responding effectively to exigencies of the systems environment. Achievement of specific goals, adaptations and innovations are considered plateaus. A "goal" is to have the organization proactively identify, install, and manage those changes it deems relevant to present and future normative criteria. When the emergent process is existent, deliberate change is internally generated with intentional criteria much like planned change (Chin & Downey, 1973; Miles, 1975).

Many kinds of organizational change can be considered within these two definitions of change. Bennis (1963) listed the following types of change: indoctrination, coercive, technocratic, interactional, socialization, emulative, evolutionary, and planned change. These types of change epitomize the assumptions and strategies of organizational change.

Sergiovanni (1977) traced the historical evolution of five management and organizational theories. The five theories are (a) classical management, scientific and bureaucratic; (b) the human emphasis, human relations and human resources; (c) neoscientific; (d) decision theory; and (e) sociotechnical theory. Sergiovanni analyzed the assumptions underlying each theory. Based on Sergiovanni's analysis, the appropriateness of each theory to organizational change from a liberation perspective is examined in the subsequent paragraphs.

The earliest form of organizational theory was classical management. Classical management forms are mechanistic in nature and based on a closed system theory. Management has predetermined goals and a set pattern for accomplishing these goals in a cost-effective manner. Organizations display a division of labor and a bureaucratic hierarchy. The implicit assumption underlying classical management is that persons are motivated by economic gain and since economic gain is under the control of the organization, the person is treated as a passive agent to be manipulated, engineered, and controlled by the organization. This management theory for organizational change is incompatible with designing professional/staff development settings from a liberation perspective.

The human emphasis in management theory appeared in the 1930's as human relations theory. The early work of Mayo (1945) in the Hawthorne study suggested that the satisfaction of human needs in social and psychological ways accounted for gains in worker productiveness. In Mayo's interview studies with workers, he discovered that workers revealed acute alienation and loss of identity in classical management environments. Mayo concluded that persons are more responsive to social forces than to extrinsic incentives and management controls. This knowledge of human relations changed the classical management format by modifying work conditions to appease workers and to keep them happy but docile. In effect, human relations theory merely reflected different assumptions about ways in which to control persons in order to increase production effectiveness. The human relations theorists were followed some 30 years later by the human resource theorists.

Like Mayo, the human resource theorists also focused on the dehumanizing aspects of classical management. But, unlike Mayo, these theorists did not attribute loss of meaning in work to social needs. Rather, the human resource theorists attributed the loss in meaning to the person's inability to use talents fully.

The human resource theorists (Argyris, 1966; Bennis, 1966; Likert, 1961, 1967; McGregor, 1960; Maslow, 1954) viewed the organization as an open system, organic in nature. They based their assumptions on the person's inherent need to be integrated with work and to receive challenge, satisfaction, and enrichment from it. These theorists saw shared decision-making, joint planning, common goals, increased responsibility, and greater autonomy as processes essential to increasing intrinsic motivation in workers. It is this group of theorists who provided the framework for most of the organization development theory of change and who provided essential tenets consonant with a liberation perspective for professional/staff development.

The neoscientific management theory evolved from classical management. However, face-to-face supervision as a traditional, classical-management control mechanism was replaced by a more impersonal, technical, or rational control mechanism or performance criterion. In this way, persons were controlled by external criteria and managers could devote attention to the social needs of workers. Change was accomplished by changing the external controls. This theory of organizational change is not consonant with a liberation perspective.

The decision theory school of management proposes that organizational change is a matter of managing the premises. This view of organizations and man is based on the assumption that both are "satisficing." Decision

theory spokespersons view the person's rationality as limited, and maintain that management of the environment can be used to sequence individual decisions. The decision theory school suggests that the organizational system is totally open, fluid, and uncertain. It is neither mechanistic nor organic. It is instead based on the survival premise. The organization and persons in this setting are managed by organizational elites who control the premises for decisions. In this manner, premises are defined to create essential changes.

The sociotechnical theory of organization and management stemmed from the research of Lawrence and Lorsch (1967) and Woodward (1965). This theory avoided dependence on universal application of principles of management and change. Organizational effectiveness depends upon institutional-level adaptiveness and performance on the one hand, and on the other, the unique properties of the professional subsystems of the organization. Schools are complex intensive organizations which have demands for adaptability, performance, and unique professional subsystems. The feasibility of organizational change toward a liberating perspective within sociotechnical theory would depend on the degree of freedom in setting direction provided by the professional subsystem. Sociotechnical management theory could be liberating if applied from a commitment to the values of human resource theory. However, the current literature in organizational and educational change does not cite any educational settings that have both a commitment to sociotechnical theory and an emphasis on human resource theory values and liberation.

The nature of the five management and organizational theories and their assumptions cited by Sergiovanni (1977) lend a perspective on how organizational and educational change can occur. In addition,

Mann (1975) emphasized that "changing the organization is a political process. It involves different values: cultural, organizational, and personal" (p. 50). Using an example of the educational organization, Mann provided the following insight:

In the end analysis, changes in the educational organization and in professional/staff development result in changes in classrooms. Classrooms have a kind of constitution, a patterned way of interacting that determines the distribution of power. Organizational change and new innovations challenge the socio-political reality of the classroom; they often change the authority structure and tradition. The essence of this is personal change. Teachers know they are the ones being asked, persuaded, required, influenced, and even empowered to change. (p. 50).

Mann's analysis of change in classroom settings clarified the political reality of all educational change and intensified the reality of change as a phenomenon which concomitantly affects persons, organizations, and culture.

From this survey of organizational theories and their assumptions in creating change as portrayed by Sergiovanni, and from Mann's insight into the political arena in which all change takes place, it is possible to propose that organization change that provides a human liberation perspective would be most consonant with management that stressed a human resource emphasis. It appears that human resource theory is a management format that would require that persons be involved in choice and create direction for the organization.

Organizational and educational change theorists who provide support for change from this perspective are: Herzberg (1959), McGregor (1960), and the school of theory and theorists known as organization development (Argyris, 1957; Bennis, 1966; Likert, 1961, 1967; Lippitt, 1967).

McGregor's (1960) name has become well-known for his theories of X and Y. McGregor's X and Y theories are based on a set of assumptions

managers have about people and what motivation they hold toward their work. Theory X assumes people are extrinsically motivated and must be persuaded, coerced, and directed toward achieving goals. There are two forms of Theory X: soft and hard. In hard Theory X, management clearly directs persons to change. In soft Theory X, change is accomplished by persuasion, human relations techniques, and benevolent paternalism. Persons are considered sufficiently satisfied and passive so that the organization can control the change.

Theory Y is the label given by McGregor to a developmental approach that assumes persons are inner-directed, capable and responsible. Theory Y assumes a human resource approach to organizational and educational change. It suggests that persons have a desire and need for full participation in the direction and focus of change in the organization. McGregor's Theory Y assumptions support a conception of professional/staff development from a liberation perspective. Designers of settings for organization and educational change have used McGregor's theories with some success. However, Sergiovanni (1975) cautioned change practitioners that "Theory Y assumptions and human resource supervision will not be appropriate for all persons" (p. 13).

Herzberg et al. (1959) have proposed another conception of motivation which influences the scope of organizational and educational change. It is the Motivation-Hygiene theory. Herzberg's ideas were developed from research interviews with workers in which satisfying and dissatisfying job events were revealed.

Motivation factors which contributed to satisfaction were achievement, recognition, the work itself, responsibility, and advancement. These factors were associated with increased performance and a

willingness to enhance the organizational change effort. The hygiene factors were salary, growth possibilities, interpersonal relations, status, technical supervision, policy and administration, working conditions, and job security. Hygiene factors, when not present, were dissatisfiers and led to decreased performance. The hygiene factors were considered basic and minimal expectations of the worker. In studies with teachers, Herzberg found that achievement and recognition were the most potent motivators. The other motivational factors were minimal. Moreover, some hygiene factors did interfere with the response of teachers to organizational change efforts. Herzberg's motivational factors were derived from success at meaningful work, or intrinsic satisfaction. Thus, organizational change efforts are enhanced by increasing the intrinsic satisfaction of teachers by providing opportunities for achievement, recognition, growth, variety, interest, choice, and responsibility (Sergiovanni, 1975). These opportunities for intrinsic rewards in the teaching role could involve teachers in professional/staff development from a human liberation perspective.

One final perspective on organizational change from a liberating perspective has been used extensively within the school of theory known as Organization Development (Argyris, 1957; Bennis, 1966; Likert, 1961, 1967; Lippitt, 1969). Organization Development (OD) theory is often called planned change. The principle tenet of organizational development is the belief that a change in personal values coupled with a change in the way persons treat one another is the first criterion in the management of change (Hampton, Summer, & Webber, 1973).

Organization development as a body of theory is relatively new. The formal history of OD dates only from 1957-1958. The target of



organization development management is to change the attitudes and beliefs of people. Underlying OD is the premise that people who help, trust, and cooperate with one another will be able to build a more efficient and effective organization (Hampton, Summer, & Webber, 1973). The aim of organization development is organizational health. Organizational health is a measure of the integration of individual and organization goals. OD provides an open system concept which encourages process and problem solving (McGill, 1977).

There have been many examples of organizational development theory used in educational contexts. Schmuck (1977) recounts innumerable case histories of OD in schools. One of the more prominent projects of OD in schools was the I/D/E/A studies. These educational change efforts were based on Goodlad's (1972) responsive model for creating change. The assumptions of the responsive model parallel many of those of OD theory. The processes involved in the model included dialoguing, decision making, action, and evaluation. One account of the I/D/E/A studies (Bentzen, 1974) explained the process of change as the magic feather principle. In this account the educational changes were explained by comparing change to the story of Dumbo the Elephant. In other words, change did not occur in the setting until the participants, like Dumbo, became involved and believed in their ability to change the conditions. The Rand Change Agent Study (Neale, Bailey, & Ross, 1981) has demonstrated limited success in maintaining changes in educational organizations. All of these studies have contributed greatly to an understanding of the complexity of the change process in educational contexts while supplying few generalities for theoretical study of change in organizations.

One noteworthy aspect of organizational development theory and process is, perhaps, its basic assumptions. The assumptions advocate a human liberation perspective for organizational and educational change. The assumptions and goals of OD are participatory, value and choice-laden, and involve persons in the process of setting directions and goals. Since the goals are not fixed, OD theory provides a base for processual change, a liberating context for both personal and organizational change.

Yet another theory of organizational and educational change is proposed by Sarason (1976). His proposal encompasses many of the same tenets as organizational development theory; however, it is couched in very different language and is much more extensive. The creation of settings model is a process of creating change through the use of core groups and intergroup covenants. This integration of personal and organizational goals is similar to OD theory. However, Sarason's theory relies on the acceptance of the basic premise of resource limitations. This premise provides a reality which does not exist in OD theory. Sarason explains how to deal with and change reality while still providing a human liberation perspective for persons in organizational and educational change. The details of Sarason's theory of change are explained in greater detail in a later portion of this study.

Community and cultural change theories. The causes of community and cultural change can be interpreted by the same major frameworks or paradigms that have been previously cited to explain personal and organizational change. One of these paradigms or models of change underlies each of the theories and writers reviewed in this section. Most of the writers subscribe to an organic view of change; however, a few are adherents to interactionist views of change, both developmental and radical.

The key elements in relating to community and cultural change are the speed or rate of change and the direction. In this review, the rate of change will be examined first, and later the direction of change.

Following the examination of the effects of rate and direction of change in community and culture, a number of additional theorists will be reviewed (Counts, 1932; Fried, 1980; Gramsci, as cited by Bogg, 1976; Illich, 1971; Oliver, 1967, 1976; Sarason, 1971, 1976, 1977). These theorists speculate on ways to enhance or accelerate community and cultural change in the cause of human liberation. They suggest current forces, patterns, and events within communities and cultures which may become transforming elements for a liberated humankind. Their ideas are significant and worthy of investigation in the development of a model of professional/staff development.

The rate of change in community and culture has accelerated throughout time. Early man knew little about himself or about the earth, practically nothing about the universe. In early history, society's change was very slow . . . while in other periods of time change has been almost volcanic. Sharer (1969) noted this phenomenon in the following:

Our world, which has been moving sedately through the slow centuries, no longer requires a million years to invent fire and speech and a thousand years to accept a new idea. Our world is dizzy suffering with change induced vertigo. (Sharer, 1969, p. 5)

The tempo and speed of change in community can be correlated with a host of variables including science, technology, media, knowledge, transportation, population, government, and basic beliefs. Changes in culture are less identifiable as they often occur in the more subtle and hidden dimensions of life. Culture tends to be related or defined as the symbolic universe of a group of persons. To Macdonald (1977)

culture, at the broadest level, refers to

The meanings people attach to relationships to self and others, to humankind's extensions like tools, technology, ideas, other groups of people and to each human's relationship to cosmic circumstances. (p.8)

The dimensions of culture are primarily nonverbal. Edward Hall (1976) has identified ten nonverbal aspects of culture. These aspects are (a) interaction, (b) materials, (c) associations, (d) defense, (e) work, (f) play, (g) bisexuality, (h) learning, (i) space, and (j) time. These aspects represent the way community or culture organizes and structures human activity. The occurrence of significant change in these aspects of life is among the slowest of all changes. For change in community and culture is rooted in traditional institutions of home, family, and church and provides values and norms which are generally resistant to change. It is only as powerful systems such as communications, government, and technology effect the individuals and organizations within community and culture that change slowly emerges -- often taking several generations.

Yet, in 1970, Toffler wrote an alarming book about change and its effects on humankind in the current era. Toffler dealt with everyday matters, the products we buy and discard, the places we leave behind, the corporations we inhabit, the transience of relationships, and the future of family life. He explained change as the process by which the future invades lives. "The accelerative thrust of change has personal, psychological and sociological consequences" (p. 2).

Toffler's book provided two important perspectives for readers: (a) it developed a future consciousness, and (b) it forecast the effects of the rate of change rather than the results of the direction of change. His final chapters dealt with strategies for survival in an era of

future shock. He recommended the need for future vision, family communities, and anticipatory democracy. Toffler suggested that change is life itself, but change rampant and unguided is society's enemy.

Our first and most pressing need, therefore, before we can gently guide our evolutionary destiny, before we can build a humane future, is to halt the runaway acceleration. (Toffler, 1970, p. 486)

In summary, then, although change in community and culture is inevitable, unremitting and perpetual; it is a force that can make a significant difference in the quality of life depending on its rate and its direction.

The direction of change has been forecast by theorists and contemporary writers (Teilhard de Chardin, 1959, 1964; Mumford, 1958; Leonard, 1972; Roszak, 1975). These writers have documented and traced the evolutionary changes in community and culture and have identified events and patterns which they believe are signposts of a transformative era in Western society. From their study of culture they believe the next evolutionary period for humankind will value human liberation. These writers will be reviewed in this section.

Teilhard de Chardin (1959, 1964), a philosopher and paleontologist, chronicled the evolutionary process of man and his communities and culture, and theorized about the direction of change. He suggested that man is mentally and spiritually progressing toward a spiritual unity. He coined the word "cosmogensis" meaning the world in which man is central, in order to convey the evolving change and continuity of man, his communities and culture. In The Phenomenon of Man (1964) and The Future Man (1959) Teilhard de Chardin traced human development and suggested that the human epic is leading to the progressive perfection of man. His works are a Christian interpretation of the evolution and destiny of humankind.

Lewis Mumford is another author who traced the human drama in a way similar to Teilhard de Chardin. Mumford is primarily known for his writings in architecture and urban planning. In Transformations of Man (1965), he outlined man's development and forecast the essential elements for the next change in culture -- from technological man to one world man and world culture. Mumford's previous works had attacked mechanization, materialism, and the alienation created by megalopolitan life. Mumford projected that "a radical transvaluation of values is a necessary prelude to the next stage of man's development" (p. 185). In a 1978 edition of the previously cited book, Mumford wrote the following:

Admittedly, the prospects for an early fulfillment of these hopes (one world culture and one world man) have become dimmer . . . but it would seem far less realistic to pin one's hopes on technological transcendentalism. (1978, p. 5)

Two contemporary writers who note similar change in direction for man's community and culture are Roszak (1975) and Leonard (1972).

In Unfinished Animal (1975), Roszak suggested that man, communities, and culture are at a turning point. Roszak proposed that his observations of spiritual resurgence and transformations of the human personality reflect "a shift in consciousness fully as epoch-making as the appearance of speech or of the tool" (p. 3). His book is a survey and critique of the current religious revival in Western society, particularly with respect to its ethical and political implications, as a state in the evolutionary growth of man, community, and culture. He states:

It has nearly become a popular mythology of the day, this sense that we stand in witness of a planet-wide mutation of mind which promises to liberate energies of will and resources of vision long maturing in the depths of our identity. (Roszak, 1975, p. 4)

Rozzak cites many signposts of the direction of change: (a) ecological awareness and allegiance to the planet as a whole; (b) rapid convergence

of spiritual disciplines and contemporary psychotherapy; (c) world revolutionary politics which extend the dignities of personhood to all; and (d) introspection and universality shown in art, song, and literature.

According to Roszak, the current culture is a protracted period of psychic exploration and experiment that is Western society's most troubled passage through a crucial stage in the evolution and change of the human race. Roszak suggested that the prologue to evolutionary change is collective cultural experience in our daily lives which is tied to the spiritual. The primordial sources of spiritual growth are teachers, artists, therapists, and scholars. These sources will aid the collective culture so that "the personal can serve as an entry point into the transpersonal" (p. 17).

Rozzak envisions the need for community as inevitable. He believes that as individuals begin to accept their transcendent nature they will be drawn into voluntary societies of seekers. They will form sheltered and physically nourishing environments where work, friendship, family, and the transcendent impulse interpenetrate. Roszak predicts that communities that become a significant force for cultural renewal will display these qualities: (a) each will represent a healthy collective subtraction of allegiance from the demonic ethos of power, privilege, and profit that dominates; (b) each will assert the primacy of fellowship and participative community as the essential reality of social life; and (c) each will aspire to awaken the transcendent energies of its members. In summary, Roszak projected the direction of change for man, communities, and culture and suggested the essential elements which will foster a transformation toward liberation.

In a similar chronicle tracing the development of man, community, and culture, George Leonard (1972) forecast a guide to the inevitable changes in humankind. According to Leonard, "along with the malaise that afflicts the advanced industrial nations, there is also a widespread feeling that a change of large dimension is in the air" (p. 1).

In The Transformation, Leonard discussed significant events including changes in perception and previously accepted scientific paradigms. He also outlined the myths of humankind's history which he believes are slowly eroding to create the force essential to enter a new era. In citing some of the powerful events and changes occurring in society, Leonard also notes some significant failures.

The very fact that the desire for social and cultural change rises again and again in the face of a high failure rate is evidence of the evolutionary urge that resides in existence itself. (Leonard, 1972, p. 220)

Leonard views the amount of social experimentation as merely a symptom of the deeper transforming forces that underlie the entire culture. The transformation, according to Leonard, involves changes in human perceiving, feeling, and being, as well as changes in society at large.

Institutions and human consciousness obviously reflect each other; one cannot long maintain a new shape without some kind of shift in the other. Suggestions for change in human consciousness do not automatically produce step-by-step action programs for social reform . . . the future of the transformation will be determined not only by the force of the transformation, but also by the force against it. (Leonard, 1972, pp. 176-177)

Leonard, like Roszak, not only forecast the direction of change for communities and culture, but pointed out the significant role of consciousness and community in the transformation. The four writers in this section on the direction of change for man, community, and culture project the need for radical shift in values, toward a liberation



perspective, as a precondition for the next evolutionary stage of humankind. In their works they have forewarned of some of the dangers ahead and have provided some enlightenment for a liberation perspective in professional/staff development.

There are a number of additional theorists who have written on community and cultural change. These theorists have speculated on ways to increase the forces of liberation in community and cultural change. The theorists reviewed in this section are Counts 1932/1978, Illich (1971), Sarason (1971, 1976, 1977), Oliver (1967, 1976), Fried (1980), and Gramsci (as cited by Boggs, 1976). They have suggested current forces, patterns of interaction, and plans within communities and culture which may become transforming elements for a liberated humankind.

George C. Counts wrote and lectured about the need for educational, social, and political reform and change throughout his career. In Dare the Schools Build a New Social Order (1932/1978), Counts explicated the role of the school in reforming society. He believed that schools were not all-powerful in transforming communities and culture, but neither were they powerless.

The unique power the school possesses is its ability to formulate an ideal of a democratic society, to communicate that ideal to students, and to encourage them to use the ideal as a standard for judging their own and other societies. (Counts, 1932, as cited by Urban, 1978, p. x)

Count's book noted several major points and their importance to community and cultural change. He stressed that the social context of schools should provide a training ground for a democratic society; a context which would exemplify the cause of liberation for all. He also stressed the need for both teachers and government to lead and participate in community, cultural, and economic reform.

Ivan Illich (1971) proposed yet another method for community and cultural reform through schooling. Illich is a polemic theorist whose conviction is that the right to learn is curtailed by the obligation to attend school and to become schooled into social reality. Illich's theory is prescriptive and political and advocates dramatic change in communities and culture by the deinstitutionalization of school and other agencies in society.

The basic premise of Illich's book was the creation of learning networks within the community. This proposition would allow the learner to control his own learning and would provide a liberating context for both the learner and the community. The contributions which Illich provided to a liberating perspective are (a) the acknowledgement that the present state of schooling is not liberating, and (b) the creation of alternative visions for schools, organizations, and society. This awareness could develop a consciousness of the need for change within community and culture. Both Counts and Illich suggested that political and economic forces, schools, organizations, and teachers could all effect change in community and culture.

Seymour Sarason (1971, 1976, 1977) provided considerable insight into the problems of community and cultural change. In Sarason's book on the culture of school, he addressed the analytical and programmatic dilemmas in any change effort. In his later work, The Creation of Settings and Future Societies, Sarason described a conceptual model which encompasses the historical, social, philosophical, and technical dimensions of change. In developing the "creation of settings" framework, he employed the methodology of case histories in organizations and discussed their resultant effects on community and culture.

Sarason (1976) defined a setting as "any instance when two or more people who share certain goals form a covenant for a period of time" (p. ix). To Sarason, the creation of a setting is the core element in change in community and culture. The central theme of his book was the social context from which new settings emerge. Sarason reminds readers that "any new setting is almost always a function of the culture and we are often incapable of recognizing wherein we are prisoners of the culture" (p. xii).

In the creation-of-settings framework the goals of a sense of personal worth and the psychological sense of community are seen as basic to any hope or plan for change. Sarason's analysis of the setting as the nexus of change in community and culture is an example of hermeneutic and critical theory. His insights are extremely complex and are treated in much greater detail as a part of the model formulated in this study. There have been a number of dissertations and papers written or advised by Brubaker (1976, 1977a, 1977b) which have elaborated and enhanced an understanding of the creation-of-settings framework and which have contributed to the development of the model of professional/staff development from a liberation perspective presented in this study. Sarason and the other theorists reviewed in this section focus on key elements in community and culture that might enhance change toward a more liberating perspective.

In Education and Community (1976), Oliver presents two views of the development of humankind. These views are (a) utilitarian perfectionism and (b) evolutionism. Oliver posited that each view has implications for education, community, and the quality of life. According to Oliver, utilitarian perfectionism is linear technological progress which shapes

the person to the environment. It is clearly a part of our current Western culture and a path that Oliver believes will lead to destruction. Utilitarian perfectionism has negated man's primal needs and so dominated the culture that it presumes to change the person's species set. Evolutionism, on the other hand, values the person and seeks to insure that the environment supports and nourishes the potentiality of humankind. Oliver views the needs of humankind as follows: (a) small communities as a source of support to stand between the nuclear family and work; (b) concrete religio-philosophical meaning systems to explain the mundaneness of life; and (c) the substantiation and validation of the need for broad diversity (age, sex, temperament, status) in communities.

To increase understanding of the dilemma of humankind, Oliver presented a chart of the anthropological and sociological literature regarding man's patterns. Oliver postulated that the quality of life is dependent on the integration of mutually dependent channels and functions; if these channels and functions do not support and enhance one another, then the human evolutionary process, as he described it, is stultified. Oliver proposed that creating a positive culture means man must invent social institutions in which primal and modern elements of human evolution are allowed expression freely in common settings.

Oliver used Fromm's research into constitutive personality to support his theoretical postulation that community bonding and diversity are the supportive units that can sustain man's evolutionary process toward quality of life. Finally, Oliver presented a variety of communal living styles which he suggests are the forerunners of community and cultural change.

Oliver's conception of the channels and functions that will need to be mutually supportive and enhancing to persons provides a picture of the variety of elements essential for any transformative change in community and culture. His vision of community as a liberating environment for change in humankind is noteworthy.

Fried (1980), using the theoretical postulations of Oliver, Sarason, and Friere, developed a community learning center project based on the concepts of the core group and empowerment. He discussed the changes which evolved in the community and culture due to the project. Fried defined empowerment as a "means of helping people gain the strength and gather the resources to bring about what they feel to be the good life in a good society" (p. 9). Fried suggests that persons desiring liberating change must demand of agencies, institutions, and professionals the opportunity to dialogue about their needs and a chance to be actively involved in resolving the issues. He provided a list of examples of the changes in man, community, and culture that can accrue from an empowerment approach: (a) settings where people exercise power for self-improvement without exploiting or manipulating others; (b) involvement and participation at all levels of decision making; (c) persons gaining ownership of efforts to improve the conditions of their lives; (d) sharing and exchanging of roles; (e) linking professionals and neighbors as natural helpers; (f) feelings of self-worth; (g) self-criticism and the ability to reflect on actions; and (i) renewing a sense of community, interdependence, and mutuality among people as they face the intense social and cultural pressures which isolate and categorize them. Fried suggested that the above-mentioned changes are the outcome of a participatory democracy and the resultant community and cultural change is toward a liberated and empowered society.

Finally, a theorist whose work is quite different from that of the other writers in this section, provided yet another perspective on community and cultural change in the search for liberation. Antonio Gramsci was an Italian Marxist theoretician whose major work spanned the period of 1916-1937. His work was unique in Marxist theory. Most Marxists emphasized the dependence of politics, ideology and culture on the economic substructure. Gramsci, on the other hand, clearly felt that economics and the material base were not broad enough to encompass the needed analysis of community and cultural change.

Gramsci posited the idea of ideological hegemony. He suggests that "change can occur only by the permeation throughout civil society of all structures, institutions, and activities -- of the entire system of values, attitudes, and morality -- of the established order. To the extent that this permeation can be internalized into the prevailing consciousness of the broad masses, then only can change succeed" (Gramsci, cited by Bogg, 1976, p. 39).

Gramsci's theoretical conception regarding the critical role of consciousness and the necessity of a change in values, attitudes, and morality as a precondition to a revolutionary change in community and culture was indeed resolute. Gramsci rejected the establishment of an elite group of theoreticians and proposed what he called "organic intellectuals." These intellectuals would be immersed in the everyday activity of workers and new ideas would thus be integrated into the fabric of lifestyles, language, and tradition.

Carl Boggs (1976) elucidated a number of the dimensions of the theoretical position of Gramsci. According to Boggs, Gramsci's theory emphasized the following: (a) it focused on active, political and

voluntarist side of theory rather than upon objective scientific law; (b) it focused on issues of strategy and politics rather than on historical analysis; (c) it focused on the need for passionate commitment integrated through the concept of praxis, not just rational cognitive activity; (d) it focused on the mass party rooted in everyday social reality; (e) it gave a high priority to the role of the ideological struggle in the revolutionary process (Gramsci insisted that socialist revolution be conceived as an organic phenomenon, not just an event; and that transforming consciousness was an inseparable part of structural change); and (f) it subscribed to the belief that revolutionary change must embrace all aspects of society, not just economic. Gramsci believed that theory should be visibly relevant to broad masses of people. The theoretical perspective of Gramsci has provided a variety of dimensions of importance for the creation of a model of professional staff/development from a liberation perspective.

### Summary

This section of the review of literature has focused on directionality; the theoretical sources of change in persons, organizations, community, and culture. Theorists examined have viewed change primarily from an organic or interactionist paradigm. Some of the interactionist theorists have speculated on change from a developmental view, others from a radical view.

The commonality among change theorists within this section is their directional goal of human liberation. The majority of writers see change as growth oriented, evolving from inner potentialities and consciousness, freely chosen from alternatives and grounded in values of human liberation.

The literature examined in personal change was based on the organic and developmental views of Maslow, Rogers, Erickson, and Combs and Snygg. The analysis of personal change within educational settings has only recently been initiated. Several studies reporting the importance of personal development and change are presented for consideration in a model of professional/staff development from a liberation perspective.

In the section on organizational change, management and organizational theories were examined to explain their relationship to conceptions of organizational change. Organizational change from a liberation perspective was linked to human resource theory and organization development theory. These theories of change see the person as central to change and include persons in decision making and goal setting.

In the final section on community and cultural change, two key elements were noted: the rate of change and the direction. Toffler provided a perspective on the rate of change while Teilhard de Chardin, Mumford, Roszak, and Leonard projected the direction for humankind based on values of human liberation.

A number of theorists provided insights and speculations into methods of directing change toward human liberation. These theorists were: Counts, Illich, Sarason, Oliver, Fried, and Gramsci. They highlighted forces, patterns of interaction, events and other aspects that may become transforming elements to a liberated humankind.

The conceptualization of change is not easily separated into compartments of personal, organizational, and cultural change. There is a great deal of intertwining and overlap between the three when viewed from a perspective of liberation. These commonalities hold promise for application in a model of professional/staff development.



Macdonald (1977) presents an interesting comment on the relationship between personal and cultural change theorists.

There is no fundamental contradiction between theorists who advocate personal change positions and those who advocate a social change orientation in terms of changing consciousness toward a liberating praxis . . . neither approach need be exaggerated to the point of exclusion of the other. (p. 10)

#### Intentionality: The Theoretical Sources of Love and Will

Both love and will are conjunctive forms of experience. That is, both describe a person reaching out, moving toward the other, seeking to affect . . . and opening oneself to be affected by others. Both love and will are ways of molding, forming relationships to the world and trying to elicit a response. . . . Love and will are interpersonal experiences which bring to bear power to influence others significantly and to be influenced by them. (May, 1969, p. 274)

#### Definition and Historical Overview of Love and Will

Historically, love and will have seldom been linked to one another. Love, an emotion or feeling, is considered to originate from the heart and soul, whereas will is often considered to be a mental power emanating from the head. Often, love is seen as irrational, while will is viewed as rational. These interpretations, however, are commonly held notions which bear little relationship to the theoretical study of these two concepts. In this overview, the two concepts, love and will, are purposely joined. Together, they create a theoretical perspective that can be considered a force for human liberation. First, each concept is separately defined and examined. The concept of love precedes the conceptualization of will. Next, a cursory interrelationship between love and will is suggested. The interrelationship, however, is more clearly elaborated and developed in the selected theoretical perspectives

of Buber, Assagoili, Frankl, Tillich, and May. These theorists are presented following the definition and overview of love and will.

Love, as a feeling of affection, care, attachment, attraction, admiration, and/or devotion is, perhaps, among the most widely used words. "Love is a mighty word and like other abstract nouns may be used for many and diverse purposes, with different meanings and varying intentions" (Frank, 1953, p. 25). Over the centuries many interpretations of the meaning of love have been provided by theologians and philosophers. More recently, psychologists and psychiatrists have focused their efforts in defining love. Innumerable novels, poems, songs, and works of art have depicted love in varying ways. Despite the profusion of interpretations of love there is no generally accepted definition or explanation which conveys the expansive domain of love.

Some authors (Lewis, 1960; May, 1969) have discussed the various types of love. Tracing as far back as Plato, one sees a distinction between eros and agape in the definition of love. Other authors, namely Sorokin (1967), have examined the dimensions of the loving experience. Maslow (1968) portrayed the characteristics of love in healthy people. Still other authors have discussed such topics as love and creativity, love and freedom, love and power, and on and on.

At this juncture in this review it is useful to relate some of the types, dimensions, and aspects of love proposed by theorists. C. S. Lewis (1960) described four types of love: (a) affection, a warm comfortableness like friendship; (b) eros, or sexual love; (c) romantic love, an emotional aberration; and (d) charity, a kind of love which relates particularly to God -- a love which simply desires what is best for another or others. May (1969) also suggested four similar types

of love in Western tradition. However, he separated sexual love, or lust, from eros. Eros, according to May, is the drive of love to procreate, the urge toward higher forms of being and relationship. Like Lewis, he defined philia, brotherly love and agape, love of God, in similar ways. May (1969) contended that "every human experience of authentic love is a blending in varying proportions of the four types of love" (p. 37).

Sorokin (1967) explained the experience of love as a complex consisting of emotional, affective, volitional, and intellectual elements. "In any genuine psychological experience of love, the ego or I of the loving individual tends to merge with and intensify with the loved one" (Sorokin, 1972, p. 251). Therefore, he says, love is altruistic by its very nature. Sorokin theorized that love is an empirical psychosocial phenomenon which has at least five dimensions: (a) intensity, (b) extensity, (c) duration, (d) purity, and (e) adequacy. For Sorokin the significance of the dimensions of love is their usefulness as a measuring tool for further study and analysis of the complexity of love.

Fromm (1956) defined love as encompassing the qualities of care, responsibility, respect, and knowledge. "The capacity to love is the affirmation of one's life, happiness, growth, and freedom" (Fromm, 1956, as cited by Swenson, 1972, p. 97). Schneider (1964), in his summarization of the theories of love concluded that most theories view love as a principle in which forces are exerted for unification and growth. Accordingly, Schneider (1964) and Wilson (1972) provided the perspective that love is a process which provides purpose; it is an expression of mutual freedom in which those who love provide a magic mirror which reflects others in terms of their potentiality.

It is true that a love relation is, ideally, an illumination of one another's freedom; that is to say, potentiality for evolving. . . . For as Socrates reflected in the Symposium: in highly evolved human beings, the love of another person tends to serve as the stepping off point for more universal enthusiasms. (Wilson, 1972, pp. 64-65)

The idea of love as a force for potentiality and growth, and as an acknowledgement of one's own self-worth, are conceptualizations of love which merits inclusion in this review of literature. Love, as a source of meaning in life, is a powerful force for transformation and liberation. As Merton (1965) suggested:

In reality, love is a positive force, a transcendent spiritual power. It is, in fact, the deepest creative power in human nature. Rooted in the biological riches of our inheritance, love flowers spiritually as freedom and as a creature response to life in a perfect encounter with another person (or persons). (p. 34)

Merton (1965) believed that love is an intensification of life and our true destiny. "We do not find the meaning of life by ourselves alone -- we find it with another" (p. 27). Merton extended his thoughts about love to encompass the love of fellowman and the love of God. His interpretations of love in Love and Living (1965) and Tillich's (1960) discussion of the ontology of love suggest the assertion that love is one, that God is love. "Life is being in actuality and love is the moving power of life (Tillich, 1960, p. 25). Tillich contended that love is the drive toward the unity of the separated. Separation presupposes an original unity.

Without the desire of man to be reunited to his origin, the love towards God becomes a meaningless word. . . . Love drives toward union with the forms and nature and culture and with the divine sources of both. (Tillich, 1960, pp. 30-31)

This centrality of love is expressed by Merton in his explanation of Christian humanism. The idea that God is love and becomes manifest and active, through man, in man's world is a central tenet in Christian

humanism. The spirit of love is measured by its activity and its transforming and liberating force. Therefore, man's sense of personal worth is an affirmation of God's love and extends itself to a beloved, one's fellowman, and the world.

The transformation of society begins within the person. It begins with the maturity and opening out of personal freedom in relation to other freedoms -- in relation to the rest of society. The Christian giving that is required of us is a full and intelligent participation in the life of the world, not only on the basis of natural law, but also in the communion and reconciliation of interpersonal love. This means the capacity to be open to others as persons, to desire for others all that we know to be needful for ourselves, all this is required for full growth . . . and fully personal existence. (Merton, 1965, p. 155)

Love as a source of meaning and self-transcendence, and as a powerful force of transformation and liberation in oneself and one's world, is the core idea to be portrayed within this overview. This conception of love is linked to will in order to provide some theoretical perspectives which suggest how potentiality is converted to actuality in the cause of human liberation.

The subject of will, a mental power, has had a long history of review and analysis. James, the psychologist-philosopher, struggled all of his life with the conceptualization and understanding of the will. In 1890 he wrote his famous chapter on will. He began by summarily dismissing wish as a desire for something unattainable and contrasted this to will, which exists when the end is within our power. James defined the healthy will as action following vision. He suggested that attention and intention were the seat of will.

Will and belief, in short, meaning a certain relation between subjects and the self, are two names for one and the same psychological phenomenon. (1890, p. 329)

In the same era, another psychologist, Freud, also discussed the wish, the will, and will power. In early Freudian views, consciousness and will were considered in very close relation to each other. The will was viewed as the energy the ego used in its conscious activities (Progoff, 1956). However, during the Victorian era, Freud observed how regularly the will was used in the service of repression. As Freud further developed his psychoanalytic theory, he chose to denigrate the phenomenon of will between the dialectic of instinct and drive, and the authority of the super ego. Freud emphasized the wish, rather than the will, in his psychoanalytic theory.

Two of Freud's disciples, however, disagreed with his de-emphasis on will. Adler and Rank each developed theoretical stances which placed significance on the will. Adler's "will to power" was an urge on the part of the individual to express himself in relation to his environment. This resulted in a compensation for the person's inferiority.

Rank (1950) extended the early notions of Adler. His insights into the nature of will were the substance of his major theoretical works. Taking a stance directly counter to Freud's, Rank interpreted consciousness as a derivative of the will. Rank believed the will is the instinctual force by which the human emerges as an individual. When the individual senses that desires and needs are his very own, individuality arises, and the beginning of consciousness appear. "Instinct lifted into the ego sphere by unconsciousness is the power of will" (Rank, 1950, p. 232).

In his later life, Rank's conception of will was greatly deepened. He defined will as an autonomous organizing force in the individual which constitutes the creative expression of the total personality. The

will to immortality, Rank believed, was the experience of the individual seeking to perpetuate his individual will, and that of his beliefs drawn from the historical collectivity of mankind. To Rank, all spiritual experiences represented social forces in the human psyche that have an objective reality as links between man and the cosmos via the experience of will. Many of Rank's theoretical views were drawn from his studies of art and artists.

May (1969), a contemporary psychotherapist, extended earlier viewpoints of wish and will in his theoretical writings. May viewed wish and will as both derivatives of intentionality. He defined intentionality as the structure which gives meaning to experience; it is the human capacity to have intention. May derived his understanding of intentionality from Bretano, Husserl, and Heidegger. Intentionality is formed not only by our perception of the object or world, but also by the object world being perceived.

Bretano believed that consciousness was defined by the fact that it intends something, points towards something outside itself; specifically, that it intends the object. Thus, intentionality gives meaningful contents to consciousness. (May, 1969, p. 224)

Husserl, the father of phenomenology, extended this concept of intentionality by suggesting that consciousness cannot be separated from its objective world, but indeed constitutes its world. For Husserl, "meaning is the intention of the mind and both meaning and the act are movement toward something" (Lauer, 1958, p. 2).

Heidegger, then, moved a step beyond Husserl in expanding the conception of intentionality to include the total feeling, valuing, acting human being. He did this through his concept of care (sorge). There is a close relationship between care and intentionality suggested

by the fact that the root word of intentionality is "tend" -- to take care of -- and it is the center of the term intentionality. For Heidegger, care (sorge) is the source of will (May, 1969, p. 286).

The conclusion of this discussion of intentionality according to May is that every intention or meaning has within it commitment, care, and ultimate concern.

Meaning has no meaning apart from intention. Each act of consciousness tends toward something, it is a turning of a person toward something, and within it, no matter how latent, some push toward a direction for action . . . you cannot understand overt behavior unless you see it in relation to its intention. (May, 1969, p. 228)

Accordingly, May also suggested that decision and action are created out of the dimensions of intentionality, "a pattern of acting and living which is empowered by wishes, asserted by will, and is responsive to and responsible for significant others" (p. 266).

May supported this contention by citing the theoretical works of Sullivan's interpersonal theory and Buber's philosophy. These theorists, he said, "point out that wish, will, and decision occur within the nexus of relationships upon which the individual depends not only for his fulfillment but for his existence" (May, 1969, p. 266).

This sounds like an ethical statement, and it is. For ethics have their psychological base in the capacities of the human being to transcend the concrete situations of the immediate self-oriented desire and live . . . in terms of the welfare of the person and groups upon whom their own fulfillment intimately depends. (p. 266)

May, as an existential psychotherapist, has defined intentionality and will in direct relation to meaning, care, and love. For acts of will are empowered by their intention, commitment, care, and ultimate concern. In the following section on theoretical perspectives of love and will, a number of other writers are reviewed who connote or imply a similar linking of the meaning of love and will as a source for human liberation.



### Theoretical Perspectives on Love and Will

The theoretical perspectives on intentionality, the linking of love and will, are drawn from theorists who represent a philosophical stance of religious existentialism. There is, however, no clearly delineated position that can be extracted from their works.

The religious existentialists, like all existentialists, are most concerned with axiology (aesthetics and ethics). The central metaphysical principle in existentialism is the priority of existence over essence. To existentialists, the person first is, then he undertakes the task of determining what he is. Existentialism encompasses the central tenet that man is not finished yet (Morris & Pai, 1976). Existentialists have little concern for a systematic epistemology. They feel that persons endow a meaningless world with meaning through the freedom of choice.

Existentialism is principally a value theory. This philosophy asserts that everything must pass through the funnel of choice. The problem of ethics is therefore an important activity. All feelings, intentions, actions, and words are steps toward defining oneself. According to existential theory, persons want to be God; to know and do right -- divine conduct. This imitation of God is a mixed blessing, since it could bring ultimate union with God. If persons were to find perfect union they would lose the capacity to choose. Existentialists, therefore, repudiate all absolutes.

The theistic wing of existentialism (religious existentialism) suggests that man has a longing for an ultimate being, for God. This longing is not verification, only possibility. Thus, persons would live their lives "as if" there were a God, and this would remind them of

their responsibility without specifying choices (Morris & Pai, 1976). In this way, the "as if" would levy ethical pressures on living while leaving the person free to choose.

The theistic existentialists who are reviewed in this section on love and will are Buber, Assagoili, Frankl, Tillich, and May. These theorists provide varying interpretation of the significance of love and will in establishing meaning in lives and thus providing a pathway toward human liberation.

Martin Buber. It is generally agreed that Buber is one of the foremost religious thinkers of our 20th century (Martin, 1970). Buber was a Jewish philosopher whose discovery and analysis of the I-Thou and I-it relationships constituted a major theoretical perspective for philosophy and religion. Buber's philosophy was centered on the encounter or dialogue of man with other beings, particularly exemplified in the relation of man with other men, but ultimately resting on, and pointing to, the relation with God.

Buber affirmed that all existence has its ground in relation. He held that relationships are not derivative patterns, subsisting between essentially self-sufficient entities, but that they are the primary basis for all being and becoming. The primary word, I-Thou, is the fundamental personal relation from which authentic being springs. The primary word, I-It, appears when the personal relationship is depicted as subject object dichotomy (Phenix, 1964). The world as experience belong to the basic word I-It. The basic word I-Thou establishes the the world of relation (Buber, 1970, p. 56). According to Buber, there are three spheres in which the world of relation occurs: first, our life with nature; second, our life with other persons; and third, our life with spiritual beings.

The I-Thou relation is one of choice, albeit of will, from the act of being, whereas the I-It experience is one which places objects and persons outside oneself, as things. The I-Thou relation exists through grace, it is direct and present. The directness is not to be confused with feelings, the directness is love that unites the I-Thou. Buber explained this as follows:

Feelings accompany the metaphysical and the metapsychical fact of love, but they do not constitute it. The accompanying feelings can be of greatly different kinds. The feeling of Jesus for the demoniac differs from his feeling for the beloved disciple, but the love is one love. . . . Feelings dwell in man, but man dwells in love. This is no metaphor, but the actual truth. Love does not cling to the I in such a way as to have the thou only for its content, its object, but love is between I and Thou. (Buber, 1958, pp. 11-18, cited by Martin, 1970, p. 275)

Buber extends his analysis of the relation of love between I-Thou when he remarks:

Love is a responsibility of and for a Thou. In this lies the likeliness of all who love . . . from the smallest to the greatest, and from the blessedly protected man, whose life is grounded in that of a loved being to him who in all his life nailed to the cross of the world, and who ventures to bring himself to the dreadful point--to love all men. (Buber 1958, pp. 11-18, cited by Martin, 1970, p. 275)

Buber's philosophy asserts that in the I-Thou relation there is a glimpse to the eternal Thou. "The extended lines of relation meet in the eternal Thou" (Buber, 1965, p. 75). Buber professes that in the relation with God unconditional exclusiveness and unconditional inclusiveness are one. The I-Thou relation between man and God assures that man remains in true relation to beings in the world; everything becomes gathered up in relation. Therefore, religious experience is not to be interpreted as apart (above) from the world, but the ground of being in the world.

In social philosophy, Buber contrasted Marxist socialism with its centralized control to the socialism of the community in which authenticity of the I-Thou relation is the foundation on which the living community is built and to which it must return again and again for renewal. He distinguishes between collectivity and community in the following way:

Collectivity is not a binding together but a bundling together: individuals packed together, armed and equipped in common . . . But community, growing community is the being no longer side by side but with one another of a multitude of persons. And this multitude, though it also moves toward one goal, yet experiences everywhere a turning to, a dynamic facing of, a flowing from I to Thou. Collectivity is based on an organized atrophy of personal existence, community, of its increase and confirmation in life lived toward one another. (Buber, Between Man and Man, 1965, cited by Martin, 1970, p. 315)

Buber's writing suggests that the choice of the I-Thou relation would bring person to person, person to nature, and person to God-- a unity of all entities.

It is true that Buber speaks little of the will per se; however, it is clear that he suggests that love and choice enable the I-Thou relation. Neither does Buber speak directly to the topic of liberation; yet, it is implicit in his writings that he views the I-It experience as one of subjugation to the world. Therefore, the I-It experience cannot be liberating. The I-Thou relation is one from which authentic being springs. The I-Thou connotes liberation from the I-It experience which dominates the world. The I-Thou is a dialogue which joins human to human and to the eternal Thou is a loving community. This could be viewed as a possible, and perhaps potent, source for human liberation.

Roberto Assagoili. Assagoili was an Italian psychiatrist whose theory of psychosynthesis is grounded in philosophical assumptions that roughly parallel the humanistic and transpersonal psychologies. Assagoili

is, perhaps, less renowned than Jung or Maslow; nonetheless, his writings represent a clear focus on higher levels of awareness and consciousness in connection with the will. The theoretical ideas of Assagoili were formulated in the early 1920's but were not available in English translation until the 1960's at the peak of the existential psychotherapy movement in the United States. His early ideas on psychosynthesis have been elaborated throughout his professional career to build a comprehensive psychology of man that includes soul as well as libido, the imagination as well as the complexes, and the will as well as instinctual drives. His theories have been developed into methods of psychotherapy that unite the "core" self into harmonious growth of all aspects of the personality. This personal harmony provides access to higher realms of creativity, transpersonal experiences, and spiritual development.

The fundamental concepts in Assagoili's psychosynthesis are similar to existential psychotherapy and include (a) a beginning from within the self; (b) a belief that each person is constantly growing or developing and actualizing successively many latent potentialities; (c) a focus on the importance of the meaning of life; (d) the importance of values; (e) the responsibility for one's choices; (f) the search for motivations which determine choices; and (g) an emphasis on the future and the uniqueness of persons (Assagoili, 1965, p. 4). Although there are many similarities between psychosynthesis and existential psychotherapy, there are also distinctive features. The most significant difference is the contribution of psychosynthesis theory to an understanding of the place of intentionality or will in a perspective of liberation for persons.

Psychosynthesis places paramount emphasis on the will as the essential function of the self and as the necessary source or origin of all choices, decisions, and engagements. Therefore, psychosynthesis includes a careful analysis on the various phases of will. These phases are deliberation, motivation, decision, affirmation, persistence, and execution. Psychosynthesis makes use of various techniques for arousing, developing, and strengthening, and rightly directing the will.

In the Act of Will, Assagoili contrasted the impressive achievements and power that human beings have acquired over nature with the limited capacity they have displayed over their own inner being. In portraying this dilemma of civilization, Assagoili asserted that the potentiality of the will should be the inner power given highest priority.

There are two reasons for this: the first is the will's central position in personality and its intimate connection within the core of his being . . . his very self. The second lies in the will's function in deciding what is to be done, in applying all the necessary means for its realization and in persisting in the face of all obstacles and difficulties. (Assagoili, 1973, p. 6)

Assagoili believes that the right procedure for discovering the nature and reality of the will is not through theorizing and intellectualizing but through direct existential experience. He sees this process occurring in three phases: (a) the recognition that a will exists; (b) the realization of having a will; and (c) being a will. Assagoili explained these phases in the following way: The first phase occurs when persons discover that they are a "living subject" endowed with the power to choose, to relate, to bring about change in their own personality. Assagoili acknowledges the difficulty of directing and sustaining the initial awareness of the will and suggests that the true function of the will is not to act against the personality drives to force the accomplishment of one's purpose (the Victorian conception of will), but rather

to use its directive and regulatory function to balance and to utilize constructively all the other activities and energies of the human being without repressing any of them (p. 10).

The second phase of discovering the reality of will is the existential experience of pure self-consciousness, the direct awareness of the self, the I. In reality, this experience is implicit in our human consciousness. In order for intentionality to become a growth-producing mechanism, the will must become explicit, clear, and vivid in self-consciousness (Assagoili, 1973, pp. 11-12).

The third stage of the development of the will follows self-consciousness. Self-consciousness has two characteristics: one introspective, the other dynamic. This can be expressed in various ways, for example "I am aware of being and willing" (Assagoili, 1973, p. 13). This third stage is the conviction of the interdependent relationship between self and will.

The centrality of the will in Assagoili's theoretical perspective was most clearly depicted in his illustrations of the dynamic personality. For the purpose of this study it is not crucial to explicate his total conception of the dynamic personality, except to highlight his idea that intentionality or will is fundamental to all growth.

Assagoili used three broad categories to further explain the will: (a) the dimensions of the will, (b) qualities of the will, and (c) stages or processes in the act of willing. These insights help to clarify Assagoili's conception of relationship of the will, the self, the transpersonal self, and the transcendent will. Ultimately, these conceptions are fused into the universal transcendent will. Assagoili asserted that the development of the person's intentionality and will

provides for the awakening of the transpersonal self and the spiritual and transcendent will. These final stages in the development of the will provide ethical grounds for decisions and acts and thereby enhance the cause of human liberation.

As the reader has probably noted, Assagoili did not explicitly connect love and will. Yet his conception of the transpersonal and transcendent self is related to the spiritual values expressed in transpersonal psychology and to a spiritual world joined by universal and cosmic love. Assagoili's theories suggest the development of the will as a dynamic and affirmative force toward the goal of transcendent unitive love, and true liberation.

Viktor Frankl. The theoretical perspectives of Viktor Frankl lie in his conviction that man's search for meaning is the primary force in life. This theoretical viewpoint was personally validated for Frankl through his experiences in Nazi concentration camps. In fact, Frankl asserted that the meaning of the manuscript of his ideas was the source of sustenance which carried him through the horrors of existence in concentration camps.

Frankl is a psychotherapist and a professor of psychiatry and neurology. He is the originator of the school of logotherapy or existential analysis. The assumptions which underlie logotherapy, the quest for meaning in existence, are related to an understanding of man's essential humanness and the meaning of love and will.

Frankl's logotherapy is based on helping individuals confront and reorient toward the meaning of their life. It is rooted in man's existential choosing, and will, and the spirit core of his meaning. Frankl called this quest for meaning the "will to meaning." The will to



meaning is not only a true manifestation of man's humanness; it is also oriented toward the future -- toward a task, or a person and toward a meaning to be fulfilled in the future. To Frankl, existence is dependent on self-transcendence.

Being human is being always directed, and pointing, to something or someone other than oneself: to a meaning to fulfill or another human being to encounter, a cause to serve or a person to love. Only to the extent that someone is living out the self-transcendence of human existence, is he truly human or does he become his true self. He becomes so, not by concerning himself with his self-actualization, but by forgetting himself and giving himself, overlooking himself and focusing outward. (1978, p. 35)

Frankl's theoretical assumptions in logotherapy focus on the role of will as the act of choosing a meaning for existence through self-transcendent being. Numerous examples of the will to meaning, as shown through personal stories in the concentration camps, were related by Frankl in his most noted book, Man's Search for Meaning. These persons were stripped to nothingness, and yet were not conditioned by their environment. Many prisoners retained a spiritual freedom even in such terrible conditions of psychic and physical stress. Frankl explained this phenomena as follows:

Everything can be taken from a man but one thing: the last of the human freedoms -- to choose one's attitude in any given set of circumstances, to choose one's own way. (1963, p. 104)

The choosing of an attitude toward suffering and death are indicators of the will and spiritual freedom which are held by persons whose lives are stretched and filled by a sense of meaning. Frankl often quoted Nietzsche's words to other prisoners and to himself: "He who has a why to live can bear with almost any how." Frankl contended that man's search for meaning is aided by his values. These values pull him toward future goals. He is not driven or pushed by a moral or religious drive, rather he has the freedom to choose, to fulfill or reject potential meaning in his life.

Man is never driven to moral behavior; in each instance he decides to behave morally. Man does not do so in order to satisfy a moral drive or have a good conscience; he does so for a cause to which he commits himself, or for a person whom he loves, or for the sake of his God. (Frankl, 1963, p. 158)

Logotherapy is literally translated as therapy through meaning.

According to Frankl, the lack of will to meaning is one of the largest maladies in our present culture. Logotherapy enters the spiritual dimension of existence to counteract this malady.

Frankl explained existence as being in the world. This world includes reasons and meanings. Man, he stated is not a closed system represented by conditioned reflexes, responses to stimuli, drives, and instincts. Instead man is open to the world. This openness to existence is reflected by man's self-transcendence. The self-transcendent quality of human existence is shown in the intentional quality of human phenomena, as Franz Butano and Edmund Husserl term it. Human phenomena refer and point to intentional objects. Reasons and meanings represent such objects. They are the logoi for which the psyche is reaching.

Love and will to meaning are really aspects of a more encompassing phenomenon which Frankl has called self-transcendence. By virtue of this self-transcendent quality of existence man is reaching beyond himself, be it toward a meaning to fulfill, or toward another human being lovingly to encounter. "Logotherapy tries to make the patient fully aware of his own responsibility; therefore it leaves to him the option for what, to what, or to whom he understands himself to be responsible" (Frankl, 1963, p. 173).

According to Frankl, the meaning of life changes, but meaning never ceases. Persons can discover meaning in three ways: (a) by doing a deed; (b) by experiencing a value; and (c) by suffering (Frankl, 1963, p. 176).

The self-transcendent quality of the discovered meanings provides the ground for persons to actualize their potentiality. Love, in the broadest sense, often nourishes the will to meaning. And love, by allowing self-transcendent being enhances human liberation.

Paul Tillich. Tillich is widely acclaimed as one of the few unquestionably great men of recent generations. He is considered one of the foremost philosophers and distinguished theologians in America (Lo, 1970). Tillich was born and educated in Germany. He emigrated to America after his dismissal from Frankfort University. Tillich's dismissal was a result of his direct opposition to the rise of Hitler. During his life, Tillich developed a comprehensive thought system that encompassed many fields of study and spheres of life. It is difficult to extract Tillich's theoretical views on love and will without dipping somewhat into his systematic theology. Therefore, this survey of Tillich's contribution highlights a number of his philosophical and theological views as they relate to his conception of love and will.

Tillich's writings, as identified by Tillich himself, are dominated by two strong motifs: the romantic and the revolutionary (Tillich, 1936). Tillich traced the beginnings of what he calls the "romantic" trend in feeling and thinking to his early environment. His aesthetic-meditative attitude toward nature and his sense of history were the result of his rural upbringing in a town pervaded by the past and history. The revolutionary trend in his writings and thoughts evolved from Tillich's early life and his opposition to paternal authority.

Tillich was profoundly opposed to authoritarian patterns of life and thought. His whole interpretation of history is imbued with antipathy. His reading of history breathes a deep conviction that the human spirit needs freedom, freedom not only from the obvious restrictions of church and state, but freedom also from the apparent tyranny of past cultural achievements. The "Protestant principle"

and the "Kairos doctrine" represent Tillich's declaration of freedom against every form of intellectual-spiritual oppression. (Hopper, 1968, p. 172)

Tillich's revolutionary views became more prominent after World War I. The war experience impelled him to extend his resistance to authority and his strivings for autonomy to the social and political sphere. The situation that led to the German revolution also produced the religious socialist movement, with which Tillich became closely identified and of which he was a leader. To Tillich, this situation was a time of kairos, a time ripe with creative possibilities. Religious socialism sought to provide a meaningful interpretation of the times and acted to further the ends of justice and reform in society at large. However, Tillich's views of kairos became distorted by Naziism and these distortions were so oppressive to Tillich that he left his homeland.

The elaboration of Tillich's revolutionary views and opposition to authority are seen in his writings on autonomy, heteronomy, and theonomy. Tillich's (1952) belief in autonomy and will is an assertion of his existential view that human beings are self-sufficient and self-reliable existents who are bearers of logos, universal reason.

Autonomy, for Tillich, contains both the divine and the demonic. In man, this struggle encompasses not only conscience, and the dialectic patterns of reasoning, but it also takes in the spheres of the historical-critical sciences, the community, law, the state, and religion. Tillich's works often emphasize the relationship between autonomy and theonomy. Theonomy, as defined by Tillich, is "the state of culture under the impact of spiritual presence" (1963, p. 249). The term theonomy signifies a state wherein God's law abides and where individuals and communities

are open and directed toward the divine. Tillich stressed that theonomy is not a suppression of autonomy. Instead, he said:

There is a movement to and fro between self-transcendence and self-sufficiency, between the desire to be the mere vessel and the desire to be the content, between the turning to the eternal and the turning to the self. In this action we discern the religious situation of every present at its profoundest level. As a matter of fact the most intimate motions within the depths of human souls are not completely man's own; they belong to the ground of all being which is the basis and destination as well of one's individual life. (Tillich, 1952, p. 46)

The idea of theonomy, the realization of a depth of being, an eternal meaning within the process of autonomous cultural creation was a part of Tillich's romantic motif in his theoretical views. "Kairos is the coming of a new theonomy on the soil of a secularized and emptied autonomous culture" (Tillich, 1948, p. 47).

Throughout Tillich's philosophical and theological writings there is the ontological element, the concern and explanation of the nature of being. Ontology is the rational explanation of the structure of being itself. As an existential theologian, Tillich professed that existence precedes essence. Man's existence requires acts of freedom and choice and these acts are decisions of his own autonomy and will.

In Love, Power and Justice (1960), Tillich used an ontological approach to express his theoretical views on love. According to Tillich, the ontology of love belongs to the structure of Being itself, and every special being with its special nature participates in Being itself. The thesis that love is the nature of Being itself must be tested by its adequacy to interpret life in all aspects.

In accordance with classical theology, Tillich reminded us that God is Being Itself, the ground of all being. Then, he suggested that

the ontology of love is classically expressed in John 4:8: "God is Love."

It is not that God is first something else and then has love, but that He is love, that love is His very nature . . . Being Itself is love. This statement is implicit in the statement that God is love . . . the Ground-of-Being is the principle of love, but love is actual or serious only in relation to beings. For all beings are separated from their Ground by their freedom. (Tillich, 1960; cited by Herberg, 1958, p. 302)

Tillich's theological and ontological explanation of the relation of love, power, and justice in Being itself is quite explicit and detailed. This discussion suggests that love, power, and justice cannot be separated in Being itself. The entire analysis is not pertinent for this study. However, Tillich's contention that Being itself is love suggests that love is a driving force toward perfection and union with God and it is manifest in all forms of nature and culture and in the divine sources of both. This explanation of the meaning of love lends theoretical perspective which may be constructive to the quest for human liberation. For although Tillich did not specifically relate love and will, his discussions depict the nature of Being itself as encompassing love, autonomy, and will. These qualities are human phenomena which push individually and collectively toward a theonomous culture.

Rollo May. The author who has clearly elaborated an integral tie between love and will is Rollo May. May is a contemporary existential psychotherapist whose theoretical perspective draws heavily from a number of the preceding theistic existentialists. May (1969), however, enlarged, extended, and synthesized much of their thinking to provide a coherent perspective of the bond between love and will.

May (1969) stated that the power of will is the birthright of every human being. It is the source of his self-esteem and the root of his conviction that he is significant. In Love and Will, the author wrote that both love and will are essential in all relationships. May suggested that obvious aspects of the will such as self-affirmation and self-assertion are essential to love. At the same time, he suggested that love or care (as Heidegger called it) is the source of will. "We could not will or wish if we did not care to begin with, and if we do authentically care, we cannot help wishing and willing" (May, 1969, p. 287). As cited in the introduction to this section on intentionality, May proposed that love and will are united in the following way:

Both love and will are conjunctive forms of experience. That is, both describe a person reaching out, moving toward the other, seeking to affect . . . and opening oneself to be affected by others. Both love and will are ways of molding, forming, relating to the world and trying to elicit a response. . . . Love and will are interpersonal experiences which bring to bear power to influence others significantly and to be influenced by them. (May, 1969, p. 274)

In May's perspective, intentionality operates in both love and will. Intentionality, the structure by which experience becomes meaningful, unites self-consciousness to actions. Love is personal and therefore will is involved; choices and other aspects of self-conscious freedom enter every action. May proposes that love requires enduring-ness. Love grows in depth by virtue of experiencing encounters, conflict, and growth. These encounters involve choice and will. Love which obviates will is characterized by passivity which does not incorporate growth, it tends toward dissassociation. It is not fully personal because it does not discriminate. According to May, to choose someone or something to commit oneself to means not to choose someone or something else.

Love and will are both forms of communion and consciousness. Both are also affects--ways of affecting others and our world. This play on words is not accidental: for affect, meaning affection or emotion, is the same word as that for affecting change. An affect or affection is also the way of making, doing, forming something. Both love and will are ways of creating consciousness in others. (May, 1969, p. 306)

May elaborated this concept in the following:

We love and will the world as an immediate, spontaneous totality. We will the world, create it by our decisions, our fiats, our choices; and we love it, give it affect, energy, power to love and change us as we mold and change it. This is what it means to be fully related to one's world. . . . For in every act of love and will--and in the long run they are both present in each genuine act--we mold ourselves and our world simultaneously. This is what it means to embrace the future. (pp. 321-322)

May insisted that the lack of confluence of love and will is the major illness of our era. The reuniting of love and will is an important task and achievement for man. For only as these two are reunited can a new level of awareness and experience with other persons and the world be created. The confluence of love and will provides autonomy, freedom in the mature sense, and the consequent responsibility. May implied that a united love and will are the foundation from which human liberation may be built. Intentionality is the core of affecting one's world.

### Summary

The relationship between love and will is expressed through intentionality in the world. The theoretical perspectives of the authors reviewed in this section of the review of love and will are primarily theistic existentialists. Each theorist examined the way in which persons endow a meaningless world with meaning through will, the freedom of choice, and love. To Buber, the I-Thou relation is one which is freely chosen by the capacity of love. This state of being, the I-Thou relation, endows the world with meaning. For Assagoili, the



will is the central force for self-transcendence to the spiritual world of universal and cosmic love. For Frankl, the will to meaning is self-transcendence -- a state in which the being is always directed and pointed toward someone or something which fulfills a meaning. For Tillich and May, Being itself is love, the ground of all being and freedom, will, and choice is the state of being.

These theoretical perspectives suggest that intentionality, which is the structure of meaning, encompasses both love and will. Love and will, are thus rooted in being and are both forms of communion and consciousness. Both are also affects -- ways of affecting others and our world. Love and will are interpersonal experiences which suggest a seeking and openness in the person, (a willingness to mold, form, and relate to persons and the world) and to be affected by persons and the world.

The purpose of this review of theoretical perspectives on intentionality, the linking of love and will, has been to suggest that intentionality can be seen as one possible source of and for human liberation. Love and will are directing forces freely chosen by the person. They involve a consciousness and communion that provides meaning and directs, forms, and molds the future. They are a source of intention rooted in being and therefore can provide being with the sustenance of self-transcendence and liberation.

Transcendality: The Theoretical Sources  
of Liberation

Liberation is a praxis: the action and reflection of  
men upon their world in order to transform it. (1970, p. 66)  
Paulo Friere

Definition and Historical  
Overview of Liberation

The essays, treatises, and songs on the quest for liberation and the meaning of human freedom and liberation are innumerable. Early writings on this topic date as far back as the Greek philosophers and continue relentlessly throughout recorded history. Hannah Arendt (1963) noted, however, that there was no preoccupation with freedom in the history of the great ancient philosophers. According to Arendt (1963), Aristotle suggested "freedom means doing what a man likes" (p. 147). Similarly, John Stuart Mill stated that "liberty consists in doing what one desires" (Gibbs, 1976, p. 17).

The terms freedom and liberty now have slightly different nuances of meaning. Originally, however, both designated the status of a citizen, one who is not a slave or a captive. Liberation meant manumission or emancipation, the release of slaves from bondage. All other ways in which the terms have come to be used are connected somehow with this. (Gibbs, 1976, p. 11)

In early periods, a citizen or freeman was one who enjoyed civil rights and powers, and a set of privileges, usually inherited from his forefathers. He owned property, including slaves. The slave, by contrast, had no privileges. He was subject to a master; travail and drudgery were his lot. By extension, the terms free and liberal implied the characteristic activities, interests, virtues, and way of life of the freeman.

Arendt (1963) wrote that originally the notion of freedom was divorced from the political arena.

Before freedom became an attribute of thought or a quality of will, freedom was understood to be the free man's status, which enabled him to move, to get away from home, to go out into the world and meet other people in deed and word. This freedom was clearly preceded by liberation: in order to be free man must have liberated himself from the necessities of life. But the status of freedom did not follow automatically upon the act of liberation. Freedom needed, in addition to mere liberation, the company of other men

who were in the same state, and it needed a common public space to meet them--a politically organized world, in other words, into which each of the free men could insert himself by word and deed. (p. 148)

The experience of inner freedom made its first appearance into the philosophical tradition in Augustine's philosophy. Inner freedom or liberation was conceived to be the inward space into which persons escape from external coercion and feel free. Arendt (1963) noted, however, that "the experiences of inner freedom are derivative in that they always presuppose a retreat from the world, where freedom was denied, into an inwardness to which no other has access" (p. 146). Arendt asserted that inner freedom would not be conceivable if persons had not first experienced a knowledge of being free as a worldly tangible reality. "We first become aware of freedom or its opposite in our intercourse with others, not in intercourse with ourselves" (p. 148).

Historically, two forms or variations in the definition of liberation have been recorded. Liberation can be viewed as freedom from outside domination of political, economic, or social forces, or liberation can be viewed as inner freedom or self-transcendence. Liberation as transcendence suggests the highest and most inclusive or holistic level of human consciousness, being, and relating. From the writings of Arendt, one might conclude that neither of these definitions or forms of liberation could be known without some awareness of the other.

Current theorists have a wide variety of views on external and internal liberation and their relationship. At this juncture an adequate understanding of the concept of liberation is pursued through highlighting

the variety and divergence of conceptions presently recorded. This examination can then lead to the pursuit of specific theoretical perspectives which advance conceptions of liberation and transcendence that may be fruitful in the development of a model of professional/staff development from a liberation perspective.

One of the current and prominent perspectives on liberation is provided by the Frankfurt School of Critical Theorists. These theorists (Adorno, 1976; Habermas, 1971, 1973; Horkheimer, 1972; Marcuse, 1964, 1969) see their work as having an explicit concern for liberation.

Critical theories aim at emancipation and enlightenment, at making agents aware of hidden coercion, thereby freeing them from that coercion and putting them in a position to determine where their true interests lie. (Guess, 1981, p. 55)

The purpose of the critical theorists is liberation from a dominant ideology. Thus, their work is not overtly interested in an inner or spiritual liberation in the sense of transcendence. It is conceivable, however, that they might argue that their critical theories would produce a cultural transcendence.

All of these theorists propose theories which particularly attack capitalist and technological ideology. The members of the Frankfurt School hold a Marxist theory of society, but "take it as an important distinguishing feature of their critical version of Marxism that they do not categorically predict the inevitable coming of classless society" (Guess, 1981, p. 77). Their critical theory purports to enlighten, to interpret, to suggest, to advocate, but not to predict. If their critical theory is plausible, large numbers of agents will adopt it and act on it effectively.

The way in which critical theorists pursue their concern for liberation is through the development of a radical criticism of a specific ideology. In this criticism, the theorists elaborate how agents in the initial state are victims of false consciousness and unfree existence. This critical theory induces self-reflection in the agents. In reflecting on their situation, agents come to realize that their form of consciousness is ideologically false and the coercion from which they suffer is self-imposed. The first stage is enlightenment. Liberation is realized through acceptance and action upon the critical theory.

A critical theory is a very complicated conceptual object, it is addressed to a particular group of agents in a particular society and aims at being their self-consciousness in a process of successful enlightenment and emancipation. A process of emancipation and enlightenment is a transition from an initial state of bondage, delusion, and frustration to a final state of freedom, knowledge, and satisfaction. A typical critical theory, then will be composed of three main constituent parts: (a) a part which shows that a transition from the present state of society to some final state is objectively or theoretically possible, (b) a part which shows the transition from the present to the proposed final state is practically necessary, and (c) a part which asserts that the transition from the present state to the proposed final state can come about only if agents adopt the critical theory as their self-consciousness and act on it. (Guess, 1981, p. 76)

This brief synopsis of critical theory presents an overview of the theoretical perspective on liberation from outside domination given in the works of the members of the Frankfurt School. A critical theory is not acceptable unless "it enjoys the free assent of the agents to whom it was addressed" (Guess, 1981, p. 78). It is interesting that inner confirmation is the criterion of acceptance of domination of an ideology. The works of Habermas (1971, 1973) and Marcuse (1964, 1969) utilize critical theory in their analysis of the role of knowledge, work, creativity, and aesthetics in perpetuating the suppression of persons in advanced industrial nations. These theorists presented articulate

criticisms of Western society that are provocative insights for constructing a model of professional/staff development from a liberation perspective.

From the viewpoints of Arendt and members of the Frankfurt School, one might speculate that external liberation is a precondition to inner liberation. However, other theorists are not as clearly conclusive on this aspect.

J. Welsey Robb (1970) wrote that the human quest for liberation has principally taken three forms: (a) a focus on the social, political, and economic forces which are detrimental to the development of the potentialities of human beings; (b) a focus on the internal aspects of freeing and improving oneself and negating society; and (c) the active elements of both external and internal liberation.

Robb notes, however, that the social condition of men and the inner condition are inseparable.

Too long we have assumed that an emphasis upon either the social conditions of man, on the one hand, or stress upon redirection of the inner self, on the other hand, would solve the problem. The microcosm may mirror the macrocosm and conversely, the two may be inseparable. (p. 12)

According to Robb, the lack of liberation for persons is both environmental and experiential. "It is a condition rooted in the very nature of society in which man finds himself" (p. 13). This existential dichotomy is part of the given within the nature of the human conditions. The polarities of man's freedom and his finitude has been addressed by numerous authors.

The quest for spiritual liberation has characterized the lives of mystics and saints throughout the centuries. Robb suggested that the aspirations of those seeking liberation in their inner lives includes

(a) a hope of self-transcendence, (b) the hope of finding one's true self, (c) the hope of new insights into the nature of life and the world, (d) the hope of transforming one's world into paradise and splendor, and (e) the hope of doing and being what one really wants to be. "These desires of the human spirit constitute a cry for freedom" (Robb, 1970, p. 18).

Robb views liberation as a force which stands in relation to a transcultural dimension of our existence. The transcultural dimension of which he speaks is human love.

Man stands within the stream of a given culture at a given time and place in history; yet, at the same time he stands above culture in his ability to dream of a future and in his intuitive awareness that his own sense of presence in human relationships is grounded in a transcendent "Presence." (p. 19)

It was Robb's contention that the path to liberation is centered in faith that the power of human relationships can enable us to transcend and transform the present, while the self-transcendent power of being will unite us with the spiritual and the cosmos. It is this transcendent view of liberation which is both personal and social that underlies Tillich's view of the theonomous culture. The quest for transcendence may be interpreted as a cry for liberation.

The quest for transcendence as a path to liberation has been the focus of many new disciplines or movements of religious consciousness. Glock and Bellah (1976) have reported on nine of these new movements which are seeking a reorientation of national, social, and personal goals as a way toward liberation. The Glock and Bellah studies (1976) focused largely on the religious dimension of the cultural transformation, although, at times it focused on radical politics. The studies were divided into three categories: (a) new religious movements in the Asian

tradition (Healthy-Happy-Holy Organization, Hare Krishna, and Divine Light Mission); (b) new religious movements in the Western tradition (Christian World Liberation Front, Catholic Charismatic Renewal, and Church of Satan); and (c) new quasi-religious movements (Berkeley New Left, Human Potential Movement, and Synanon). There are, of course, innumerable other religious movements both in the United States and elsewhere. However, for the purposes of this overview on perspectives of liberation, it should suffice to present briefly the major premises of these movements in their intents to unite transcendence and liberation.

The new religious movements in the Asian tradition find their sources in Hinduism and Buddhism; they are more specifically transplants of the Indian culture. These movements focus on attaining a oneness with God and the universe through a variety of techniques, usually meditation, yoga, and mantras. The movements' followers usually live in communities which reinforce their efforts at transcendence and liberation from earthly concerns. Their vows often involve celibacy and abstinence from drugs. Their vocations are varied, but they practice a simple lifestyle of service to the poor and needy.

The new religious movements in the Western tradition are not so different than their forerunners except that their furor is greater. The Christian World Liberation Front is known more familiarly as the Jesus movement. Its intensity has waned, yet a wide variety of symbolic views of Jesus drew many into its fold. Many were converted through Jesus, the liberator. The Catholic Charismatic Renewal movement grew out of the Vatican II changes in the Catholic church. It provided a more informal and somewhat mystical format from the more rigid traditional Catholicism.



The new-quasi religious movements have focused on both political and personal orientations to liberation. The Berkeley New Left was a radical Marxist movement which has nearly vanished. Violence has been a key reason why it has been shunned by many. In addition, lack of organization, leadership, and factionalization have created problems. In fact, Bellah (1976) contended that "the weakness and lack of continuity of a radical Left in America is closely related to its inability to link up with the indigenous American ethical and religious tradition of social concern" (p. 91). The tenuous relation between politics and religion may be construed as one problematic area to the quest for liberation.

Specifically, the quest for transcendality as a way to liberation has been the focus of the quasi-religious movement known as the human potential movement. This movement has taken the form of growth groups, body awareness techniques, Eastern spiritual disciplines, and Western-style mind training. Members of this general consciousness raising movement have sought to transcend the oppressiveness of culture by transforming themselves as individuals rather than by direct action to change the political structure or setting up an exemplary counter-society.

There are scores of disciplines, groups, and trainings whose more committed participants would consider themselves part of this broad movement. A sample of these includes encounter groups, Gestalt awareness training, transactional analysis, sensory awareness, primal therapy, bioenergetics, psychosynthesis, transcendental meditation, and psychic healing. A hallmark of the movement is the extent of multiple participation and eclectic borrowing which occurs within the disciplines.

Typically, participants in the human potential movement enter a weekend program or extended sessions for personal growth and development of latent abilities. They learn practical methods to enter an experience of "present centeredness." They adopt a less judgmental, more open frame of mind in order to be more fully conscious. This Gestalt consciousness is the common experiential basis for all groups in the human potential movement. Gestalt consciousness is the foundation for further . . . . transcendental awareness. "Participants in these transpersonal disciplines report experiences of tapping into cosmic energy, of being at one with the universe, or of realizing the true self" (Stone, 1976. p. 94).

Transpersonal, a term coined by the movement, refers to a variety of transcendent experiences and encompasses a wide range of phenomena, including mystical experience and parapsychological events. The liberation sought through this movement is actualization of the potential of the self. The experience they seek to provide this inner liberation is transcendence.

Transcendence is the highest and most inclusive or holistic level of consciousness, in being and relating, as ends rather than means, to oneself, to significant others, to human beings in general, to other species, to nature and to cosmos. (Maslow, 1971, p. 269)

Those who seek transcendence through Gestalt consciousness believe in the unexplored potential to control inner physiological and emotional states. Gestalt consciousness is both behavioral and ideological.

It is assumed that mind and body can be harnessed in the service of developing a feeling of integration, wholeness and increasing range of expression and competence for achieving whatever people truly want. The implication is that what humans want to be is to be at one with themselves, with each other and the cosmos. . . . Choice, awareness, and truth are the building blocks of the human potential ideology. (Stone, 1976, p. 104)

Behaviorally, Gestalt consciousness is associated with relaxation, with unblocking emotions, with feeling, with intuition, and with non-linear thinking. The techniques used to facilitate states of transcendence involve deautomatizing the selectivity of perceptions of everyday consciousness.

This consciousness breaks down habitual distinctions between what is important and unimportant, between self and others, between right and wrong. The self is momentarily freed to take a different position or attitude toward experience, particularly bothersome ones, and to transform the meaning of this experience and its reflection on the self. (p. 105)

One major difference between the human potential movement and other forms of new religious consciousness is the relationship to authority and leadership. Participants refuse to surrender themselves to any system, guru, or symbol. Reality is taken as a personal construct and every belief is a limit to be examined and transcended.

The human potential movement is clearly a form of inner liberation although it is not related to traditional notions of God, but rather to spirituality. As an outgrowth of existential philosophy, it has a very personal orientation. Transcendence and liberation in this movement are primarily self-centered and self-oriented. Even though mass changes in consciousness do have important structural consequences, this personal inner liberation approach is a slow processional march forward.

In a recent work by Marilyn Ferguson (1980), she suggested that the proliferation of all the spiritual therapies and groups and the emphasis on the religious experience are indicative of a major cultural transformation toward liberation. Like Roszak (1975) and Leonard (1972), she reiterated the signs of changes in consciousness, but she purported that the forces of the search for the transcendent are evolving and expanding to build a political world view which can unite the insularities of the many spiritualistic groups.

In a similar vein, Wyatt (1981) proposes a reinterpretation of historical materialism through the social structure of intentionality. It is his thesis that social transformation cannot be attained until emotional, therapeutic, cultural, artistic, spiritual, and psychic modes of liberation become a primary part of the content of any radical political worldview. His proposal for a new age socialism is based on incorporating the manifest need for liberation through transcendence with radical politics. It is an interesting thesis which combines elements of both internal and external freedom. His work is an example of other recent works that propose what might be called a religious socialism as a basis for human liberation.

A final perspective on liberation for this overview was provided by Rollo May (1981) from his newest work, Freedom and Destiny. May elaborated a host of distinctions in the way in which the words freedom and liberation have been construed, used, and abused. Significant among these is his clarification of the difference between existential freedom (the freedom of doing), the freedom of choice/decision, and essential freedom (the freedom of being), the inner source from which questioning, choice, and decision originate. He suggests that essential freedom, the experience of autonomy and identity, can only be experienced in juxtaposition with human destiny. This freedom or liberation, May (1981) said "is necessary for our survival since it is the foundation of our values, such as love, courage and honesty" (p. 6). "If we lose our inner freedom, we lose with it our self-direction and autonomy, the qualities that distinguish human beings from robots and computers" (p. 15).

According to May (1981), in the Western world we experience freedom as self-expression, whereas in the East freedom is experienced as

participation. The influx of Eastern religious ideas may be an integrating force for liberation in Western society. May contended that we have underestimated the significance of community in our quest for liberation. We need to develop cultural forms which combine inner freedom with community.

For Hegel and Arendt, only revolutions that aim at freedom as participation and that concurrently see the value of structured participatory institutions can be successful at gaining power, attaining ideals worth attaining, and transforming the polity. (May, 1981, p. 81)

May (1981) consistently took a stance in greatest support of inner freedom. He did not negate the freedom which is most often conceived as liberty. Instead, he suggested that "there is no authentic inner freedom that does not, sooner or later, also affect and change human history. . . . The subjective and objective sides of freedom can never be separated from each other" (p. 57).

In summary, then, one observes a wide diversity of conceptions of freedom and liberation. The majority of writers suggested that there are different forms or qualities to liberation. The most commonly cited forms are (a) external liberation (liberation from), and (b) internal liberation (liberation toward). A relationship between inner and outer liberation is suggested; however, the importance of inner or outer liberation is differentially emphasized and supported by the sources cited in this overview.

### Theoretical Perspectives on Liberation

This inquiry into the theoretical perspectives on liberation is an extension of the overview of liberation focused specifically on theorists who have expounded a view of liberation as a transcendent or

religious experience. In transcendent or religious experience, one's sense of reality is altered. Mircea Eliade (1959) referred to this experience as a hierophany. "It is to be changed. It is to regard the world in a new way. It is to be oriented. It is to be centered" (Novak, 1971, p. 28). This possibility is available to all persons. The theorists reviewed in this section value liberation in the context of transcendence. In some cases, this value is not explicitly expressed, yet their works provide profound insights of the transcendent in lives and they project a variety of ideas which are significant to a conception of professional/staff development from a liberation perspective. Theorists reviewed in this section include Cox, Berger, Phenix, and Macdonald. The final section overviews the praxis perspectives on liberation and outlines the ideas of Friere in contrast and comparison to the liberation theology movement.

Harvey Cox. The contemporary theological thinking of Harvey Cox provides an expanded view of the transcendent in the world today. Cox posited an interesting perspective on current events leading to increased secularization in modern society. The process of secularization is generally described as one in which religion loses its hold on the level both of institutions and of human consciousness. According to Cox (1976) "secularization represents an authentic consequence of biblical faith" (p. 15) and its coming should be embraced by men.

Secularization is the liberation of man from religious and metaphysical tutelage, the turning of his attention away from other worlds and toward this one. (Cox, 1966, p. 15)

In The Secular City, Cox (1966) traced the development of man from tribes to towns to technopolis. In so doing he elucidated the transformations of man from one who understands the world in terms

of the forces of the almighty, to one who must understand the world in terms of his own responsibility.

Modern man knows that he sees the world from a socially and historically conditioned point of view. His consciousness has been relativized. He realizes that his language, customs, clothing, science, values, and ways of perceiving reality are conditioned by his personal biography and that of his culture. This realization draws men into the secularization process so that no one clings to the dangerous precritical illusion that his values are ultimate. A healthy relativism can provide the basis for a pluralist society, according to Cox.

Thus, Cox sketched the rationale for the advent of greater secularization and the coming of the secular city. His book outlines the shape and style of the secular city, and it projects and recounts its effects on theology, the church, the university, work and play, and sexuality.

Cox (1966) posited that secularization provides a liberation for humans to pursue a reconceptualization of their faith in the transcendent in the world today. He suggests that "no doubt urban-secular man experiences the transcendent in a radically different way than did his tribal and town forebears" (p. 228). The human experience of the transcendent may appear through artists and poets, in everyday relationships or in the events of social change and politics.

Politics is the activity and reflection on activity, which aims at and analyzes what it takes to make and keep human life human in the world. . . . In the epoch of the secular city, politics replaces metaphysics as the language of theology. (Cox, 1966, p. 223)

Thus, Cox proposed that within the secular city man may participate with God in an I-You relationship in which man's relationship to God

derives from the work they do together. "God wants man not to be interested in Him, but in his fellowman" (Cox, 1966, p. 232). For Cox, then:

God frees us by supplying the framework of limitation within which alone freedom has any meaning. The freedom of man depends on the prior freedom of God, and man would be a prisoner of his own past if it were not for God who comes in that future-becoming-present where human freedom functions. (p. 229)

Cox, of course, as a leading contemporary theological figure has provided an array of continuing perspectives on religion. None, however, is perhaps as controversial as his support for secularization. Where others have seen secularization as the demise of religion, Cox has suggested it may merely be an altered view of the reality of the transcendent. He posited that this view calls on humans to take up the work of God in the world so that all may be liberated to build together.

The Cox perspective on liberation through transcendence suggests that the context of this force has changed but not its character or its essence. The liberation from tradition frees persons to act in the world. This perspective has direct application for a model of professional/staff development.

Peter Berger. The writings of Peter Berger are primarily in the field of sociology, the sociology of knowledge and of religion. He has also written on political ethics and social ethics and social change in third world countries.

Berger (1971) in Rumor of Angels, presented a sociological validation of a transcendent ideology. The purpose of his book was to criticize the way in which modern secular thought attempts to invalidate the reality of the religious view of the world. To do this, Berger employed the sociology of knowledge to relativize the relativizers. He sought to



break through the assumptions of modern secular thinking from within. In his book, Berger outlined an analysis of the trends toward secularization within Western culture and then, he presented an empirical examination of human behavior which, he suggested, indicates a number of signals of transcendence. These prototypical human gestures are difficult to explain without some sense of transcendence.

History provides us with the record of man's experience with himself and with reality. This record contains those experiences, in a variety of forms that I have called signals of transcendence. (Berger, 1971, p. 83)

By signals of transcendence I mean phenomena that are to be found within the domain of our natural reality but that appear to point beyond that reality. . . . By prototypical human gestures I mean certain reiterated acts and experiences that appear to express essential aspects of man's being, of the human animal as such. The phenomena I am discussing are not unconscious and do not have to be excavated from the depth of mind; they belong to ordinary everyday awareness. (Berger, 1971, p. 53)

Berger proposed at least five examples or signals of transcendence which are reflected in everyday existence: (a) the propensity for order and the instinctive assurance of the parent to his child that everything is all right, (b) the existence of play, (c) the existence of hope for the future, (d) the existence of damnation or a human sense of justice, and (e) the propensity for humor.

According to Berger (1971), these experiences point to an inductive faith, "one which does not rest on a mysterious revelation, but rather on what we experience in our common, ordinary lives" (p. 60). "These phenomena are signals of transcendence, pointers toward a religious interpretation of the human situation" (p. 62).

Berger contended that a reflective awareness of the signals of transcendence can create an openness in our perception of reality. This openness and awareness entail both moral and political significance.

"The principle moral benefit is that it permits a confrontation with the age in which one lives in a perspective that transcends the age and thus puts it in proportion" (Berger, 1971, p. 96).

Ten years following the publication of Rumor of Angels, Berger wrote another perspective on religious experience--a continuation, he said, of his earlier thoughts. Berger believes that modernity has plunged religion into a very specific crisis, characterized by secularity and pluralism. The transition in culture from fate to choice has created great liberation and great anxiety.

Liberation and alienation are inextricably connected, reverse sides of the same coin of modernity. To want the first without the second is the recurring fantasies of the modern revolutionary imagination; to perceive the second without the first is the Achilles heel of virtually all conservative viewpoints. (Berger, 1981, p. 23)

Berger claimed that the religious tradition has eroded and man has been forced to become reflective. "Such reflection, just about inevitably, will further compel individuals to turn to their own experience" (p. 32). They will have more deliberate reflection about the character and evidential status of religious experience. For those who wish to maintain the religious tradition, there will be three options: (a) to reaffirm the authority of the tradition in defiance of the challenges to it; (b) to try to secularize the tradition; or (c) to try to uncover and retrieve the experiences embodied in the tradition. Berger is convinced that only the third option is viable. In this inductive approach to the religious situation there would be a reformation of theology in terms of the human experience of faith. The transcendent experience would constitute a theology of consciousness. This theology of consciousness akin to inner liberation through

transcendence is one possible prospect for understanding and encompassing the religious experience and enabling it to work throughout history.

Berger's validation of the transcendent in daily life and throughout human experiences provides one justification for the inclusion of the idea of transcendence in a model of professional/staff development from a liberation perspective.

Philip Phenix. The theoretical writings of Philip Phenix combine the breadth of his knowledge in numerous fields of expertise. Phenix, is perhaps most noted for his writings in the area of educational philosophy and curriculum. The most notable is Realms of Meaning in which he deals with the epistemology of the various ways in which experiences can be interpreted through six broad categories or disciplines.

For the purpose of this review, this writer shall deal with the implications of one specific article which Phenix has written entitled Transcendence and the Curriculum. The article appears to have some intriguing ideas on transcendence which may be helpful in constructing a model of professional/staff development from a liberation perspective.

Using the methodology of natural theology, Phenix posited that transcendence is an inescapable reality of human existence.

Transcendence refers to the experience of limitless going beyond any given state or realization of being. It is an inherent property of conscious being to be aware that every concrete entity is experienced within a context of wider relationships and possibilities. (Phenix, 1975, p. 324)

Phenix supported his conception of transcendence in citing the secular concept of idealization as presented in John Dewey's work. "Every actuality is set within a context of ideal possibility. Every end realized becomes the means for the fulfillment of further projected

ideals, and this process is generic to human experience" (Phenix, 1975, p. 325). Thus, Phenix contended that human consciousness is rooted in transcendence and moves human beings to continual growth through the progressive actualization of ideal possibilities. The paradoxical nature of man which negates transcendence is one assertion of its existence.

Phenix asserted that certain qualities of life are associated with transcendence and provide the environmental and contextual relationships which increment its possibilities. Phenix (1975) elaborated these qualities as hope, creativity, awareness, doubt and faith, and wonder, awe, and reverence. "Hope is the mainspring of human experience. As existentialist thinkers remind us, conscious life is a continual projection into the future" (p. 329)

The quality of hope provides a force that can overcome feelings of impotence and provide the strength to work for personal and collective action. The act of creating is another quality which fosters transcendence. It opens humans to fresh possibilities, while questioning the transmission of facts and values as fixed concepts. The disposition of awareness extends to include sympathy, empathy, hospitality, and tolerance. The quality of awareness allows one to adopt a positive attitude toward all other persons, cultures, social groups, and nature. Awareness allows the primacy and power of elemental relation, as the source of all being.

The quality of constructive doubt and faith allows beings to utilize the spirit of criticism. Phenix (1975) suggested that "the secure foundation of the human condition as a spiritual being is the faith evidencing activity of concerned and responsible doubting" (p. 331). The final dispositions associated with the experience of transcendence are

the qualities of wonder, awe, and reverence. "Consciousness of infinitude entails a sense of the manifold power and possibilities of the reality in which one's existence is embedded" (Phenix, 1975, p. 332). These qualities help beings relate themselves to the transcendent.

In Phenix's discussions of transcendence and the curriculum, he suggested how educators can contribute to transcendence in their work with students. Certainly his analysis is parallel to or equally true for educating educators to transcendence and liberation within their own professional/staff development. The implications of Phenix's discussion for a model of professional/staff development are captured quite fully in the summary paragraph following.

Cultivation of transcendence is possible in the sense that one learns to accept and welcome it and to live in the strength and illumination of it. The primary way to affirm it is by the practice of life that stems from it. Thus, by living hopefully and creatively, with faith and reverence, by experiencing the joys of responsible freedom, and by engaging in continual dialogic inquiry, one tacitly acknowledges the presence and power of transcendence. (Phenix, 1975, p. 337)

In the context of Phenix's article, he dealt specifically only with transcendence; however, it is the contention of this writer that transcendence is an inner liberation which extends ultimately to the life and acts which affirm complete liberation for all.

James B. Macdonald. A mentor and friend, James B. Macdonald, has written extensively over the past 20 years on many aspects of educational and curriculum theory and practice. In this review the focus is specifically on an article he has written entitled A transcendental developmental ideology of education. In this article, Macdonald reviewed five ideological frameworks as possible aims of education. He specifically elaborated the radical and transcendental ideologies. These ideological frameworks are similar to what has been referred to in this

section on liberation as external (outer) liberation and internal (inner) liberation. Although in Macdonald's article these ideologies are explicated in terms of their implications for students in educational contexts, these ideologies are equally relevant for their implications to a model of professional/staff development from a liberation perspective.

Radical ideology posits that liberation occurs through transforming the system. Macdonald suggested that radical ideology provides some interesting questions but is inadequate for analyzing contemporary society.

Thus, the radical-political perspective as a base for curriculum thinking does not adequately account for the tacit dimension of culture, and it is a historical hierarchical view which has outlived its usefulness both in terms of the emerging structure of the environment and the psyche of persons today. (Macdonald, 1974, p. 5)

Macdonald (1974) speculated that the present and future technological domination of man is a step in the path of human evolution. "Today's technology is yesterday's magic" and "technology is an externalization of the hidden consciousness of human potential" (p. 6).

Technology, in other words is a necessary development for human beings in that it is a means of externalizing the potential that lies within. In the end, humanity will transcend technology. The transcendence of technology will result from the very turning inward that it makes possible as the only viable alternative for human beings to experience oneself in a world as a creative and vital being. Out of this will come the rediscovery of our own potential. (p. 6)

Macdonald (1974) carefully delineated the ontology, epistemology, and axiology of a transcendental developmental ideology. Central to this ideology is its axiology and its explicit value for liberation. This axiology is based "on a dual dialectic of both reflecting upon the consequences of an action and sounding the depths of our inner selves."

Macdonald proposed that only a process something like this can explain why "what works isn't always good" (p. 9).

The inner dialectic of the self is a crucial element if we are to actually advance the position that culture is in any way created by human beings. The possibility of values may well be limited in alternatives by the individual's biological-social dialectic, but the validation of values would seem to demand some source other than explicit and rational knowledge. (p. 10)

According to Macdonald (1974), the aim of education in a transcendental developmental ideology is centering. Centering has been described by M. C. Richards (1962) in her book of that title.

Centering is a human experience facilitated in many ways by a religious attitude when this attitude refers to the process of the search to find our inner being, or the complete one's awareness of wholeness or meaning as a person. (Macdonald, 1974, p. 16)

The process of centering draws its power and energy from sources that appear to be unexplainable; it occurs through spiritual resources--experiences of the transcendent.

Macdonald suggested seven areas he views as significant for the development of centering. These areas of development may also be applicable for a model of professional/staff development from a perspective of liberation. The areas to be developed are (a) pattern making (the creative and personal ordering of cultural data as the individual is engaged in an activity); (b) playing (creation and self regulation with ideas, things, and relationships); (c) meditative thinking; (d) imagining; (e) the aesthetic principle (the continuum from emotions, sensations, and the intuitions to the arts); (f) physical-body-mind synergy, integration, and potential; and (g) exploring altered perceptual fields and consciousness.

Macdonald noted that in a transcendental ideology, teacher and student are both involved in the process of centering. Thus, their

relationship is mutually responsive to their aim of centering. Teachers do not stand in judgment, but participate in dialogue and learn through mutual indwelling.

The process of centering as described herein is akin to inner liberation through the transcendent. Its awakening and pursuit are elemental in a model of professional/staff development from a liberation perspective.

### Two Praxis Perspectives

Two South American writers, Friere (1970) and Gutierrez (1977) provided a prospective on liberation which encompasses the active aspects of both external and internal freedom. Each author emphasized both aspects of liberation but placed a greater emphasis on slightly different notions as the source for liberation.

Friere, whose work has been previously discussed in this review, views man's consciousness as central to liberation. He views the process of liberation as praxis, the action and reflection of men upon their world in order to transform it.

The pedagogy of the oppressed, as a humanist and libertarian pedagogy has two distinct stages. In the first, the oppressed unveil the world of oppression and through the praxis commit themselves to its transformation. In the second stage . . . this pedagogy ceases to belong to the oppressed and becomes a pedagogy of all men in the process of permanent liberation. In both stages, it is always through action in depth that the culture of domination is culturally confronted. (Friere, 1970, p. 40)

The format for achieving liberation, suggested by Friere, was dialogue. "Dialogue is an encounter between men, mediated by the world, in order to name the world" (p. 76).

Dialogue cannot exist, however, in the absence of a profound love for the world and for men. The naming of the world, which is an act of creation and recreation is not possible if it is not infused with love. . . . Because love is an act of courage, not of fear,



love is a commitment to other men. No matter where the oppressed are found, the act of love is a commitment to their cause--the cause of liberation. And this commitment, because it is loving, is dialogical. . . . If I do not love the world--if I do not love life--if I do not love men--I cannot enter into dialogue. (Friere, 1970, p. 78)

According to Friere, dialogue which is founded on love, humility, and faith becomes a horizontal relationship of which mutual trust between the dialoguers is the logical consequence. It must be carried on in a climate of hope and engage men in critical thinking. Dialogue is seen by Friere as the cornerstone of engaging humans in their quest for liberation. Dialogue initiates praxis, and praxis transforms conditions.

In Friere's theoretical works, liberation is both internal and external, but his focus is not primarily on a spiritual freedom existing only internally, but rather on a self-affirming internal freedom which helps man to actualize his choices and sense his own power through action in transforming himself and his world. It is a liberating praxis which acts on the external forces of domination.

Gutierrez, the primary writer and South American spokesman of the liberation theology movement, spoke of liberation of the poor from a perspective of both internal and spiritual liberation and external domination.

Internal liberation is rooted in salvation, whereas external liberation is created by the praxis of love within Christianity which intervenes into politics.

The theology of liberation is a theology of salvation incarnated in the concrete historical and political conditions of today. . . . This historical praxis is a liberating and subversive praxis. It is an identification with persons, with races, with the social classes which suffer misery and exploitation, identification with its concerns and its battles. It is an insertion into the

revolutionary political process. We do this so that from within this process we can live and proclaim the gratuitous and liberating love of Christ. (Gutierrez & Shaul, 1977, pp. 86-87)

Gutierrez explained the theology of liberation as the entrance of committed Christians to critical reflection and solidarity with the struggles of exploited groups. "Practice is a place for verifying our faith in the God who liberates by establishing justice and law in favor of the poor" (Gutierrez & Shaul, 1977, p. 89). "The liberation of Christ cannot be equated with political liberation but it takes place in historical and political liberating acts" (p. 85).

Gutierrez conceives liberating praxis to be a praxis of love which starts with an authentic solidarity with the oppressed.

It will be a real love, efficacious and historical toward concrete individuals. It will be a praxis of love of neighbor and therein, of love of Christ who identifies himself with the least of humanity. (Gutierrez & Shaul, 1977, p. 85)

The theology of liberation is a way of life--faith and acts, reflection and action--based in God's love. To acknowledge the praxis of love is to partake in Christ's liberation. It is the memory of Christ "who freed us to make us free" (Galatians 5:1).

Thus it is the contention of liberation theology that humans are liberated by Christ's love as they participate in the praxis of the political world for all of their brethren.

Gutierrez (1973), Segundo (1976), and other spokesmen for liberation theology present a Catholic Marxism to sustain the quest for liberation. They combine aspects of both internal and external freedom in a slightly different conception than Friere. However, the commonality they share with Friere is the concept of praxis. Praxis is the method these writers view as critical to liberation and transformation.

Liberation, as viewed from these two praxis perspectives, involves the emancipation of the person from the confines of culture and nature, to unity with the cosmic, the transcendent. It involves the person in faith, love, hope, dialogue, and praxis in order to transform the world. These qualities and processes are part and parcel of a model of professional/staff development.

### Summary

Liberation and freedom are most clearly explained by stating what they are not. Both words originally meant the same thing, a status of slavery as opposed to the citizen of the state. Presently, there are slightly different nuances in the way the words are used, and sometimes these nuances are used differently by various authors.

In this review, liberation has been cited to exhibit two different forms. These two forms are described as external and internal liberation. External liberation (liberation from) is seen as the right and realization to freedom from various social, political, and economic constraints and outside domination. Liberation in this context encompasses ideologies of all types, whether conscious or unknown. Movements such as black liberation, women's liberation, and gay liberation are all movements which exhibit changes in consciousness and action to provide greater freedom for their members from the dominant ethos. Internal liberation (liberation toward), on the other hand, is the pursuit of an inner freedom to actualize oneself to one's greatest potential. Often this inner liberation has been associated with a transcendence above and beyond worldly longings, a form of spiritual liberation. In external liberation, persons are perceived as powerless, while in internal

liberation, persons are perceived as having the power to actualize their choices and to step beyond everyday reality. These distinctions form the basis of understanding liberation in this review. A number of authors within the review of this section suggest that these two forms of liberation are interdependent.

The theoretical perspectives presented in this recapitulation of liberation are by theorists who espouse their affinity to inner liberation and the quest for transcendence. Berger and Cox suggested that the transcendent is available to persons; they affirmed its existence in quite different ways. Phenix and Macdonald proposed ways of connecting to the transcendent within each person, while the South American theorists proposed a process of praxis to unite external and internal liberation toward a true path of liberation.

These theorists suggested different avenues for reaching the state of liberation; however, these insights are germinal for creating a speculative advocacy model of professional/staff development from a liberation perspective.

## CHAPTER III

THE NATURE OF MODELS, MODEL BUILDING,  
AND THEORY CONSTRUCTION

During the last two decades there has been an increase in the quantity of literature on models, model building, and theory construction. This increase reflects a significant interest in models, model building, and theory construction in many intellectual disciplines. The sophistication required for the process of theory construction and model building varies greatly in differing disciplines. In science, a theory is a set of statements: (a) general laws and principles that serve as axioms, (b) other laws, or theorems, that are deducible from the axioms, and (c) a definition of concepts (Reese & Overton, 1970). A model is structurally separate from a theory, but is functionally part of its axioms (Lachman, 1960; Toulmin, 1953). Models and theories may or may not be interrelated. The existence of either a model or a theory is not a prerequisite for the other. In science, theories and models require rigorous testing and empirical data for evidence, whereas in the humanities and arts theories and models are more often used as an imaginative tool for describing, interpreting, and understanding a complex phenomenon.

The purpose of this study was to create a speculative, advocacy model of professional/staff development from a liberation perspective. The current state of the art in model-building methodology and theory construction for educational research into professional/staff development

portends a need for an open attitude among researchers. The paucity of research in educational theory construction and models in professional/staff development indicates it would be premature to test proposed lawful relationships in aspects of professional/staff development. Instead, the need to elucidate all the dimensions and factors contributing to this phenomenon from a specific value orientation required a research methodology that expanded rather than diminished the field of inquiry.

This chapter provides an analysis of model building and theory construction for the creation of a model for professional/staff development from a liberation perspective. The following are included in this chapter: (a) the definition, structure and function of models; (b) the significance of theoretical models and their usefulness for this study; (c) an examination of the relationship between theoretical models and the thinking process; (d) a description of the sources of theoretical models; and (e) an explanation of the procedure and criteria for theoretical model building and evaluation which will be used in this study.

#### Definition, Structure and Function of Models

Broadly, a model is defined as a symbolic representation of selected aspects and interrelationships in the behavior of a complex system (Black, 1962; Lippitt, 1973; Barbour, 1974). According to Nuthall and Snook (1973):

The term model suffers from the ambiguity that comes from constant usage in a variety of contexts. In general, it can be said that a model may be used for imitation, description, explanation, prediction, or persuasion. (p. 47)

In the context of this study, the definition of models posed by Snow (1973) provides a latitude which he suggests is essential given the

current state of model building and theory construction in research on teaching and other domains of educational inquiry.

It seems most useful to consider models as well developed descriptive analogies used to help visualize phenomena that cannot be easily or directly observed. A model is thus a projection of a possible system of relationships among phenomena, realized in verbal, material, graphic or symbolic terms. (p. 81)

The purpose of this study was to create a model. Model building is the process of conceptualization of a model. Brubaker (1977b) defined model building in the following way:

Model building is a process of conceptualization whereby one attempts to convey the essential characteristics and features of a particular reality through a construct whose elements and relationships to each other and the whole are described. (p. 11)

Snow (1973) stated that "modeling provides a versatile tool for theory construction" (p. 82). As London (1949) put it,

Fundamentally, all explanation proceeds in terms of models...with modular apparatus ranging from the mathematical rigor of the closely articulated symbolical, at the one extreme, to the free looseness of the suggestive metaphor and simile, at the other. But no matter how constructed or arrived at, every model serves to bring order of some kind to nature or, rather, our comprehension of her. (p. 165)

Specific types of models are often differentiated by their structure or by their function. Models have been classified into three basic structural forms: (a) iconic, (b) analogue, and (c) symbolic.

Iconic: Pictorially or visually represents certain aspects of a system (as does a photograph or a model airplane).

Analogue: Employs one set of properties to represent some other set of properties which the system being studied possesses, (e.g., for certain purposes the flow of water through pipes may be taken as an analogue of the flow of electricity through wires).

Symbolic: Uses symbols to represent (designate) properties of the system under study (e.g., a mathematical equation or set of such equations). (Lippitt, 1973, p. 33).

Other authors (Barbour, 1974; Black, 1962) have classified models by their function. They suggest that the differences in the structure of

models allow for diverse functions in theory generation. Black (1962) and Barbour (1974) have classified models as: (a) experimental, (b) mathematical, (c) theoretical, and (d) logical. These classifications vary along a continuum from concrete to increasingly abstract conceptualizations.

The most concrete models are experimental models. These models encompass the structural forms of both iconic and analogue models. Experimental models include scale models representing spatial relationships and working models representing temporal sequence. An analogue model is employed to simulate certain features of the behavior of one system in a different medium. Barbour does not differentiate between iconic and analogue models, he sees them both as experimental models.

These models are used to solve practical problems when it is difficult to experiment on the primary system, or when the relevant mathematical equations are unknown or too complex to solve. In these cases, one physical system is actually built to serve as a model to another physical system. (Barbour, 1974, p. 29)

Black (1962) concurred with Barbour's major classification of functional topology for models; however, he saw a distinct difference between the two forms of experimental models, iconic and analogue. Black (1962) defined the iconic model as "a likeness to a material system that preserves relative proportions" (p. 220). In contrast, Black (1962) defined an analogue model "as some material object, system, or process designed to reproduce as faithfully as possible in some new medium the structure or web of relationship in an original" (p. 222). Black (1962) stated that "the analogue model is subject to rules of interpretation for making accurate inferences from the relevant features of the model, whereas the iconic model is simply a replica" (p. 222).



The crucial difference between the two models is the corresponding methods of interpretation. Scale models . . . rely markedly upon their identity . . . on the other hand, the making of analogue models is guided by the more abstract aim of reproducing the structure of the original....There must be rules for translating the terminology applicable to the model in such a way as to conserve the truth value. (Black, 1962, p. 222)

Black (1962) suggested that analogue models can be developed from a wide variety of content basis and endless media. The analogue model can be a powerful and dangerous model since the risk of fallacious inference is high. Any scientific use of analogue models demands independent confirmation; these models furnish plausible hypotheses, not proofs (p. 223).

Mathematical models and theoretical models are neither concrete physical systems nor abstract logical models. Mathematical models are symbolic representations of quantitative variables in physical or social systems; but there are no physical or material similarities. Examples of mathematical models include models of economic supply and demand or computer models of political systems. The chief use of these models is to predict behavior in a physical system.

The theoretical model or conceptual model is similar to a mathematical model since it is a symbolic representation of a physical system, but it differs in its intent to represent the underlying structure of the world (Barbour, 1974, p. 30). These models are theoretical in the sense that although they are separate and distinct from specific theories, they form the existential meaning context for the instruction of theories as well as, at another level, for the interpretation and application of theories (Reese & Overton, 1970, p. 66). These models are imaginative mental constructs invented to account for observed phenomena or events. A theoretical model is usually an imagined

mechanism or process, which is postulated by analogy with familiar processes or mechanisms. The major function of a theoretical model is to help one understand the world, not to predict it. It is not a literal picture of a phenomenon or event, but rather it is used to develop a theory which in some way explains the phenomenon. "Its origination seems to require a special kind of creative imagination" (Barbour, 1974, p. 30). It is generally agreed among philosophers of science and scientists that in both their nature and origin, theoretical models are metaphorical (e.g. Black, 1962; Braithwaite, 1953; Ferre, 1967; Kuhn, 1962; Lachman, 1969; Toulmin, 1953; Turner, 1968).

Theoretical models are mental constructs derived from an analogy and used to construct a theory or to correlate a set of observations. The analogy provides a more clearly understood concept than an abstract.

The theoretical model suggests a theory. It also suggests possible relationships between some of the terms of the theory and some of the observation terms; these correlations linking theory and observation are called "rules of correspondence". The model is used to generate a theory to explain the behavior of an observable system. (Barbour, 1974, p. 31)

Belth's (1977) definition of theoretical or conceptual models sets a broad guideline for the process of model making and theory building and it suggests the significance of this activity. To Belth, a model is

(1) actual events perceived or perceivable, (2) brought together by some theory or hypothesis, (3) from which might be inferred meanings and relationships that could not be discerned from a direct examination of the events themselves. Such inferences derive and are tested partly in a symbol system of logical relationships, and partly by the observable matters that have been symbolically transformed to become the descriptive elements in that model. Thus, in the strictest sense, a model is never simply a logical or mathematical formula devoid of an experiential content. It is a deliberately constructed whole of some experienced event that of itself does not show such wholeness or unity. (Belth, 1977, p. 58)

The final category in the topology of models is the logical model. Logical models are used to illustrate the abstract system and give a possible interpretation of it. Neither the formal logical system nor the model of it is based on physical systems. The logician or pure mathematician starts from axioms and theorems of a formal deductive system. The logical model is a particular set of entities which satisfy these axioms and theorems (Barbour, 1974, p. 29).

The classification of models by function described by Black (1962) and Barbour (1974) is not totally inclusive. Both authors discuss a phenomenon which is so pervasive, broad, and general that it often determines the logical content of models. Kuhn (1962) referred to this phenomenon as a paradigm. "Paradigms embody standard exemplars of scientific work and contain fundamental conceptual, methodological, and metaphysical assumptions (1962, p. 10). Black (1962) referred to paradigms as "submerged models." These submerged models are actually the root metaphors or archetypes which influence subsequent model building.

The concept of the paradigm is encompassed by Reese and Overton (1970) in their description of the broad range of models. These authors feel that models originate in metaphor and exist on several levels ranging from all-inclusive metaphysical models to narrowly defined models of specific features of theories.

The different degrees of models are characterized by different degrees of generality, openness and vagueness. At one extreme are implicit and psychologically submerged models of such generality as to be capable of incorporating every phenomena. These metaphysical systems are . . . world hypotheses....They are basic models of the essential character of man and indeed of the nature of reality. (Reese & Overton, 1970, p. 117)

Models based on metaphor cannot be considered true or false; they are rather more or less useful for generating hypotheses. "Theoretical thinking by means of a model is always 'as-if' thinking" (Braithwaite, 1953, p. 93).

### The Significance of Theoretical Models

The creation of a speculative, advocacy model of professional/staff development from a liberation perspective was the focus of this study. The construction of a theoretical model is most generally conceived as a representation that aids in the understanding and explanation of a subject matter, or as Black (1962) suggested, a model acts as a lens through which the subject matter is viewed in a new way. Within this context, theoretical models fulfill several other significant functions:

First, to the extent that theory building is involved, models establish the basic categories which determine the introduction of certain classes of theoretical constructs and the exclusion of others. . . .Second, models explicate particular features of theories. . . .Third, models aid in the development or extension of theories and finally models function to define meaningful problems for investigation, to suggest types of methods for exploring these problems, and to provide types of explanations for interpreting the data. (Reese & Overton, 1970, p. 68)

Theoretical models are analogical, extensible, and intelligible as units (Barbour, 1974, p. 323). The analogical base of theoretical models can provide novelty, freedom and innovation in generating theory.

The use of a model may encourage the postulation of new rules of correspondence and application of a theory to new kinds of phenomena (Barbour, 1974, p. 33).

The theoretical model carries with it what has been called open texture or surplus meaning derived from the analogical extension. The theoretical model conveys associations and implications that are not completely specifiable and that may be transferred by analogy to the explanandum, the phenomena to be explained; further developments and modifications of the explanatory theory may therefore be suggested by the theoretical model. Because the theoretical model is richer than the explanandum, it imports concepts and conceptual relations not present in the empirical data alone. (Hesse, 1967, p. 356)

Theoretical models are also useful in providing a mental picture of complex relationships and therefore, can be useful as a teaching tool in explaining theory.

Models are speculative instruments to bring about a wedding of disparate subjects by transfer of the implications of relatively well-organized cognitive fields. Some scientists regard models as props for feeble minds, while others see them as a short cut to the use of deductive reasoning systems. Braithwaite (1953) said that "the price of the employment of models is eternal vigilance" (p. 33). Model making requires an understanding of the theoretical base and systematic complexity of the source of the model as well as the capacity for analogical development. Stephen Toulmin (1953) viewed the relevance of models and model building as follows:

It is in fact a great virtue of a good model that it does suggest further questions, taking us beyond the phenomena from which we began, and tempts us to formulate hypotheses which turn out to be experimentally fertile. . . . Certainly it is this suggestiveness and systematic deployability, that makes a good model something more than simple metaphor. (pp. 38-39)

Marc Belth noted that there is a heuristic value to models and modeling since models are archetype idealizations molded or constructed in order to examine the events they model. Models have a singular and characteristic purpose in that "nothing in the world is, of itself, a model of anything, or for anything, until it has been purposely established as such by somebody" (Belth, 1977, p. 37).

Whether the model's form is idealization or the representation of reality as closely as it is possible to achieve, it performs the functions that minds determine, and includes a conceptual structure in each of its variations. Models, then are mental constructs developed for the resolution of empirical or conceptual problems. (Belth, 1977, p. 37)

Nuthall and Snook (1973) proposed that the value of model construction may reside in the ability of the model to act as an interpretive framework.

Recent writers on the history and philosophy of science have pointed out that one of the major functions of a model in the development of science is to persuade and foster conviction that one way of looking at and structuring data is better than any alternative view (Kuhn, 1962; Polanyi, 1958). These models serve as interpretative frameworks (Polanyi, 1958) and tend to carry with them their own concepts, their own rules for collecting and structuring data, and most significantly their own criteria for deciding which research questions are worth asking. The extent to which these scientific models constitute more or less adequate representations of reality is still a matter of dispute. It safely can be said, however, that important scientific models are not solely justified by the weight of evidence, nor does one model replace another purely by reference to universally accepted data. They are themselves methods of interpreting and organizing the empirical evidence, and they compete for the allegiance of researchers by reference to such nonempirical considerations as "simplicity," "elegance", and "theoretical beauty." (Nuthall & Snook, 1973, p. 48).

In this study the creation of a theoretical model of professional/staff development was proposed. Like other theoretical models its origin was conceived in a combination of analogy to the familiar and creative imagination in inventing the new. As a theoretical model it is suggestive of new hypotheses and is open-ended and extensible. Its purpose was to describe, explain, and interpret the phenomena of professional/staff development from a liberation perspective and to suggest questions worthy of investigation.

Theoretical models are neither pictures of reality nor useful fictions; they are partial and inadequate ways of imagining what is not observable (Barbour, 1974, p. 48). A good model is not merely a

representation or description, but a good model acts like a pair of binoculars (Reese & Overton, 1978, p. 120).

Models provide rules of inference through which new relations are discovered, and provide suggestions about how the scope of the theory can be increased. It is this function that makes a model more than a simple analogy.

Theoretical model building is a type of descriptive and explanatory research. The purpose and significance of model construction as a research format in this study was to describe, explain, and interpret professional/staff development from a liberation perspective, rather than from a narrow prescriptive approach.

#### Theoretical Models and the Thinking Process

In order to clarify the significance of model making and theory building, one needs to understand the application of models in comprehending the process of thinking. Marc Belth (1977) contended that every explanation of the thinking process shows evidence that thinking is the act of analogizing itself.

The thinking process is the process of analogizing, of testing and analysing whatever analogies are recommended or selected, and of reconstructing these analogies for more effective use in ongoing activities. (p. 5)

Belth (1977), in examining the act of thinking, stated that explanations of thinking have involved using or being used by one of three models; all these models are based on analogy. He described the three models as the vision analogy, the action analogy, and the organ analogy. These three analogies are "submerged models" that authors have used to try to explain the thinking act. Each analogy is an advocacy of a view of the world and needs to be treated as such. No one explanation is necessarily more true, or better, than the others.

The vision analogy treats thinking as if it were akin to seeing. This analogy is apparent in the philosophy of Plato and Aristotle and in Gestalt psychology. "Thinking is described as the envisioning of real or abstract ideas, relations, or forms" (Belth, 1977, p. 9). The action analogy depicts thinking as if it existed only when there is evidence of change in the external world. Noam Chomsky (1975) contended that all behaviorists, positivists, and experimental psychologists share the analogue of action. The third analogy, the organ analogy, treats thinking as if the mind is simply a function of the brain. The brain is an organ of electrical response and is a recorder of electric impulses. It operates in complete ignorance of itself (Belth, 1977, pp. 9-19).

In examining the thinking process, Belth (1977) purported that explanations of phenomena and events (the thinking act) are based in the constructs of models, analogy and metaphor. These constructs are consciously chosen or deliberately selected for the purpose of reflecting upon events under investigation. They are acts of employing symbolic representation of familiar events as a means for dealing with the unfamiliar in order to endow these events with descriptions and explanations. To Belth (1977) "models are constructed in the act of analogizing and function as the thinking process" p. 54).

What a person comes to see in the world derives not simply from existential events, but also from the analogy an individual selects in order to explain and account for what one cannot see, but which must be present if the existential matters are what one claims they are. Thus, the thinking process is primarily the process either of employing some analogy as a model, or a frame for interpretation of the phenomena or of creating an analogy, a model of some kind, for perceiving what there is to see and thereby propounding what cannot be seen as a condition for what can be seen. Such analogies (or models) become the lenses for seeing the world, and the act of using, or constructing and then using analogies, is the act of thinking. (Belth, 1977, p. 6)



Lippitt (1973), using a vision analogy, described the modeling process as one which originates in perception. "In a very real sense, human thinking cannot go beyond the images, sounds and patterns supplied by the senses" (p. 5). These perceptions create the observable and experiential base of human kind. The transaction between the stimulus, environment, and response are all related to the cognitive process. This process is often mediated by symbols. Human beings are symbol makers. Language, as one of the predominate symbolic forms, is culturally embedded. Language can color one's thinking.

Cognition may be seen on a continuum from concrete to abstract. Models, analogy, and metaphor are sources which provide picturing and symbolic forms for abstract thinking, whereas more concrete concepts are based in perception from the senses and doing.

Models, analogy, and metaphor may function somewhat interchangeably in the analogizing process called thinking. However, their structure and differences must be kept in mind. Belth (1977) defined these concepts in the following way:

A metaphor is only one kind of analogy, and an analogy is but one kind of a model. Thus, model is a class (e.g., organic things), analogy is a genus of model (e.g., trees), and metaphor is a species of analogy (e.g., an oak). (p. 7)

Belth (1977) further delineated these concepts by stating that, by means of a model one examines a phenomenon or event in totality; by means of an analogy one crosses sorts of things with one another; and by means of a metaphor one transfers the specific traits of one event to another (p. 7). "The model or metaphor gives us the language, symbols, and notational system one uses in making a description of something, an explanation of its existence, or its behavior" (Belth, 1977, p. 29).

People neither see nor hear meanings. Meanings often come through symbols. No model can be so exclusively literal to the world that it can eliminate the role of analogy. "To learn to describe, is to learn to build a model, construct an analogy, fashion a metaphor, reflect some referent" (Belth, 1977, p. 34).

#### Sources of Theoretical Models

If the process of thinking is analogizing as Belth indicated, then a theoretical model is a symbolic representation based in the images and symbols which are the sources of abstract thinking. "Purely theoretical or purely conceptual events are made manifest in some system formed into a model by means of an analogy" (Belth, 1977, p. 35). Images, metaphors, analogies, parables, and myths provide vehicles and patterns for model building and theory generation. These sources of the thinking process are described to provide a clearer understanding of their nature and role in application to the model building process.

A metaphor is a novel configuration which has been produced by the juxtaposition of two frames of reference of which the reader must be simultaneously aware. This crossing of type boundaries has been called a "transaction between contexts" -- its meaning survives only at the intersection of the two perspectives (Barbour, 1974, p. 13). There are many different forms of metaphor, but one example is: the eyes of justice make them blind. Metaphors are not literally true, but they do assert that there are meaningful analogies between things compared. Metaphors are not merely decorative because they are not equivalent literal statements. Models based on metaphor are systematically developed (Barbour, 1974, pp. 13-16). "Metaphors are also basic heuristics for theoretical speculation in science" (Snow, 1973, p. 82).

Brodbeck (1963) noted that,

Where knowledge is scarce speculation abounds. Social science not surprisingly witnesses a plethora of speculative "models" or guesses about isomorphisms. (p. 90)

Snow (1973) promoted the recognition of metaphor as a heuristic tool for theory generation.

The development of metaphor can be an important form of theorizing, not to be ignored or criticized when used with a realistic perspective. Metaphors may be the ratio morphic roots of theory, where art and science are indistinguishable mixtures of fact, fantasy, intuition and reasoning in the theorist's mind from which spring the scaffolding of formal models and, eventually, full-blown theories. (p. 82)

Unlike the more scientific models, metaphors, especially in poetry, often have emotional and valuational overtones. The reader of metaphor is involved as a personal participant and is encouraged to draw from dimensions of personal experience. Metaphors also influence perception and interpretation as well as attitudes. Metaphors are judged by their faithfulness to human experience.

Parables are short fictional stories that suggest attitudes and policies; they are open-ended. Parables are drawn from metaphors in nature, or in common life, and they provide vivid images to direct attitude and behavior (Barbour, 1974, p. 17).

Myths are complex narratives which combine symbols and images. Myths are studied in relation to their place in the lives of individuals and groups. Myths endorse particular ways of ordering experience and acting in daily life. Barbour (1974) discussed the interrelationship between myths and models as follows:

Models are embodied in myths. Models, like metaphors, symbols, and parables, are analogical and open-ended. Metaphors, however, are used only momentarily, symbols and parables have only limited scope, whereas models are systematically developed and pervade a scientific or religious tradition. A model represents the enduring structural components which myths dramatize in narrative form. (p. 27)

In distinguishing the differences between myths and models

Barbour (1974) made the following comparison.

One model may be common to many myths . . . but a model summarizes the structural elements of a set of myths. . . . Like myths, models offer ways of ordering experience and interpreting the world. They are neither literal pictures of reality, nor useful fictions. They lead to conceptually formulated, systematic, coherent beliefs that can be critically analyzed and evaluated. . . . Models embodied in myths evoke commitment of ethical norms and policies of action. (p. 28)

Belth (1977), in describing and analyzing models, suggested that models range along a continuum from soft to hard models. This continuum provides for inquiry and model development from a variety of subject disciplines. At one end of the continuum are the soft models. These models are created from the humanities. In the arts, the testing of analogies is more theoretical and emotional, more a matter of logical and emotional satisfaction than of responsiveness to the hardness of data. The social sciences lie in the midpoint of the continuum, while the physical sciences are placed at the far end. The social sciences require testability, but do not require the hardness of data and clear test of strength and weakness that is required from models in the field of science.

Belth's (1977) analysis of sources for models in differing disciplines is similar and somewhat comparable to Barbour's (1974) analysis of the differences between religious and scientific models. Barbour stated that "theoretical models in science are mental constructs devised to account for observed phenomena, whereas, religious models are the organizing images used to order and interpret patterns of experience in human life" (p. 7). Barbour (1974) placed complimentary models at the mid-point, but clearly stated that religious and scientific models are not complimentary models since they are not concerned with

the same phenomena. "These models are of differing logical types and serve different functions" (p. 8).

The role of models in science is to provide suggestions and modifications in existing theories or for the discovery of new phenomena. The role of models in religion is the interpretation of experience.

One of the main functions of religious models is the interpretation of distinctive types of experiences: awe and reverence, moral obligations, reorientation and reconciliation, interpersonal relationships, key historical events and order and creativity in the world. (Barbour, 1974, p. 7)

The different functions of theoretical models often determines the sources from which analogies are built. This congruency provides the systematic development of the model -- whether from the humanities, religion, the social sciences or the sciences. A model which is designed to interpret human experience is vastly different from a model which accounts for observations. This distinction is crucial to understanding the development of models and their inherent dependency on paradigms or "world hypotheses."

The source of metaphors and analogies is inherent in their basic metaphysical assumptions, for they are embodied in larger world perspectives. The choice lies in philosophical tenets which pervade the thinking process and which Kuhn (1962) called paradigm-dependent thinking. Black (1962) referred to this phenomenon as "submerged models" and he indicated that the source of model building and theory development existed in a philosophical and value position.

The spectra of philosophical and value positions which pervade the thinking and model-building process are numerous. It would be difficult to analyze the entire scope of possible paradigms that could foster theory generation and model building. Barbour (1974) and Macdonald (1974)

describe and explain two different, but related, encompassing views of sources for model building and theory development. Both of these works merit discussion to examine the actual and alternative sources for the conception of models, metaphors, and analogies.

Barbour (1974) presented five metaphysical models of reality that relate to model building. The metaphysical models have been the predominant paradigms of differing world cultures. They are (a) the monarchial model, (b) the deistic model, (c) the dialogic model, (d) the agent model, and (e) the process model.

The monarchial model is based on the classic conception of a king and his kingdom, divine omnipotence. The relation between God, or spirit, and persons is strictly asymmetrical. A spiritual source affects the world, but the world has no control. This model embodies a predestination thesis; it allows for no human choice. It is an outlook of an authoritarian God that superseded the growth and development of a scientific outlook.

The deistic model is symbolized by the metaphor of a clockmaker and the clock. The divine clockmaker designed the world as an autonomous, self-sufficient mechanism. There was no intervention to the natural laws of science. Rather, nature was seen as a self-contained mechanism in lawful cause-effect relationships.

The dialogic model is an interpersonal model of person-to-person character relation between spirit and person. In this model, human freedom is strongly defended while nature and the scientific world are left unexplained. The world is viewed as an impersonal stage or setting for the drama of human life.

The agent model has been developed under the influence of recent work in linguistic philosophy. To understand it, one must start from an analysis of language about human agents and their actions. An action is a succession of activities toward an end. Its unity consists in an intention to realize a goal; therefore, an action is specified by its intent, not necessarily its outcome. In this metaphysical model or reality, the stress is on intentionality, not causality.

The process model of reality is social in that a plurality of centers of activity is envisaged. It is also called an ecological view in that it starts from a network of relationships between interdependent beings or dialogic pairs. Neither God nor person is considered separate from the purpose. The model proposes reciprocal interaction. Spirit and world affect each other. The God of process is not immutable, but ever-changing and never completed, although the spirit's essential nature does not change. Temporality and becoming characterize all participants in the community of being. The process model includes interdependence and reciprocity; however, the relation is not fully symmetrical. Events make a difference, but purpose is unchanging. God's power or persuasion is in love rather than in compulsion (Barbour, 1974, pp. 162-165).

Macdonald (1974), using a schema originated by Kohlberg and Mayer (1972), elaborated on five models or ideologies as a source for model building and curriculum theory development. The components of the ideologies are based in (a) psychological theories, (b) epistemological components, and (c) ethical value positions. Macdonald's models can be more systematically related to the traditional schools of philosophical thought (i.e., realism, pragmatism, existentialism, social reconstructionism). In these models, several possible views of dynamic interaction

between the person and the world are presented. Macdonald magnified the differences among these models by depicting in a fairly simply illustration "who is in control." The following illustration (Figure 1) depicts the models that Macdonald identified as sources for the model building process, and represents Macdonald's (1974) extension of ideas presented by Kohlberg and Mayer.

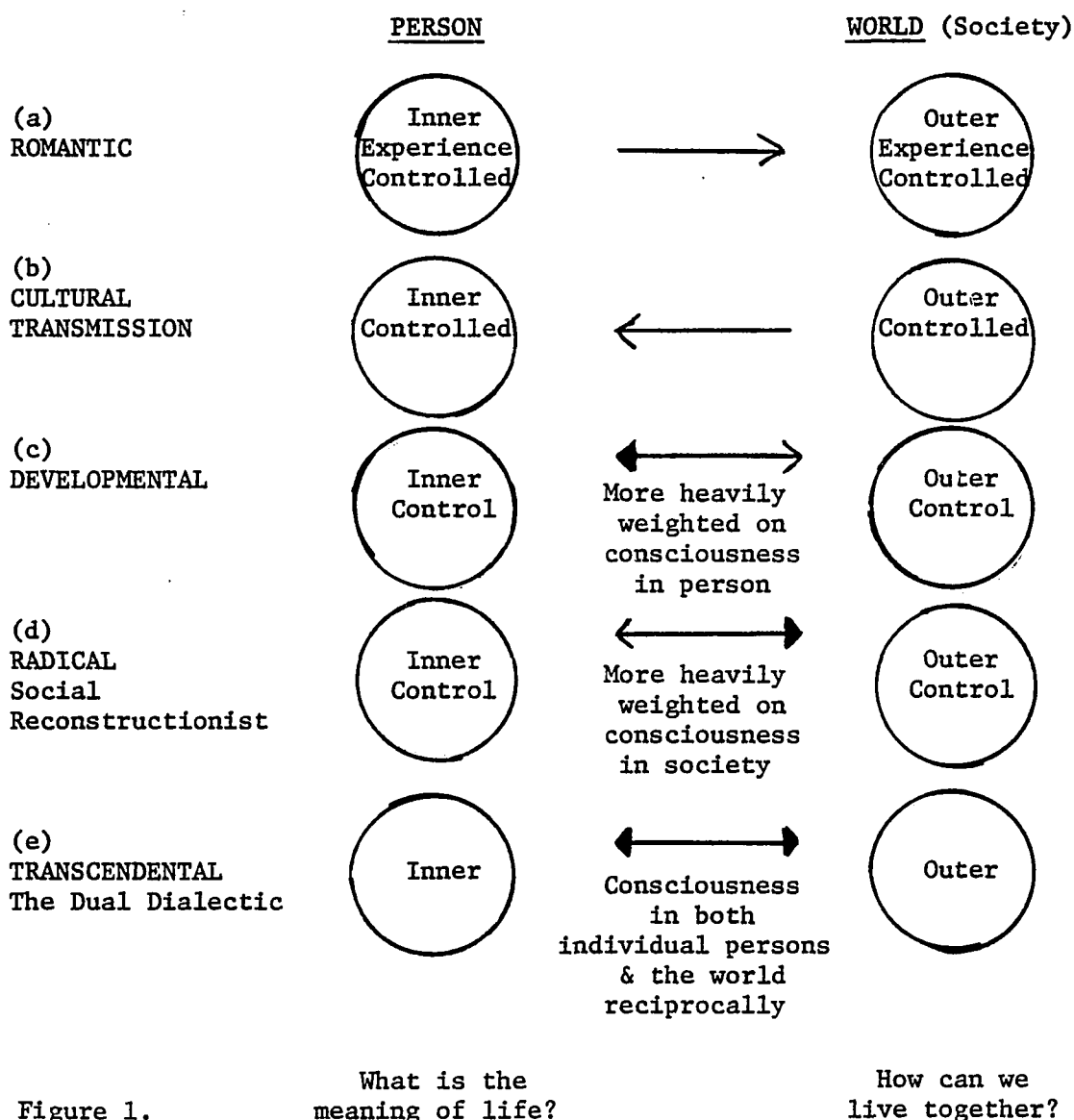


Figure 1.



Barbour (1974) and Macdonald (1974) differ slightly on the sources and interpretation of models. It is this difference which is germane. The nature of analogy provides a wide base for different interpretations and possible new explanations and understanding to account for the phenomena observed or the interpretation of human experience. The sources of models, analogy and metaphor lies in different philosophical positions, but differences in explanation and interpretation may provide new avenues of exploration.

#### Criteria and Procedure for Model Building and Evaluation

In this study, the construction of a model for professional/staff development from a liberation perspective was proposed. The development of a model requires that the process results in a product which fulfills the definition and purpose of a model. The quality of the model can also be assessed by its adherence to the evaluation criteria suggested by a variety of authors (Barbour, 1974; Belth, 1977; Macdonald, 1977 Ferre, 1967) referenced within this subsection of the chapter.

Barbour (1974) posited three characteristics of models which may serve as criteria in developing models: (a) models are analogical, (b) models contribute to the extention of theories, and (c) models are intelligible as a unit. "Models are not advanced as guaranteed truths; they are used to generate plausible hypotheses to investigate" (p. 34).

Models are postulated by analogy with familiar mechanisms or processes and are used to construct or correlate an explanation or understanding of patterns of observational data or patterns of human experience. The use of models may encourage the postulation of new

rules of correspondence and application of a theory to new kinds of phenomena. The model also provides a mental picture whose unity can be more easily understood than that of a set of abstract equations. The model can be seen as a whole and gives a vivid summary of complex relationships. An adequate model is said to offer "epistemological immediacy" or a "direct presentation of meaning" (Barbour, 1974).

Models provide a source of promising theories to test. However, even if the model meets the criteria and displays characteristics of open-endedness, extensibility, and unity there is still no guarantee of its validity. Deductions from the theory to which the model leads must be carefully tested against the data of observations and/or the patterns of human experience. Models are often discarded or amended (Barbour, 1974, pp. 30-34).

Belth (1977) discussed the contents and construction of models in the following ways:

Every model will contain: (a) a symbol system that is either a representation or an analogy of the data to which it addresses itself . . . (b) a symbol system that permits conceptual manipulation of events that are not otherwise possible of manipulation . . . (c) some explicit or implicitly stated rules or law, as part of the explanation . . . (d) some hypotheses that enable us to go beyond the data given and allow us to set that data into a larger context of inquiry. (pp. 62-63)

According to Belth (1977), all models contain a description and an explanation (the what and the why). Certain principles of construction in the explanation phase are essential. These are that (a) some actual evidence in a domain is required, (b) the evidence must be checked, (c) one must propound dependable correspondence between the observed and the hypothetical, (d) there must be an extension from the known to the hypothesized relationships of the model, and (e) a correspondence between

the analogy and the model is not enough; truth is determined in the primary data alone (Belth, 1977, pp. 63-64).

Belth stated that the principles for the construction of models which he proposed are very general since these mental acts cannot be reduced to the specificity of a formulated set of steps to be followed. The principles for model construction will vary depending on the hardness or softness of the model (p. 73).

Belth (1977) recommended that in using analogies to develop models one should consider carefully the quality of the analogy. A good analogical base will provide imagery, connecting links within the model, relevance, and organizing concepts (pp. 47-53).

Macdonald (1977a) has suggested the following guidelines and criteria for the construction of models in educational theory. These guidelines are a result of his investigation of theory development as an intentional effort to provide a method for students to examine their own thinking in the field of curriculum theory. The process for model construction developed by Macdonald is as follows: (a) delineating a purpose for the exploration of an idea, (b) using the tool of metaphor and analogy to guide the development process, (c) stating the underlying assumptions and values that form the central nexus of the model, (d) establishing the boundaries of the model, (e) defining all the variables that are contained in the model, (f) representing the relationships of all the elements to one another, (g) suggesting some of the analytical, aesthetic, or programmatic possibilities that are generated from the model.

Subsequently, the criteria for evaluation of models developed using the procedures and processes described by Macdonald include

(a) conceptual clarity, (b) internal and logical consistency with the underlying assumptions and values, (c) accuracy of the boundaries, (d) significance of the variables selected, (e) exclusion of variables that merit inclusion, (f) accuracy of the portrayal of the relationship among variables, (g) programmatic and practical application for use, (h) new insights and disclosures provided by the models, and (i) research implications for further study.

Ferre (1967) has also discussed criteria for the evaluation of models. "Theoretical models in both science and religion can be evaluated by (a) coherence, (b) inclusiveness, and (c) adequacy" (p. 381).

Coherence in modeling is defined as consistency, interconnectedness, and conceptual unity. Inclusiveness refers to the scope, generality, ability to integrate diverse ideas and specialized language. Adequacy is a matter of relevance and application to experience of all kinds. (Ferre, as cited by Barbour, 1974, p. 66)

The difference in evaluating theoretical models in science and religion are few, but those differences can be substantial. Scientific models, or hard models, can be supported or undermined by empirical evidence. Religious models, or soft models, serve noncognitive functions which have no parallel in science and appear to elicit more total personal involvement and commitment. Scientific models are characterized by tentativeness, whereas religious models advocate beliefs and attitudes; they are characterized by commitment (Barbour, 1974, pp. 69-70).

The construction of a model in this study has adhered primarily to Macdonald's (1977a) procedure for the process of model development. The model can be evaluated in terms of its coherence, inclusiveness, extensibility, adequacy, and advocacy in describing and explaining the patterns of observational data and/or patterns of human experience in professional/staff development from a liberation perspective.

This chapter has encompassed an analysis of model building and theory construction to provide the research design for this study. There is not, as yet, a substantial amount of knowledge to guide one in the development of theoretical models in the field of education. The methodology of modeling for this type of inquiry is still at the infant stage. Scientific models based on hard data have been well conceived in the literature, whereas models based in the humanities have received less attention. Nonetheless, the need for adequate models to describe and explain the phenomena of professional/staff development is significant. The nature and scope of models, model building, and theory construction provided in this chapter have served as the basis for the creation of a model of professional/staff development from a liberation perspective.

## CHAPTER IV

### THE MODEL

The purpose of this study was to develop a speculative advocacy model of professional/staff development from a liberation perspective. The model presented herein is to describe, explain, and advocate an approach to professional/staff development.

The organization of this chapter follows the guidelines proposed by Macdonald (1977a) for developing educational models. The following headings describe the chapter organization: (a) rationale, (b) the metaphorical image, (c) underlying assumptions and values, (d) specific values stated in the model, (e) boundaries, (f) development and definition of the major themes or variables, and (g) presentation of the model. The presentation of the model illustrates and explains the variables and interrelationships in each episode of the journey of professional/staff development. The analytical, aesthetic and programmatic disclosures of the model are related in Chapter V.

#### Rationale

The purpose or rationale for the creation of this model has been delineated in chapters I and II. The specific focus, a liberation perspective, is highlighted in this section.

Current patterns and methods of professional/staff development for teachers have been notoriously ineffective at providing any substantial change in teachers or in schooling. Sarason (1971) and others

cited within the review of the literature have documented well the immersion of teachers into the relative status quo within the culture of the school. Several authors have noted and studied this phenomenon under the label of teacher socialization. Teachers, who enter the profession eager and enthusiastic to change the educational system, have been consumed by the predominant mind-set in society and the culture of the school. They continue to teach and to exemplify and transmit the prevailing values of the culture to their students. Rarely do teachers or educational organizations depart from the norm; when this phenomena occurs, it is seldom long lasting. Experimental educational settings seldom expand or endure in the contemporary landscape of American society. For some time, numerous educators and other persons have envisioned schooling as a living network of authentic persons in meaningful relationships which stimulate a perpetual thirst for learning. Yet, vision and reality rarely, if ever, converge.

The original value for constructing this model began from a genuine concern for teachers, schooling, and students. The fact that many teachers encountered within the writer's experience expressed concerns and values which were clearly not consonant with their actions in and out of classrooms was a dismal reality. Likewise, many students clearly seem to have lost their autonomy and sense of personal worth in the process of schooling. The dissonance between the rhetoric of teachers and the reality of their actions and the resultant effects on the experience of students clearly indicates a need for a reconceptualization of the professional/staff development process.

A paramount concern of this writer was to enable teachers to stand apart from their existence and to reflect on the socio-political, emotional and psychological impact of their role in order to promote greater congruence between their expressed values and the transmittal of these into actions. This concern is inescapably grounded within this writer's own values and these values should be made explicit. Liberation is the aim of this model. Liberation encompasses both personal worth and human community. The aim of liberation is to free persons from the parochialness of their specific times and places and to open up possibilities for persons to create themselves and their societies. The aim of liberation is paramount to all persons within the schooling environment. It requires awareness, creativity, directional change, intentionality, transcendence, and reflective action.

Berger (1976), provided a note of caution in stating that attempts at creating change and altering consciousness should be seen as a moral concern. He noted that "all persons are equally endowed when it comes to consciousness" (p. 138). He suggested that attempts at raising consciousness are moral issues because different persons pay attention to different things--one level of consciousness is not necessarily better or worse. Consciousness may be altered for the purpose of control or for emancipation. Therefore, any development of policy, programs, or models should address the question "in whose interest?".

This model was created to examine the potent psychological, cultural, and bureaucratic barriers that deter both teachers and educational organizations from liberation, and to present and advocate



psychological, cultural, programmatic, and process elements which may foster professional/staff development for the purpose of human liberation.

At present there seem to be many schemes of management and many political associations vying for opportunities to assist in the organization, development, and professional growth of teachers. Proposals explaining what constitutes the forces and factors in staff development are varied and many lack a well developed theoretical base.

The model presented in this study projects one image and theoretical base through which professional staff development might be conceived. It may be useful to some administrators and educators. In accordance with Sarason's notions, however, alternative patterns of professional/staff development are unlimited. Educators must temper theory with the reality that there are other possible theories and models.

Many people like to quote Kurt Lewin's statement that there is nothing as practical as a good theory, as if that statement meant that theory was in some platonic sense superior to practice. Such a dichotomy and value judgement are nonsense, as Lewin well knew. Theory always reflects or says something about past actions, and it should always give way to new tests in action. Valuing theory because it is theory is as mischievous as justifying action because it is action. (Sarason, 1975, p. xiii)

The model designed for this study advocates one of many possible ways to conceptualize professional/staff development. However, it differs from other existing models in that the aim of liberation is evident as both means and ends of the model. Its intent is liberation and its programmatic and process elements advocate and foster liberation.

### The Metaphorical Image

Metaphor and analogy are useful to allow persons to think and verbalize freely from a variety of perspectives. The potential of metaphors and analogies is limited, however, by the experiences and perceptions of the model builder.

What is most helpful about the metaphor is that it enhances the generation of ever-increasing possibilities. A metaphor is like a pebble tossed into a pond. The splash is followed by ripples spreading outward until they touch the shore, and later unseen but not unknown, the entire ecological balance of the pond is changed. Metaphors can be limiting if the perspective only encompasses the visible ripples. The choice of a metaphor reflects the underlying assumptions of the chooser or creator.

The purpose of metaphor and analogy in model building is to aid in the description or explanation of a phenomenon. "Metaphors are inventions of thought to explore a certain kind or set of possibilities in a heuristic way" (Scheffler, 1979, p. 138 as cited by Pratte, 1981). They are a tool to guide the developmental process of model building.

The metaphor used in the development of this model of professional/staff development from a liberation perspective was one of a journey in a hot-air balloon. The journey is presented in episodes. Thus, the framework for the presentation of the model is like a novel which portrays the metaphor and the episodes of the journey. The two themes of story and setting play a central role in the episodes of the

journey. The episodes of the journey depict the process (the force of praxis) and the critical programmatic elements of the model of professional/staff development.

The journey in a hot-air balloon has provided an interesting and insightful metaphor because the underlying assumptions have reverberated over and over again in images, examples and symbols that suggest that the journey is as significant as the destination. The professional/staff development model portrayed herein is analogous to the episodes of the journey in a hot-air balloon. The destiny is created by those who choose to journey, to see new horizons, and to venture beyond earthbound limitations and to experience the elements and spaciousness of the skies.

The two themes in the journey, story and setting, are central to the journey. They imbue the journey with character and context. The portrayal of story has been greatly enhanced by Novak's (1971) conception of the life story. His insights into personal change and transformation through critical consciousness were most helpful. Novak used the metaphor of the ascent of the mountain and changing standpoints to convey his portrayal of story. A standpoint is akin to the dawning of a new horizon. In this model new horizons come into vision as persons in story-settings experience the meanings of awareness, laterality, directionality, intentionality, and transcendence.

Sarason (1976), unlike Novak, has not suggested a specific metaphor to explain the creation-of-settings framework. It is his thesis that process creates destiny. Sarason's conception of the creation of

settings and future societies has guided the portrayal of the programmatic change process in this model.

In this journey model, the story and setting coalesce. This union and growing together is created by the force of praxis, reflective action. Praxis inspires the story and setting, fosters I-thou relationships, and integrates personal, educational, and social transformation. Praxis is also the force of air that infuses, expands, and propels the balloon throughout the journey of professional staff development. Praxis transforms--it fosters liberation.

#### Underlying Philosophical Assumptions

Every metaphor is based on assumptions; thus it is not the metaphor that makes the model--it is the underlying assumptions. The underlying assumptions in the metaphor of the ascension and journey in a hot-air balloon are assumptions grounded in choice, process, and hope. These assumptions are most closely allied to the philosophical position of theistic or religious existentialism and to many of the tenets of the process model of reality explicated most clearly by A. N. Whitehead (1929). The theistic or religious interpretation in affiliation with existentialism and within the process model of reality varies greatly among philosophers and writers.

In the model presented in this study, the theistic or religious interpretation projected is more encompassing than traditional notions of God as omnipotent. It is a religious interpretation of spirit or oneness which is transcendent and infuses the life and being of humans. Yet, many of the principal tenets and assumptions of religious

existentialism and the process view of reality which form the metaphor of the journey exist in the model.

First, the underlying assumptions of theistic existentialism are examined. These assumptions are extracted from the synopsis of religious existentialism presented by Morris and Pai (1976). According to Morris and Pai, theistic existentialists, like all existentialists, are principally concerned with axiology (aesthetics and ethics).

The central metaphysical principle in existentialism is the priority of existence over essence. To existentialists, the person first is, then he/she undertakes the task of determining what he/she is. Existentialism encompasses the central tenet that man is not finished yet. Persons are in process.

Existentialism is principally a value theory. This philosophy asserts that everything must pass through the funnel of choice. The problem of ethics is therefore an important activity. All actions, words, and feelings are steps toward defining oneself. According to existentialist theory, persons want to be God, to know and do right--divine conduct. This imitation of God is a mixed blessing, since it could bring ultimate union with God. If persons were to find perfect union they would lose the capacity to choose.

The theistic wing of existentialism suggests that man has a longing for an ultimate being, oneness with God. This longing is not verification, only possibility. Thus, persons would live their lives "as if" there were a God, and this would remind them of their responsibility without specifying choices (Morris & Pai, 1976).

The existential theologian whose works provide the underlying philosophical assumptions most congruent with the tenets of the model is Martin Buber. In I-Thou (1958), Buber affirmed that all existence has its ground in relation. He holds that relationships are not derivative patterns subsisting between essentially self-sufficient entities, but that they are the primary basis for all being and becoming. The primary word, I-Thou, is the fundamental personal relation from which authentic being springs. In social philosophy, Buber contrasted Marxist socialism with its centralized control to the socialism of the community in which authenticity of the I-Thou relationship is the foundation on which the living community is built. Buber's writings suggest that I-Thou relationships would bring person to person, person to nature, and person to God or the spirit force to create a unity of all humankind.

Other theistic existential writers whose philosophical and value assumptions support the tenets of the model are Viktor Frankl, Rollo May, and Michael Novak. In their works, human consciousness, choice, relationship, and meaning are vital.

Frankl affirmed that persons choose their meaning, and they do so from an ethical reality to which they are committed. Meaning is not an emergence from existence itself, but rather something confronting existence. This concept of source is similar to the "collective unconscious" of C. J. Jung (Frankl, 1963). Frankl's logotherapy is a school of psychotherapy based on helping individuals confront with and re-orient toward the meaning of their life. It is based on man's

existential choosing and will, and the spirit-core of his meaning.

Logotherapy considers man as a being whose primary concern is to fulfill meaning and to actualize his ethical values.

Rollo May stated that the power of will is the birthright of every human being. It is the source of his self-esteem and the root of his conviction that he is significant. In Love and Will (1972), May wrote that love and will are essential in all relationships. "Love and will are both forms of communion and consciousness. Both are also affects . . . ways of affecting others and our world" (p. 306). May elaborated this concept in stating:

We love and will the world as an immediate, spontaneous totality. We will the world, create it by our decisions, our fiats, our choice; and we love it, give it affect, energy, and power to love and change us as we mold and change it. This is what it means to be fully related to one's world. For in every act of love and will . . . and they are both present in each genuine act . . . we mold ourselves and our world simultaneously. This is what it means to embrace the future. (1972, p. 322)

Both Frankl and May suggested that there is intentionality in our choosing which is infused, supported and enhanced by love.

Novak, a contemporary writer, has supplied the ideas that are perhaps the most germane to the professional/staff development model. Throughout his work, Ascent of the Mountain, Flight of the Dove (1971), he described experiences and action through religious consciousness as the source and action that tell a human story and create human community.

Novak stated that we grow by acting. The proper focus of action is both upon what happens to the person and upon what effects his

actions have upon the world. If either is lost, distortion arises. His analysis of the relationship between reality, story, symbol, and institution are instructive and aid in understanding the conflict and dilemmas to be resolved in creating a world civil religion of communities of both diversity and unity.

The processes of achieving personal worth, meaning, and human community are critical to a total grasp of the values which underlie the development of this model.

The process model of reality is the second underlying philosophical assumption which contributes to the development of this model. The process model of reality (Barbour, 1974) is a Christian paradigm that explains God's relation to the world. In the process thought of Whitehead, the universe is pictured as a community of interacting beings; it is a social view that starts from a network of relationships between interdependent beings. Neither God (higher being or force, transcendent spirit) nor person is considered separate from the process or purpose. This process model proposes reciprocal interactions. Spirit and world affect each other. Temporality and becoming characterize all participants in the community of being. Within the cosmic community, there is a unique and direct relationship between God (spirit) and each person. God's power of persuasion is in love rather than compulsion. The power of love is the ability to evoke a response while respecting the integrity of the other.

In Whitehead's scheme, every entity must choose and respond for itself. God or spirit influences creatures to act. "Process thinkers



reject both omnipotence and predestination" (Barbour, 1974, p. 162). Causality, according to Whitehead, is a complex process in which every new occurrence can be looked at as a present response to past events in terms of a creative selection from alternative potentialities with regard to goals or aims.

The Whitehead model suggests that the process view of reality allows for the actions of a multiplicity of agents grounded and molded by the influence of spirit, God or eternal Thou. "Process theology pictures a teleological universe in which love is central and man has an important role" (Barbour, 1974, p. 169).

The major tenets of the process view of reality are expanded in Merton's (1965) interpretation of Christian humanism and in the theology of liberation as proposed by Gutierrez (1973) and others. A central tenet of Christian humanism is the idea that God is love and becomes manifest and active, through man, in man's world. The spirit of love is reflected by its activity and its transforming and liberating force.

The transformation of society begins with the person. It begins with the maturity and opening out of personal freedom in relation to other freedoms--in relation to the rest of society. The Christian giving that is required of us is a full and intelligent participation in the life of the world, not only on the basis of natural law, but also in communion and reconciliation of interpersonal love. (Merton, 1965, p. 155)

The major tenets of the theology of liberation also portray a process view of reality. The one substantial difference is the inclusion of liberation through salvation, an act of faith, and as the experience which creates the praxis of love within community and provides the transforming force which intervenes into politics.

The theology of liberation is a theology of salvation incarnated in the concrete historical and political conditions of today . . . . This historical praxis is a liberating and subversive praxis. It is an identification with persons, with races, with the social classes which suffer misery and exploitation, identification with its concerns and its battles. It is an insertion into the revolutionary political process. (Gutierrez & Shaull, 1977, pp. 86-87)

The preceding philosophical bases have all contributed to the development of the model. They provide the grounding from which the journey of professional/staff development commences. These assumptions underlie the metaphor and the way in which it is used to describe and explain the episodes of the journey toward liberation.

#### Specific Values Stated in the Model

The underlying assumptions provide a foundation for the delineation of the specific values which represent the essence or core of the episodes in a journey in a hot air balloon. These values underlie every aspect of the model. They create both the inception of the journey and its destiny. They are the inspirational inner force of the balloon metaphor and they are also projected on the surface. This value core is the center from which the omnidirectional pathways of the model radiate and connect to the source. The value core is comprised of the I-thee relationship. It is the source of the force of praxis which joins story to setting to portray the balloon journey as the model of professional/staff development from a liberation perspective.

The I-thee relation is an authentic encounter or co-equal dialogue between persons or between person and world in which the transcendent spirit of love and will unites personal worth to human community.

The I-thee relation is very much akin to Buber's (1958) interpretation of the I-thou. The I-thee relation, like the I-thou, is a subject-to-subject relationship rather than a subject-to-object (I-it) relationship. Yet, the notion of the I-thee relationship magnifies Buber's interpretation of the realm of the "between". The "between" is created by the transcendent spirit of love and will which unites personal worth and human community. In the I-thee relationship both persons and community are beneficiaries of the relation. In this sense, the dialogue or authentic encounter of the I-thee relationship enhances personal worth and inspires true human community.

Merton (1965) and Cox (1966) describe a somewhat similar value core in their writings. The idea that God is love and becomes manifest and active in human love in the human world is foundational in their works. In the I-thee relationship the transcendent spirit of love and will unites person to others and to human community and becomes manifest and active in humankind. The idea of being fully related to others and to one's world has been proposed most convincingly by Rollo May (1972). His writings have infused the I-thee relationship with love and will. The core values of this model are defined in the following way.

I (Will). The existence or experience from which action flows. The "I" is the choice or intention of a person. In each act of will a sense of personal worth is fostered.

Thee (Love). The authentic encounter, dialogue or relationship of one with another, others, or world is the logos (meaning or spirit) of

existence. All existence has its ground in relation. Once existence is, love or logos provides the meaning to will and the will to meaning. The transcendent spirit of love creates the thee relation and fosters human community.

I-thee (Love and will). The values of personal worth and human community underlie the I-thee relationship. These values exist in the authentic encounter or co-equal dialogue between persons and persons and world in which the transcendent spirit of love and will unites personal worth and human community.

- (hyphen). The hyphen symbolizes the unifying link. It represents praxis, the force which juxtaposes I and Thee and allows them to relate in oneness.

#### The Boundaries

The boundaries of this model encompass all the elements of the traditional schooling environment. They encompass any person, environmental element, or educational and professional organization that could conceivably be linked to the process of professional/staff development to advocate a liberation perspective. This linking, or relationship of person to person and person to environmental elements or organizations in the professional/staff development setting is intended to promote change and foster liberation. Theoretically and metaphorically, however, the processes described in this model could occur for the educator in relationships with persons or world which are not intentionally linked with the professional/staff development process.

Development and Definition of  
the Major Themes and Variables

To create this model the writer conceptualized professional/staff development as if it were a journey in a hot-air balloon. The journey is related in episodes. In effect, the framework for the presentation of the model is like a novel which explains the events, experiences and meanings which occur in each episode of the journey.

Two themes, the story and setting were selected to relate critical programmatic and process elements and to aid in interpreting the journey in a hot air balloon. The story theme was extended from Michael Novak's (1971) conception of life story. Story is defined in the introductory chapter of this study. It is a theme of personal transformation through critical consciousness and praxis. The settings theme was extracted from Seymour Sarason's (1976) conception of the creation of settings and future societies. It is a theme of educational and social change and is also defined in the introductory chapter. The conceptions or themes of these two authors were originally designed for the presentation of their viewpoints on quite dissimilar phenomena which were topics unrelated to professional/staff development. However, the generative quality of these two themes made them helpful tools for constructing a model of professional/staff development from a liberation perspective.

Initially, story and setting seemed to belong together. On closer scrutiny, however, both themes proposed values and processes consonant with critical theory and liberation. Both authors explicitly valued

personal worth and human community and both themes shared a reliance on praxis and revealed interesting insights into the process.

Novak (1971) interpreted story as the religious experience told through one's life. Religion is defined as root intention and ultimate drive. It is the acting out of a vision of personal identity and human community. Intention links life and tells the story. The story links sequences as it moves from standpoint to standpoint in its ascent. A new standpoint in the story is created by changing critical consciousness. Each new standpoint is a new perspective on life, the awareness of a new horizon. It is the awareness that enlivens and inspires one's story.

Sarason's explanation of the creation of a setting depicts the context and elements for creating change. He defined a setting as an instance when two or more persons come together who share certain goals. The goals for the creation of a setting include personal world and a psychological sense of community. Both the story and setting share goals which are concordant with liberation. The union of story and setting is proposed as one action which integrates personal transformation and change with educational and social change in the model of professional/staff development from a liberation perspective.

Although story and setting play a vital role in the episodes of the journey of professional/staff development they do not play the key role. The central force, or star in the journey metaphor is praxis.

Praxis, which is reflective action, describes the process of persons who participate in critical consciousness and in the creation of

settings. If a person lives his/her story in critical consciousness or if persons use the settings framework to create a setting, they are indwelling in the process of praxis. Progressively, through reflective action, change evolves; doing and being become more congruent. Praxis is the process which fosters liberation in this model. It is also the process which can pave the way toward human liberation.

Praxis gives meaning to both personal and educational change. It is the force, or the air, that expands the balloon and fills story and setting. It is the force that uplifts the balloon and integrates story and setting. It is the force that inwardly presses against the fabric of new experiences and meaning, while allowing the capacity to soar in the outwardly expansive and liberating skies. It can transform the new story-setting.

Praxis requires a realistic view of what has been, what is and what can be (Brubaker, 1977). An understanding of the elements of critical consciousness suggested by Novak and the stages of the creation of settings framework can help person to relate to the reality of personal, educational and cultural change.

Substantial insights into the multidimensional nature of praxis have been provided by Novak in his explication of story. These insights may aid in providing the experiences and contexts which foster transformation and lead toward liberation. Novak explained praxis as a process which encompasses the elements of existence, experience, choice, dissonance, imagination, insight, method, self criticism and action. Each element is a part of the other, and praxis is greater

than the sum of the parts. The reason Novak gave for examining the elements was to stress the multidimensionality of human consciousness. First is existence. Next is experience. Experience is the grounding. It is both inner and outer consciousness and exists only on the edge of possibility. Aspiration and growth in one's story consist of reaching out from ever-widening experience. "Experience consists of knowledge of one's own selective awareness and one's awareness that he or she is" (Novak, 1971, p. 16). Agon, dissonance and choice blend with existence and experience, then comes imagination. Imagination is the mediating element for experience. It creates vision. Imagination varies in people and, like insight, is highly personal. Both imagination and insight depend on touching concrete lived experience through wide varieties of images. Insights mediate the way one experiences the world. They allow persons a network of theory to guide action. When experience clusters into insights, new awarenesses emerge. Critical consciousness is not only experiential and imaginative; it is also methodological. Methods provide moving direction . . . they lead to self criticism and to action.

To Novak the transformation of the life story is revealed through reflective action in deeds. In ascending the mountain (his metaphor for personal transformation) each new standpoint depends on seeing past actions in a new light, from a new vantage point, and acting out a vision of personal worth and human community.

The purpose of this elaboration of Novak's understanding of praxis is not only to explore the elements of the process of praxis but to



compare and contrast the elements of praxis as they parallel one another in the story and setting themes. The creation-of-settings framework portrays praxis in settings in a more programmatic way. Its elements need less elaboration since they are more clearly delineated in the forthcoming model as story and setting coalesce.

For clarity in further descriptive phases of this model, aspects of the praxis force in the two concurrent themes of story and setting are illustrated in Table 1. The table also reveals the episodes of the journey in a hot-air balloon. These episodes, however, are not elaborated or extended in the table. The table portrays only a partial rendition of praxis within the journey model of professional/staff development from a liberation perspective. (Table 1).

#### Presentation of the Model and Variables

The model of professional/staff development from a liberation perspective is portrayed in the episodes of a journey in a hot-air balloon. It is an account of the story, the setting, and of praxis. Praxis is the star in this model, but its character is revealed very slowly throughout the episodes. Character development takes time and it also lends intrigue to the story, the setting, and the journey.

The journey creates destiny--and so the episodes of the journey can only be recalled by looking back--from a new perspective. To capture the events, the experiences, and the meanings of the journey this account is portrayed as if it were a novel. The format for the portrayal of the journey model is (a) Prologue: From existence

Table I  
THE PRAXIS FORCE

Praxis	Novak's Theme of Story	Sarason's Theme of Setting
Prologue: From Existence	existence experience	here and now
Episode I: Expanding	awareness of experience struggle choice dissonance imagination	zeitgeist resource limits bartering discrepancy of rhetoric and action alternatives possible
Episode II: Ascending	imagination insight method	history and culture of settings covenant formation core group value identification change strategies
Episode III: Soaring	method self criticism action	programmatic realities action alternatives network extensions communion
Epilogue: Toward Liberation		

(b) Episode I: Expanding, (c) Episode II: Ascending, (d) Episode III: Soaring and (e) Epilogue: Toward liberation.

The model is both expository and visual. The exposition of each episode precedes the visualization. A definition of variables follows the illustration. Due to the nature of the complexity of this model the variables are introduced as they appear in an add-on fashion. As each new episode of the journey is discussed a more complex representation of the model is depicted.

The overall picture of what is happening in this model is that the story, the setting, and the journey are all occurring simultaneously. This occurs because story, setting, and journey are all based in praxis. The two themes, story and setting, create the programmatic design of professional/staff development which is exterior to, but intimately related to, the model. The underlying pattern or "state of being" of professional/staff development from a liberation perspective is portrayed in the balloon journey metaphor.

Preceding the visualization of each passage of the journey is a synopsis of the story and settings theme as they exist and are transformed by the force of praxis. This is followed by a description and explanation of the overall "state of being" of professional/staff development which is represented by the balloon in this model. The balloon, of course, reflects the journey, but it is only a vehicle for the journey, it is not the journey. It depicts the state of being of professional/staff development, but cannot totally portray all the

personal and environmental elements which affect the journey. These elements are elaborated in the exposition of each episode.

In the presentation of this model there are a few terms that are used extensively. These terms are defined and used accordingly in the portrayal of the model.

episode. An illustration and narrative of elements, experiences, and meanings of the story, the setting, and the balloon journey which comprise one sequel phase of the model of professional/staff development from a liberation perspective.

journey. The model and metaphor used to portray professional/staff development from a liberation perspective. The journey is comprised of episodes.

Prologue: From existence.

In a story, existence precedes essence. Action and experience grow together. Experience is the grounding of everything human. Constantly, persons extend that experience--they dream, fantasize, touch, see, hear. A person's story unfolds long before he becomes aware that experience is selective, conscious, inner or outer (Novak, 1971, p. 16).

A setting has a state of being, a here and now, or a conception of possibility only as experience increases. It is, before it emerges into consciousness. Settings of staff development are usually already in operation, and even where no official format is recognized, the culture of the educational setting produces informal or hidden agendas of staff development. Staff development exists.

In this prologue to the journey, the story, the setting, the core values and the duffle bag holding an empty balloon are all portrayed. All are crucial to the journey--yet, each exists in isolation. Each is in its own territory, unaware of the other's presence--powerless and afraid to venture beyond its compartment.

Even the core values cannot penetrate the confines of the walls. These values, love and will, the I-thee relationship, exist only in the residual air of hope that lies at their core. The story is circular and bland. It acts without awareness of its intent or core. The setting is a nondescript formation--knowing not its origin.

The state of being of professional/staff development is reflected in the balloon. The balloon is deflated and empty. It is packed away in a duffle bag in the back of the van. There is no hope of flight and freedom for the hot-air balloon today. The forecast of the environmental elements is negative for ventures in the skies. Besides, a balloon needs fellow travelers.

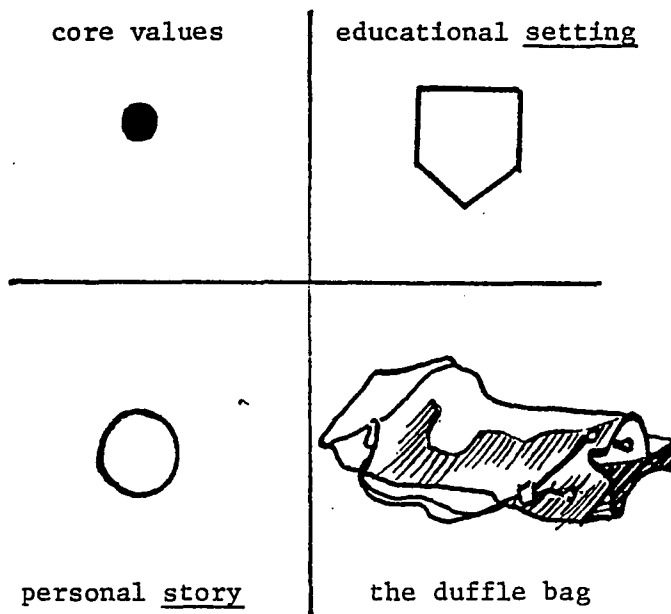
"Help, Help! Let me out, let me soar" is the cry from the back of the van. But no one hears.

The journey is barren and void. Even the prospect of the journey is dim--like the skies. The journey has no existence--no life. It has no value, no stories, no settings. It has only a vehicle--a mode of transport--a balloon. And it too is empty (see Figure 2).

In the prologue: from existence, the following variables in the model are presented. They are defined as follows:

Figure 2

Prologue: From Existence



core values: I-thee relationship. The I-thee relation is one of love and will that emanates from authentic encounter and dialogue and establishes a sense of personal worth and human community between beings.

personal story. The life story or biography of a person. It includes all the personal beliefs, values, experiences, events, feelings, intentions, meanings, and actions in the lifeworld of the person. In this model, the personal story is that of a teacher or staff member who is the focus of professional/staff development.

educational setting. When two or more persons within a school who share certain goals form a relationship for a sustained period of time. In this episode of the model the setting is an informal relationship, perhaps a friendship.

the duffle bag. A representation of the state of being of professional staff development in this episode of the journey. The duffle bag contains the empty balloon--it represents the constraints of any prospect of a journey.

#### Episode I: Expanding.

A story ties a person's actions together in a sequence. It unites past and future. It is experience, a sense of history, and alternative futures. In the episode of expanding, a story provides patterns, themes, and motifs by which a person recognizes the unity of his or her life (Novak, 1971, p. 68). As persons become aware of their stories, the influence of their ethnic backgrounds, social class, religion, and their dominant modes of thinking, feeling and seeing from

that standpoint, action becomes choice from many possible stories. A story does not merely connect action. It recounts struggle. Limitations and freedom create conflict. Often there is dissonance between the action of the story and the being of story.

The force of praxis slowly seeping into the personal story creates the need to resolve the doing-being dichotomy in one's story. The educator looks at the elements and alternatives for change within the schooling environment. These elements include: (a) people, (b) the environment, (c) the curriculum, (d) the instructional process, and (e) the evaluation procedure. Even elements outside the school in the community can be altered to some degree. The teacher has the power to change some alternative within his/her own classroom--the story enlivens with action. It swells and subsides--the story bogs down with complexities. New and alternative actions for changes in schools seem insurmountable--beyond the scope of the story. The story distends and plumbs to its depths--touching its core values. Slowly it swells once again--infused with insight. Some changes in schooling require resources and other people--the creation of a setting.

In this episode of expanding, the setting has yet to emerge. The force of praxis filling the current patterns of professional/staff development is diffuse. It creates restlessness. Staff development is struggling--stretching to unfold and billow outward. The environmental pressures of slow teacher turnover and demands for accountability seem to suppress genuine alternatives for change. Both teachers and the school organizations seem to sense the zeitgeist. They are unsure.



Are the winds favorable? Some members of the educational community are confronting reality--the awareness of limited resources and the need to barter. Some sense the discrepancy between how teachers view staff development and the way the educational organization views it. They are anxious. Can they get off the ground? Those in the current teaching force have seen changes come and go. Some sense futility. Others are hopeful. There are alternative ways of creating professional/staff development programs. Who and what are possible resources? What will need to be given in return? Interested persons begin to explore, to reach out, to open up and to outstretch toward connections.

As the force of praxis expands, it presses outward in omnidirectional rays from its value core and begins to permeate the story and setting and open up new dimensions. Discrepancies among what has been, what is and what can be are forming and possibilities come into vision and proximity. The hope of an altered reality sustains those who choose to venture into the unknown.

The state of professional/staff development portrayed by the balloon in this episode is one of expanding. It is a state of anticipation, eagerness, and excitement. A state of risk, anxiety, and turmoil. It is a passage of swells and ebbs--yet an inspiring state, even a fulfilling state.

The balloon emerges from its duffle bag aware that the prospect of being aloft is near. Its limp form lies spread out covering the earth. It awaits inspiration. The air currents must be favorable, for "riders of the sky" to be gathered around the balloon. The balloon

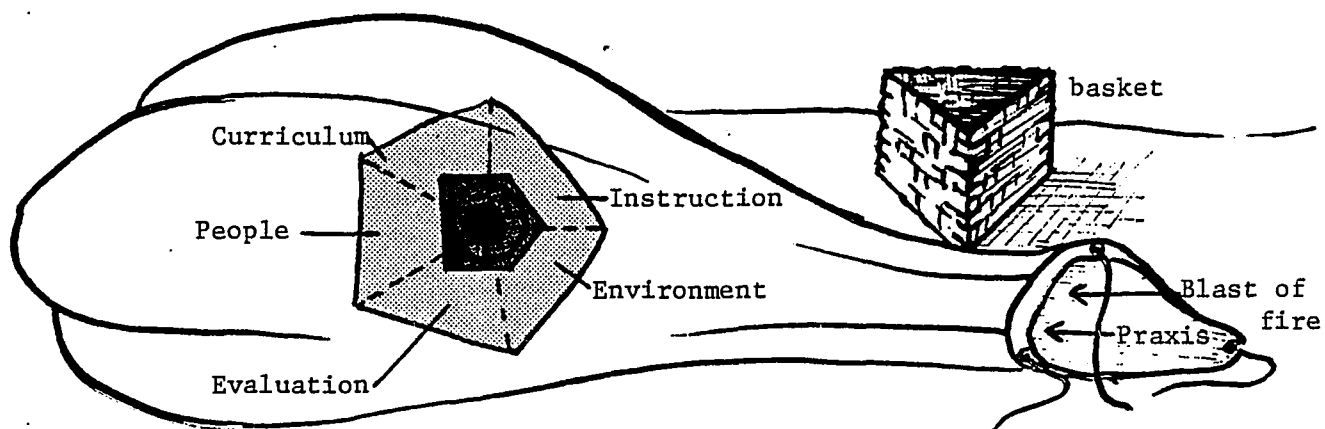
opens--awaiting the penetration of its value core, its love and will to soar, by the blast of fire and hot air that allow its flight. The air of praxis slowly seeps into the balloon. It saturates and amplifies the value core and is deflected in omnidirectional rays into the substance and core of story and setting. The balloon writhes and struggles as it tries to connect personal worth and human community, to inspire I-thee relationships. It rises and wanes and tosses and turns as if it were restless and unable to sleep--or is it waking? It seems to yawn--as if groping for yet more warm air--more praxis. Praxis continues inspiring, pressing the balloon ever outward and continually changing its form as it augments both story and setting. The balloon begins to billow in the soft breeze. Finally, it seems to mushroom to its vast size and to unfold and display its patterns and motifs. The balloon rolls and turns and almost seems distended as it moves from its sleeping state to upright itself for the ascent. The balloon, like staff development is in an expanding and becoming state (see Figure 3).

In this expanding episode the following variables are illustrated and defined.

praxis. The reflective practice of an act or skill. It is action based on reflection for the intent of liberation. In this model, praxis is portrayed as the force, the force of air which transforms the story, the setting, and the journey in a hot-air balloon.

basket. It is a wooden carrier used to transport passengers. The basket represents the perspective or standpoint from which the story-

Figure 3  
Episode I: Expanding



setting experiences the meaning of the journey.

The omnidirectional rays: The omnidirectional rays of the force of praxis create critical consciousness and transform experience into awareness and reflective action. These rays emanate from the value nexus and represent the air which swells the balloon and generates possible alternatives for action.

The five alternative elements for the focus of change efforts.

(a) People: the peopling alternative is the prospect of creating a setting.

(b) Curriculum: the curriculum alternative is one of developing experiences congruent with one's new standpoint in one's classroom.

(c) Environment: the environmental alternative allows one to penetrate into the conditions in one's classroom, the atmosphere. Adjusting the atmospheric conditions may foster greater liberation, both external and internal.

(d) Instruction: the instructional alternative provides for an examination of the modes of interacting provided by the curriculum experiences selected.

(e) Evaluation: the alternative of evaluation provides an opportunity to examine the value bases for decision making and judgements.

Episode II: Ascending.

A story is unique; it is dynamic. Life and change are struggle. When agon is taken away, the story goes flat--boredom, sham, uneasiness emerge. In a story, images of all kinds begin to tie together,

to build understanding until--insight! The key struggle of action in one's story is that of psychic transformation--of breakthroughs in the way one perceives events, imagines oneself, understands others, grasps the world, acts. A story links action by transformation. It moves from standpoint to standpoint in its ascent of the mountain of personal change. A standpoint is a subjective context and perspective from which new theories emerge. Theories provide ways or methods to understand how to grow in actions.

In this episode the setting emerges. Intention creates choice. Persons sharing certain goals form relationships and build covenants. They explore together their history, their culture--their vision. Those seeking alternatives by which to create a better future bind themselves to one another and create a sense of community. They grow together into a core group. The core group explores connections, resources and possibilities. They maintain an open dialogue as the mediating force of their covenants with one another. They recognize that a sense of mission and goals is not sufficient to supply needed resources or to overcome barriers. The core group comes to agreement on broad values. They establish priorities and initiate critical action steps toward change.

The journey is initiated in this episode of ascension. The story and setting become one; they unite and coalesce. The force of praxis saturating and warming the inner expanse of the balloon diffuses the value core. Personal worth and human community merge. Authentic encounters and dialogue foster the I-thee relationships. Two or more

persons come together who share certain goals and the new story-setting emerges. The form it takes is one of a circle, the circle of communication--of dialogue. In the circle, persons share their stories. They relate concrete experiences, insights and standpoints with others. All who enter the new setting are beneficiaries of the relationship. The circle of dialogue was created by the praxis force and represents the union of story and setting, the experience of I-thee relationships, the building of a core group, and the fusion of a community committed to professional/staff development and to changes in the current reality of schooling for the purpose of human liberation.

The flow of praxis throughout the story-setting and the circle of dialogue provides many alternatives for change. The circle is bounded on the inner side by five alternatives for change in schools: the people, the environment, the curriculum, the instruction and the evaluation. These alternatives provide the story-setting with a focus for dialogue and a focus for specific changes. The alternatives for action are unlimited. Persons within settings propose specific changes and choose priorities based on their common value base. A sample of these specific proposals for change might include: (a) making the hidden curriculum explicit, (b) exposing the myth of cooperation and competition in schools, (c) refusing to sort and label students, or (d) devising ways to help one another achieve congruence between values and actions in the classroom. There are, of course, many problems, many issues, and many alternatives that would be generated within a setting committed to human liberation. Sarason

reminds participants in settings that all problems cannot be solved, some must be reconciled--they are fundamental issues.

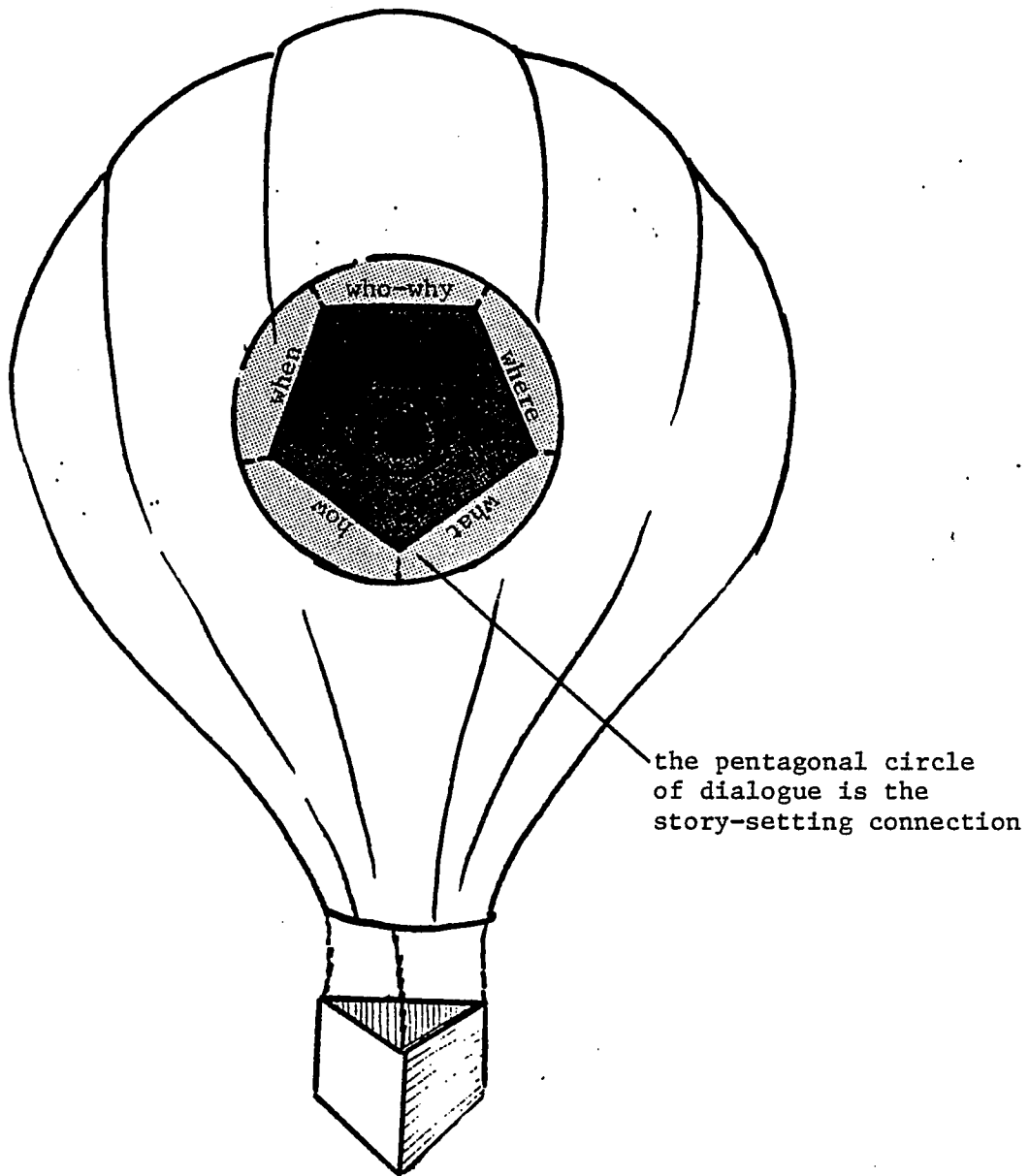
The state of professional/staff development in this episode of the journey is one of ascension--of lift-off. Professional/staff development has direction--upward.

The balloon in this episode is fully inspired and upright. A steady blast of fire to the core heats the air, diffuses the core and sets praxis in motion. Slowly and hesitantly the balloon rises. As it ascends, the balloon begins its dialogue with the environmental elements. It will be an authentic encounter. At times, professional/staff development will be in concert with the winds and the universe. At other times, it will drift and struggle against the counter currents. For now, the balloon appears bright and joyful--in its own element. Its uninspired past is gone, its future ahead. The ascent marks the promise of fair skies and fellow travelers who want to venture into the unknown.

Those aboard the balloon, the story and setting, feel a sense of excitement as they ascend and float upward. Their union has created many possibilities. Their unity has a joint destiny--liberation; and they are on their way. The story-setting is buoyed by its intentions--by love and will. It is in concert with the balloon as it rises (see Figure 4).

Figure 4

Episode II: Ascending



the pentagonal circle  
of dialogue is the  
story-setting connection



In Episode II: Ascending, the following variable is defined.

The pentagonal circle of dialogue is represented by the shaded figure bounded on one side by a pentagon and on the other by a circle. This dialogue fosters the story-setting connection and I-thee experiences. The elements of dialogue are who, why, where, when, how, and what. Settings use this language to express possible alternatives. These elements create a sentence, a story, a setting. They create shared meaning.

The pentagon adjoining and forming the inner side of dialogue provides the story-setting with problems and issues on which to focus change efforts which foster liberation. The five alternatives for change in schools are the people, the environment, the curriculum, the instruction and the evaluation.

### Episode III: Soaring

A story is most interesting when it is most complex. It must spring from inner sources of creativity and perception. A story is full of invention, surprise and originality--and great stories touch others because they are genuine. They touch the awareness of agon and choice, of ethics. An authentic story relates and confirms the planetary consciousness of humankind.

In the soaring episode, the story-setting becomes the focal point of change and action. This episode extends and encompasses the previous ones. It is a complex episode with multiple interacting stories, various settings, engrossing dilemmas, and many colorful highlights. The

story-setting develops new programmatic realities for professional/staff development, but they are not fixed. In authentic encounters, story and setting confront and confirm each other. Alternatives remain open to accommodate to action that is in accord with the aims of the setting. This is a dynamic story-setting that is working and affirming hope. As it soars, and sometimes struggles--it moves onward to create another setting--multiple settings--a linking network.

The stories and settings of a single school develop dialogue with other school sites. They create links to educational and professional organizations, and to other less formal structures. I-These experiences and communion lie at the core of network extensions and liberating forms of professional/staff development. A few of these possible network extensions are depicted in the model: (a) the on-site teaching faculty, (b) the local education association, (c) the institute of higher education, (d) the professional teaching organization, and (e) the parent-teacher organization. These alternative potential settings are continually emerging. Alternatives are unlimited.

The journey of professional/staff development is multidimensional. The balloon which has reflected the state of professional/staff development in each episode takes on explicit and multiple dimensions when it is soaring. It is rich in aesthetics--in color, form and perspective--and rich in symbolism, imagery and meaning. This multidimensionality is apparent in the story-setting, in the balloon, and in the journey. It is apparent to on-lookers on the land and sea below, to

fellow travelers in the sky, and to those who may be passengers in the basket or gondola or who dream they are.

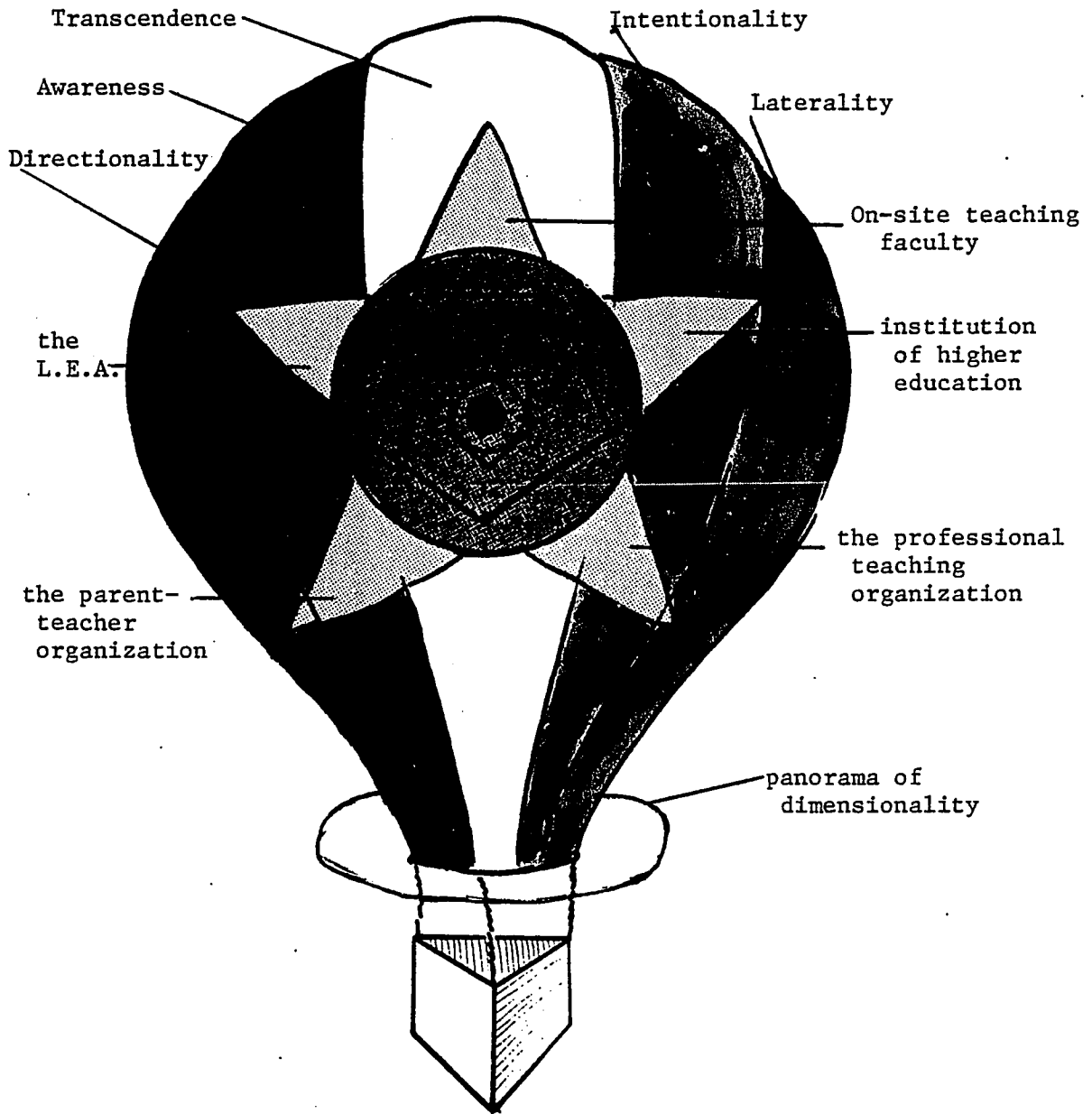
The balloon reveals the multidimensionality of the journey to liberation through the color panels which are the tightly woven fabric of its form--the panorama of dimensionality which fosters liberation. These dimensions are the meanings and experiences of (a) awareness, (b) laterality, (c) directionality, (d) intentionality and (e) transcendence. These colorful panels are dimensions which have existed since the inception of the journey but were implied and so muted by pollution and consensus reality on earth that they were not perceived by the ordinary eye.

This panorama of dimensionality which fosters liberation is revealed in this episode of the model in four ways: (a) the pentacle figure, (b) the being state of the balloon (c) the mediation of dialogue between the balloon and the environment (which creates the meanings and experience for those who journey and is the journey), and (d) the symbolism and imagery that a journey in a hot air balloon provides to others-(see Figure 5).

First, the panorama of dimensionality toward liberation is revealed as the ground on which the pentacle figure of story-setting is portrayed. The pentacle figure symbolizes the underlying force and star character of praxis. Praxis is the substance of the balloon form; it creates synergy in the story-setting and creates perspective as it combines figure and ground. The pentacle figure which is the story-

Figure 5

Episode III: Soaring



setting is indwelling with the exterior panels of the panorama of dimensionality: awareness, laterality, directionality, intentionality and transcendence. In this relationship and authentic encounter the story-setting can create and transform the programmatic regularities of the school toward the aim of liberation.

Second, the panorama of dimensionality is revealed in the being state of the balloon. The form of the balloon has been transforming throughout the journey and this model by the force of praxis. In the soaring state, the balloon reflects the expansion of its core, the love and will to soar, as praxis is pressing to and indwelling in the interior fabric of the panels of the panorama of dimensionality which fosters liberation. This indwelling and dialogue between substance and form sustain the soaring state and imbue the substance, praxis, and the form, balloon, with depth, color, and meaning. The indwelling relationship expands the dimensions of each--both are beneficiaries of the relationship.

The colorful gores which are the fabric and form of the balloon and reveal the experiences and meanings which foster liberation are also the mediator of the relationship and dialogue which exists between the balloon and the environmental elements. As the mediating fabric, they sustain the journey. In this episode, the panorama of dimensionality provides the story-setting and other travelers on the journey with the meanings and experiences which foster liberation: awareness, laterality, directionality, intentionality and transcendence.

On the journey many new meanings emerge. For each person the journey is personal. It evokes different dimensions, perspectives, and insights. There is always new awareness as one soars along at tree-top level or in cloud. The world looks different--it is peaceful or a hub-bub of activity--it is a fertile earth, a dump, an empty stadium, a lake, a golden arch. It is what humans do and make and why? It is what schools are and can be.

There is laterality--creativity everywhere! It is in the cloud formations, buildings, the sunset, a playground. The journey is a million images tied together in one's mind. These images evoke innumerable pathways toward liberation--in oneself, in schools, in society.

There is directionality--directionality and change in the winds, in the drafts of mountains, in the unpredictable thermals of the plains. There is directionality in human hearts and souls. Change is inevitable, but the direction of change is many multiple choices. How shall we live together in schools, in society?

There is intentionality. Intentionality in our relationships to companions on the trip, to others, to children, to the earth and skies. There is the I-thee that leads to we--we are all children of this universe in which we soar together. How can schools foster this relationship?

There is transcendence too. There is a fleeting moment when one feels in concert with oneself, the winds, the universe. Another moment when one catches a thermal to an unknown haven in the skies where there

is peace--and you can talk with one you love who has passed beyond. Yet, another moment when a storm surrounds the journey and no horizon is in sight. The journey moves on blindly, and then suddenly there is awe and reverence as the sun breaks through. There is hope and a touch of transcendence when the little kid in the third row asks, "But why do people have wars?"

The soaring journey toward liberation is filled with experiences and meanings of the panorama of dimensionality. These dimensions tie to personal and community praxis in multidimensional ways. They are unique and yet they lead on the air currents toward liberation. No one knows where the journey may lead. But, the journey is underway.

Lastly, the panorama of dimensionality toward liberation is revealed to others through the symbolism and imagery of a journey in a hot-air balloon. The balloon in journey is a multisensory image. It is seen in photographs, bumper stickers, poems, and mobiles. It is heard in songs. The image barrages our senses. There is something about the image and the message it relates that touches consciousness. Is it a dream of freedom for those in an oppressed society--an opiate of the masses--like sports, religion, and the comics?

Or is it that the image symbolizes the aspiration of humankind--liberation--and provides hope and promise that the journey will continue.

All those who see the image and are drawn to it share the journey in some way, and may sense the meanings of the panorama of dimensionality which fosters liberation.

Epilogue: Toward liberation

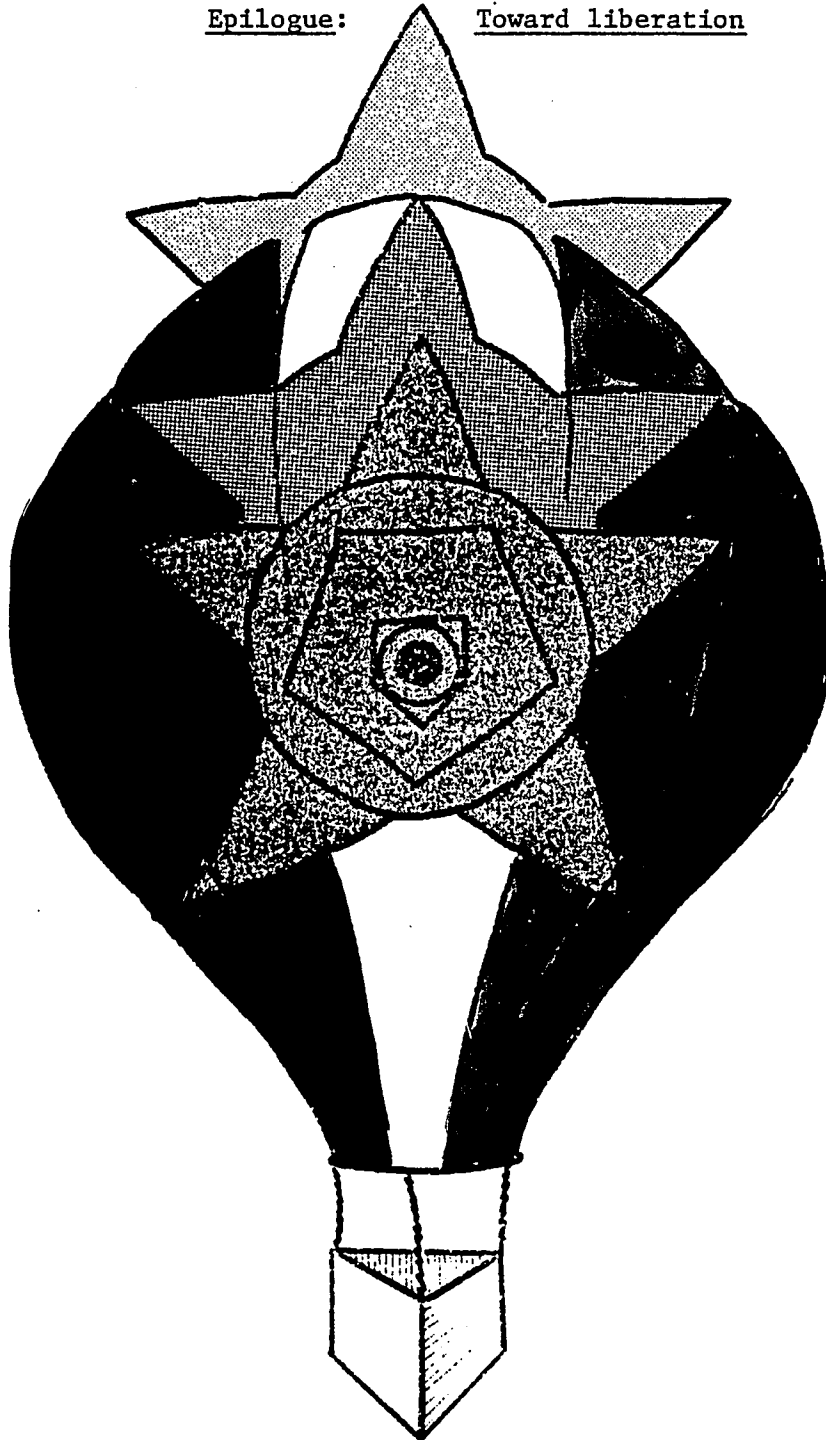
The epilogue to the journey of professional/staff development from a liberation perspective is symbolized as the rising star in the model. The journey of professional/staff development is creating its own destiny. No longer is professional/staff development confined by its form and vehicle; the omnidirectional pathways to liberation are open.

The star, which symbolizes professional/staff development from a liberation perspective, is rising. It is liberated by the force of praxis propelling it and by the opening of the panorama of dimensionality--its previous form. The indwelling of praxis in the panorama of dimensionality liberated the star and liberated professional/staff development to follow the air currents toward liberation--to create its own destiny. No one knows where the journey may lead. But for those who choose to journey, may the force of praxis be with them and may they dwell in personal worth and human community and create a joint destiny for professional/staff development and for all--liberation (see Figure 6).



Epilogue:

Toward liberation



## CHAPTER V

### APPLICATION AND EVALUATION

The focus of this chapter is the application and evaluation of the model. The application section includes two scenarios and a hypothetical projection of the professional staff development process exemplifying the application of the model. The evaluation section is composed of external evaluative criteria and a reflective and evaluative analysis of the process by the writer.

#### Application

The proposed model of professional/staff development from a liberation perspective presented in this paper has been used as the basis for the generation of two future scenarios. A scenario is a short story or fictional narrative which projects a 'word-picture' that could evolve from the application of the model to a practical setting. The length, form, and style of each scenario were developed by using the sample scenarios presented in Joyce and Weil (1980) as a guide.

Each future scenario presented (for the year 2000) is only one of many alternative settings which might evolve from the model. Since the model is based on the tenets of a process model of reality, a final scenario would be inappropriate. The scenarios each portray a future setting as an aid to describing and interpreting how teachers and professional staff development might be different if the model were employed.

These scenarios are grounded by virtue of the fact that every reader has the common experience of schooling. Therefore, readers can evaluate how these portrayals differ from what they have seen and experienced in schools. These scenarios provide two samples of images of the future which are drawn from the assumptions, value orientation and elements and interrelationships of the liberation model. They envision what kinds of school settings should be expected if the elements of the model were experienced by teachers and staff personnel. The scenarios provide a speculative glance at the future to help convey how professional/staff development from a liberation perspective should foster personal, educational, and social transformation. These scenarios differ from current pictures of reality in schools and suggest and advocate a model of professional/staff development which should foster both vision and reality.

Sarason (1976) has suggested that the creation of settings requires the vision to draw from images of the future and to strike a responsive chord within all the persons in the setting so that each can relate to the vision in order to deal with and change reality.

Creating a human setting is akin to creating a work of art . . . like a work of art the creation of a **setting requires** formulating and confronting the task of how to deal with and change reality in a way that fostered a shared sense of knowing and changing. (Sarason, 1976, p. 273)

The first scenario portrays and advocates how teacher evaluation and staff development should be integrated if the liberation model were enacted. The second scenario depicts and advocates how the role of the sport, activity, or club director should be expanded if the model were implemented.

Following the scenarios is a description of the process of professional/staff development which may have made possible the scenarios, or future settings. This description has been entitled a conjecture. The conjecture incorporates all the variables and interrelationships which comprise the model. It is a hypothetical account of the phenomena of professional/staff development. Together, the scenarios and conjecture illustrate one possible portrayal of the meaning of the model. This application of the model provides a way to examine the capacity of the model to disclose professional/staff development settings which advocate a liberation perspective.

#### Scenario A: Teacher Evaluation.

Vera Browne, a social studies teacher at Southside Middle School is excited and apprehensive on this first Tuesday in October. Only a few minutes ago her last group of students has left the room. Now, at last, she is alone and quiet for a few moments--a rare occurrence in teaching.

She walks to the windows and opens them. She can smell the crisp fall air. It is a good smell--the smell of the changing seasons. Vera compares the smell of the changing seasons to the sense of change she feels within. She has almost an hour before she will meet with her PSI group. The PSI group has been part of her life for almost three years now--and they are all very special people to Vera. She does not see them often enough, but when she sees them she always feels renewed.

The PSI group is her professional/staff improvement committee. Vera thinks the acronym, PSI, is most appropriate. The intention and

communication which exists between members seems, to her, to be quite like psi phenomena. The PSI group came into existence for a very explicit reason. Members are colleagues and friends who share Vera's sense of striving and are advocates for liberation. Their aim is liberation of oneself, of others, and of society. It is a mammoth goal, for sure, but one that is so compelling that it fosters a sense of personal worth and community that sustains them through obstacles, foul weather, and the inevitable countercurrents.

Vera has submitted her portfolio of materials to the PSI group almost two weeks ago. She is sure that in the interim the PSI group has spent numerous hours in dialogue about what Vera proposes to do. This first meeting of the school year will supply the baseline data for her teacher evaluation for the year. Her meeting this afternoon will provide a format for Vera to discuss her intentions and direction for the year. She and her PSI group will then negotiate an agreement. Vera is excited about the upcoming dialogue. She knows it will provide many insights and ideas and that the forthcoming consensus which emerges will challenge her toward her limits. Yet, she is also apprehensive for she feels the agreement will be binding. If she does not meet her expectations, if she does not demonstrate her capacity to liberate herself, others, and to some extent the society in her context, she will feel an internal pressure to resign or to take a leave of absence.

She chuckles to herself as she remembers when teachers had lifetime guarantees, when evaluations were judged on the ability to transmit the culture rather than to liberate it. Then, evaluations were based

on other people's criteria, not on one's own. How different teaching had been. Vera sighs in relief that the season of that absurdity has passed.

Last year was such a provocative experience for her and her classes. She wonders if anything this year could possibly be as exhilarating. Last year she and four other teachers, with the joint planning of students, had participated in an interdisciplinary and experiential unit entitled "From Me, to We". The purpose of the unit was to compare perceptions and perspectives from a past era to perspectives that might exist in a future period of time. The experience involved a trip in a covered wagon to an unpopulated area of the North country. It involved the settling in of tents, the growing sense of community, and the nurturing and development of governance and liberation for persons on the trip. It involved confrontation, struggle, and growth.

The planning and details took many weeks both for teachers and students. Teachers were involved in coordinating real and simulated experiences that involved their content and were an actual task of that era. It was the first time that the local school board had changed the teacher contract to support a full-year work contract and commitment. Summer was seen as a time of needed reflection and planning and teachers were paid to do just that. Students volunteered their time to help develop the content and tasks. These tasks and the specific problems encountered were to be used to compare and contrast with other historical settlements, new neighborhoods, and projected visitations to outer planets. The focus was from the autobiographical me--to the global we.

The caravan trip and its emerging curriculum focus comprised only one-third of the year. The other two-thirds were not without delights for everyone. Learning had become much more personalized and therefore broad themes had become the focus of the curriculum.

In the opening weeks of school Vera guided her students through history by using the historical method of inquiry called genealogy. Using genealogy as the tool, students explored history in the context of their own personal biographies. The middle section of the school year focused on biographies and issues in different historical periods. In this section Vera had used an adaptation of the model of teaching, known as classroom meetings, originally developed by Glasser. It had been a very good year and both teacher and students were much more prepared to tackle the biographies, issues, and details of the covered wagon excursion.

Last year has gone, but Vera basks awhile in the thought of it. She remembers how her PSI team enthusiastically approved her project for professional/staff improvement and teacher evaluation.

She had submitted to her PSI team the following baseline data:

- (a) a video-tape recording of a pilot genealogy unit (three lessons from the previous year);
- (b) a tracing of her genealogy, an account of her personal story, and an analysis of the effect of these relationships on people, society and world;
- (c) an outline of her adaptation of the teaching model of "classroom meetings" and an analysis of why she had selected this method;
- (d) a log of the summer planning of the covered wagon trip;
- and (e) a video recording of the brainstorming event by the

group of teachers who were involved, which documented the simulated content experiences they had planned for the journey.

The PSI group was enthralled with Vera's plans. They eagerly contributed ideas and concerns for Vera to reflect on and to react to within a month. Meanwhile, they gave Vera the green light. Together Vera and the group proposed the following evaluative items for Vera's plan. The PSI groups had decided that teacher evaluation should (a) focus on the process of action and reflection in the teaching act and how it affected one's personal story and the setting created, and (b) contain content that increased knowledge and action in relation to awareness, direction, creativity, intentions, and transcendence so that teacher and students could pursue the meaning and actions of liberation.

These criteria then had been illustrated in the evaluative elements submitted by Vera to her PSI team. The elements were (a) a complete record on the content and process of the yearly plan and a self-evaluation by Vera of each of the major three components; (b) three samples of student's work demonstrating their progress toward the aims of schooling--liberation of self or others; and (c) a new episode in Vera's biographical personal story which traced her action and reflection on the events of the year and elaborated critical incidents in which her story interacted with students, family, colleagues, or community members in the pursuit of liberation.



It had been a big task and the total panorama of the past year flies through Vera's mind as she waits in anticipation. The time has vanished like dew on the grass when the warm sun strikes it. The crisp air entering the window draws Vera's attention to the time. It is time for the new season, the new yearly plan, and the new evaluative criteria.

Vera rises from her chair and moves to the window. As she shuts the window, she murmurs to herself "It's time to share and plan a new season of my life." And to herself she thinks, another shift in the wind and a longer time to bask in the ride in this beautiful balloon. She picks up her portfolio and heads out the door to meet her fellow travelers.

Scenario B: The Club, Activity  
or Sport Director

And the band plays on. The game is over, yet the band plays on and on. Gradually, one by one and in groups, team players, students, and parents begin clapping to the music. The clapping leads to movement and dancing. At this point, nearly everyone has moved onto the field to join the band. The band members move toward the outside edges of the field to form a circle. Others also move to the periphery of the circle. The circle increases ten-fold. The circle includes almost everyone--from concession workers and fans to debating team members and referees. The band stops playing momentarily. The lyrics, however, are still being uttered from everyone's lips. The words of "It's a small, small world" fill the air.

Rob Rodriguez, the band director at this small town high school, is a bit overcome. He pauses to gain his bearings. This is really an event; it is hard to capture the momentum of this occasion and to direct it forward. Rob steps to the platform and waits for the verse to end. Slowly, the lyrics dwindle away. Words evaporate into the thin night air. Hesitantly, Rob begins to speak.

I am quite overcome by your support of our theme tonight. I want to thank each member of all the groups who have helped to fill and sustain our spirits here tonight. Now, as always, we are to move from our thoughts, feelings and intentions to our small groups to formulate some action steps. May I ask that we disperse as we gathered by singing one final verse of the song. It is indeed a small small world--and we can make a difference.

The band plays on as people move slowly toward the school building singing, humming, and smiling.

This had been the final gala of the season. A decade ago it had been called the Thanksgiving eve annual football rivalry. Now each fall there were eight gala days, and yes, they did include football, but that was not their sole purpose. Each gala had a theme, or an issue which provided the opportunity for students to express their talents, skills and ideas about the particular issue or theme. This was done at half-time using a variety of formats. Following the game there were community discussion groups formulated to promote inter-generational communication and, if appropriate, to develop a core group of community members and students who would suggest action directions for the small town.

On this Thanksgiving eve gala, the theme has been interdependence. The activity spotlighted in this gala was the debating team. The team has debated eloquently on competition versus cooperation for resources.

The four members attacked their concerns on four different levels: extra-territorial resources, planetary resources, community and school resources, and people resources. The band members had listened to a tape of the debate early in the fall and had worked diligently to find music and develop movement, marching and dancing patterns that stressed interdependence. Long ago the band had discarded the traditional band symbolism that evoked feelings of nationalism. The flags and the spinning rifles were gone. Even the national anthem had been deleted. Rob Rodriguez had spent several years helping his band students to understand the power of these symbols and rituals. The band had chosen to delete traditional symbols and programmatic regularities in order to meet their new goals and objectives as a band. The band members had come to view themselves as not merely a half-time entertainment, but as an interdependent group of people who had joined this band not only because of their love and skill with music, but also because it provided an opportunity to share their personal stories and views with others. It was an opportunity to grow by acting, and by interconnecting their stories with others through music.

For this occasion the band had composed one original song and members of the Maple Grove elementary chorus had written the lyrics. The song was a real spine chiller and the band had asked the chorus, plus any other elementary children who wanted to sing it, to do so for the gala.

We the younger generation are striving now  
to build a better world  
A world of peace, of sharing and interdependence  
These we have set to be our goals.

Practically all the elementary children moved onto the field as the music began--when their voices rose from the field--everyone was moved by the force and sincerity of the new music.

Next, the band had marched in one unit of over 120 students over the side line and off the field. The arena was set for the second half. Suddenly, however, a drum roll announced an unplanned forthcoming event. The two opposing coaches stepped onto the band platform--the hometown coach stepped forward.

In honor of interdependence, Coach Barnes of Lisbon and I have decided to substitute a few new rules for the second half of the game. First, we have decided that every down players will rotate positions and sides so that each player will play an equal amount of time on both teams, in different positions and with quite different teammates. Secondly, in honor of peace, interdependence, and non-violence, there will be no blocking and tackling. The object of the game is to make continual passes down the field until a goal is scored. The person with the ball must pass; he or she cannot run. In this way the game of football can become more liberating, for it allows the opportunity for optimum skill development and for interdependent cooperation of all players.

The crowd was surprised and somewhat dismayed as the second half began. Although quite different, the game was interesting and exciting. Soon the crowd and cheerleaders became bi-partisan and cheered for every attempt at goal. Before long, the game had ended. Again the band moved as one unit to the festival of music that symbolized the strivings for an interdependent and peaceful globe. And the band played on and on. The game was over and no one had any reason to remember the score. Instead, they united into a huge circle.

The circle and the faces are all Rob can recall now. He knows that he spoke, but he can hardly remember what he said. Rob is in

the cafeteria where he sips hot cocoa and listens to the buzzing roar--another kind of beautiful music to his ear. He sees the faces of friends, neighbors, and students as he observes the small discussion groups of four and five. People are very engrossed in exploring the interdependence and resources theme and issues. They explore these topics at their own level in their own way. He steps inside the gym and views many of the town's children. They are busy with friends trying new instruments, dancing, singing, marching, and playing the new global passball. Rob wanders through the corridors and open space--in every space there are discussion groups.

Rob Rodriguez is warm all over. He steps outside momentarily. The stars are beaming. Rob is beaming. Rob knows that even in his small town he and others can share a dream, shoot for the stars, and venture beyond.

### Conjecture

The focus of this section on application is to portray one possible conjecture of the episodes which could have comprised the professional/staff development journey that might have created the preceding scenarios. The conjecture encompasses the joining of personal stories into settings toward the aim of liberation. The complexity and richness of personal stories as they unite with one another to alter a genuine school problem or issue can not be adequately captured in the confines of this study. However, the value of the conjecture is its inherent ability to help interpret the model in a programmatic way. Following the phases of the model the conjecture

begins with the prologue and moves through the episodes of expanding, ascending and soaring to the epilogue.

Prologue: From Existence. This prologue describes the existing state of professional/staff development prior to the hypothetical conceptualization of how it is transformed to produce a climate from which the two preceding scenarios could have evolved.

The year was approximately 1975. The teachers and staff in the system were busily at work attaining their professional/staff development credits in the usual manner. They were either attending local inservice days or obtaining credits at the local university.

Nationally, the time was ripe for professional/staff development. Few new teaching graduates were finding jobs and thus the focus was on the current stable teaching force. Federal grants and funds were available for improving the local system through teachers corps and teacher centers. Yet, in this system the arena of professional/staff development had retained a rather status quo pattern. The success or failure of professional/staff development was largely dependent on the awareness, developmental stage, and personal agenda of each individual teacher.

As is the case in most school systems, there were some distinctive teachers--those continually striving to improve; some 'drop-out' teachers, and a majority of teachers who were survivors of the socialization patterns of the school--they knew how much and how little they had to do to survive.

Thus, for the majority of teachers, professional/staff development was a necessary evil. For these teachers the air was saturated

with consensus reality. Experience and awareness were not integrated. Their world was day-to-day survival, accounts of the news, sporting events, and the latest school crisis. Their intentions and beliefs about schooling and students were basically good; however, their professional actions were unrelated to their personal story, except by chance. Each person had a unique personal story, but it was an unexamined life that was untied to their professional life. The story was flat. Flat, like the balloon before any conception or intention to journey into space.

Episode I: Expanding. The preceding prologue has set the stage for this episode. This episode could evolve in innumerable ways. Some of the plausible ways for uniting one's personal story and intentions to one's professional life and actions include (a) inner forces or incidences in one's life that bring awareness of the connection, or (b) a variety of outer forces from the setting, or (c) both. The inner forces are often idiosyncratic to one's personal biography, but a variety of possible external forces can be cited. These external forces might include (a) new system leadership, (b) on-site workshops, teachers corps, a new teaching center, (c) a retreat workshop which explicitly introduces the model and develops ongoing activities to enhance it, (d) a university course, (e) a naturally occurring school setting that evolves into such a model of action, (f) a committee or group, (g) effects of significant others on some school personnel and (h) other types of associations, groups or individual encounters.

In this episode, it is postulated that the process of praxis begins for some individuals within the setting. The causes are complex and multidimensional and more than likely involve the connection of both internal and external forces on the individual teacher or staff member. For simplicity, in this episode it is proposed that it is the force of a powerful person, a new superintendent who initiates the model.

It was the fall of the year and there was a great deal of anticipation since a new superintendent had been hired. The teachers were quite pleased about the prospect of this new leadership for they felt very much a part of his selection process. The excitement fluttered through the hallways on this day on which David Boudreau, the new superintendent, would make his opening presentation to teachers, staff, board and community.

David began his talk with the usual formalities and expressed his pleasure at his selection to this new post. The remainder of David's speech, however, was quite unusual both in content and format. The substance of David's remarks provided a structure for the major portion of his evaluation for his five-year contract with the system. He had also recommended that the process he initiated today be one adopted by all school personnel as a self-evaluative tool.

It was David's conviction that one's personal biography, beliefs, and values should be intimately connected to one's actions as a professional. He felt that this connection could be accomplished by what he called reflective action. Therefore, David had proposed that he



would share five episodes from his own biography with the group. From this sharing David believed that others should be able to ascertain how he would operate in terms of policy and programs for his interim as superintendent.

David shared the five episodes from his biography and interpreted those incidents to the best of his ability. The incidents were very personal, open, and revealing--almost uncomfortable to outsiders. Next, he had those present gather in small groups of five to develop an inventory of his beliefs. Once the inventory of beliefs was established, the groups were to develop criteria to measure actions which would be consistent with these beliefs. Each of the small groups found this a difficult process. It was an interesting experience to try to interpret what someone had revealed and to convert it into appropriate criteria.

At last, David stepped forward again and thanked the groups for their input into his personal journey for the next five years. He hoped that he could live up to the actions set forth. He asked those present to begin thinking about how this type of process might work in their own lives.

The day's events concluded. Those in attendance were somewhat baffled. Some groaned about the futility of the preceding activities; others were more pensive.

It was clear what David had meant to do, but now what was his expectation of them? Self-concerns were evident and in the air as teachers, staff, board, and community members tried to remove themselves

from this intense encounter back to their more or less superficial world.

During the following weeks, David met with teachers and staff in each building. At these meetings, David thanked teachers for their input and shared with them results of their efforts. He also shared with them the order in which he had prioritized the policies, programs, and actions that they had identified. High on the priority list was a heading entitled Shared Goals. It included job satisfaction, support, and a community feeling among people who worked together toward objectives which they valued. At this point, David explained that this goal was one that he could not accomplish alone. It was clear that David wanted input, direction, and shared decision-making about the kinds of actions that could make this happen.

This was the beginning. This was how small committees called Future Directions groups were formed in each school. It was these small groups in each school that would evolve to eventually chart the shared meanings and joint destiny of this small school system, their superintendent and all those who interacted with it.

During the fall, the System Future Directions committee had elected to follow the very personal format initially set by David. Their rationale was quite clear. How could they know their shared meanings and values when even their own personal intentions and actions were obscure? During the winter, school personnel were all asked to write an autobiographical account of their lives. In this account they were to relate their personal experiences to their lives as teachers, administrators, or as staff personnel. These accounts

included both beliefs and actions and were placed in a portfolio for the spring.

The Future Directions committee meanwhile had set aside and planned two consecutive spring weekend retreats for school personnel. The theme of these retreats was personal and social transformation in schooling.

On the first retreat weekend, the focus was on awareness. The sessions and experiences were well designed and most were participatory and experiential. The retreat began on a Friday afternoon and the setting was very informal, a summer camp. The sessions were facilitated by a variety of members of the Future Directions committee. One was led by David. Sessions were followed by small group discussions. The discussion groups were composed of self-selected colleagues from one's own school unit. First, groups explored and shared their personal biographies, and intents, and a few proposed some actions with one another. The purpose of this was to examine and become aware of the interrelatedness of one's personal story and actions. How did one's personal story interact with certain elements of schooling? How did it interface with actions in relation to people, the curriculum, instruction, the environment and evaluation.

Next, the entire group brainstormed the effects of the community on these same elements of schooling. They discussed the structure of schools, the existence of programmatic regularities, the hidden curriculum, the sorting of students, and the force of the praise, the power, and the crowds. The political arena of schooling entered the consciousness of many present.

Workshop leaders led the participants in an exercise which described and identified the typical socialization of teachers and school personnel. Those present were asked to identify similar and dissimilar events from their own background.

By late Saturday afternoon participants were exhausted from the intensity and muddled from the massive interaction. Alone time, or reflection time was provided for all. Time to wander the woods, follow streams, watch a fire, or just be quiet was welcomed. Yet, in this short time, strong ties were growing within the small discussion groups. A sense of school community was slowly building.

Sunday morning brought a new day, The small groups gathered. The task was to help each other identify actions which would help to integrate their personal story and their professional life in regard to people, the curriculum, instruction, the environment, and evaluation. Each person came to lunch with a list of his own belief statements and some possible action steps for his own workplace. After the smorgasbord lunch, each person left with his list to ponder the items for a week. They returned to the retreat site a week later, having selected one action in each element of schooling that they felt they could alter or enhance. They met in their groups to discuss the issues and problems of each person's goals in relation to resources, alternatives, timing of their actions, possible bartering, and needed sustenance and support to accomplish their objectives.

At the close of the session each person had new awareness of himself and his colleagues, alternative actions, and creative

proposals for their development for the next year and years to come. They had experienced and interpreted the format for professional/staff development that David had proposed in word and deed. They were joining him and other colleagues and journeying toward a joint destiny. This was the beginning of personal and social transformation in schooling. Consciousness and creativity were both content and process underlying their personal journeys.

The small groups met monthly to listen to each other and to support one another as each related accounts of the joys and dilemmas along their personal journey.

Episode II: Ascending. A journey alone has a certain enchantment for a while. A journey shared presents new vistas and perspectives. So too, a story becomes more interesting as it becomes more complex, as interactions become more intense. A story without an intention or a journey without an aim can grow dull. The risks and rewards of encounters and relationships are the elements of vitality that lead to significant climaxes and destinies. In this episode, the uniting of personal stories into a setting to alter a problem or issue within the schooling environment is portrayed. It is this union into setting that provides the willingness to risk, the sustaining force, the spirit and the intention to be no longer earthbound. It is the reflective action that creates professional staff development.

As time passed, the small groups within separate school units became known as PSI (Professional/staff Improvement) groups. These

support groups had developed significant ties to one another and seemed to be functioning well to facilitate the emerging personal transformations. It was not long, however, before group members found that although individual members were proceeding well in their own classrooms or workplaces, there were issues and concerns greater than an isolated classroom or workplace. These issues were school, system, or societal problems that impinged on personal transformations. In many PSI groups, a dialogue developed over the next few months. Initially, the dialogue began as the who, why, what, where, when and how of professional/staff development. One of the persistent problems which seemed to surface was that different people were moving in different directions and there was little consensus about what their aim should be. The effects of differing personal stories gave varying perspectives to the issues. Exasperated by the divergence in aims, several groups decided to discuss this issue with the central system Future Directions committee.

The Future Directions Committee groped and grappled with the concerns brought to them from the PSI groups for months. The need for direction was imperative. If persons in PSI settings were searching for direction, an aim for their professional/staff development, it seemed it was also related to the entire system, perhaps to the whole society. The Future Directions Committee spent months in dialogue. Their own personal stories became intertwined in I-thou relationships as they pondered the who, why, what, when, where and how of their intentions, directions, and aims. If their journey had a joint destiny,

where were they going? One thing which they all agreed on was that their destiny or aim was not a place but a state of being. The aim must be broad and based in their beliefs and values. It must provide a sustaining force based in shared commitments and it must allow the freedom of flight that would allow different biographies to move in varying patterns and directions toward the aim. It must allow each PSI group and its composite and interrelated personal stories to establish a covenant or relationship, to encounter and dialogue, and to resolve individual school dilemmas while retaining a vision of the joint destiny of everyone.

The Future Directions Committee seemed to sense that they were all at a turning point in the journey. To fly or not to fly was the question. What happened next was crucial. After much dialogue and reflection the committee came to a consensus that shared meanings most often develop from shared experiences. When you are lost on a journey, you must pool your resources to find your way. So that is what the committee decided to do. They planned together an experiential based week-long adventure which they called Aiming. The purpose was to gain a vision of joint direction or destiny, to identify their values, to build a commitment based on personal worth and human community, and to develop strategies for change to move toward their aims.

During the week-long adventure, the teachers and staff explored the history and culture of their development to this point. They identified their beliefs and values as a total group. The Future Directions

committee had decided to help everyone glimpse at possible aims through the use of journey experiences and metaphors. So for nearly three days school personnel experienced a variety of journeys. One morning they followed an orienteering course and in the afternoon they strolled leisurely through the same woods. In the evening in their PSI groups, they discussed the effects of each type of journey on them. The speed and specific points along an orienteering course were compared to their experience of wandering and exploring till darkness on their afternoon hike.

On another day they experienced the risks, rewards, and involvement of a rafting journey and a sailing experience. The effects of winds and currents, people interactions, of being lost or off-course were all highlights of the evening discussions. On one day they even went on a community balloon journey with their PSI groups. They all ascended at dusk from the large field at the retreat site. Yet, their experiences and eventual landings were all quite personal and different.

The various journeying experiences were delightful sometimes, and fraught with anxiety at other times. Each personal story interacted in this new setting to provide many alternative interpretations. As personal stories united, awareness, shared meaning connections, and relationships emerged. Confrontations and struggle enhanced change.

The richness and complexity of the interrelationships finally brought forth some suggestions regarding the aim of professional/ staff development, and of schooling. It was Vera's PSI group that



eventually suggested that perhaps the joint destiny was freedom. Another PSI group amended the suggestion to call it liberation. Liberation was explained as a quality or state of both inner fulfillment and freedom from the oppression of outside constraints. Several people suggested that such an aim was unattainable. Others responded saying that was exactly why it was a worthwhile direction in which to aim. As the total community pondered and reflected on liberation as an aim they seemed to agree that it was an aim broad enough in scope to allow many routes. It had worth.

So it seems that on this evening professional/staff development had been lifted from the mundane and earthbound to the lofty and unknown. Dialogue and communion were the processes which insured direction and intention on this new joint journey toward liberation.

The next few days were devoted to plans for change within PSI groups. The groups were buoyed up by their intentions--by love and will and by their chosen direction for change.

Episode III: Soaring. When one feels in concert with self, others, and the world it may be described as a feeling of soaring--a glimpse at transcendence. In this episode, stories have been united into settings by the force of praxis and are continually being permeated and colored by the meaning and experience of awareness, laterality, directionality, intentionality and transcendence. The complexity and richness of the setting become phenomenal. More stories and settings are joined creating a network of harmony. The setting projects a vision of promise, hope, wonder, awe, and reverence--as if it

were a star. The setting and the journey are in harmony and soaring through the skies toward liberation.

During the next few years the PSI settings grappled with schooling issues. They often felt as if they were lost. Sometimes, obstacles in their path seemed insurmountable. Yet, at times, there were also experiences of floating and unity. The small PSI groups dealt with the programmatic realities that occurred in their efforts at professional/staff development. They proposed actions, and actions led to analysis and reflection. When actions were successful, members shared their jubilation. When actions failed, new alternatives were suggested. Sometimes people or material resources were needed for certain identified actions, and new linking networks were formed. Other PSI groups were enlisted to aid. Community members, teacher associations, joint association with university personnel and students were all new contacts and relationships which evolved. As new linking networks were established, more personal stories enhanced the dialogue, the episode, and the journey. Some PSI groups identified concerns for professional/staff development that all school personnel shared. Covenants and communion between people grew wider and wider. For some projects other outside groups and persons were drawn into the setting. There was always an endless number of dilemmas to be resolved, and an almost endless list of alternative air currents toward liberation.

In each new dilemma or adventure along the journey, there were unpredictable yet ever-increasing encounters with the experiences and

meanings of awareness, directionality, laterality, intentionality, and transcendence. These meanings occurred in concordant relationship with action and reflection, with dialogue, and with the intentionality of the expanding setting or community. The meanings were woven into the fabric and design of the professional staff development journey. They mediated the inner force of praxis and the outer forces in the skies. The praxis of the community setting pressing outward to experience and touch the meanings of awareness, laterality, directionality, intentionality, and transcendence sustained the capacity to soar and to envision.

Often the teachers and staff compared their experiences during this episode to their community balloon journey. They all had experienced so many variations of the same themes. They were either in or out of concert with the environment; the wind currents were too soft or too brisk. The storms were ahead, or behind or beside them. The mountains created drafts. The plains set up unpredictable thermals. Yet, there was always another horizon, more beautiful it seemed. Hope was ever present. There was the unknown and an omnidirectional force propelling them onward.

They reflected on these elements of the journey and their actions were enriched by consciousness, creativity, love and will, the capacity to risk and to change, and their pursuit of liberation. They were soaring and floating--acting and reflecting. Too bad they must land--but the feeling, the unity, and intensity remained high. They could unite to ascend again and to keep aiming. What did it matter whether they arrived; they were on their way. Others were seeing their vision in

the sky and joining them. They were on their way.

Epilogue: Toward Liberation. It has been suggested the journey of professional/staff development should encompass one person (their biography, praxis, and quest for liberation) joining another or others in a setting. A setting is "when two or more persons come together who share certain goals" (Sarason, 1975, p. 1).

The union of person and setting and the commitment to and reliance on the underlying force of praxis has been advocated as the basis for professional/staff development from a liberation perspective.

In this conjecture, there were three episodes in the journey of professional/staff development. These episodes involved an increasing dependence on praxis to reveal the meanings and experience of awareness, laterality, directionality, intentionality and transcendence in the aim toward liberation.

The personal story, praxis, and belief and action were united to others in a setting of dialogue and I-thou relationships which chose to journey toward liberation. The richness of the setting and the journey were permeated and enhanced by intimate encounters with the elemental meanings and experience of awareness, laterality, directionality, intentionality, and transcendence. This was the journey that created a model of professional/staff development from a liberation perspective.

Creating a human setting is akin to creating a work of art . . . like a work of art the creation of a setting requires formulating and confronting the task of how to deal with and change reality in a way that fosters a shared sense of knowing and caring. (Sarason, 1975, p. 273)

No one knows where the journey may lead. The journey creates destiny.

### Evaluation

This evaluation section is divided into two parts. The first section includes the aspects to be considered in an external evaluation of the model. The second section presents the writer's reflective and evaluative analysis of the methodology and process of the creation of the model and suggests the salience of this type of research inquiry.

#### Aspects of External Evaluation

The aspects to be considered for external evaluation include (a) the cogency of the model, (b) the structural development of the model, and (c) the meaning and interpretation of the model, for describing and disclosing new patterns of human action and for prescribing forces and programs for professional/staff development that aim toward liberation.

In order to examine the cogency of the model, the following question is purposed. Does the model do what it purports to do? This inquiry has proposed a religious or advocacy model. Barbour (1974) has suggested that models of this type are designed as "organizing images used to order and interpret patterns of experience in human life" (p.7). He stated that

Religious models or soft models serve non-cognitive functions which have no parallel in science. Scientific or traditional models are characterized by tentativeness, whereas religious models advocate beliefs and attitudes; they are characterized by commitment (Barbour, 1974, pp. 69-70).

A specific focus, liberation, was selected as the dominant concern of this particular model. Therefore, it is imperative to first

determine whether or not the model achieved its purpose: (a) Did the model advocate a liberation perspective for professional/staff development? (b) Did the model and metaphor describe, interpret and portray new patterns of human experience?

Hirsch (1966) in Validity in Interpretation asserted that the practical goal of valid interpretation in hermeneutic theory and inquiry "is consensus--the winning of firmly grounded agreement that one set of conclusions is more probable than others (p. ix)." In a similar vein, Guess (1981) purported that the validity of a critical theory (or model) is asserted "only if agents adopt the critical theory as their self consciousness and act on it" (p. 76). It would seem that the validity of a model of this type is to be assessed by the consensus and adoption of its readers. Therefore, the first step in the evaluation of this model is its acceptance by the author's doctoral advisory committee.

The structural development of this model can be examined by specific external evaluative criteria proposed by modeling theorists (Barbour, 1974; Belth, 1977; Ferre, 1967; & Macdonald, 1977a). A synopsis of the criteria for evaluating models includes the following dimensions: (a) coherence, (b) inclusiveness, and (c) adequacy.

The assessment of coherence includes consistency, unity, wholeness, interconnectedness, clarity, accuracy, logic, and the development of organizing concepts. The criterion of inclusiveness includes scope, integration of diverse ideas and specialized languages, generality, and imagery. The criterion of adequacy includes relevance,

significance, application, extensibility, and new disclosures from the model. These criteria were used by the writer to aid in developing the model. The criteria can also be used to evaluate models.

The meaning and interpretation of the model for describing, explaining, and disclosing new patterns of human action are elucidated through the model and the development of future scenarios. One of the traditional ways of evaluating models has been through their application in practical settings. In the case of this model, since potential applications were conceived directly from the model to the scenarios it would be inappropriate to verify the model from the scenarios. The content of the scenarios was an outgrowth of the model, rather than a verification of it. However, the creation of future scenarios does suggest that the model can project alternative applications and other ways of viewing the phenomena of professional/staff development.

The model was designed to advocate a liberation perspective. The meaning and intention of a model are derived both from the author and from the interpreter (Hirsch, 1967). This model was based in knowledge that was personal and experiential.

The idea of one's personal story being linked to other's personal stories to create a setting was the central theme of this journey. The main character or motivator was praxis. Praxis fills story and setting to enhance soaring. The pursuit of this journey was liberation.

For the reader and interpreter of the journey, the model was to describe and explain the central character, motivator, or force--

praxis. The model was to propose and advocate how this force might fulfill others in the pursuit of liberation.

The evaluation of interpretation and meaning are based in the criteria for assessing hermeneutic and critical inquiry. These criteria are scant. Often, the criteria are derived from personal knowing which may only occur for those who have similar experiences, insights and indwellings.

#### Reflective and Evaluative Analysis of the Process

The creation of a model of this type like the creation of a setting is fraught with complexities and unknowns. This fostered some inherent strengths and weaknesses in this study.

First, the actual process of developing religious, interpretive, and advocacy models is not well explicated in the literature. The scantness of current literature for both developing and evaluating religious or advocacy models was one of the weaknesses of this study. Thus, the knowledge and use of Macdonald's (1977a) methodology for model development was a positive factor drawn from the writer's classroom experience with the methodology. Unlike other modeling theories it provided a clear organizing framework for model building and theory generation. It also delineated the specific criteria to be included (a) rationale, (b) metaphor, (c) value base, (d) boundaries, (e) variables, (f) interrelationships, and (g) disclosures.

The lack of clear guidelines for the development of advocacy models was coupled with a lack of documented criteria for evaluating



hermeneutic or critical inquiry in general. The general criteria for evaluating any model were helpful, but it would seem that the function of advocacy in this type of model might require different criteria in order to substantiate its merit.

Another strength and weakness in this inquiry was the use of metaphor for model development. The simplicity of metaphor coupled with the complexity of its proper usage created continual consternations. The capacity to use the simplicity of the metaphor without losing the complexity of the variables and interrelationships of the model required continual revision.

In a recent article, Pratte (1981) discussed some inevitable problems which arise in constructing curricular or educational theory from metaphorical models. Several of the areas he addressed were germane to the evaluation of this model. Despite his cautions, he suggested that "the warranted function of metaphor . . . is in the context of heuristics, the formation of an idea or hypothesis to be studied (p. 311)." This writer found the use of metaphor and metaphorical images to be an effective means for providing a plethora of ideas to consider. The use and misuse of metaphor and metaphorical statements in model development is an area worthy of further study.

One interesting aspect of the creation of a model involves the interaction between the theoretical sources and the metaphor. As the metaphor unfolds it seems to substantiate, elaborate, and modify the original theoretical base. This capacity of metaphor seems to provide new insights into the theoretical base while extending imaginative and

intuitive connections from the metaphor. The opportunity to think through metaphors was a most valuable aspect of the creation of a model.

At times, the symbolic or graphic representation of the model created difficulties in this inquiry. These limitations were both chosen and imposed by two-dimensional space, lack of artistic ability, and perspective. In general, however, the visual portrayal of the model enhanced understanding by simplifying the model and making it less abstract and more interpretable by others.

Perhaps, the greatest value of the creation of a model is that of synthesis. Modeling provided an opportunity to unite personal experience and theoretical knowledge into a total conception.

The salience of this model is that it advocates another way of viewing professional/staff development. It advocates a commitment to the aim of liberation and suggests some of the critical aspects that should be united in order to journey toward that aim.

## CHAPTER VI

## SUMMARY, CONCLUSIONS AND RECOMMENDATIONS

Summary

The purpose of this research inquiry was to create a speculative advocacy model of professional/staff development from a liberation perspective. Readings from the topical areas of philosophy, psychology, human development theory, curriculum theory, organization theory, theology and religion created the theoretical sources which were germane to development of the model. These sources were (a) awareness: the theoretical sources of consciousness; (b) laterality: the theoretical sources of creativity; (c) directionality: the theoretical sources of change in persons, organizations, community and culture; (d) intentionality: the theoretical sources of love and will, and (e) transcendence: the theoretical sources of liberation.

The model was created using Macdonald's (1977a) methodology for model building and theory generation. This methodology includes (a) stating a rationale, (b) using metaphor and analogy, (c) stating assumptions and values, (d) stating boundary conditions, (e) defining variables, (f) representing relationships, and (g) suggesting analytic, aesthetic or programmatic disclosures of the model.

Two major sources provided the essential themes for the initial conception of the model. The writings of Michael Novak on one's personal story suggested a theme of personal transformation, while the writings of Seymour Sarason on the creation of settings contributed to

an understanding of the theme of social transformation. These two themes shared a key reliance on the process of praxis, a form of critical consciousness. It was postulated that the union of story to setting could enhance the cause of human liberation. In addition, many additional theoretical sources suggested elements of meaning and experience which appeared salient to the continuing evolution and transformation of professional/staff settings toward liberation. These elements of meaning were (a) awareness, (b) laterality, (c) directionality, (d) intentionality and (e) transcendence.

From the theoretical sources reviewed, a philosophical position and values which fostered liberation were stated and boundaries were established. The model was conceived as if it were a novel which described the episodes leading to and culminating in a journey of professional/staff development. The metaphor used was a journey in a hot-air balloon. The metaphor was used to illustrate the model. The model included five major parts of the journey: (a) Prologue: From Existence, (b) Episode I: Expanding, (c) Episode II: Ascending, (d) Episode III: Soaring and (e) Epilogue: Toward Liberation. The episodes of the journey were used to describe the variables and interrelationships of the model. The prologue portrayed the status quo situation of many current professional/staff development settings. Episode I dealt with one's personal story, praxis, belief, and actions, and personal transformation. Episode II described the union of personal stories into settings, creating I-thee relations, dialogue, identifying values and aims, dealing with schooling issues, and selecting strategies for change. Episode III focused on how a setting

builds on its community praxis and develops networks and linkages with others as it interacts with the experiences and meanings of awareness, laterality, directionality, intentionality and transcendence. These multidimensional relationships and the force of praxis sustained the setting throughout the journey toward liberation. The epilogue suggested that the setting continually evolves and that the journey would create destiny.

The model was followed by two scenarios and a conjecture which portrayed possible applications for disclosures from the model. One scenario portrayed teacher evaluation as it might be, and one scenario depicted the role of the activity or sport director. The conjecture provided one interpretation of the process of professional/staff development which could possibly have created the scenarios that were forecast.

Lastly, the criteria for external evaluation of the model were discussed and a reflective analysis and evaluation of the process of the creation of a model was completed by the author.

### Conclusions

One conclusion of this research inquiry was that it is possible to select and interpret theoretical sources to allow for the creation of a model. Another conclusion was that the methodology selected provided a useful framework for generating the model. A third conclusion suggested was that this model differs from current models. The model proposed an explicit value orientation for liberation. It defined the variables and interrelationships. These components were

postulated to advocate professional/staff development from a liberation perspective. The model did not portend to describe reality as it is, but rather as it might be created. The persuasiveness of its advocacy position cannot be concluded within the confines of this study. A model is a tool for theory generation. It does not conclude, it suggests. If the tenets of the model are tested and verified, then, it might result in theory and conclusions.

### Recommendations

The creation of models is a research inquiry that merits more extensive attention than it is currently accorded. It is a creative, aesthetic, and synthesizing experience about which there is far too little known. It is an area that is recommended for further study. The methodology and evaluative criteria for religious, interpretive and advocacy models are especially recommended.

The following recommendations are specific to this research inquiry:

1. The refinement and alteration of this model by others who value liberation. Possible areas that others may view as needing refinement, alteration, or elaboration are (a) the definition or interpretation of the major terms used in the model, (b) the interaction between story and setting, (c) the description or interpretation of praxis, (d) the specific relationship between story and setting and the elements of meaning and experience (awareness, laterality, directionality, intentionality and transcendence), (e) programmatic inferences

drawn from the relationship between story and setting, and the elements of meaning and experiences.

2. The creation of other models of professional/staff development which advocate or promote liberation. This inquiry has explicated through the model of professional/staff development the dimensions considered salient to liberation from this writer's perspective. Other authors might create different models and dimensions to portray their conception of professional/staff liberation. A profusion of alternative models promoting liberation would allow the ability to compare and contrast the dimensions of liberation considered viable in several models. This would foster a theoretical base for professional/staff development from a liberation perspective and might also suggest alternative hypotheses which might be verifiable.
3. The creation of other models of professional/staff development which explicitly advocate other aims for professional/staff development. There is a need to increase the theoretical body of knowledge of professional/staff development from various philosophical assumptions in order to provide alternatives for action.
4. The development of a method to assess the presentation and persuasiveness of this model to its readers. This model advocates a liberation perspective. It would be beneficial if there were specific criteria from hermeneutic and critical

theory to evaluate the reader's acceptance of the model and to assess the likelihood of adoption of the model. This form of assessment criteria could aid in substantiating or negating the conceptualization of this model and other advocacy or religious models.

5. The application and analysis of the major concepts of the model to assess its promise to advocate and enhance liberation in a schooling environment. In this model there are a number of theoretical tenets and relationships that have been postulated and which hold promise for further research. It is difficult to capture the number, variety, and complexity of possible avenues of inquiry; however, the following is a sample of the specific directions which might be pursued:
  - (a) Is praxis a method for fostering liberation? (b) Does the understanding and use of one's personal story contribute to personal transformation in belief and action toward human liberation? (c) Does the creation of a setting advocate and enhance social transformation toward human liberation?
  - (d) Is the aim toward liberation enhanced by the joining of personal stories into settings through the force of praxis?
  - (e) Do the elements of meaning and experience (awareness, laterality, directionality, intentionality and transcendence) expand the interrelatedness between stories and settings in a way which fosters liberation?
6. The development of hermeneutic or critical theory derived from the model. If a model is of heuristic worth, it should "sug-



gest further questions, taking us beyond the phenomena from which we began, and tempt us to formulate hypotheses . . ." (Toulmin, 1953, p. 38). The formulation and validation of hypotheses or tenets from the model could eventually support a hermeneutic or critical theory of professional/staff development from a liberation perspective. It is suggested that validation of this model would most likely employ ethnomethodological research procedures; however, other procedures might also be used. A few selected hypotheses for inquiry drawn from the model follow: (1) If personal story and settings are joined, then there will be greater numbers in humankind who value liberation and who reflect this through their beliefs and actions. (2) If praxis is employed as a means for personal and social transformation in story and setting, then beliefs and actions will be more consonant with valuing and fostering liberation. (3) If personal stories are linked in settings which interrelate with the elements of meaning and experience (awareness, laterality, directionality, intentionality and transcendence), then a greater number of persons will come to value liberation and to demonstrate beliefs and actions which advocate this value.

There are many possible related hypotheses for inquiry that can be derived from the model. A theory cannot be developed until generalizations which make sense of the phenomena are adequately verified. Only then could this model provide salient concepts for a hermeneutic or critical theory of professional/staff development.

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