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A symbolic analysis of the dimensions of holiness in American culture and curriculum: Toward a symbolic synthesis of wholeness

Hage, George Campbell, Ed.D.

The University of North Carolina at Greensboro, 1990

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A SYMBOLIC ANALYSIS OF THE DIMENSIONS OF HOLINESS IN AMERICAN CULTURE AND CURRICULUM: TOWARD A SYMBOLIC SYNTHESIS

OF WHOLENESS

by

George Campbell Hage

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 1990

Approved by

Dissertation Advis

APPROVAL PAGE

This dissertation has been approved by the following committee of the Faculty of the Graduate School at The University of North Carolina at Greensboro.

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Date of Acceptance by Committee

HAGE, GEORGE CAMPBELL, Ed.D. A Symbolic Analysis of the Dimensions of Holiness in American Culture and Curriculum: Toward a Symbolic Synthesis of Wholeness. (1990) Directed by Dr. Lois V. Edinger. 258 pp.

This study involves a symbolic analysis from which a symbolic synthesis is derived. The analysis is based upon a structuralist and values approach to interpreting the epistemological and ontological dimensions of cultures and societies. Herein the focus of this approach includes American culture and public school curriculum.

Applying this hermeneutic discloses American culture and curriculum as being a consciousness and consensus based upon the Puritan colonial ethos. Hence, this ethos provides the core consensus and cultural unconsciousness of the present and historic American consciousness and consensus. Basically, this ethos is substantiated by a levitical reality defined in the Penteteuch. In the Puritan mind, this reality was delimited by biblical myths and types summed up in the law of holiness.

Thus the school grew up in the wilderness to foster the law of holiness. This notion of holiness as a means of preserving purity from the danger of impurity was and is reflected in the textual orientation and classroom structure of the school. Such a curriculum engenders a reality that is subject to the conflict of opposites contained in values of good and evil as summed up in the fall and the tree of knowledge. Implied here is the notion that holiness merely preserves through classing and categorizing the purity of

things from the impurity of things after their kind. That is, the law through making holy merely orders; it does not intrinsically make whole.

In this same context, however, a synthesis of wholeness is posited. In the present historical age, the circle of wholeness is hidden within the law of knowledge that is ordered in the curriculum. This law is summed up in the apple which also is recapitulated in the ruler and the book. In turn, these interreflect with the pyramidal value hierarchy of kind. Nevertheless, once a curriculum apart from the law of holiness is formulated and applied, it may engender in people a change of mind. They may come to realize the power of wholeness as contained within the consciousness and consensus. Hence they may restructure reality according to the account of wholeness in Genesis 1.

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To my mother and father, my first teachers, who ultimately enabled me to complete graduate school.

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I appreciate each member of my doctoral committee for the knowledge that they have given to me and for advising me in the preparation of this dissertation. These are Lois V. Edinger, Ph.D., who advised me from the standpoint of the history of American education; Thomas K. Fitzgerald, Ph.D., who advised me from the standpoints of symbolic and psychological anthropology; David Purpel, Ed.D., who advised me from the standpoint of curriculum theory as it relates to the history of American education; and Fritz Mengert, Ph.D., who advised me from the standpoints of philosophy and theology. I am also grateful to Dr. Mengert for taking additional time to be my mentor, not only in the structuring of this dissertation, but in my scholarly thinking and development.

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CHAPTER I

INTRODUCTION: THE LAW OF STRUCTURE

Focus of the Study

Key symbols. In this study I am focusing upon what I believe to be the key symbols of American public education. These are the apple, the book, and the ruler. The apple represents the knowledge that is imparted, the book represents the content and text of that knowledge, and the ruler represents the measured boundaries of that knowledge. These three symbols can be found in my own educational experience. For example, I can remember when going to school we students often gave our teacher a big, red apple. She stressed the importance of our books, by giving us reading and exercise assignments from them, and she often discoursed with us from the open textbook that she held in her hand. I can remember at other times our teacher holding a ruler in her hand as she walked about the classroom. Sometimes she was even compelled to smack our hands with it when we misbehaved.

Presently, however, as a graduate student of education,

I have been taking time to think about the meaning behind

these symbols. Yet the interesting fact is that these symbols often passed through my consciousness as I took them

for granted. As a student in school, they were merely an apple, a book, and a ruler. Nevertheless, therein has lain their power. They were implicitly teaching me. They were giving shape to my beliefs and values deep within my consciousness or, if you will, my unconsciousness. However, with the tools of an anthropologist and the knowledge of biblical and historical Christian theology, I am able to postulate an implicit cultural meaning for each of these properties as symbols (Geertz, 1975).

The functions of key symbols. Anthropologically, a symbol becomes a vehicle for the meaning of a particular culture or its categories or aspects. Symbols both summarize and elaborate cultural meaning. From the standpoint of the former, cultural feelings, beliefs, and values are recapitulated in the context of symbols, such as the national flag, the Christian cross, and the Star of David. Such symbols are able to provoke and elicit emotional responsiveness from human beings. Summarizing symbols "stand for the system or order as a whole." In contrast, the latter symbols are "essentially analytic." That is, through elaborating, they sort out "complex and undifferentiated" feelings, beliefs, and values. They make "them comprehensible to one's self, communicable to others, and translatable into orderly action." In fact, elaborating symbols provide a twofold function: they conceptually categorize the cosmos while they impel us to

"orderly social action in relation to culturally defined goals." Hence, we note their cognitive and affective interrelationships (Ortner, 1979, pp. 94-95).

Root metaphors. Of course, from the perspective of Ortner (1979), the key symbols of a respective culture are elaborating symbols. Thus through the apple, book, and ruler, we are analyzing the legal substance of American and public school culture. We are noting this culture's fundamental classes and categories as well as its true social goals and orientations. At the same time, I was able to conclude these symbols as key symbols because according to Ortner's rule, they do "occur and reoccur" in American cultural behavior and symbol systems. They not only give shape to the American educational consciousness and consensus, but they also plug into other key symbols and archetypes. Ortner suggests that key symbols interplay with other symbols, thereby causing cultural symbolic systems to perpetuate themselves for generations (p. 94).

Another term that Ortner (1979) uses for key or elaborating symbols is that of root metaphor. Root metaphors, in the sense of Levi-Strauss, are "'good to think.'" The reoccurrences of the apple, book, and ruler in my educational consciousness and experience have enabled me to realize both their ontological and epistemological significance in American culture. Like the structure of the bull in Dinkan tribal culture, the apple, book, and ruler display aspects of

American ontological and epistemological structure. In turn, each recapitulate and interface with the tree of knowledge, the human body, and the pyramid. These also are root metaphors and even biblical archetypes. A Dinka chief once said: "'The people are put together, as a bull is put together.'" Also,

the formally prescribed division of the meat of a sacrificial bull is a most graphic representation of the statuses, functions and interrelationships of the major social categories of Dinka society, as the Dinka themselves represent the situation. (p. 95)

Likewise, the American social structure is put together as a human body is put together (Ahlstrom, 1972, p. 46f.; Bellah, 1976; Bercovitch, 1978; I Corinthians 12, 13; Zaret, 1980). But in this study, we are not focusing upon the social structure as much as we are concerning ourselves with the ontology and epistemology that both give rise to and result from the social interactions and structures themselves. Thus we are treating ontological and epistemological symbols in their respective sociocultural contexts.

Conjunctively, we are focusing upon the structure of classroom and school. Here, the school even becomes a root metaphor for understanding the structure of American culture. However, I do not discard the possibility, or even the probability, that American root metaphors would ultimately interface and interplay with the root metaphor of the machine or computer. Mary Douglas, a basic theorist for this study, does concede this according to Ortner (1979, p. 95).

Consequently, I could carry this study further, but the substance of what we need to understand may adequately be depicted in the aforementioned key symbols and root metaphors.

Scope of the Study

The apple. From my conscious experience, I am postulating the apple as the fruit of the tree of knowledge (Guralnik et al., 1984, pp. 498-499, 781, 1289). Although the biblical account of the fall of humankind in Adam and Eve does not even intimate what this fruit was that was yielded by the tree in the Garden of Eden, we in American culture have come to commonly believe that this fruit was an apple and that Eve enticed Adam to eat of it. This beguilement or trick to eat of the apple brought the knowledge of fallenness as sin and death into the consciousness and consensus of humankind. this sense, the apple becomes a key symbol interreflecting or, if you will, interfacing with the tree of knowledge. doxically, however, in our culture the apple also represents the health of holiness, a derivative of wholeness. We have heard the saying, "An apple a day keeps the doctor away." This healing power of the apple is perhaps summed up in the law of holiness which, in turn, defines the boundaries that separate good from evil (Genesis 3:1-6).

At the same time, the American consciousness and consensus, as shaped by the levitical perspective of early Calvinism and Puritahism, came to view the law as

recapitulated in the passion, death, and resurrection of Jesus Christ. Thus the apple came to sum up the paradox of sin, death, and suffering as opposed to virtue, life, and whole-The red skin of the apple came to reflect the crimson blood of Christ which was shed for the sin (the fallen condition of humankind in Adam) of the world. Also, the white fruit of the apple came to reflect the purity of virtue, life, and wholeness. Hence, in the sense of Claude Levi-Strauss (1979a, 1979b), the knowledge of the fall contains within itself the tension and conflict of binary oppositions. And, in the sense of Mary Douglas, (1966), this knowledge would contain within itself the tension and conflict of purity and danger. Overall, in the sense of both theorists, the fruit of the tree of knowledge is basically defined by the levitical types of the Pentateuch. Furthermore, in the sense of Levi-Strauss, the mythos of the fall of Adam and Eve in Genesis 2 and 3 becomes the binary opposite of the mythos of the good of the creation of God in Genesis 1 (Gardner, 1972; Leach, 1974; Paz, 1970).

In fact, these myths become the protomyths of the tension of purity and danger as recapitulated in the levitical and Pentateuchal law of holiness. Subsequently, we will also note that the prohibitions of this law, as summed up in myth, provide in the sense of Levi-Strauss what I would call the structure of American culture (Gardner, 1972; Leach, 1974;

Paz, 1970). Essentially, I am postulating in this study that this structure contains within itself the legal mind of ancient Israel and the early British and American Puritans. Also, this legal mind underpins the present consciousness and consensus of American culture and public education while it continues to legitimize and to foster the reality and consciousness of consensual belief in the eternal conflict of good and evil implicit in the apple and the tree of knowledge. Therefore, the apple in the hand of the teacher becomes the paradox of fostering good through the imparting of knowledge and of judging and punishing evil through the scepter that can remove evil from the earth. In this sense of legal judgment, knowledge can heal by removing the disease of impurity and sin from the creation and cosmos (Bercovitch, 1975, 1978; McLoughlin, 1978; Miller, 1939).

The ruler. Conjunctively, the ruler in the hand of the teacher also reflects the apple in her hand. The ruler becomes the measure of good as opposed to the measure of evil. In the hand of the teacher, it represents the power and value of the law of holiness and knowledge to adjudicate boundaries that will forever offset good from evil. In her hand, the ruler as knowledge becomes the quantifying measure of the comparative value of the cultural definition of a human being. In addition, it becomes the measure of knowledge as defined in texts. In her hand, each text seems to authoritatively define the knowledge to be learned. One might say

that the text provides the ground for the knowledge of apple and ruler. One might also say that the text is the <u>pontifex</u> <u>maximus</u> of the apple and the ruler (Douglas, 1966; McCluskey, 1958; McLoughlin, 1978).

The book. From a structural sense, the textbook in the teacher's hand is recapitulated in the divine authority of the Bible in Puritan America and other orthodox Christian societies. Essentially, our term Bible is derived from the Greek to biblion meaning the book. Furthermore, the Bible is a book comprised of books (ta biblia) containing texts. Latin noun textus literally means word-for-word as indicated in the adjective textual. Consequently, the text refers to the words comprising the body of a book, hence, textbook. Also, conjunctively, the text of the Bible is commonly expressed in terms of scripture texts, namely, passages of the Bible that are quoted with authority. Therefrom, the curricular notion of a textbook refers to authoritative words as instructions, rules, and laws that provide and convey the subject matter or substance of a particular academic discipline or form (Bayles & Hood, 1966; Guralnik et al., 1984, pp. 137, 1471).

Implicitly, the American textual consciousness is structurally corroborated by belief in the biblical foundations of American culture and education. Historically, the American Puritans and their colleagues and brethren in Europe endeavored to build a culture and public (common) education that

would restore the Garden of Eden through the living out of biblical types and metaphors. Because the Puritans believed themselves to be the new Israel of God, being the recapitulation of the old Israel of the Torah, education and curriculum became centered upon the catechizing of biblical typologies defined and delineated by words and texts as law. sense of Claude Levi-Strauss (1979a, 1979b), boys and girls, through recitation, reading and writing, were inculcated in the dramatic and symbolic structure of myth. As the symbols of myth become an intricate part of the human mind and consciousness, the human mind and consciousness, in turn, become an intricate part of myth. In developing a typological consensus and consciousness, children grow into a levitical and legal consensus and consciousness. In the sense of Sacvan Bercovitch (1975, 1978), the American human being is able to type out the way to the new Jerusalem and Eden. in the sense of Douglas (1966), the levitical words and texts of scripture, as symbolically dramatized through dietary laws, lead the human being in the way of holiness, the way of separation and preservation from evil in impurity and danger. Through the observance of law, as in dietary texts, human beings and God are made separate and whole.

Hermeneutical Referrents of the Study

Structuralism. Thus far, in our discussion of the symbolic nature of this study, we have also been alluding to

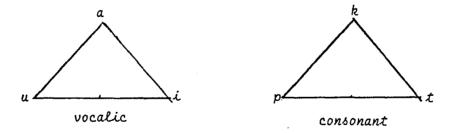
the method of this study. The method and approach to this study is borrowed from Levi-Strauss' structuralism (Gardner, 1972; Leach, 1974; Paz, 1970). Consequently, our use of the term structure and its variations refers to the hidden, covert, reticent, or implicit dimension of human culture and curriculum and school. In analyzing myth, culture, and lanquage, Levi-Strauss was profoundly influenced by Freudian psychoanalysis, the Prague school of structural linguistics, and the Hegelian dialectic as treated in Marx's analysis of human cultural economics and history. From the Freudian position, Levi-Strauss looks at the cultural world in terms of the dynamics of the id, the ego, and the superego. den or structural dimension of culture, therefore, parallels the symbolic conflict that is reflective of the conflict of these three strata of mind. As Freud was concerned about the hidden dimensions of mind termed the unconscious, so Levi-Strauss concerns himself with the cultural unconscious termed the structure (Levi-Strauss, 1979a, 1979b).

In addition, in the sense of both Freud and Levi-Strauss (Gardner, 1972; Hall, 1984; Leach, 1974), the structuralism of this study is influenced by the eclecticism that is made up of history, theology, philosophy, social psychology, sociology, and anthropology. Also, Levi-Strauss borrowed directly from the technicalities of mathematics, geology, physics, and Roman Jakobson's linguistics. Nevertheless, my reference

to these three latter disciplines is indirect rather than direct. Hence, my usage of Levi-Strauss' binary oppositional instrument is, of course, built upon his assumptive base of these three disciplines.

The structural dialectic. To understand in depth the nature of Levi-Strauss' usage of Jakobson's linguistics, I refer you to Edmund Leach's Claude Levi-Strauss (1974).

Although Leach, a prominent anthropologist, does not claim to be a structuralist disciple of Levi-Strauss, he is considered a foremost interpreter of Levi-Strauss, who, of course, is difficult to understand and interpret. Levi-Strauss (1979a, 1979b; Leach, 1979) sees the language and symbolic structure of culture in terms of a dialectic of binary oppositions which strive for resolution. He expresses this in the "culinary triangle," which is derived from the Jakobson "vocalic triangle" and "consonant triangle."



Leach (1974) writes:

Jakobson claims that young children gain control of the basic vowels and consonants so as to generate meaningful voice patterns in a standardized sequence. The child first develops the basic vowel/consonant opposition by discriminating a contrast in loudness:

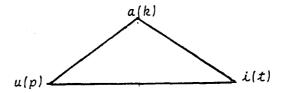
Vowel (V)

(high-energy noise)
(low-energy noise)
(loud-compact)

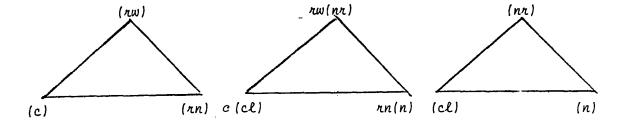
(soft-diffuse)

The undifferentiated consonant (C) is then split by discriminating pitch—a low-frequency (grave) component ("p") and a high-frequency (acute) component ("t"). The high-energy (compact) velor stop consonant ("k") then complements the undifferentiated high energy (compact) vowel ("a") while the low-energy (diffuse) consonants ("p" "t") are complemented by corresponding low-energy (diffuse) vowels ("u"-grave, "i"-acute).

The whole argument may be represented by a double triangle of consonants and vowels . . . discriminated as compact/diffuse, and grave/acute. (pp. 24-25). [See illustration below.]



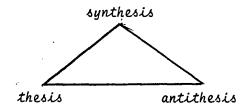
Levi-Strauss (Leach, 1974, p. 26) postulates that this dialectic provides the phonemic structure of all languages throughout the world. Likewise, as all societies are structured by language, so all societies "in one way or another, process some of [their] food supply by cooking." Hence, the phonemic triangle interreflects with the culinary triangle. According to Levi-Strauss, a dialectic takes place between the oppositions of cooked (c) and rotten (rn) food which, in turn, is complemented by raw (rw) food. Also, this triangle interfaces with the dialectical triangle of culture (cl) and nature (n) which is complemented by the factor, normal (nr) (see illustration on the following page).



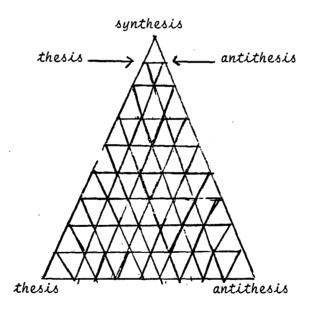
Concomitantly, another implicit triangle which coincides with the double triangle is that of the oppositional factors of normal and transformed. In the culinary triangle, the factor cooking becomes the resolution point of the factors normal (natural) and transformed (culture). What is said here is summarized in the words of Edmund Leach:

Thus, just as Jakobson's vowel-consonant triangles represent the binaray oppositions compact/diffuse and grave/acute which have become internalized into the child's computer-like mental processes, so also we construct a culinary triangle to represent the binary oppositions normal/transformed and culture/nature, which are (by implication) internalized into the eidos [according to Bateson 'a standardization of the cognitive aspects of the personality of individuals.'] of human culture everywhere. (1974, p. 26)

The Hegelian dialectic. Of course, the essential paradigm for culinary and phonemic dialectics is the Hegelian dialectic (Hunnex, 1961, pp. 32, 33; Leach, 1974). Here the oppositional factors are the thesis and antithesis which, also, are complemented by the synthesis (see illustration below). In turn, as we project this essential pattern onto



our semantic and symbolic study of American biblical prototypology and its interrelationship with cultural binary oppositions, we are able to postulate the structural process of the American psycho-socio-cultural pyramid (see illustration below). For example, Marx and Hegel postulated that each synthesis would yield another thesis which, in turn, would be opposed by another antithesis which must again be synthesized. Please note that the factor of synthesis can occur on any point of a triangle. Consider the following diagram:



The legal dialectic. To aid us in the psycho-cultural-linguistic approach to the study of the apple, the book, and the ruler and their symbolic interreflections with the pyramidal metaphor, Mary Douglas' (1966) approach to the study of taboo in ancient levitical dietary prohibitions is

being applied herein. Although her analysis of purity and danger does not focus upon the raw and the cooked, it does focus upon what is eaten and not eaten. In the sense of Levi-Strauss (1979a, 1979b; Leach, 1974), food and language not only provide the essential structure of all cultures, but they also provide the essential structure of all legal and epistemological structures. In this study, we are noting how Mary Douglas' (1966) dietary permissions and prohibitions are translated to define the levitical legal structure of ancient Israel, American Puritanism, and the implicit dimension of contemporary American school and culture (Gardner, 1972; Miller, 1939; Morison, 1956; Paz, 1970; Steiner, 1956).

Succinctly, the symbolic dimension of our structural approach to this study is provided by Douglas' analysis of the Mosaic law of holiness (1966; Steiner, 1956). This is essentially summed up in the dialectics of value and power in purity/danger, permissions/prohibitions, thou shalt/thou shalt not, holiness/unholiness, and good/evil. Essentially, Douglas is treating the dialectic of culture and nature as being resolved and complemented by law. But the problem that occurs here is that law as the dialectic of permission/prohibition and thou shalt/thou shalt not does not truly complement the oppositional factors of nature and culture. In the sense of Douglas, this triangle would double with the dialectical triangle of culture and nature as complemented by anomalous factors (see the illustration which follows).



Implicitly, we have been cognizing that if the Hegelian paradigm is true, then resolution exists in the complementing factors of binary opposites (Leach, 1974). In other words, each thesis in being and cosmos contains within itself the seed of its antithesis. In the sense of Mary Douglas (1966), law and symbol in American culture do not truly provide a true point of resolution. The open question that arises, therefore, is what is the true complementing factor of resolution? Thus with no true resolution point in being and cosmos, we end up in American culture with the dialectics of self relative to culture and education. Perhaps this is why I have found myself being concerned with the lack of wholeness existing between self and culture and within self and culture. As a teacher, minister, and social worker, involved in the teaching and therapy of emotionally disturbed adolescents and their fragmented families, I have been compelled to penetrate into the structural depths of American culture, mind and consciousness, self, and curriculum. My goal has been to bring these clients to an awareness of their dialectical problems so that they may learn to search for true points of resolution.

Overview of the Study

Conflict/resolution. Hence, in the sense of Levi-Strauss (1979a, 1979b), I am compelled herein to analyze my self, psyche, and cultural structure so that I may ultimately find the connectedness and/or resolution points between them (Gardner, 1972; Leach, 1974; Paz, 1970). Therefore, in Chapters II through VII, I am attempting to present and analyze the problem; and in Chapter VIII, the conclusion, I am attempting to pose the basis for a solution to the problem. This solution, of course, is not final and could be developed in another study. However, this solution would reflect and ultimately lead us to a resolution point for the dis-ease of eternal conflict, the dialectical thesis/antithesis of being and knowledge (pp. 40-43 herein; Guralnik et al., 1984, This resolution point, of course, would be healing p. 403). and wholeness, the marked end of our ascetic endeavors to realize the new Jerusalem, the coming kingdom of God (Bercovitch, 1975, 1978; Greaves, 1969; McCluskey, 1958; McLoughlin, 1978).

Mind/myth. Thus, to know ourselves is to know our world as the structural thoughts of the mind interface with its symbols of language and myth (Gardner, 1972; Jung, 1960, 1964, 1968; Leach, 1974; Paz, 1970). Also, Levi-Strauss (Leach, 1974) postulates that myths may be broken down into their smallest symbolic units and that these units, as binary

oppositions, may interreflect with other myths. Consequently, one myth may interpret another myth, and although we do not apply the minute details of the analysis of Levi-Strauss (1979a, 1979b), we are able to note the translating power of the drama of the fall relative to the textual nature of school and culture and the latters' levitical underpinnings (Bercovitch, 1975, 1978; Greaves, 1969; McCluskey, 1958; McLoughlin, 1978; Miller, 1939). And, of course, with Douglas' (1966) theory of purity and danger, we are able to note that biblical myths and law contain within themselves a binary syntax of symbols and signs that convey social attitudes, beliefs, and values (Steiner, 1956).

Secular/sacred. Conjunctively, I call the levitical and Puritan structure of our present American historic consciousness and consensus puritanization. Fundamentally, puritanization refers to this present historic age of secular industrialization. That is, with the rise of the industrial revolution, the sacred order of leviticalism and Puritanism became the inversion of the secular order. Max Weber's (1930) theory of inversionism is substantiated by a detheologizing and demythologizing of language and symbols. Namely, as the language of business and commerce began to play the predominant role in American society, the language of theology and biblical myth began to subside to the implicit dimension of the rising secular order. Also, as our Puritan predecessors

became more involved in "hard" work for the sake of acquiring capital and controlling the labor of others, the coming kingdom of God began to be identified with temporal and secular ends. Reflectively, by the mid-nineteenth century, the language of school and curriculum began to follow suit. For the end of schooling and curriculum became the preparation of workers to "fill" vocational "slots" in the corporate vineyard of the Lord or, if you will, the secular "kingdom" of God (Kolbenschlag, 1976; Lenski, 1961; Spring, 1972; Vallance, 1983).

In the sense of Max Weber (1930), the end of protestant Calvinism was secularism in that the secular transformation of a divine and special call into a general call to divine service in all vocations expanded the vineyard of the monastery to include the vineyard of the world. Consequently, as with monastic discipline, the way of Puritanism reflected a rule of asceticism in terms of "hard" work, simplicity, plainness, and utilitarian goals in daily personal, social, and reli-In New England and the American wilderness, this gious life. monastic and ascetic rule was fostered and preserved by school and curriculum, for it was through the school that the Puritans and their descendants would pass through the Wilderness of Sin to eventually enter the Promised Land. tially, through the ascetic discipline of school and curriculum, the Puritans would ultimately realize the apokastastasis,

namely, the restoration of all things (Acts 3:21). That is, the Pauline old "man" and old creation would eventually give way to the Promise of a new "man" and new creation as ratified by the Exodus and Resurrection (Bercovitch, 1978; Ephesians 4: 22-24; Greaves, 1969; Morison, 1956; Tawney, 1962; Vine, 1966, p. 239).

CHAPTER II

THE APPLE: THE LAW OF HOLINESS AND KNOWLEDGE

The Dynamics of Law

Dualism and asceticism. However, I am noting that we as puritanized Americans have never left the Wilderness of Sin despite the Exodus and Resurrection. We share in the vision of the millennium and apokastastasis with Abraham, Moses, and Jesus, but like their ancestors who died in the Wilderness of Sin through an extended 40-year sojourn, we are extending our wilderness sojourn so that we may die there (Acts 3:21; Numbers 14:33; Vine, 1966, p. 239). In the image of our Puritan ancestors, we are binding ourselves to the asceticism of the wilderness. Like our Puritan and Israeli ancestors, we see only a world of conflict and tension that we must stand against for the purification of our souls. From a dualistic perspective, we are binding ourselves to the conceived and perceived reality of an oppositional world of good and evil, light and darkness, purity and impurity (Fox, 1979, 1988; Gaines, 1982). That is, in the sense of Sacvan Bercovitch (1975, 1978), we like the Puritans and their Hebrew predecessors, are typologically walking in the pain of this age while clinging to the hope of seeing the New Age. Like them, we are walking in "the valley of the shadow of

death" reticent in the dualistic conflict and tension of the law of holiness (Douglas, 1966; Psalms 23:4).

Purity and danger. Of course, I have indicated that the life of holiness rests upon the dynamic of purity and danger. Mary Douglas (1966) postulated that this dynamic was a cross cultural phenomenon. Consequently, I am disclosing this dynamic in the structure of our own cultural life and knowledge. Cryptically, we live out the belief of the early Puritans, who in England and America painfully stood against the danger of impurity and unholiness by striving for a purity of doctrine, life, and worship (Ahlstrom, 1972; Hudson, 1965, 1973; Miller, 1939; Morison, 1956). Specifically, doctrine, life, and worship could not lawfully be contaminated with the impurity of elaboration, ornamentation, and ostentation. the Puritan mind, such impurity was sin and, therefore, dangerous and unholy; whereas, purity was synonymous with simplicity and holiness and, therefore, acceptable to God. Essentially, that which is good and virtuous is acceptable to God, and that which is sinful and evil is unacceptable to God. All in all, the good and the virtuous was summed up in the simplicity of purity, while the evil and the sinful was summed up in the complexity and confusion of impurity (Lenski, 1961; McLoughlin, 1978; Tawney, 1962; Weber, 1930).

In this light, the Puritans assumed the following: that which is pure is free from the impurity of heresy, and that

which is simple is utilitarian, rational, and purposeful (McLoughlin, 1978; Miller, 1939; Morison, 1956; Weber, 1930; Weber, 1956). Fundamentally, the Puritans deemed confusion as reflective of the impurity of heresy. In Colonial America, Anglican church worship, through Puritan influence, was deornamentalized, and ministers wore only black cassocks to declare forth the purity and simplicity of holiness (Ahlstrom, 1972; Hudson, 1965, 1973). Puritans believed that the wearing of the traditional white surplices over black cassocks reflected the confusion of Roman Catholic sacerdotalism. In such worship, they saw only the danger of confusing belief in the efficacy of personal faith and asceticism with belief in the efficacy of human priesthood and sacraments. in daily life, the black cassock was interreflective with the simplicity of dress and mannerisms. Overall, such simplicity was believed to invoke God's blessing through insurmountable problems. In the context of simplicity, reason was also blessed, and with faith God would give practical wisdom to overcome the evil of the curse (Bercovitch, 1975, 1978; Douglas, 1966).

In the light of Max Weber (1930; Lenski, 1961; Tawney, 1962; Weber, 1956), this notion of purity and simplicity lies at the heart of our American protestantized and secularized reality. For example, it is manifested in the geometricisms of architecture, landscaping, and highway layouts. It is

manifested in the comparative deornamentation of Catholic and Protestant worship services and the apparent demythologizing of religious life. Furthermore, this notion of purity and simplicity is manifested in pragmatic and utilitarian attitudes and values relative to immediate problem solving, hypothesizing, and theorizing (Ahlstrom, 1972; Miller, 1939; Morison, 1956).

Symbols of law and knowledge. This dynamic tension between simplicity and confusion in the context of purity and impurity structurally creates the tree of knowledge as recapitulated in its fruit (Douglas, 1966; Genesis 2-3). fact, the full concept, the fruit of the tree of knowledge of good and evil, refers to the ascetic dualism that derives meaning and substance from the eternal conflict (Bakan, 1966; Bouyer, 1960; Eliade, 1959). Of course, I am focusing upon the eternal conflict as it takes place in the drama of the fall of Adam and Eve and its interpretation in the light of binary oppositions (Girard, 1972; Winslow, 1966). Herein I am assuming that these oppositions provide the linguistic base for understanding the ascetic and dualistic mechanism of our puritanized American culture (Leach, 1974; Levi-Strauss, 1979a). Consequently, I am assuming that they will disclose the interpretation of puritanized ontology and epistemology that provides the substance of our society and culture which, in turn, is recapitulated in the apple, the ruler, and the book.

All in all, these three key symbols convey the asceticism of longsuffering in the midst of the curse with the hope of blessing ahead. In the sense of Calvinism, the apple depicts the typology of Christ, who endured the curse of the cross while embracing the sure hope of the resurrection. the red skin covering Christ endured the pain of Satan and the curse in order to redeem fallen humankind in Adam and Eve from death through the resurrection. Basically, the good of the resurrection is reflected in the seed core and the white fruit of the apple. Also, this white fruit refers to the resurrection of the good of the creation and cosmos of God. Essentially, the asceticism and dualism of being and knowledge is contained in the apple, and the legality of that asceticism and dualism is contained in the book and the ruler (Bakan, 1966; Douglas, 1966; Kerr, 1939, 1943; Tappert, 1959; Winslow, 1966).

Blessing and the curse. In reality, this legality is the mechanism through which all dualisms are linguistically and symbolically classed and categorized for the sake of maintaining purity over and against impurity. In the structural understanding of Levi-Strauss (1979a, 1979b), I am applying Douglas' (1966) value interpretation of the law through the paradigm of holiness/unholiness as purity/danger. Here we may best understand the antithetical relationship of danger to purity and holiness as I continue to apply her analysis of

levitical dietary law to the Hebrew and Calvinistic notion of blessing/curse. Overall, Douglas depicts that the law of holiness defines the boundaries of purity and danger relative to the spheres of blessing and the curse. Of course, blessing refers to God's favor and acceptance, and the curse refers to God's wrath for disobedience to his will as summed up in the law of holiness and unholiness. Consequently, to obey the law was to be blessed, but to disobey the law was to enter the sphere of the curse, for to cross over, namely, to transgress, the boundaries of holiness into unholiness was to cross over into the sphere of danger regarding the curse (Bercovitch, 1975, 1978; Gardner, 1970; Kerr, 1939, 1943; Leach, 1974; Paz, 1972; Tappert, 1959).

The Dynamics of Archetypology

Dualism and law. The blessing and the curse are, of course, prototyped in the story of the fall of Adam and Eve (Bakan, 1966; Calvin, 1981; Douglas, 1966; Kerr, 1939; Steiner, 1956). In Genesis 2 and 3, we learn that the act of Adam's disobedience to God elicited the curse, thereby, ultimately ejecting him from the sphere of blessing, the Garden of Eden. Because Adam had become impure, as indicated by his knowledge of fear, shame, guilt, and self-justification, he incurred the wrath of God depicted in the curse. Here Adam and Eve actually experience the knowledge of oppositional conflict in eating the fruit as reflected by the apple. In this

conflict of good and evil, of purity and impurity, God first curses the Serpent and relegates it to the lowest level of impurity by declaring it as cursed "above all cattle and above every beast of the field." Its accursedness due to impurity is indicated through its relegation to crawl upon its belly throughout all of the days of its life (Genesis 3: 14). Hence, we may assume that all creatures are definitely classed and categorized by the law of holiness as reflected in the boundaries of purity and the danger of impurity. Secondly, the boundary of enmity is placed between the offspring of the Woman and the offspring of the Serpent (3:15). Thirdly, the male and female are categorized and classed by God's giving Adam dominance over Eve. Hence, within the sphere of the curse, Eve shall bear children in pain and tribulation (3:16), while Adam shall "labor by the sweat of his brow" and shall partake of the fruit for which he has labored in sorrow. Of course, the ultimate end of the curse was his sentence to be exiled from the Garden of Eden to the earth from which he was created (3:22-24).

Asceticism and law. In relation to God's pronunciation of the curse upon Adam and Eve, we note humankind's first ascetic experience. Womankind must bear children in pain and tribulation while Mankind must "labor by the sweat of his brow" only to partake of the fruit of his labor in sorrow (Genesis 3:19). This he must do in a state of exile into

the wilderness of the earth separated from Eden. Both Mankind and Womankind must learn to endure pain and sorrow in order to realize the good things. In the wilderness of exile, Mankind and Womankind can only see the vision of the good of Eden "afar off" (Hebrews 11:13). This learning and waiting in the face of the bad in order to receive the good is the fundamental of dualistic asceticism (Bercovitch, 1975, 1978; Jackson, 1968). This, I submit, is the fundamental experience of Adam and Eve partaking of the fruit of the tree of knowledge. Also, the ascetic of sweat, sorrow, pain, and exile unto death were experienced by Christ as he looked to the resurrection and redemption for humankind (Winslow, 1966). At the same time, humankind, while looking to the good, must also cope with fear, shame, guilt, and self-justification due to disobeying the law of God as summed up in the law of holiness and unholiness (which hereinafter shall also be termed the law of holiness, levitical law, and the law). So, according to Douglas (1966), the same law that humankind transgressed in the Garden becomes the solution to the curse of sin, death, and exile. This law of God posited in the book of Leviticus and ascribed to by the Puritans is recapitulated in the command to "'be holy, for I [the Lord God] am holy'" (1966, p. 53; Leviticus 11-12; Miller, 1939; Morison, 1956).

The Dynamics of Holiness

Morality and holiness. As suggested by this command, the holiness for which humankind must now strive is the reflection of the Godhead (Douglas, 1966). The boundaries of holiness recapitulate all of the positive attributes of God as reflected in the good and the pure. For example, in both Old and New Testaments, holiness reflects such attributes as spirit, life, grace, the law as Torah or Pentateuch, mercy, compassion or forgiveness, all virtue, healing and wholeness, and the like. Also, such attributes are included among the gifts of God's blessing to all among humankind who dwell within the boundaries of holiness and purity. In contrast, we may infer the negatives of God's attributes, such as sin, pain, sorrow, suffering and tribulation, disease, death, and These are reflected in impurity and evil and are therefore classed as unholy. Inferring such contrasts is absolutely necessary to understanding the total structure of protestantized and puritanized cosmology, ontology, and epistemology, as well as ancient Israelite cosmology, ontology, and epistemology. Douglas (1966) argues that such cultural contrasts (dualisms) are reflected in the scripture texts of the Pentateuch. From my experience, they are also replicated in the New Testament, especially the Johanine and Pauline writings. Nevertheless, Douglas points out that because of the reflection of cultural contrasts in the Pentateuch, each

Deuteronomical and Levitical command must be understood in the total context of the Pentateuch. Also, she points out that each command or rule must be understood in the context of God's command to be holy, for all commands or rules are prefaced by the command, "'ye shall be holy; for I am holy'" (Leviticus 11:32, 45; 11-20; Douglas, 1966, p. 53).

Separation and covenant. Theologically, the notion of holiness prefaces each command because holiness not only reflects the Godhead, but it is also the attribute of God (Douglas, 1966). To be holy literally means to set apart a person, place, or thing unto God. Hence, each command provides the way unto God; therefore, obeying each command translates one from the sphere of unholiness to the sphere of holiness, the very reflection of God. Consequently, for the early Puritans, as well as the ancient Hebrews, holiness, as reflecting the pure and simple life, was a sign of acceptance and chosenness by God. Relative to the context of chosenness, holiness also signified the separation of both Hebrews and Puritans from the other nations of the earth. This separation was one of liberation from the bondage of other nations which they classed as being under the curse of God. As the ancient Israelites believed themselves to be divinely favored through deliverance from Egypt and Babylon, so the Puritans believed themselves to be divinely favored through deliverance from the Babylon and Egypt of Europe. Because God was a God of grace and favor, "he" chose them not because

of their greatness or smallness, but because "he" loved them. Therefore, God was faithful to "his" covenant to love them, and so "he" asked that they love "him" by returning love and showing mercy. Consequently, the law was instituted to perpetuate the covenant of holiness among the people (Deuteronomy 7:6-11). As we have noted, blessing becomes a sure sign of the covenant of holiness. Abiding by the laws of holiness, as believed by both ancient Israelites and colonial American Puritans, insured the sign of obedience, namely, the blessing of God as manifested in the fertility of women, livestock, and fields; good health; and national security. Conversely, disobedience to the covenant was manifested in the withdrawal of blessing and the unleashing of the curse. The curse was depicted by barrenness, pestilence, poverty, bondage by foreign nations, and confusion (Abrahams et al., 1974; Bercovitch, 1978; Dimont, 1962; Morison, 1956; Steiner, 1956).

Body and boundaries. To be holy meant also to be whole and perfect (Douglas, 1966). Therefore, to be perfect as God was considered to be, one was not to be defiled or, if you will, to become impure. In ancient Israel and Puritan America, the land was declared holy, while all territory beyond its boundaries was declared unholy due to defilement. Hence, the American Puritans declared the territory of New England as holy due to their belief in it as the Promised Land. (As was alluded to earlier, they borrowed such metaphors as the

promised land from the ancient Israelites or Hebrews to describe their land.) In addition, the Puritans and their evangelical Calvinistic successors referred to New England, and eventually all America, as the new Israel, the new Eden, and the new temple of God. In ancient Israel, the temple reflected the boundaries of the land as opposed to the territory beyond the land. In both Puritan America and ancient Israel, the human body, in turn, reflected the purity of the temple and the land. Also, the boundaries of the temple and the land were reflected through the margins of the human body. Consequently, in ancient Israel, specifically, anything which came from the margins of the body, such as excrement, blood, and sperm, was reflected in the territories beyond the boundaries of the land of Israel. Hence, all bodily discharges were technically to be deposited in the territories beyond the borders of the land. In the interior of Israel, sections of the land were demarcated by priests for the discharging of bodily wastes. In Puritan America the defilement of impurity of sin and heresy was also reflected in the territories beyond the borders of New Israel (Abrahams et al., 1974; Ahlstrom, 1982; Bercovitch, 1978; Steiner, 1956).

Purification and separation. Also, separation was a means to preserve the boundaries of purity from impurity (Abrahams et al., 1974; Douglas, 1966). For example, the impurity or defilement of witchcraft was separated from the

land through the purification rite of burning. In addition, the impurity or defilement of heresy was separated from the land through the rite of excommunication as exile. As we noted earlier, the idea of being a Puritan was denoted by the separation and the preservation of the self and society, and all that pertains to them, from the impurity or defilement of sin. In ancient Israel, the act of separation and preservation unto holiness was reflected in rites of consecration and purification. For example, all soldiers had to be declared ritually clean before entering into battle and returning to Israel or the camp site. Furthermore, holiness as ritual cleanness had to be declared before approaching the temple. Women had to be purified after childbirth. blemished animal could be offered as a sacrifice. Once lepers were cured, they had to be declared as separated and ritually cleansed before approaching the temple. People with bodily discharges were disqualified from entering the temple until they were ritually cleansed. Priests were allowed to come into contact with death only if it involved their kin, but the high priests could never have contact with death (Ahlstrom, 1972; Hudson, 1965; Morgan, 1958).

Class and confusion. In both societies, holiness required completeness as opposed to confusion (Abrahams et al., 1974; Douglas, 1966). (Here completeness becomes a reflection of purity, whereas confusion becomes a reflection

of defilement or impurity.) Hence, all persons and things must be conformed to their appropriate class in order to preserve completeness. Holiness required that different classes of things should not be confused or mixed. Specifically, in ancient Israel, all hybrids or anomalies were avoided as confusion, and in Puritan America sin was denoted by confusing the "substances" of good and evil, of purity and defilement. In fact, both societies believed that since the fall of Adam and Eve, humankind has tended to mix or confuse these "substances." In turn, this confusing or mixing has been manifested in the breaking down of the boundary (ies) of holiness. Hence, the fundamental function of the law of holiness has been to prevent the tendency of the impure to mix with the pure. Fundamentally, the law of holiness as reflected in boundaries absorbs the tension of the eternal conflict, therefore maintaining the substance of good as purity and the substance of evil as defilement or impurity. However, if the boundary(ies) of holiness lost their functionality of preserving, separating, and classing purity from impurity, the theological conclusion was that the law had been transgressed or that the command or rule of God had been dis-Therefore, the defilement of confusion, as reflected obeyed. in sin as transgression, was believed to be an abomination unto the Lord (Ahlstrom, 1972; Girard, 1972; Miller, 1939; Morison, 1956).

Law and tebhel. Basically, the concepts of confusion and mixing, and the tendency of things to confuse and mix, may be understood through the Hebrew term tebhel. In the New Revised Standard Version, the term is translated as perversion, and in the Authorized King James Version it, of course, is translated as confusion (Leviticus 18:23). In early Hebrew and Puritan law, tebhel was usually synonymous with acts of adultery, fornication, and bestiality; idolatry was even tebhel due to the fact that the worshipping of false gods or false doctrines (heresy) denoted the confusion of pure religion with impure religion. Thus, the law was instituted by God to preserve the pure religion from the impure (James 1:27-2:26). The law was instituted to guarantee the preservation of the created order of Genesis 1 from the fallen order of Genesis 2 and 3. That is, with the fall of humankind in Adam and Eve, evil entered into the creation in order that the purity of the good may be demurred (mixed) with the impurity of evil. Consequently, good had to be preserved from evil; namely, the good of the first creation had to be preserved from the tendency of evil to consume (by mixing with) the good in the second creation. Thus, the boundaries of holiness were defined as law to preserve and separate the good of the creation from evil through tebhel (Abrahams et al., 1974; Douglas, 1966; Eddy, 1971).

Law and ordering. Of course, synonymous with the delimiting function of holiness, viz., to separate and to preserve,

is its legal function of defining, discriminating, and ordering (Abrahams et al., 1974; Douglas, 1966). All in all, the law of holiness enabled the recognition of good and evil in all things by facilitating their classing and categorizing through defining, discriminating, and ordering. through maintaining the purity of the good, the law of holiness preserved and maintained the purity of kind or, if you will, class. Specifically, the law of holiness preserved the purity of a class's essence by maintaining the boundaries of a class. For example, males must be males and females must They must be discriminated, hence, discernible. be females. Also, all things must be preserved after their kind through being classed according to the relative degree of purity and impurity of their substances or nature. Anomalous plants and animals are noted at the lowest level of being through the fall and curse of the anomalous Serpent. At the top of the hierarchy is, of course, God (YHVH, Elohim and/or To On) and then Man and next to Man, Woman. Yet, in the categories of Man and Woman are designated hierarchical classes of Man and Woman (McFaque, 1987). Included at the lower levels of the hierarchy are servants or slaves and pagans or heathen. latter category included classes of Gentile races beyond the Promised Lands of New England and ancient Israel, while the former category included classes of heathen that were legitimized to serve their betters (Ahlstrom, 1972; Miller, 1939; Morison, 1956).

Law and hierarchy. At the same time, the hierarchical classing of categories of creation separated and preserved the purity of good from the danger of the impurity of evil (Douglas, 1966; Steiner, 1956). In the created order, the very top of the hierarchy reflected the highest degree of purity, while the very bottom reflected a zero degree of purity or, if you will, the highest degree of impurity or evil. Again, anomalous or hybrid creatures were absolutely dangerous and impure and, of course, these were reflected in the heathen and heretics. Man, the highest being of creation, in Adam reflected the image of God, the uncreated One, the highest of all that is; while Woman in Eve reflected the image of Adam, consequently, rendering her as the servant of But this classification applied only to the elect man and woman who were citizens of ancient Israel or Puritan Amer-In both societies, kingship and priesthood, as reflecting God and, thereby, purity, were applied to Man, and Woman reflected this through her marriage to Man. Essentially, any subordinate class and category reflected the impurity of evil, while any superordinate class and category reflected the purity of good (Abrahams et al., 1974; Leach, 1979; McFaque, 1987; Miller, 1939; Morison, 1956; Welch, 1985).

"Man" and hierarchical measuring. Among the animals, categories and classes of good and evil were reflected primarily by their closeness to redeemed Man and, therefore,

their special place in the covenant blessing. For example, among the ancient Hebrews or Israelites, the cow, which held the special place, set the typology for good and evil, cleanness and uncleanness. The cow was directly subordinate to Man in that it was the servant of Man and, therefore, the servant of God. Its Levitical characteristics were that it was a cloven-hoofed and cud-chewing ungulate. Wild sheep and goats were declared to be in the same class and category as the cow in that they fitted into the same typology; hence, they were declared clean. But directly subordinate to the cow was the hare and the hyrax who were declared as ruminant but not cloven-hoofed. Also, pigs and camels were given the same subordinate status as the hare and hyrax but, oddly, were cloven-hoofed and not ruminant. Camels, however, were incorporated into the blessing as livestock but were still classed and categorized as subordinate to the cow. note that each creature classed and categorized on each subordinate level reflected varying degrees of uncleanness or impurity. Hence, the camel and hare were more unclean than the cow, and the cow was more unclean than Man, and Man next to God was cleaner than the cow, but not as clean or pure as God, for God was wholly clean and pure in an infinite sense. Overall, each creature classed and categorized in subordinate levels reflected varying degrees of hybridity and so was declared wholly tebhel (Douglas, 1966; Leach, 1979; Steiner, 1956).

"Man" and hierarchical elements. Another means of classing and categorizing animals respecting their relationship to "Man" and God was how they fit into the element for which they were designed. The three elements were earth, air, and water. The fundamental test was devised as follows. water, scaly fish swim with fins. Hence, eels, snakes, worms, and other creatures would be declared unclean and tebhel. land, four-legged animals hop, jump, or walk. Hence, the following creatures were declared unclean and tebhel. were first, creatures with two hands and two legs but moving upon all fours, namely quadrupeds; second, creatures with hands instead of front feet and yet walking upon their hands, namely, the mouse, weasel, crocodile and shrew, various kinds of lizards, et cetera; and third, creatures that creep, crawl, or swarm upon the earth, namely, insects, worms, and reptiles. Lastly, in the air, two-legged fowls fly with wings. Hence, four-legged creatures that fly, wingless birds that roam the land, dive and/or swim, and flying insects were declared unclean and tebhel (Douglas, 1966; Leach, 1979; Steiner, 1956).

Order and anomalies. All in all, such creatures were declared unclean because they were believed to be neither fish nor fowl. They were considered anomalies. But the apex of anomalous creatures was declared by the Pentateuch to be swarming things. For example, "eels and worms inhabit

the water, though not as fish; reptiles go on dry land, though not as quadrupeds; some insects fly, though not as There is no order in them" [italics mine] (Douglas, 1966, p. 56). Conjunctively, the prototype for such creatures was the worm, for, as fish were believed to belong to the sea, so the worm belongs to the grave with death and chaos. Hence, the worm depicted the lowest level of class hierarchies in that life in the earth's dust reflected death and the grave, while "Man" and God depicted the highest level of class hierarchies in that they reflected life on earth and in heaven. Life in relation to the grave was declared to be the apex of uncleanness or impurity, while in relation to earth and heaven, it was declared to be the apex of cleanness or purity. Also, in the context of holiness, life on earth and in heaven reflected order or rule through the law of God. However, death reflected chaos and lawlessness, for it had no rule or order (Douglas, 1966).

The Dynamics of Knowledge

Law and knowledge. Again, Puritan Americans looked at the law of holiness in terms of its purpose to create order by pointing out the impurity of sin in terms of moral evil. Evil had to be recognized within the self and the social order before virtue through the gospel could be adhered to. So, as children of the Lutheran and Calvinist Reformation of 1517, the New England Puritans, as did their European

brethren, believed that humankind had to come to grips with the Pentateuchal law of holiness. The ancient Hebrew's use of the constituents of human and divine creation provided a symbolic meaning to the Puritan American's understanding of sin and virtue in the context of evil and good. As did the ancient Hebrew, the American Puritan saw in human and natural creation a Levitical order of being as reflected in the temple, the land, and the creatures of being. Hence, through the Hebrew law of holiness, the American Puritans were able to define and discriminate and, thereby, order their social and philosophical context. In turn, the context of order was defined and discriminated in terms of classing and categorizing hierarchical degrees of purity and impurity as the substances of good and evil. In this sense, the boundaries of holiness defined the moral perspective of the Puritan Americans (Douglas, 1966; Girard, 1972; Miller, 1939; Morison, 1956).

Education and knowledge. Reflectively, these same boundaries also ordered the classes and categories of good and evil in the context of education and curriculum in ancient Israel and Puritan America. Hence, the law of holiness became the rule of knowledge in the educational context. According to Mary Douglas, "Moses wanted the children of Israel to keep the commands of God constantly before their minds." For example, the book of Deuteronomy states in Chapter 11 (NRSV):

You shall therefore lay up these words of mine in your heart and in your soul; and you shall bind them as a sign upon your hand, and they shall be as frontletts between your eyes. And you shall teach them to your children, talking of them when you are sitting in your house and when you are walking by the way, and when you lie down and when you rise. And you shall write them upon the doorposts of your house and upon your gates. (vv. 18-20; Douglas, 1966, p. 57)

The law of Moses (viz. the law of holiness) here states that to learn the rule is the commandment of God. tion, therefore, became the responsibility of society, for the boundaries or rule(s) of holiness must be learned. Also, we noted that summed up in the law of the Pentateuch (viz., the law of holiness) is the fruit of the tree of knowledge, the apple. At the same time, the rule or law is reflected in the ruler; also, the apple reflects the total cosmology of ancient Israel and Puritan America. In turn, this cosmology is also synonymous with the ontology and epistemology of This ontology and epistemology, of course, both societies. was learned, as knowledge was learned through reading, memorizing, and identification with and/or application to the constituents of the created order; and, fundamentally, as we have noted, the end of learning and knowledge was that of preserving the purity of good through the law of holiness, namely, by separating the good from evil (through ordering by classing and categorizing) unto God. The ultimate end of education and curriculum, therefore, was to align the people with God that blessing would fill the land and its people

(Bayles & Hood, 1966; Douglas, 1966; Greaves, 1969; Zaret, 1980).

Mythos and knowledge. Nevertheless, we have already noted that at the ontological and epistemological core of the law of holiness or, if you will, the rule of knowledge, lies the primal myth or proto mythos and archetypology of the fall of humankind in Adam and Eve. Cross culturally, this proto mythos (hereinafter mythos) has undergirded the levitical schemata of holiness and unholiness. In Christianized cultures in general, as well as puritanized American culture in particular, this mythotypology (a contraction that herein facilitates the meaning of the proto mythos or mythos) lives deep within the psycho-social cultural self. Herein, the phrase puritanized American culture refers to the Puritan consciousness and consensus which we assume undergirds the present and historic structure (and age) of Anglo-American society and culture. Be that as it may, this collective self is shaped by this structural mythos in that the peoples of Christianized cultures walk (live) in it while it walks (lives) in them. Levi-Strauss (1979a, 1979b; Leach, 1974) postulated that all cultures are constructed upon a particular structural mythos, and many peoples of primitive cultures, such as the Cuna Indians of South America, are able to experience healing through becoming one with their collective cultural and structural mythos. For Levi-Strauss (1979b),

the end of medicine in such cultures is to enable patients to enter into the boundaries of wholeness and healing which also lay within the structural <u>mythoi</u> of these cultures. For the sake of this study, we are noting that the terms holy, whole, and to heal are derived from the Old English term <u>hal</u>, meaning to make sound, whole, or happy (Guralnik et al., 1984, p. 670). Hence, we are postulating that deep within the structural <u>mythos</u> of puritanized American culture, as well as other Christianized cultures, lay seeds of wholeness and healing; however, an alteration of this <u>mythos</u> must be realized due to the limitations posed by the eternal conflict in the law of holiness latent in the structural <u>mythos</u> of the fall of Adam and Eve (Douglas, 1966; Hall & Nordby, 1973; Jung, 1964).

Volition and knowledge. Herein, we have already noted that such an altering of the culture's substructure would be the goal of a new education and curriculum of wholeness reflective of the age to come (Eddy, 1971; Holmes, 1982; Levi-Strauss, 1979b; McCluskey, 1958). Of course, healing and wholeness in the context of the New Age would reflect the purpose of education and curriculum. Obviously, this must coincide with a psycho-cultural altering of the fallenness of humankind in Genesis 2 and 3. Here, my rationale for such an altering is that this fallenness has engendered such forces as disease, evil, and death throughout the psycho-cultural

consciousness and consensus of all Christianized societies. Relative to this fallenness embedded deep within the puritanized consciousness and consensus lay the dynamic of Adam's choosing to sin, while, thereafter, the children of Adam have always been predisposed to choose to sin (McLoughlin, 1978; Miller, 1939; Winslow, 1966). Again, this predisposition (propensity) is based upon the knowledge that Adam and Eve acquired through eating the fruit of the tree of knowledge. Sin, of course, refers to the disobedience of Adam and Eve to God's command or law (of holiness), namely, not to eat of the forbidden fruit, the fruit of the knowledge of good and evil. Yet, at the heart of this law lay volition; that is, God gave Adam and Eve a free choice (Calvin, 1981; Kerr, 1939). When God placed two trees in the garden, the tree of life and the tree of the knowledge of good and evil, he told Adam that he could eat from the first tree "freely," but from the second, he could not eat; "for in the day that he would eat thereof" (from the second tree), he would "surely die" (Genesis 3:1-5).

The rules and knowledge. In this structural mythos, Adam becomes the prototype of the conflict of good and evil. Also, when God poses the law or rule to Adam, God also poses the knowledge of the impurity of death and the purity of life. Hence, Christianized peoples in general and puritanized Americans in particular have been taught to identify choice with the tension of life and death which ultimately opens the door to the knowledge of good and evil. This knowledge, in turn,

becomes the promise of Satan through the Serpent, an anomalous creature, for eating of the fruit of the tree of know-Thus, Satan demonstrated insight into the command of God (the law of holiness), because he foresaw that it would become the rule or ruler, namely, the boundary setter for the knowledge that Satan was posing. Satan contradicted God by informing Eve that she and Adam would "not surely die; for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods [God], knowing good and evil" (Genesis 3:4-5). Essentially, both God and Satan knew the apple and the ruler would be tied into the boundaries of life and death, the ultimate blessing and curse. They also knew that the power of Satan's promise lay in the phrase, "ye shall be as gods" (Genesis 3:5); and later on, God admits that Adam and Eve did share this knowledge of good and evil (Calvin, 1981; Douglas, 1966; Kerr, 1939).

Separation and knowledge. As a result, God determines to preserve humankind from the eternity of this knowledge by separating Adam and Eve from the Garden of Eden through ejection (AKJV):

And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live forever; Therefore the Lord God sent him forth from the garden of Eden, to till the ground from where he was taken. For he drove out the man; and he placed at the east of the garden of Eden Cherubim, and a flaming sword which turned every way, to guard the way of the tree of life. (Genesis 3:22-24)

This separation through ejecting Adam and Eve from Eden was, theologically, God's way of preserving humankind from an eternity of danger and impurity regarding the eternal conflict of good and evil, for such a knowledge would be the disease of living death. Anthropologically, this separation was a divine act of setting the boundaries of holiness, for Adam and Eve, through the eternal conflict, had become impure and tebhel. Hence, the purity of Eden and the tree of life was preserved through Adam and Eve's ejection into the wilderness of the earth (Bercovitch, 1975, 1978; Douglas, 1966; Tappert, 1959; Winslow, 1966).

Asceticism and holiness. Theologically, death itself denotes the separation of a soul or person from life and from God (Stannard, 1977). Anthropologically, as the ultimate impurity, death is also reflective of the ejection of Adam and Eve from the ultimate purity of life and the presence of God in the Garden of Eden. Here death and exiling also reflect alienation from the life of God. Theologically, through God's permission, Adam is able to transmute alienation into divine favor through the purification of struggling against the dangerous forces of the curse. At this point, the pain of ascetic struggles "to be holy as God is holy" becomes the groundwork for the law as ruler and text (Douglas, 1966, p. 55). Because Adam sins through transgressing the law, he is exiled to the wilderness to preserve him from the

eternal living death that the law can give him; for to be always a slave to the battle of choice between life and death through the conflict of good and evil is to suffer the pain of this tension forever. But through the mercy of God, eternal alienation and pain becomes temporal through asceticism to meet the demands of the law (Kolbenschlag, 1976; Lenski, 1961; Weber, 1933; Winslow, 1966).

Valuing and disvaluing. In the context of the wilderness, the fruit of knowledge becomes reflected in the content of asceticism and law (Genesis 3). Here humankind in Adam and Eve would learn the severity of evil so that they would endeavor to separate and preserve themselves from it, thereby finding holiness. Through asceticism and law, humankind would learn the value of good relative to the disvalue of Specifically, through tilling the ground, humankind in Adam and Eve would bring forth the hybrid category of thorns and thistles; hence, they would begin to value the good of edible crops relative to disvaluing the evil of thorns and thistles. Through the pain and struggles of childbirth, they would begin to value the good of giving birth relative to disvaluing the evil of no posterity. All in all, through the knowledge of the apple, humankind in Adam and Eve would learn the good of joy in creative labor, peace, and life by enduring the evil of pain in rigorous labor, sweat, sorrow, disease, and death (Bercovitch, 1975, 1978; Kolbenschlag, 1976; Lenski, 1961; Weber, 1933; Winslow, 1966).

CHAPTER III

THE TREE OF KNOWLEDGE

The Dynamics of Good and Evil

Yes, through walking in the prototypes of fallen Adam and Eve, Christianized societies in general, and puritanized Americans in particular, would learn (eat the fruit of) the knowledge of good and evil through the law of holiness as contained in cosmology and scripture. Not only would they learn it, but they would be subject to it through fear of (the dangers of) death and pain. In the mythotypology of Genesis 2 and 3, we have noted the groundwork for the abominations of Leviticus (Douglas, 1966; Leviticus 11f.). Again, Christianized and puritanized societies have been typologically learning the pain of nakedness, fear, doubt, the sword, peril, disease and pestilence, suffering, selfishness, blame, sorrow, guilt, and death. Also, through the context and content of such painfulness, these societies have been learning to value the good (Bercovitch, 1975, 1978; Miller, 1939; Stannard, 1977; Winslow, 1966). Essentially, they must strive to endure this struggle in order to separate and preserve themselves from the impurity and accursedness of all evil. That is, they must prevent the abominations of death and evil from swallowing up life and good, for the

predisposition or propensity of evil is always to transmute the purity of good into the impurity of evil through <u>tebhel</u>, namely, the mixing or confusing of evil with good (Douglas, 1966; Miller, 1939; Morgan, 1958).

The meaning of disease. This hybrid nature of evil to swallow up good is denoted as disease, a contraction of the syllables dis and ease or dis-ease (Guralnik et al., 1984, p. 403). In the levitical and puritanized mind, the natural tendency of evil is always to swallow up good; hence, the answer to this tendency is to eschew evil and to do good (Douglas, 1966; Miller, 1939; Winslow, 1966). Interestingly enough, the Hebrew concept, mitzvot, means to walk in good by doing good works and by believing in the good as taught by the law (Abrahams et al., 1974). This idea of walking in good implicitly suggests belief in the existence and threat of evil. Hence, this belief in the power of the impurity of evil to swallow up the purity of good (tebhel) advocates the erection of a boundary to insure that good will be separated and preserved from evil, thereby guaranteeing the distinctiveness of both "substances" through classing and categorizing (Douglas, 1966).

The struggle to guarantee this distinctiveness through the erection of boundaries gives reference to the idea of dis-ease (Guralnik et al., 1984, p. 403). In this hyphenated form, dis-ease implicitly suggests the struggle of maintaining

order, harmony, and balance. This struggle also suggests asceticism, which is basically to preserve the good from the tebhel of evil by walking in the good. The idea of dis-ease itself gives reference to the existence of imbalance and disharmony in the creation due to the eternal conflict. It also suggests great pain in the creation relative to imbalance and disharmony. As a result, great pain will be reflected in the ascetic of struggling to maintain order, harmony, and balance through the boundaries of the law of holiness. Implicitly, the hyphenated syllables of dis-and-ease reflect the need to uphold the present creation by maintaining the distinctiveness of evil and good so that self and society may be preserved from the abominations and danger of evil (Douglas, 1966; Eddy, 1971; Weber, 1930; Winslow, 1966).

The nature of disease. Essentially, dis-ease must be prevented from contracting into disease. That is, when the hyphen is dropped, the contraction disease is formed, thereby suggesting that the impurity of evil has mixed with the purity of good (tebhel), engendering hybridity (Douglas, 1966). The breaking down of the boundary of holiness, interreflective with the breaking down of boundaries of categories and classes, gives reference to the ultimate of imbalance and disharmony, namely, chaos (Eliade, 1959; Girard, 1972). Commonly, this is suggested in the following expressions that people use in daily conversation. For example, people

often say: "We are becoming a lawless society." Or, "Our society is in a state of anarchy." Evangelicals will often say: "Nowadays we believe that salvation is a license to sin." The terms "lawless," "anarchy," and "license" are reflective of the chaos that results from the breaking down of boundaries. Furthermore, Mary Douglas (1966) pointed out that hybridity denotes that in nature which is neither white nor black, fish nor fowl, male nor female, and the like. These neither/nor categories again reflect the ultimate impurity of evil. Because they suggest chaos, they cannot be purely or clearly classed or categorized. As disease they cannot reflect the either/or-ness of dis-ease (Slaatte, 1968). That is, in the light of the purity of good and the impurity of evil, things in nature must be categorized and classed as black or white, male or female, fish or fowl, and the like. In this age things cannot be mixed or confused. Pure water or muddy water cannot be mixed with one another. To do so is tebhel as the impure water will swallow up the pure. Also, in this context, things in nature cannot be purely or clearly classed or categorized as both/and because in the Puritan and levitical mind, good and evil cannot exist side by side. To suggest both good and evil, male and female, fish and fowl is to lose the distinctiveness of things in nature, thereby rendering the act of classing and categorizing impossible. Again, things in nature as both/and implicitly

suggest the hybridity of chaos (Bakan, 1966; Douglas, 1966; Eddy, 1971; Miller, 1939; Morgan, 1958; Stannard, 1977).

Also, we have already noted that in the early Hebrew and Puritan mind, hybridity was suggested in the worm and serpent as anomalous creatures. In fact, they were ultimately anomalies since they could not be classed or categorized relative to any of the following alone: earth, air, or water or God, man, or animal. So they were confined to reflecting the dust of the earth and the grave which, in turn, reflected chaos. Consequently, we may assume that the things of nature which were ultimately classed and categorized as neither/nor (suggesting nothingness) or both/and (suggesting a compromise of distinctives or opposites) were summed up in the serpent and the worm. As depicting the grave, the worm and serpent depicted the chaos of decomposing and death which, in turn, depicted the destruction, dismembering, and breaking down of the properties of creation or, if you will, the things of nature (Abrahams et al., 1974; Douglas, 1966; Eliade, 1959; Miller, 1939).

The nature of dis-ease. In contrast to disease, dis-ease refers to the purity of puritanized and Christianized knowledge. Healing and learning are believed to ensue through the curricular culture that is reflective of the law of holiness. This law, as implicitly expressed through the ruler and text, enables learners to recognize, to classify (covertly

to class) and to clarify the properties of creation, and at the point of recognition, they are able to understand the properties that they have classified and clarified (Bestor, 1953, 1955). Implicitly, through clarifying by means of classing and categorizing, learners are apprehending the distinctives of good and evil in relative degrees of purity and impurity. Consequently, a consciousness and consensus emerges that is sensitized to the need to fear and avoid these degrees of impurity and, therefrom, to identify with degrees of good. Therefore, such a consciousness and consensus becomes conducive to seeing healing and learning relative to such categories and classes, so that self and society may be separated from the impurity(ies) of evil and preserved within the boundaries of good. In addition, these acts of separation and preservation through classing and categorizing are reflective of the act of making whole or healing, which again, herein, is synonymous with the act of learning. At the same time, the end product of healing as learning is wholeness, latent in the law of holiness which, in turn, is synonymous with knowing (Abrahams, 1974; Belth, 1977; Douglas, 1966; Ortner, 1979; Totman, 1979; Weber, 1957).

Interestingly enough, we have already begun to substantiate the relationship of wholeness to holiness through etymology (Guralnik et al., 1984, pp. 645, 670, 1623). Earlier we discussed the relationship of the Middle English term <u>hal</u>

to wholeness and holiness as well as healing. Here we must also note that the Old English term hol lies at the base of these concepts. Overall, both hal and hol substantiate the togetherness and/or oneness of all parts of the whole as contained in the unity of the good (Eddy, 1971). That is, the good cannot be divided from itself nor can it be at antipathy with itself, but the good, although substantially whole, must be preserved through the law of holiness from the propensity of evil to devour it (Abrahams et al., 1974; Douglas, 1966). Hence, both consciousness and consensus in this present historic age are shaped by the law of holiness which delimits, defines, and conveys the antipathy of good and evil through culture and curriculum (Bayles & Hood, 1966; Greaves, 1969; McCluskey, 1958). Also, this consciousness and consensus substantiated by the law is energized by the mythology and archetypology of Genesis 2 and 3 (Jung, 1960, 1968; Wilbur, 1977).

The Cultural Transmission of Good and Evil

The meaning and nature of consensus. Throughout this study, the term consensus denotes the beliefs and values agreed upon by a respective society within a co-respective sphere of space and time, while core consensus denotes the mythotypology that underlies a belief and value consensus (Berger, 1963; Quasten, 1966, 1, pp. 11-12). At the same time, the terms conscious and collective unconscious denote the psycho-social self or, if you will, the self as the

reflection of the social consensus and core consensus (Hall & Nordby, 1973; Jung, 1960). Also, we have implied that the core consensus is reflected in the collective unconscious; hence, the self must reflect the consensus (Blumer, 1969; Goffman, 1959; Robertson, 1981). In addition, the collective unconscious is social in that it is substantive of archetypologies and mythologies that have provided the core consensuses of societies and cultures across space and time; and, of course, this is the case in this study (Leach, 1974; Levi-Strauss, 1979a; Totman, 1977).

Herein we assume that contemporary American epistemology and ontology reflected in the overt and covert aspects of the curriculum are rooted in the archetypology and mythology of the Pentateuch (Bayles & Hood, 1966; Bercovitch, 1978; Douglas, 1966; Levi-Strauss, 1979a, 1979b). Also, we assume that this mythotypology has provided the core structure for cultural and societal life across space and time (DeLaszlo, 1958; Hall & Nordby, 1973; Jung, 1960, 1964). This mythotypology in Genesis 2 and 3, as interpreted by ancient Hebrew writers through Leviticus and Deuteronomy and the remainder of the Pentateuch, has been reflected in the social consensuses of Christianized cultures in general and Puritan cultures in particular (Ahlstrom, 1972; McLoughlin, 1978). Of course, herein, Christianized cultures in general refer to all Catholic, Orthodox, and Protestant communions that have

spanned the world through space and time since Pentecost. And Puritan (puritanized) cultures in particular refer to the Calvinists of Europe, especially the Puritans of Great Britain who settled in New England, first, in Plymouth in 1620 and second, in Massachusetts Bay in 1629 (Ahlstrom, 1972; Hudson, 1973; Ouasten, 1966, 1).

The nature and meaning of transcollective consensus. Of course, these geographical areas provide the principal locations for the roots of our American and school core consensus and structure. Also, through the Great Educational Awakening (c. 1825-1890) the school core consensus was transmitted to the boundaries of the Union. Furthermore, this was in the likeness of the First (c. 1730-1760) and Second (c. 1790-1840) Great Awakenings in religion that transmitted the American core consensus to the boundaries of the Union. All in all, like their Puritan predecessors in the Massachusetts Bay Colony, the progenitors of the Educational Awakening believed in the common school as the ultimate means of transmitting and preserving the national core consensus and structure. I have already referred to this Christianized consensus as puritanization (Ahlstrom, 1972; Cremin, 1957; Eavey, 1964; Hudson, 1965; McCluskey, 1958; McLoughlin, 1978; Tyack, 1967; Tyack & Hansot, 1982).

Specifically, our American and puritanized structure and core consensus has been transmitted cross culturally, cross

geographically, and cross historically through the process of cultural evolution (McLoughlin, 1978; Sahlins & Service, 1960). Anthropologically, this is the meaning of what I call transcollective consensus, which also defines and gives substance to the structure or, if you will, the cultural unconscious. In the sense of Carl Jung (1960, 1964, 1968), this cultural unconsciousness may also refer to the collective unconsciousness, which is that unconscious factor of humankind substantiated and goverened by cross cultural archetypology (Hall & Nordby, 1973). Hence, the collective unconscious of American puritanization is substantiated and governed by biblical archetypology and/or mythotypology. Therefore, in this light we may refer to puritanization as not only the American transcollective consensus but also the American transcollective consciousness and unconsciousness (Brauer, Mead, & Bellah, 1976; Douglas, 1966; Quasten, 1966, 1).

Thus, from the standpoint of archetypology, the American transcollective consensus and consciousness, substantiated and governed by the tree of knowledge and its fruit, provides the epistemology and ontology of puritanization (Ahlstrom, 1972; Jung, 1960, 1964; McLoughlin, 1978). In turn, this epistemology and ontology, as recapitulated in the binary oppositional branches of the tree, began to sprout into the typology and laws of the total Pentateuch (Douglas, 1966; Leach, 1974, 1979; Levi-Strauss, 1979a, 1979b). Of course,

the Pentateuch is reflective of the culture and society of ancient Israel (Abrahams et al., 1974; Dimont, 1962). Thence, throughout the centuries, the tree of knowledge has sprouted its branches, thereby giving shape to the manifold sects and movements of Judaism and Christianity transocially, transculturally, and transgeographically (McLoughlin, 1978; Sahlins & Service, 1960). In the western world, the rational and legal mind of St. Augustine (A.D. 354-430), the Bishop of Hippo in North Africa, was crystallized in Martin Luther (1483-1546) and John Calvin (1509-1564), the progenitors of Puritanism and puritanization. In these men, Aristotelian categories and classes were synergized with Platonic dualism and the eternal conflict of the Bible and Persian Manichaenism, as adopted by St. Augustine prior to his conversion to Christianity (Bouyer, 1960; Cairns, 1964; Eavey, 1964). Also, I have inferred that these categories and classes have been interfaced with Mary Douglas' (1966) interpretation of the biblical Hebrew concept "kind" as it occurs in Genesis 1. Conjunctively, they have contributed to the legal, hierarchical and moral interpretation of the mythotypology and laws of the Pentateuch.

The Dynamics of the Structure of Good and Evil

The significance of dis as Des. In the sense of Levi-Strauss (1979a, 1979b), these binary oppositional branches of the tree of knowledge (Genesis 2, 3) comprise its unity. In this relational sense, these branches are homologous in

that they correspond linguistically and symbolically and are derived from common origins. Also, they are homologous in that they must be understood as a whole. In this study, contrasting parts must be compared in order to understand the pattern of the whole. Therefore, the tree of knowledge as dis-ease becomes a metaphor for the structural whole of American puritanized ontology, epistemology, and cosmology. Etymologically, the structural whole of the tree may be noted in the following derivatives. According to Guralnik et al. (1984), dis-ease is derived from the Old French des-aise meaning to cut in half (p. 403). Hence, the order of balance is transmuted into the disorder of imbalance. The stability of harmony no longer remains a reality in the world of dis-In turn, the evil of dis-ease is understood in the term illness, which comes from the Old Norse term illr meaning evil. Also, des-aise is derived from the term Des (Dis) designating the Latin god of the underworld, namely, hades or hell (Guralnik et al., 1984, p. 400). Hades is the kingdom of darkness and disharmony or chaos, and Des afflicts the world with the blackness and impurity of evil and disease unto death. Furthermore, the Apocalypse depicts Appollyon or Satan, namely, Des, the Angel of the Bottomless Pit, hades or hell, who releases the eschatological plagues of affliction and death through anomalous creatures upon the inhabited earth (Eddy, 1971; Eliade, 1959; Girard, 1972; Jung, 1960, 1964; Leach, 1974; Revelation 9:1-12; Steiner, 1956).

The significance of ease as aise. In contrast to Des, the Old French aise denoting ease, rest, or comfort implies the technological idea of faith and good (Guralnik et al., 1984, p. 439). It refers to the stability of harmony and balance. According to the book of Hebrews, this rest is symbolized by the Sabbath, the seventh day of creation, in which God rested from all his work of creation. Faith also connotes an entering into the Sabbath rest of God through the rest of confidence and trust in God and his work of creation. The aise of faith pulls humankind back to the paradigm of God's creation in Genesis 1, a paradigm of the stability of balance and harmony contained in the unity of the good (Eddy, 1971). In contrast to Genesis 2 and 3, God looks upon his work of creation and praises its very goodness. In the rest of the Sabbath, God not only rests from his work, but he also blesses and sanctifies it. God, in blessing and making holy the day of rest and his creation, enters into the joy and wholeness of his work. He blesses and enters into the freedom of rest and joy in this wholeness, which also includes the togetherness and harmony of the unity (and oneness) of the goodness of his creation (Genesis 1-2:3; Hebrews 3-5). Consequently, aise depicts the good and the freedom from evil and disease that is intrinsic to the good. However, in the puritanized American consciousness and consensus, aise must be ever separated and preserved from Des. As with dis-ease,

this separation and preservation is indicated by the hyphen that falls between the contraction <u>Des</u> and <u>aise</u> as <u>Des-aise</u>. The primacy of <u>Des</u> in the puritanized consciousness and consensus is indicated by its primary position in the contraction <u>Des-aise</u>. This primary position of <u>Des</u> in relation to <u>aise</u> reflects collective belief in the power and propensity of <u>Des</u> to swallow up <u>aise</u>, thereby generating disease and evil unto death (Ahlstrom, 1972, p. 124f.; Douglas, 1966; Girard, 1972; Levi-Strauss, 1979b; Miller, 1939).

The significance of the hyphen (-). Again, we already noted, semantically, that the evil of disease is symbolically reflected in the contraction of dis and ease or Des and aise (Guralnik et al., 1984, pp. 400, 403, 439). We also noted that the hyphen (-) that stands between each syllable or term symbolically depicts the boundary(ies) of holiness that separate and preserve good from evil (Douglas, 1966). Consequently, the position of the hyphen in dis-ease reflects consensual belief in and consciousness of the power of Des to pull down aise. Evil, through the context of human nature, has always, in the puritanized mind, been pervaded with the power and propensity to pull good down to hell. Also, thorugh the fall of Adam, the curse has always had the power and propensity to swallow up the blessing or, if you will, to pull it down (Winslow, 1966, pp. 150-167, 224-232). This pulling down is also understood with respect to descend or descent.

In the Apostle's Creed we learn that Christ descended into hell. Again, the terms descend and descent are Latin contractions that include des and cendo as des-cendo, descendere (Guralnik et al., 1984, p. 381; Quasten, 1966, 1, pp. 23-27). Also, I have included the hyphen in this Latin verb to show that the power of Des must be prevented from pulling good down to hell.

Ordering classes and categories. Thus, because of this tension between <u>Des</u> and <u>aise</u>, wholeness in the context of holiness is defined in the puritanized mind as the prevention of evil from swallowing up good through the separation and preservation of purity from impurity. Consequently, we have also noted that the tree of knowledge is ordered (formed) by categories and classes. Succinctly, the law of holiness enables the discrimination of good and evil through categorizing properties of the creation as pure or impure and then classing these properties as to their degree or level of purity and impurity (Abrahams et al., 1974; Ahlstrom, 1972; Douglas, 1966; Miller, 1939).

For example, in considering the tree of knowledge as dis-ease, let us here order some basic properties from this chapter. First, respecting the category of impurity, we know that it is the substance of evil and is reflected in Des. Hence, the highest degree of impurity is reflected in the perfect impurity of evil in the Devil as Satan. Then

next to Satan in impurity is the serpent and the worm. as we proceed up the scale, degrees of impurity become less. Hence, after the serpent and worm, we note the following insects, other reptiles and amphibians, rodents, fowls, pigs, the hare and hyrax, the camel, sheep and goats, the cow, women, men, and God. God, of course, reflects the highest degree of purity. Conjunctively, we know the category of purity as being the substance of good which, in turn, is reflected in aise. Hence, we can determine the degree or level of purity in each being and creature by reading the list in the reverse. God, of course, is perfect purity in contrast with Satan who is perfect impurity. Men and women possess the highest degree of purity next to God, whereas the serpent and worm possess the highest degree of impurity next to Satan. In contrast, men and women reflect the lowest degree or level of impurity next to God, who alone as perfect purity contains no impurity. Whereas, the serpent and worm reflect the lowest degree or level of purity next to Satan, who alone as totally impure contains no purity whatever. From observing the following diagrams in Figure 1, we may begin to derive the order (the form and shape) of the tree of knowledge (Abrahams et al., 1974; Bakan, 1966; Douglas, 1966; Leach, 1979).

Juxtaposing classes and categories. In Figure 2, the basic creatures of Being (from the levitical standpoint), are

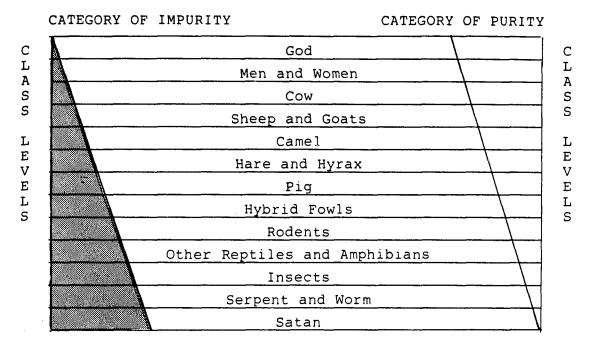


Figure 1. The scale of holiness.

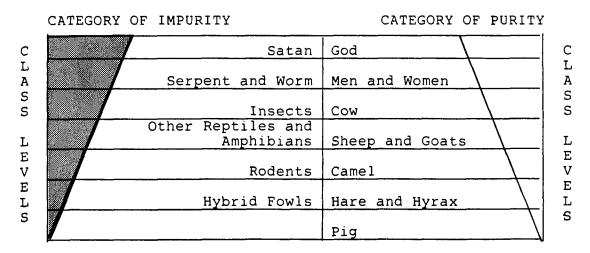
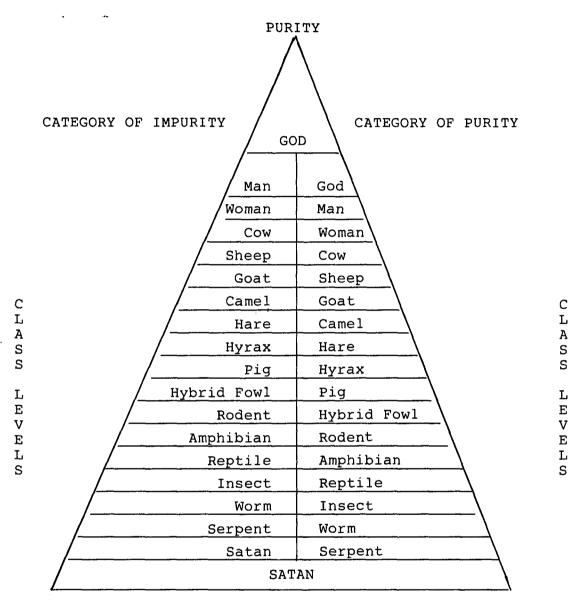


Figure 2. The scale of conflict and holiness.

crossrelated by means of their classes and categories. This manner of crossrelation has already been indirectly referred to in the former paragraph (which introduced Figure 1). In Figure 2, we are able to witness the initial formation of a perspective of conflict as class levels of categorical contrasts begin to take shape in the context of the law of holiness. Specifically, the essence of conflict and the necessity for boundaries are formed as the degree of each impure categorical class level is directly juxtaposed by the same degree of each pure categorical class level. As a result, a hierarchical pyramid is inferred. Here, degrees or concentrations of power through degree levels of purity and impurity are demonstrated (Douglas, 1966; Girard, 1972; Leach, 1979; Totman, 1979).

Ascending/descending classes and categories. In Figure 3, the pyramid (unlike Figure 2) is viewed in the way we normally perceive it. The pinnacle points upward to heaven, and the boundaries of the base depict the bottom, suggesting Satan, Sheol, and/or Hell (the Grave). Hence, I submit that we perceive the social and natural pyramid as such because we believe that ascending to the top is reflective of increasing power, while descending to the bottom is reflective of class and categorical conflict as summed up in the ambiguity of depicting classes and categories (Bakan, 1966; Douglas, 1966; Girard, 1972; Leach, 1979; Lenski, 1961).



IMPURITY

Figure 3. The cosmic pyramid of holiness.

Binary oppositions. In the above illustrations (Figures 1-3), we have noted that degrees of power are synonymous with degrees of impurity and purity and that each categorical degree and class level of power is exerting equal push and pull against the other. Furthermore, in Figure 4, we note many principal conflicting categories and classes as binary oppositions which, in turn, become the branches for the formation of the many social and natural hierarchies that give form and shape to the tree of knowledge (Douglas, 1966; Eliade, 1959; Girard, 1972; Leach, 1974; Levi-Strauss, 1979a, 1979b; Swanson, 1967; Vine, 1966).

Class and categorical ambiguity. Also, we know that by categories and classes the above illustrations (Figures 1-4) may be elaborated upon (Douglas, 1966). In addition, while noting the hierarchies of these classes and categories, we must consider that the classes of the impure category (despite its subordinate status) are believed to have the power to pull down the (superordinate) classes of the pure category (Lenski, 1961). Yet, at the same time, these pure classes are believed to have power to pull the impure classes up (pp. 50-55 and 60-63 herein; Winslow, 1966, pp. 150-167; Wrong, 1968; Yinger, 1946). This struggle or conflict is well illustrated in Figure 4 (p. 67 herein) as creatures and beings shift back and forth between pure and impure classes and categories (Girard, 1972). However, exceptions are God and Satan, who

CATEGORY OF IMPURITY	CATEGORY OF PURITY
(Low Classes)	(High Classes)
Satan S Woman P Servant Hybrid Creatures R Gentile Gentile Temple	God Man S Freeman P Cattle and Sheep (etc.) E Jew E Jewish Temple
O Heretic Old World T Babylon E Poverty Antichrist U Lie R Down (Low) E Death Sin Evil Hate Unholiness Separation Disharmony	Puritan New World New Israel Prosperity Christ Truth Up (High) Wholeness Life Virtue Good Love Holiness Unity Harmony
Imbalance Powerless Et Cetera	Balance Power Et Cetera

Figure 4. Oppositional types.

do not shift between classes or between categories of purity and impurity. Here, in the ambiguity of eternal conflict, God retains the essence of purity while Satan retains the essence of impurity (Swanson, 1967; Totman, 1979).

CHAPTER IV

THE BOOK: THE LAW OF CURRICULUM AND TEXT

The Dynamics of Ordering

The rationale for ordering. All in all, I submit that socio-cultural ambiguity is the dynamic that gives life to the conflict and tension of opposite within the puritanized American self and society (Davies, 1955; Girard, 1972; Hewitt, 1981, pp. 262-266; Miller, 1939; McLoughlin, 1978). aforementioned pyramidal structures, we may conclude that delineations suggesting building blocks reflect the boundaries of the law of holiness which, in turn, class and categorize properties of purity and impurity (Douglas, 1966; Totman, 1979). Yet, despite these boundaries, the aforementioned shifting of properties or things from class to class and from category to category suggests also a process of movement and change that is a perceived dynamic of life (pp. 67-69 herein) -a process that is reflected in the self as undecidedness, confusion of thought and feeling, doubtfulness or, if you will, ambivalence (Loevinger, 1976; Robertson, 1981; Rogers, 1961). The dynamics of ambivalence in the self and ambiguity in culture and society translate into a socio-cultural hybridity that must constantly be ordered (classed and categorized) by the law of holiness.

The symbols for ordering. This tree of knowledge, along with its fruit, has been treated ontologically, historically, and culturally from a levitical perspective (Bercovitch, 1975, 1978; Douglas, 1966; Greaves, 1969; Tyack, 1967). Conjunctively, we are noting the reflection of this perspective in the ontology and epistemology of the contemporary American school curriculum (Bester, 1953, 1955; Johnson, 1969; Trump & Miller, 1973). Of course, special emphasis is being placed upon curricular epistemology, namely, the bodies of knowledge that recapitulate the levitical tree of knowledge. these bodies of knowledge or knowledge fields and disciplines are symbolized by the apple, the book, and the ruler. cifically, the apple symbolizes the knowledge(s) of the tree of knowledge and their inter-reflectiveness with the curriculum and school. Consequently, the ruler and the book as text become symbols not only of the knowledges but of the curriculum and school (Bayles & Hood, 1966; Douglas, 1966; Genesis 2-3; Ortner, 1979; Tyack & Hansot, 1982).

Succinctly, the text and ruler as symbols of the curriculum give reference to the law of holiness. Relatively, the text symbolizes the law of knowledge(s) and the ruler symbolizes the boundary(ies) of that law. Together they may be referred to as the law of the text, the law of knowledge and the law of boundaries. Summarily, the ruler and text as symbols of the curriculum refer to the curriculum's power

to define and measure life and to direct and determine its ends. Namely, it has the power to define and limit knowledge and being. In this sense, the curriculum becomes the reflection of the law of knowledge and being in that the curriculum and school do interact with and shape American culture and life (Douglas, 1966; Ortner, 1979; Hansen, 1979; Harrington, 1982).

Ordering through transforming. Essentially, the curriculum as text reflects the early New England Puritan's belief in the Bible to transform the old creation of the wilderness into the Garden of Eden and the old fallen Adam of sinful and dying flesh into a new Adam that is a resurrected, life-giving spirit. In the early Puritan's mind, the curriculum and school were to become the embodiment of the Bible as text so that fallen men and women may realize resurrection and restration. In the curriculum and school, men and women would learn to type out the struggles of patriarchs, prophets, and apostles in order to realize the freedom of the law of holiness (Bayles & Hood, 1966; Bercovitch, 1975; Greaves, 1969; McCluskey, 1958; Tyack, 1967).

Ordering through textual law. In this present historic age, such freedom is reflective of resurrection and restoration. Nevertheless, such a freedom can only be realized through an obedience to the law--that is, a knowledge of the law (Davies, 1955; Douglas, 1966). Hence, the self and society that are produced through schooling and curriculum

are a legal self and a legal order, basically, a self and order of boundaries that separate and preserve the pure properties of good from the impure properties of evil. In the puritanized American mind, the legal self and order is the new Adam and new creation of resurrection. For only a knowledge of the law as it occurs in texts can preserve purity from the danger of impurity, thereby ultimately transforming the old into the new (Bayles & Hood, 1966; Bercovitch, 1975, 1978; Berger, 1963; Goffman, 1959; Greaves, 1969; McCluskey, 1958; Tyack, 1967; Valance, 1983).

Ordering through textual curriculum. Consequently, the end of the curriculum and school is to give shape and form to the legal self and the legal order (Bayles & Hood, 1966; Davies, 1955; Greaves, 1969). In this sense, the curriculum as text engenders a self and society that are textual. Here textual refers to a consciousness and consensus that is word and rule oriented. Such a consciousness and consensus is a-damic, boundary oriented. (Mary Baker Eddy [1971] coined this term from the concept Adam. She postulated that in fallenness "man" becomes a dam unto "himself" and society, hence, a-dam.) Essentially, this legal self is one that struggles to separate and preserve the self and society from the evil of impurity (Abrahams et al., 1974; Bercovitch, 1975, 1978; Douglas, 1966). Such a consciousness sees reality as boundaries of classes and categories, and such a consensus, through believing and valuing, gives credence to the

substantiality and tangibility of this reality (Eavey, 1964; Eustace, 1964; Tyack, 1967; Vallance, 1983).

Ordering the textual self and culture. This textual self, through the school and curriculum, becomes the living embodiment of the law of the text. Such a legal self being engendered through the curriculum is reflected in the following aforementioned quote of Mary Douglas (1966) from the book of Deuteronomy (p. 42 herein). "'You shall therefore lay up these words of mine in your heart and in your soul; and you shall bind them as signs upon your hand, and they shall be as frontlets between your eyes . . . " ((p. 57). That is, the words of the text must be inculcated into the psyche to the degree that they become the law of the living self. words as frontlets between the eys, I submit, are reflective of the legal conscious reality, and the words bound as signs upon the hand are reflective of a legal social consensus manifesting itself in human behavior. Also, the last sentence of this biblical text, "And you shall write them upon the doorposts of your house and upon your gates," suggests that the law of the text must be written upon the gates of your cultural house. Essentially, the law of boundaries must be inscribed into the social and cultural consensus through the curriculum (Bayles & Hood, 1966; Nash, 1974; Tyack, 1967; Tyack & Hansot, 1951).

The Dynamics of Beliefs and Values

The curricular foci of this study. Relative to our discussion thus far, we may assume, anthropologically, that the school and curricular culture, in turn, reflect back into the greater cultural order, thereby giving form and substance to that cultural order (Grumet, 1981; Nash, 1974). At the same time, the curriculum and school as a reflection of the greater cultural order is fundamentally a simulation of that order. All in all, curriculum includes the composite beliefs and values that are shaped through student interactions with knowledge and being as defined and limited by resources that comprise the school environment and context (Anyon, 1983). Students, of course, do interact with teachers and adinistrators as well as other school staff, but our indirect focus is upon the ontological interactions of teachers and students in respective classrooms. Furthermore, these ontological interactions do order and, in turn, are ordered by the epistemological dimension of the school and curriculum. Nevertheless, with the importance of this assumption in mind, our direct focus is upon the epistemological order relative to the law of knowledge. Herein teachers and students are denoted as human resources since their ontological interactions and relationships in the curriculum and school give meaning to the knowledges reflected in the curriculum and school (Callahan, 1962; Cross, 1981; Hansen, 1979; Trump & Miller, 1973; Tyack & Hansot, 1951).

Artifacts as focal symbols. Also, other school and curricular resources are referred to in this study as nonhuman resources. Here our focus is upon the fundamental structure of schools themselves, especially classrooms as they relate to respective knowledge disciplines. Of course, classrooms contain artifacts that enhance and facilitate the apprehension power of the human being while sensitizing the consciousness to the presence and reality of respective knowledges. Such artifacts or nonhuman resources usually include chalkboards, bulletin board displays, reference books, and the like.

Obviously, however, the principal artifacts of this study include the ruler and the textbook which symbolically refer to all resources and artifacts that contribute to learning in the school and curriculum context (Cross, 1981; Hansen, 1979; Johnson, 1969; Trump & Miller, 1973).

The meaning of learning. Indirectly, we also noted that learning itself refers to the apprehension of knowledge. That is, through the curriculum and school context, the human being is empowered to apprehend knowledge, thereby creating a consciousness that is reflective of consensual reality. In turn, this consensual reality consists of the core beliefs and values that give life and meaning to cultural being. Essentially, cultural being through social consensus is the simulation and interpretation of the natural creation and of the Being of God. Hence, beliefs and values become the base

for the life of the consciousness and consensus and the mind and culture (Hansen, 1979; Harrington, 1982; Nash, 1974; White & Ducker, 1973; Wilbur, 1977).

The meaning of beliefs and values. The power of beliefs and values to structure a given reality may fundamentally be assumed from etymology (Guralnik et al., 1984, pp. 129, 1568). First, the noun belief and the verb to believe are derived from the Middle English, bileven, the Old English geliefan, the Indo-European base, lembh, meaning to like, and from the Latin libido, meaning love or life. Compositely, these words are related to the contemporary term value, as both a noun and a verb, meaning to set a high price on or to determine the worth of a thing. Second, value as a noun and verb is derived from the Old French feminine of valu which is the past participle of valoir, meaning to be strong or to be of worth. In turn, the Latin derivation of the Old French is the verb valere, meaning to be strong, hence to wield. Fundamentally, human beings treasure what they believe in. Namely, they set a high value on persons, things, ideas, and the like. They love or give life to (thus bring into reality) the object of belief through placing confidence in it or a high value on it. They also give power to the object of belief and valuing. Concomitantly, as humans place their beliefs in a thing or person of value, they will use these beliefs to symbolize reality and life through rites, language, art, music, architecture, social behaviors, etc. (Banks, 1977; Beck, 1976).

The purpose of beliefs and values. This life of beliefs and values substantially refers to their operation in the life of the human being. That is, beliefs and values define and limit the life of the human being, and, at the same time, they substantiate the mind and consciousness of the human being. Conversely, as beliefs and values operate in the life of the human being, so the human being also operates in the life of beliefs and values (Banks, 1977; Goble, 1970; Jung, 1960; Maslow, 1964).

The Dynamics of Textual Power

The law and words. The law of knowledge in the curriculum fosters beliefs and values to the point that students learn to walk in cultural being (Nash, 1974). Through the law of knowledge, students develop a consciousness and consensus that is delimited to the law of the text. Specifically, the respective text for a given knowledge field is interreflective with the boundaries of being itself as defined essentially by the law of holiness. Again, in puritanized culture, the law of holiness as substantial to the law of knowledge(s) is delimited by the mythotypology of the fall (Douglas, 1966; Jung, 1964). Consequently, in puritanized American culture, school and curricular life becomes delimited by the textual boundaries, namely, those boundaries that are

limited to words. In turn, words of the text are reflective of the power and authority of law (Levi-Strauss, 1979a, 1979b; Trump & Miller, 1973; Vallance, 1963).

The teaching power of curriculum. Hence, this same power and authority becomes the law of curriculum and school life (hereinafter referred to as the law of curriculum or the curriculum). The law of curriculum orders the epistemology and ontology of greater cultural being through the process of simulation and interpretation. Principally, this is accomplished through teachers who are also reflective of the textual boundaries to students who also re-reflect them through ontological relationships in school and beyond the school. In this sense, the legal and puritanized consciousness and consensus of Americans is created and substantiated through the textual and teaching power of the curriculum (Douglas, 1966; Giroux, 1981; Greaves, 1969; McCluskey, 1956; Ryan & Cooper, 1984; Trump & Miller, 1973).

Intrinsically, though, because teachers are living texts due to their textual consciousness and consensus, curriculum may symbolically be referred to as teacher as well as text. This is corroborated through Mary Douglas' (1966, p. 57) citation of the following scripture text: "'And you shall teach them to your children, talking of them when you are sitting in your house and when you are walking by the way, and when you lie down and when you rise'" (Deuteronomy 11:19; p. 42

herein). Specifically, to "teach them" refers to the impartation or conveying of the words of the text as law to the young. All in all, the curriculum as teacher establishes and energizes social and cultural life through imparting curricular knowledge, and through this impartation, it becomes an intricate part of everyday life, even to the degree that the knowledge itself in beliefs and values implicitly engenders behavior in daily life (Jackson, 1968; Kohlberg, 1983; Ryan & Cooper, 1984; Valance, 1983).

The purpose of textual learning. Symbolically, the textual boundaries of the curriculum as reflected in the teacher are, in turn, reflective of the tree of knowledge. Hence, the fruit of this tree is imparted to students by teachers as nourishment. Students feed upon it as both milk and meat, and "maturity" results once students are fully enculturated into discerning the law of holiness, namely, the boundaries of good and evil or, if you will, the boundaries of dis-ease (I Corinthians 3:1-4; I Peter 2:2). Essentially, the implication here is that students are learning. In this respect, to learn means that students are feeding upon the fruit of the tree of knowledge and are growing into the mythotypology of the fall of Adam and Eve. The result is a maturing consciousness and belief and value system that is sensitized to, and reflective of, the law of holiness. implied here is the notion that as students feed upon the law

of knowledge(s) comprising the substance of the apple, they mature into the knowledge and mythotypology of fallenness reflective of <u>dis-ease</u> (Douglas, 1966; Jackson, 1968; Valance, 1983).

The Dynamics of Structure

The law of dis-ease as fallenness. In this present historic age, this fallenness is both consciously and consensually assumed to be intrinsic to being itself (Davies, 1955; Miller, 1939; Morison, 1956). Hence, puritanized Americans assume dis-ease is to be the law of being itself. of dis-ease assumes the tendency of order and structure to digress to disorder and chaos. All that is living and nonliving gradually breaks down to nothingness (Hewitt, 1981, p. 165). All that is returns to the voidness of the vast expanse. All that is living must die (assuming death to symbolize the nothingness of nonexistence), and all that is nonliving must ever lose its consistency or, if you will, deconsist to nothingness (Guralnik et al., 1984, p. 361). This de-structuring of being is implicitly corroborated in the belief that in the eternal conflict the impurity of evil is ever tending to swallow up the purity of good (Winslow, 1966, pp. 224f.). Implicitly, all that is tends toward the tebhel of disease, namely, the mixing or confusing of good with evil, of life with death, of righteousness with sin, of being with nothingness. Hence, being with nothingness is an anomaly or, if you will, a hybridity (Douglas, 1966).

The law of order as structure. In light of belief in the knowledge of digression (namely, the assumption that fallenness is intrinsic to being), the law of dis-ease infers the need for and the maintaining of structure. In this case, structure symbolically refers to order and/or harmony (Douglas, 1966). Hence, the structuring of being must be maintained. Being must be preserved from the hybridity of nonbeing (Eliade, 1959). Because of the tendency of being to digress, it must be prevented from de-structuring (Guralnik et al., 1984, p. 361). The law of dis-ease therefore demands the need for basic boundaries that separate and preserve the order, harmony, and structure of being from the chaos and nothingness of nonbeing. In the puritanized mind, the law of holiness reflected in the law of knowledge(s) answers this demand. We previously noted that the law ordered being and existence through classing and categorizing the properties of being according to differing degrees (levels) of purity and impurity (Douglas, 1966). Thereby, a fundamental boundary is erected that separates and preserves the purity of good from the impurity of evil. Also, this fundamental function of the law is ordering by preserving and separating the structure of being from the de-structuring of nothingness and nonexistence. Therefrom, this a-damic mind structures and/or orders a world and self that are legally and materially defined, delineated and differentiated through erected boundaries (Bakan, 1966; Eddy, 1971; Hewitt, 1981, p. 265; Miller, 1939; Winslow, 1966, pp. 150f., 224f.).

The law of textual boundaries. In this study, the concept erected boundaries suggests that such boundaries are not merely demarcations (for instance, lines that separate and distinguish sections or territories), but are barriers that prevent the substance of purity from being swallowed up by the substnce of impurity (Douglas, 1966). As suggested by the concept a-dam, inherent in the nomenclature Adam, boundaries as barriers are reflective of dams, namely, walls that prevent dry land from being swallowed up by flooding bodies of water (Eddy, 1971). Earlier we noted that the notion of such walls suggests the power of solidity to maintain the differentiation of one space from another or one body from another. Symbolically, this solidity is attributed to the power of law to order and to maintain the structure of being. Reflectively, the law of curriculum assumes the same function through the erection of textual boundaries. Also, the law of curriculum assumes, through its hidden dimension, the fallenness and digression of being as reflected in the human being and the cosmos (herein, the world and universe). Consequently, the curriculum engenders a self and cosmos that is structured and delimited by the boundaries of the text. In this sense, a "self" and cosmos emerges that have been "conceived" in and "nurtured" by law: hence, the legal "man" and legal cosmos (Bayles & Hood, 1960; Berger, 1963; Goffman, 1959; Greaves, 1969; Hewitt, 1981, pp. 25f., 187f.; Robertson, 1981, pp. 133f.; Vallance, 1983).

The significance of depravity. The curriculum, with its textual boundaries, while assuming the need to preserve good from evil and being from nothingness, implicitly corroborates the total depravation of human nature (Bayles & Hood, 1966; Greaves, 1969; McLoughlin, 1978). From a derivational standpoint, the concept of depravation comes from the Latin noun depravus meaning crooked (Guralnik et al., 1984, p. 379). In the early Calvinistic and Puritan sense, total depravity reflected humankind as being morally debased (Calvin, 1981; Kerr, 1939; Weber, 1930; Winslow, 1966). The concept debased as a synonym for depraved gives reference to humanity as being classed and categorized of low value from the standpoint of purity and good (Douglas, 1966). Also, we have already inferred that the moral depravation of human nature has cosmic implications. The Calvinists and Puritans did not separate morality from the life of the creation itself (Romans 8:14-25). In today's puritanized American society this outlook is depicted in the common usage of the term degenerate (Davies, 1955). For example, if we conclude that a person is extremely immoral, we will often say that he or she is degenerate. In this usage, the concept becomes a reflection of depravity. From its usage as a verb, it literally becomes the oposite of to generate. Specifically, to generate means to give life to through procreation, whereas to degenerate means to deteriorate in terms of life. Biologically, deterioration refers to the loss of a function or

structure through the course of evolution. Herein, from the standpoint of cultural evolution as well as human evolution, to degenerate becomes a synonym for the verb to digress in terms of our discussion of the fallenness and digressiveness of being: hence, the cosmic implications of total depravity (Hewitt, 1981, p. 265; Sahlins & Service, 1960).

The hybridity of "self" and cosmos. However, in reference to the human being, who, from a Biblical standpoint is the God-ordained custodian of the creation, he or she is interreflective with the digression of creation. The theological substructure of the curriculum assumes that human nature is in bondage to sin and death (Bayles & Hood, 1966; Greaves, 1969). It is by nature diseased; that is, the image of God, the good in humankind, is tarnished with the impurity of evil, therefore rendering it subject to being pulled down by evil. Hence, the human being becomes intrinsically a hybrid having no identity of his or her own. This hybrid "self" is, in reality, a nonself that is both good and evil; and, as was depicted earlier, properties in being that are both pure and impure are, in reality, rendered as neither pure nor impure (Bailyn, 1960; Bakan, 1966; Cohen, 1981; Douglas, 1966; Eavey, 1964; Kerr, 1939; Miller, 1939; Vallance, 1983; Winslow, 1966).

The significance of neither/norness. Consequently, the puritanized curriculum fosters a nonself that is caught

between the tension of good and evil. The emerging consciousness here is that of powerlessness relative to the cosmos, "self," and God. the human being as nonself becomes the absorption point for the eternal conflict. The powerlessness of neither/norness reflective in the nonself results from the transcultural consensus that the human will is utterly incapable of choosing good for itself and is, therefore, always subject to an innate propensity to evil. At the same time, the human being, who is made in the iamge of God in terms of mind and spirit, is able to strive against this innate propensity that is seemingly empowered by the desires of the flesh (Bakan, 1966; Bercovitch, 1975; Girard, 1972; Kerr, 1939, 1943; Slaate, 1968; Winslow, 1966).

The significance of in-betweenness. Hence, a legal and ascetic human being emerges, who must always strive to define self and cosmos through the law of holiness (Douglas, 1966; Weber, 1930; Winslow, 1966). Such a struggle results from the human being's position of being caught between the conflict of good and evil. Also, this position of in-betweenness is reflected into a socio-cultural consciousness and consensus of ambiguity regarding classing and categorizing the properties of being (pp. 64-70 herein). Here, in-betweenness is synonymous with neither/norness, which, in turn, is reflective of ambivalence (Girard, 1972; Slaatte, 1968). That is, psychologically, the human being as nonself constantly

experiences emotional and intellectual conflict as to identity morally, socially, theologically, and philosophically. Fundamentally, he or she is always striving for a self that is good, but much of the time ends up with a self that is evil due to being a nonself that is neither/nor through a mixing of both purity and impurity (Bakan, 1966; Bercovitch, 1975; Leach, 1974; Totman, 1979; Weber, 1957).

The externality of good. From a legal standpoint, the curriculum must lead the human being into a clear definition of the properties of self and cosmos (Douglas, 1966; Ozman & Craver, 1981). Due to socio-cultural ambiguity latent in the ambivalence of the nonself, the human being must textually lay hold on the good as reflected in God. In the Puritan consciousness, God and the good exists outside of the human being. Consensually, God through Jesus Christ must be received through the text of scripture, due to inherent impurity reflected in the tarnished image of God (Calvin, 1981; Kerr, 1939; Miller, 1939; Romans 5-8; Winslow, 1966). Likewise in today's puritanized society, the good of pure knowledge must be received through texts since it exists solely outside of the human being. Hence, the human nonself is a vacuum of nothingness, indicating that the puritanized American has no inner life. Rather this human being has only an outer life which is defined by the law (Abrahams et al., 1984; Bailyn, 1960; Bayles & Hood, 1966; Bercovitch, 1975; Davies, 1955; Eavey, 1964; Girard, 1972; Vallance, 1983).

The legal essence of learned behavior. Ironically, although the human being is believed to be depraved by nature, evil in the person of Satan is even believed to live outside of the nonself (Greaves, 1969; Winslow, 1966). Reflectively, the law defines and delineates in texts the impurity of evil to offset the purity of good (Abrahams et al., 1974; Douglas, 1966). Thus through learning the law, its promises and prohibitions, the human being, while learning to do good, indirectly learns to do evil (Romans 7-8). Here, doing is reflective of being; yet, intrinsically, doing is indicative of works that are good and evil, and being is indicative of the qualities and degrees or levels of purity and impurity. the puritanized consciousness and consensus, purity and impurity are implicitly and explicitly delineated in the laws of all knowledges. Consequently, the down-pull of human nature tends to foster identity with the impurity of evil indirectly learned in texts over and against the purity of good directly learned in texts (Bayles & Hood, 1966; Bercovitch, 1975, 1978; Morison, 1956). Conjunctively, impure knowledge is learned, resulting in bad or imperfet (mistaken) behavior (deeds or works), and this is over and against the pure knowledge that is learned resulting in good or perfect (correct) behavior (deeds or works) (Bailyn, 1960; Bakan, 1966; Miller, 1939).

The self as a-dam. Essentially, we have noted that the human being is comprised of an ambivalent nonself reflecting

the eternal conflict psycho-culturally defined in two alter selves of good/God and evil/Satan (Bakan, 1966; Girard, 1972). Also, we have noted that the law of curriculum defines the textual boundaries reflected in the laws of knowledges and, in turn, orders the mind and consciousness of the human being. Hence, this human mind and consciousness is a-damic, as reflected in the idea of the legal "man." That is, the human being becomes the dam that stands between and absorbs the conflict of good and evil (Eddy, 1971). At the same time, the dam serves as a boundary demarking and differentiating purity from impurity. Reflectively, this boundary is multiplied throughout the cosmos as properties of purity and impurity are classed and categorized for the sake of clarity and differentiation. Overall, the human being becomes the law of "self" and cosmos through the law of curriculum and text (Bailyn, 1960; Bayles & Hood, 1966; Bercovitch, 1975; Douglas, 1966; Winslow, 1966).

CHAPTER V

THE TEXTUAL AND CURRICULAR TREE OF KNOWLEDGE: THE LAW OF SELF AND COSMOS

The Dynamics of "Obedient" Learning

Through the law of curriculum and The textual cosmos. text, the human being as the law of "self" and cosmos must not only strive for an identity of self but also an identity of world or cosmos. Within the hidden dimension of culture and curriculum, the puritanized human being, via the law of curriculum and text (or curriculum as text), lives out the drama of the fall of humankind. The male becomes Adam and the female Eve, and through the eyes of Adam and Eve, they see one another and the cosmos in conflict and tension. So, in order to avoid the hybridity of confusion or mixing within the mind and cosmos, both male and female must struggle to obey the law and to preserve its boundaries. (Essentially, learning and obeying the law preserves its boundaries through preserving the legal "man.") At this point, the puritanized male and female in the personae of Adam and Eve are exiled from the Garden of Eden. struggling through curriculum to structure the new Eden via the law of holiness as reflected in the law of knowledge(s). Here they become ascetics who strive to preserve and create the structure of "self," consciousness, and cosmos by struggling

against the power of evil to swallow up good. Hence, in the midst of their struggles and the eternal conflict, they structure a cosmos that is interreflective with the inner conflict and delineation of the mind and consciousness (Douglas, 1966; Girard, 1972; Jung, 1960, 1964, 1968; Leach, 1974; Levi-Strauss, 1979a, 1979b; Shweder & Levine, 1984; Wallace, 1985).

The oppositional cosmos. As a result, a consciousness emerges that divided the cosmos and human being into binary oppositional categories. Also, these categories are subdivided into oppositional classes. (These divisions of being are reflective of the pyramidal and oppositional categories treated in Chapter III, pp. 63-70.) Such a division results (as was noted) for the sake of preservation, clarification, and differentiation in the midst of psychological ambivalence and socio-cultural ambiguity (reflecting the eternal conflict). Because puritanized human beings in Adam and Eve live in the wilderness, they recall the law of the tree of knowledge (viz., the law of holiness and knowledge[s]) and apply it to their situation and environment to make sense out of the chaos of being and to give order and structure to it. Consequently, the emergent nonself, which comes out of the fall in Adam and Eve, becomes inscribed into puritanized being as the a-damic law of structure and order depicted in binary oppositional categories and classes (Eddy, 1971; Girard, 1972; Levi-Strauss, 1979a, 1979b; Totman, 1979; Winslow, 1966).

Alter selves and worlds. Here, in the exile, the a-damic nonself, being caught between binary oppositional categories and classes, strives in the personae of Adam and Eve to clearly see two spheres of good and evil in being. Conjunctively, because the nonself is a negation of the self through total depravity, the resultant vacuum strives to be filled with a self that lies beyond the nonself. In essence, the two alter selves are not believed to be intrinsic to the a-damic human; rather, they are psycho-impressions of the selves beyond. Again, these two alter selves are interreflective with the two oppositional spheres or worlds that, in turn, are demarked and dammed interreflectively with the nonself. For in seeking the identity of a self, the nonself strives to clarify and differentiate in order to identify with a world or sphere beyond. But in this struggle to overcome the greyness of ambiguity and ambivalence, it dams up categories and classes of being as law. Hence, in the context of two alter selves, the nonself is seeing and identifying with multitudinous worlds and selves (as reflected in the multitudinous categorical classes of being (Bakan, 1966; Douglas, 1966; Eddy, 1971; Girard, 1972; Jung, 1960, 1964, 1968; Leach, 1974; Levi-Strauss, 1979a, 1979b; Totman, 1979).

The nonself as type. Again we note that our usages of terms like beyond, outside, and outer suggest that the puritanized American consists of no self (i.e., suggesting

the nonself) that is intrinsic to his or her being. the true "self," as two fundamental alter selves consisting of multitudinous selves, is objectified through the classing and categorizing of law. Thus the striving of the nonself to complement itself through identity with a "self" beyond becomes the only inner "life" of the human being. At the same time, the negating of the subjective for the objective as reality (the inner world and self for the outer world and self) becomes blurred through the struggle of the human being to see the world clearly (as in objectively). Relatively, this blindness (reflective of socio-cultural ambiguity and psychological ambivalence) is interreflective with the greyness of the hybrid nonself (again, a negation of self through the mixing of both good and evil, thereby, eliciting a neither good nor evil nonself). Essentially, this greyness of nonself suggests a "self" that-is-but-is-not in that it has not come into being as a living self of its own. Perhaps, this nonself may be likened to the negative of a photograph or film (that-is-[a photograph or film] but-is-not [a photograph or film]) until it is developed. Specifically, this negative is the shadow or type that must be filled in (complemented) with the positive or real (true) image(s), namely, the antitype (DeLaszlo, 1958; Douglas, 1966; Hall & Nordby, 1973; Jung, 1960, 1964; Kerr, 1939; Romans 3; Slaatte, 1968; Vine, 1966, pp. 33, 95, 351).

The law of clothing. All in all, this negation of the self as nonself renders the fallen human being in Adam and Eve as totally dependent upon the power of being beyond. Therefore, both good and evil are seen to exist outside of the human being, thereby rendering the human being in a position of powerlessness and alienation. In the wilderness of exile, the human being in Adam and Eve must forever strive after good while fleeing from and standing against evil. male and female must ever remain in bondage to the eternal conflict through belief in the tree of knowledge. Through transcultural consensus, they have matured into a consciousness reflecting the Serpent's promise: "Ye shall be as gods knowing good and evil" (Genesis 3:5). Here humankind enters into the total implications of law as the answer to human powerlessness and alienation. When the male and female in Adam and Eve saw that they were naked, they clothed themselves and hid themselves from God. (Here nakedness symbolically refers to the alienation of the human being from self, cosmos, and God. Hence, both male and female clothe and hide themselves.) In this context, clothing becomes a symbol of the law. Essentially, history indicates that through clothing, male and female classes and categories were differentiated. At the same time, the scripture indicates that Adam and Eve clothed (covered) themselves because they "knew" that they were naked. Conjunctively, clothing here differentiates

by class and category the human being from God and, therefore, of evil from good, with the former being first witnessed in the Serpent as Satan and then in the human being as Adam and Eve (Douglas, 1966; Fromm, 1966; Genesis 3:7, 21; Girard, 1972).

The law of differentiation. Through a trick of Satan (beguilement), the human being in Adam and Eve also denies belief in the intrinsic deity of the human self, and instead, believes in a "deity" of "self" as conditional for knowing good and evil. Hence, powerlessness results from a loss of the deified self, and the human being begins to experience the nakedness of alienation. The emergent nonself must then be covered with a "self" reflective of the law. The law thus becomes a satisfaction for the weakness and sinfulness of humankind as connoted by powerlessness and alienation. Through the law of clothing, the alienation of male from female is cloaked through belief in the law of differentiation (implicitly corroborated by the law of separation, preservation, and ordering). Through the differentiation of genders, clothing depicts the cloaking of a nonself that, as law, stands as a dam between God and human, human and self, and human and cosmos (Abrahams et al., 1974; Bakan, 1966; Douglas, 1966; Eliade, 1959; Fromm, 1966; Genesis 3:7, 21).

The law of gender. In essence, we are noting that the law of knowledge and holiness differentiates pure and impure categories and classes as masculine and feminine. Also, this

legal act is masculine from two standpoints. First, the drama of the fall indicates that God decreed the law of knowledge by placing the tree of knowledge in the Garden of Eden. In both the Hebraic and Calvinist perspectives, God is masculine and patriarchal. Hence, the authority and power of law and law-giving is masculine and patriarchal. Second, in this same drama Adam as male reflects this same power and authority. For example, Adam is not only given the authority to class and categorize (i.e., to name) animals, but he also takes it upon himself to pass guilt to Eve for "causing" him to eat the forbidden fruit (Abrahams et al., 1974; Donovan, 1985; Genesis 2:20f.; McFaque, 1987).

The law's ultimate power. Let us consider the following verses (AKJV): "Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat? And the man said, The woman whom thou gavest to be with me, she gave me of the tree, and I did eat" (Genesis 3:11-12). Because Adam and Eve were hiding (as a result of eating), God calls out to them and asks the above question. Adam, through fear, blames Eve for the mistake of disobedience. Here we may infer human-kind's belief in the power and authority of law to ultimately put to death. As God said: If you eat of the fruit of the tree of knowledge, "thou shalt surely die." That is, human-kind in Adam and Eve has attributed power to the law to punish with the curse for disobedience to its commands. In conjunction with the curse, the law is able to generate fear in

human beings and, therewith, to control them. Interestingly enough, the apostle Paul depicts this as the law of sin and death which arouses in him (humankind) all manner of sinfulness unto death due to a knowledge of the law (Bouyer, 1960; Douglas, 1966; Genesis 2:15-3:1f.; Kerr, 1939; Miller, 1939; Romans 7-8).

The laws of authority and submission. Hence, with Adam's belief in his own legal authority, he imputes guilt to Eve. (Again, we note that Adam as a-dam symbolically refers to the [divine] authority and power of the law.) The law, as reflected in Adam, symbolically imputes the impurity of evil to Eve due to mankind's belief that womankind, in Eve, tricked ("beguiled") him into eating the forbidden fruit (viz., the apple). For Eve was first tricked by the Serpent; thus, upon yielding to the Serpent's appeal, the Serpent, in Eve, tricked Adam. Consider the following text (AKJV): "And the Lord God said unto the woman, What is that that thou hast done? And the woman said, The serpent beguiled me, and I did eat" (Genesis 3:13). Consequently, womankind, in Eve, must submit the self to mankind, in Adam, for Adam as husband "shall rule over" her (Genesis 3:16). That is, the nonself of the female must be complemented by the good alter self as reflective of the rule or law of the male as husband. Also, this is reflective of all humankind (male and female) in Adam, who must submit the self to God as father and husband of all humanity.

In this case, humankind falls into the feminine category while God falls into the masculine category (Figure 3, p. 67) (Donovan, 1985; Douglas, 1966, 1979; Fox, 1988; McFague, 1987).

Genders of good and evil. In essence, the good alter self, as reflected in Adam, is personified as God or the logos of God. In contrast, Eve reflects the evil alter self, personified as Satan, due to her primacy in the fall. Reflectively, because mankind, in Adam, believed that he was first tricked by womankind, in Eve, to sin, he imputes all that is pure and good to maleness and all that is impure and evil to femaleness: hence, the negative and positive side of the law (Donovan, 1985; McFaque, 1987). That is to say, through the law of curriculum and knowledge, humankind learns to sin while learning not to sin. For instance, in the negative command not to steal, humankind is learning to steal through learning not to steal. Implicitly, humankind in Adam and Eve formulates a consensual belief system of beliefs and values and disbeliefs and disvalues. (Here we consider that beliefs and values as positive knowledge refer to the positive side of the law; whereas, disbeliefs and disvalues as negative knowledge refer to the negative side of the law.) Concomitantly, a consciousness results that is reflective of the evil alter self and the good alter self, and, of course, the former is reflective of the negative sphere of law and

knowledge while the later is reflective of the positive sphere (p. 89 herein) (Abrahams et al., 1974; Bakan, 1966; Douglas, 1966; Fox, 1988; Vallance, 1983).

The Dynamics of Legal Deception

The trick in moral law. Summarily, the law of holiness as curriculum and knowledge is presented in God's initial command: "Of every tree of the garden thou mayest freely eat; But of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest thereof thou shalt surely die" (Genesis 2:17). Hence, humankind in Adam and Eve have been tricked into disobedience through learning the negative side of the law. Likewise, in school students are tricked into disobedience through a knowledge of rules and norms. For example, when high school students are told that they cannot smoke on school grounds, they will usually hide in the bathrooms between class periods and smoke. idea of the law here is to teach young people that it is not socially or healthfully acceptable for them to smoke. theless, in the negative sense of discouraging them from smoking, the law implicitly is teaching (encouraging) them to smoke. As St. Paul claims: "For I was alive without the law once; but when the commandment came, sin revived, and I died" (Romans 7:9). In the Pauline context, we note that students in the image of Adam and Eve learn that smoking is wrong through the law; whereas, before a knowledge of the law,

students experienced the freedom of life through smoking.

But after the law appears, students become enticed by the knowledge of its fear and doubt relative to its promise to judge, to condemn as guilty (to blame), and to punish (Bailyn, 1960; Bayles & Hood, 1966; Davies, 1955; Jackson, 1968).

The trick in academic law. Likewise, in the context of learning through textbooks, students are taught that they cannot make mistakes and that if they make too many mistakes they can fail a respective course. (In relationship to the above ethical example of law, the idea of making mistakes and failing is reflective of the idea of moral infractions or disobediences and the judgment, condemnation, and punishment that follows.) Consequently, students here are being encouraged that it is not socially or intellectually healthful for them to make mistakes which can lead to failure. But again, through the negative sense of the law, students are implicitly being taught (encouraged) to make mistakes and fail. matter of fact, every knowledge discipline, like the moral law, is comprised of a body of law that defines that discipline in a negative and positive sense. Thus, the law of a given body of knowledge will define what is pure and impure, wrong and right, good and evil regarding that knowledge discipline. Again that law defines through the demarking of separating, preserving, and ordering (classing and categorizing) the properties of a given body of knowledge (Bestor, 1953, 1955; Douglas, 1966; Schwab, 1981).

Self-justification due to the trick. Here an illustration from a knowledge area would be in order. In high school and college, English is an essential field of the curriculum. While studying the rules or law of grammar and composition, students are learning to make mistakes in their writing while learning to cultivate the rules of culturally and socially acceptable writing. For example, from the positive side of the law, students are taught that a sentence is one complete and independent clause or an independent clause with a related dependent clause ended by a period. However, from the negative side of the law, they are taught that a sentence is not merely a dependent clause and should not be closed with a comma. Also, further negative illustrations are given of run-on sentences and sentence fragments. As a result, students on the college level will often strive to justify their usage of sentence fragments by appealing to the examples of particular authors, such as Faulkner. Nevertheless, despit their appeals, their themes are usually returned to them showing the letter grades of D and F (Abrahams et al., 1974; Douglas, 1966; Shaw et al., 1959; Trump & Miller, 1973).

Legitimacy and self-justification. In all courses, students will make such appeals. Some teachers listen, but many others do not. Such students take on the persona of Adam, who appealed to Eve as an example of eating the forbidden fruit. However, these students are striving to justify

mistakes by appealing to their legitimacy in other writers. Likewise, Adam, although he overtly blamed Eve for offering him the "apple," covertly appealed to Eve's example. For Eve discovered that the forbidden fruit did appeal to her sense of taste, to her sense of sight, and to her need to know (Genesis 3:6). Essentially, the very fact that the fruit was forbidden (implying the negative side of the law), in conjunction with its positive appeal, aroused the curiosity of both Adam and Eve to taste it. Also, with students, the negative side of the law positively appeals to their need to know and experience despite the risk. Hence, they fall for the trick in that they now believe in the legitimacy of "error," for they overtly see the legitimacy of "error" through socially accepted authorities or experts. same time, this legitimacy is being corroborated within the consciousness and consensus by the negative side of the law in written texts (Abrahams et al., 1974; Brinsmead, 1988a, 1988b, 1988c).

The "legitimacy" of error. Furthermore, this discussion regarding the legitimacy of error is reflected in the words of St. Paul: "For sin taking occasion by the commandment deceived [tricked] me, and by it slew me" (Romans 7:11). In conjunction, we have noted that the law of curriculum and text defines the way by which students live, and, at the same time, psychological ambivalence and cultural ambiguity are

reflected in the negative and positive sides of the law. Specifically, students implicitly are being taught to fail while explicitly being taught to pass. The law of curriculum and text assumes that students will make many mistakes, even unto failure, in order to learn the truly legal and acceptable way unto success. Essentially, the pure must be swallowed up by impurity in order that the good may truly abound over evil. In the orthodox Christian consensus, as reflected in Calvinism, Christ fell under the burdensome weight of the cross and, therefore, had to be assisted by Simon of Cyrene (Matthew 27:32f.). That is, Christ had to fall and even die before he could realize the triumph of the resurrection. Likewise, the cosmos itself must succumb to natural cataclysms before the restoration of creation can be realized. Hence, the law of testing is summed up in this saying, "If at first you don't succeed, try, try, again" (Anyon, 1981; Bercovitch, 1975, 1978; Bestor, 1953; Jackson, 1968; Lenski, 1961; Miller, 1939; Weber, 1930).

The "legitimacy" of imperfection. Ideally, therefore, the legal self emerges once the lessons of trials are learned (James 1:4f.). The legal self is one who in this present age is deemed resurrected or restored. This human being is within the boundary of holiness. He or she reflects the perfection and purity of the logos in Christ Jesus, who has triumphed over the impurity of evil. In this context, this new Adam or

new self is reflective of students who have "fought the good fight" and have overcome the errors and infractions of the curriculum as reflected in specific knowledge disciplines (Colossians 1:28-4:12; Douglas, 1966). Yet, although such students are praised in school for high achievements, with such rewards as valedictorian and salutatorian, even these never quite attain the ideal. They still are imperfect. They still make mistakes, and if they lose vigilance and persistence through the diligence of studying and obedience (which also includes their listening to the directions of teachers who reflect the rules of texts), they may still ultimately fail. That is, students classed as high achievers still remain subject to the "bequilement" of the law which can ultimately "slay" them with the punishment of failure. For intrinsic to their nature as human beings lies the propensity of life to digress to nothingness (Bercovitch, 1975; Bestor, 1955; Jackson, 1968; McCluskey, 1985; Monsell, 1957).

The trick of fallenness. This is what St. Paul means when he says: "For sin taking occasion by the commandment, deceived [tricked] me, and by it slew me" (Romans 7:11). Thus far, we have noted that human beings, through the law of curriculum, as reflected in its textual nature, always remain subject to being deceived by the law (of knowledge). Specifically, human beings in general, as demonstrated in students, remain caught between the tension of binary oppositions, the dynamic of the negative and positive sides of the

law (Douglas, 1966; Leach, 1974; Levi-Strauss, 1979a). Therefore, while trying to achieve the holiness of the legal self, human beings, fundamentally, remain caught between the conflict of good and evil, as translated into the dynamic tension of two respective alter selves and worlds (Bakan, 1966; Girard, 1972; Hall, 1954; Hall & Nordby, 1973). Essentially, through their struggle to define a self and a world that is legal and holy, human beings are tricked into fallenness (Genesis 3:1-13). Not only are they tricked through the conscious learning of negative and positive sides of knowledges, but the implicit dimension of transcultural consciousness and consensus is being substantiated and reinforced through the context of cultural evolution (Bercovitch, 1975; Kluckhohn, 1979; McCluskey, 1958; Sahlins & Service, 1960).

The trick of disobedience. Thus, the puritanized human consciousness strives to liberate itself from the bondage of the eternal conflict latent in law. However, the more it strives to eschew evil by obeying the rules, the deeper the human being falls into the ambivalence of the nonself. And, even when he or she rebels against the law (i.e., identifies with the negative side of the law), an ambivalent nonself is still emergent. From a cultural standpoint, willfully breaking the law gives the law even greater power and dominion over the lives of people in a given culture. For example, in America today, we are witnessing an increase in legislation due to

an increase in the abuse of drugs and a blatant disregard for the laws that were defined to supposedly prevent the danger of such abuse. As a result, we, in society in general and school and campus life in particular, do stand in danger of losing many privileges of pursuing a college education and driving a motor vehicle. Essentially, when law is disregarded, more punitive legislation is mandated, ultimately increasing the disempowerment of human beings in every facet of sociocultural life. In school, especially high school and college, students who disregard drug legislation can now lose their privileges to play and compete in interschool sports programs and can even lose academic standing (Becker, 1973; Brinsmead, 1988a, 1988b, 1988c; Buhlmann, 1982; Davies, 1955; Ellul, 1986; Girard, 1972).

The trick of fear and death. The gradual disempowerment of human beings through the puritanization of law overwhelms the human being with the domination of fear. Through fear, the deified self (the human spirit) is unable to fully choose, love, think, create, or act. Essentially, the human being cannot fully be or become, for the inner life of the human spirit is dwarfed by the fear of the law and its definition of evil as well as its ultimate power to put to death. Thus the bottom line for the arousal of fear in human beings is the awareness that one must die, and the law's power of domination over human beings stems from its power to arouse fear

from within (Becker, 1973; Brinsmead, 1987b, 1987c, 1988a, 1988b, 1988c; Douglas, 1966; Girard, 1972; Stannard, 1977).

The trick of obedience. Through fear the human being strives to flee what he or she believes to be the punitive arm of death (Winslow, 1966). Within the puritanized consciousness and consensus, the avoidance of death comes through the ascetic struggle to obey the law or to stand against it, as in rebellion (Stannard, 1977). In the personae of Adam and Eve, the human being not only obeys and disobeys the law, but he or she strives to preserve it or reject it by fleeing Eden into the wilderness. Yet, no matter where the human being flees and no matter what he or she does in terms of obedience and disobedience, the law is there to greet him or her with terror and bondage (Abrahams et al., 1974; Douglas, 1966; Romans 7). In all cases, the human being, in the face of the law, defines a legal self through the negative and positive sides of the law. As a result, no human definition of self is totally good or totally evil, totally pure or totally impure. Synonymously, no student or scientist has perfect knowledge, nor can he or she have totally imperfect knowledge. Here we imply that no human can obey the law, although overtly we are taught that we can obey the law. In this sense the law also deceives us, so we fool ourselves through struggling to clothe the nakedness of the nonself with a legal self that we believe is obedient,

perfect, or knowledgeable (Bakan, 1966; Brinsmead, 1986, 1987b; Kluckhohn, 1979).

The Dynamics of Textual Disciplines and Knowledges

Textual identities. Through our ascetic endeavors to obey, to disobey or disregard and to flee the law, a human "self" emerges with an identity that not only reflects gender but also profession or vocation as well as class and status (Reisman, 1959; Weber, 1930). Through the law of knowledges and curriculum, human beings emerge as the words and/or texts of cultural being. Students, scientists, teachers, artists, plumbers, mechanics, prison inmates, and others convey the textual message (words and/or texts) of the culture. in the context of knowledge and curriculum, each human being emerges as a reflection of a body of knowledge. As the spirit is embodied by flesh, so learning in this age of puritanized being becomes a metaphor for the embodiment of human beings with particular kinds of knowledges. At the same time, the act of disciplining also reflects this metaphor (Guralnik et al., 1984, pp. 401, 456; Vine, 1966, p. 316). For, as disciplining prepares one for a moral life, so disciplining as learning prepares one for a knowledgeable life (Bestor, 1953, 1955; Bouyer, 1960; Fromm, 1966; Kolbenschlag, 1976; Lenski, 1961).

The textual way. Reflectively, the clothing of Adam and Eve to cover their nakedness also refers to the clothing of

our nakedness of ignorance and vanity with knowledge and virtue. Consequently, this act of clothing refers to the act of disciplining as learning. The concept of disciplining, in fact, is derived from the Latin disciplina, meaning a way of learning relative to a branch or body of knowledge (Guralnik et al., 1984, pp. 401, 456; Vine, 1966, pp. 203, 316). Relatively, as we learned earlier that Puritans and Calvinists confessed a unitary relationship between morality and being, so puritanized Americans implicitly confess a unitary relationship between discipline and knowledge. Furthermore, discipline becomes interlocked with law in that each discipline defines the legal way of each knowledge field. For example, as the discipline of each Catholic order provided the way of holiness for its religious adherents, so the discipline of each knowledge field provides the way of knowing for its disciples. As a result, human beings emerge out of the curriculum as textual and bodily manifestations of the laws of each text and body of knowledge. Again, students, teachers, artists, plumbers, mechanics, prison inmates, and others emerge reflecting the disciplines of particular kinds of knowledges through gender, class and status, possessions, and moreover, sociocultural or, if you will, ontological behaviors (Anyon, 1981; Bouyer, 1960; Donovan, 1985; Lenski, 1961; Reisman, 1959; Weber, 1930).

<u>Discipline and law</u>. All in all, we are noting that all puritanized epistemology and ontology is recapitulated into

bodies of law, and, in turn, these bodies are recapitulated into a body of law (Abrahams et al., 1974; Douglas, 1966). Specifically, we assume that a body of law contains the rules and norms that define and limit American puritanized culture (Davies, 1955; Miller, 1939). The law also defines cultural goals and gives order to cultural beliefs and values. Law also provides the way in which cultural goals are attained. Here this way of attainment or discipline is reflective of puritanization while puritanization is denotative of enculturation into the law of holiness and purity (Bailyn, 1960; Bouyer, 1960; Bayles & Hood, 1966; Guralnik et al., 1984, pp. 401, 799, 1475; Vallance, 1983).

The law of textual authority. At the same time, belief in puritanization rests upon the authority of texts in that texts have become the embodiment of law. In ancient Israel, the tables of Moses depicted the divine authority and power of law through its miraculous inscription into stone by the "finger of God." The decalogue and later the 613 levitical commands of Moses summarized and gave divine sanction to the Penteuchal tradition (Abrahams et al., 1974; Douglas, 1966). Essentially, this tradition, we have noted, was replicated through the Protestantism of Puritans and Calvinists. In the Puritan mind, the Bible, as the written word of God, reflected the Mosaic and divine authority of the Pentateuch as Torah. In both orthodox Protestantism and Roman Catholicism, all

scripture is inspired of God and is profitable for doctrine, for reproof, and for instruction in righteousness (2 Timothy 3:16). Traditional biblical hermeneutics teaches that the term inspiration is the translation of the Koine Greek term theopneustos, meaning that every word of scripture is Godbreathed, hence, indicating belief in the verbal plenary inspiration of holy scripture (Gilson, 1960; Levi-Strauss, 1979a, 1979b; Minkin, 1957; Ramm, 1956).

The authority of textual discipline. Consequently, because the Bible was sanctioned and written by the Spirit of God, its words and texts were required to be read and memorized in early Protestant and Puritan schools (Bayles & Hood, 1966; Calvin, 1981; Kerr, 1939; Tyack, 1967; Winslow, 1966). Through belief in divine inspiration, knowledge had become inscribed into law through texts. Hence, texts defined and delimited the way or, if you will, the discipline of knowing (Greaves, 1969; Morison, 1956). Reflectively, this same textual authority is implicitly believed to exist in the discipline and law of textbooks in contemporary American education and curriculum (Jackson, 1968; Tyack, 1967). From my experience as both teacher and student, the textbook becomes the final authority in teaching and learning English, social studies, music, math, and other knowledge disciplines. For each teacher and student, the textbook becomes the authoritative embodiment of each knowledge discipline, therefore

engendering within his or her person a deep reliance upon texts (Bailyn, 1960; Douglas, 1966; Eavey, 1964; Gilson, 1960).

The authority of textual objectivity. This objectification of knowledge was alluded to earlier. Here we noted that the textual nature of the curriculum and emergent learner was legally defined and delimited and that such definitions and delimitations existed solely outside of the human being (pp. 93f. herein). Due to implicit belief in total depravity, as reflective of the nonself, the human being as learner attributes divinity or deification, the substance of authority, to knowledge that is legally defined and delimited in textbooks. Essentially, holiness is attributed to the law of texts, while unholiness is attributed to the "self" (nonself). Consequently, any notion of deity within the human being is devalued, thereby attributing power and spirit to word and text only. As a result, the textual law of curriculum and knowledge through puritanization creates a human being that is totally other-directed rather than self-directed while experiencing little or no self-reliance and self-esteem (Anyon, 1981; Bayles & Hood, 1966; Douglas, 1966; Winslow, 1966).

The authority of textual "facts". As a classroom teacher I have witnessed this denial of power and authority within the "self" for the attribution of power and authority

to the text itself. For example, when teaching an honors world history course to high school students, they often complained that they learned no "facts." Fundamentally, they believed that they could lay hold on nothing substantial. My approach to teaching history was dialogical. My objective here was to enable students to discover the hidden beliefs and values that truly substantiated the "facts" for which they were seeking. Both juniors and seniors were especially concerned about "facts" to remember in preparation for their state competency exams (Bayles & Hood, 1966; Douglas, 1966; Guralnik et al., 1984, pp. 94, 501, 1116-1117; Ozman & Craver, 1981).

Although I was encouraging them to go to the library and research their own self-composed research questions through sources other than the textbook, they always endeavored to pull me back to lecturing on the text. This illustrates belief in the power and authority of the text over that of the human being in that the latter seeks identity with the law of the text. Here we witness the objectification of knowledge through the correlation of "facts" with the law of the text (Bayles & Hood, 1966; Ozman & Craver, 1981).

Knowledge as textual "facts." In the curriculum, the same correlation is reflective of rules that theoretically define the laws of respective knowledge disciplines. For example, the knowledge of music in terms of rules has been impressed upon me since childhood. Both teachers and students

of music are inculcated with the assumption that "good" music cannot be composed or performed without a knowledge of the rules of music theory. These rules must be committed to memory and applied in the exercises of part-writing and counterpoint. Also, the rules of theory embody the evolution of musical forms, harmony and counterpoint, and the techniques of composition, instrumental and vocal performance, and interpretation. This belief that to know music is to know the rules objectifies the discipline. Consequently, like my social studies students, music students are being taught to feel that most likely they are not learning unless they are able to lay hold on what they believe to be the substantiality or solidity of rules and/or facts (Banks & Clegg, 1977; Bessom, Tatorunis & Forcucci, 1974; Martorella, 1976; McHose, 1947; Trump & Miller, 1973).

Obedience to textual "facts." Fundamentally, we have been noting that "facts" and/or rules are common to the bodies of law that theoretically substantiate the disciplines of music and social studies. Of course, an underlying assumption of this study is that "facts" and/or rules as law theoretically substantiate all knowledge disciplines. The commonality of "facts" and/or rules as law may be understood in that law recapitulates knowledge and gives it authority. Authority here, as in the sense of command or commandment (reflective of the Ten Commandments), refers to the law's

power to arouse belief and, therefrom, obedience or adherence to rules and/or "facts." Also, all rules and/or "facts" as law share the substance of solidity in that, as we have said, they provide the learner with something to grasp or lay hold on (Bruner, 1960, 1966; Dahl, 1968; Ozman & Craver, 1981; Swanson, 1967; Trump & Miller, 1973).

Knowledges ordered as textual "facts." In addition, we indicated in this study that law not only recapitulates knowledge, but it also defines and differentiates knowledge into bodies of knowledge. The law of knowledges shares a substantiality of solidity, but in terms of bodies, knowledges differ in the substantiality of content. Specifically, the law separates, preserves, and orders epistemological and ontological being as knowledge into varied knowledge contents and even orders the knowledge contents themselves. Indirectly, we have already noted that the theoretical content of each knowledge discipline is divided into negative and positive commands or rules as "facts" (Abrahams et al., 1974; Bruner, 1960; Capra,1983; Douglas, 1966; Gilson, 1960, pp. 254f.; Hewitt, 1981; Ozman & Craver, 1981; Schwab, 1981; Talbot, 1980).

Knowledges ordered as textual bodies. But through the process of ordering epistemological and ontological being as knowledge, erected boundaries separate and preserve each knowledge content so that they may not mix (tebhel). In this sense, the concept body becomes a metaphor for boundary,

wall, or dam as it is applied in the concept body (bodies) of knowledge. Basically, a body gives shape and form, i.e., structure, to its specific substance as the human body gives shape and form to the substance that is human being. Essentially, the tangibility or solidity of the human being may be sensed due to the structure of his or her bodily substance. Likewise, a sense of solidity and tangibility is derived from the structural substances of spherical bodies defining the planets of the solar system. So, as in all things, living and nonliving, a sense of solidity is also experienced in each knowledge discipline regarding its own unique structure (shape and form). Of course, this uniqueness of identity is due to its bodily substance or content (Capra, 1983; Douglas, 1966; Eddy, 1971; Gilson, 1960; Hewitt, 1981; Ozman & Craver, 1981; Talbot, 1980).

Hence, through the discrimination of bodies, all substances may be identified and ordered. Knowledges such as art may be discriminated and ordered as art and music may be ordered as music. The same may be said of human beings and planetary bodies. Furthermore, human beings may be discriminated from other bodily forms of life and nonlife. Through this process the bodies of substances are identified and ordered, that is, classed and categorized. Herein lies the fundamental function of the law of holiness (Bestor, 1953, 1955; Douglas, 1966, 1979; Gilson, 1960; Ozman & Craver, 1981).

The Dynamics of the Classroom as Symbol

The significance of classroom. Also, this process of classing and categorizing the substances of knowledges is reflected in the classroom structure of American school architecture. In the public high school, for example, classrooms are divided and differentiated according to the knowledge discipline that is imparted in them (Guralnik et al., 1984, pp. 262-263, 1235). Interestingly, we note the term class in the contraction classroom. The notion of classrooms in the curriculum is reflective of the fundamental function of the Hence, each classroom becomes identified with its respective body of knowledge since that substantial body of knowledge is distinguished as a particular class and category in the hierarchical order of being. That classroom becomes permeated with the signs and sense of the substance of a particular discipline due to the presence of texts and other artifacts that give reference to that knowledge discipline. Howver, these nonhuman resources do not stand alone as refer-They are given life through the dynamic interactions ents. of human resources, namely, teachers and students who focus upon them, thereby arousing a strong sense of the knowledge's substantial life and presence in the classroom (Douglas, 1966; Ryan & Cooper, 1984; Trump & Miller, 1973).

The significance of classroom artifacts. Even as we enter the empty classroom, the signs of the respective

knowledge discipline still arouse our senses to the living presence of that knowledge substance. For example, in a music classroom, we note chalkboards with staves, the piano and other instruments, music texts of history, theory and appreciation, song books, and instrumental and choral sheet music. We also note pictures and busts of great composers and performers, a metronome and decorated bulletin boards with pleasing arrangements of musical symbols, photographs, and/or artwork. In addition, we may find signs in the art classroom that are peculiar to the discipline, and we may say the same about other classrooms as well (Ryan & Cooper, 1984; Trump & Miller, 1973).

The significance of classroom structure. At the same time, we seemingly do not sense the symbolic meaning of walls that overtly separate one classroom from the other while covertly differentiating one classroom from the other. Separation and differentiation are enhanced and facilitated through signs of a respective knowledge discipline that are displayed on walls. Hence, walls, through separating and differentiating one classroom from the other, are separating and differentiating one discipline from the other. Walls that create the cellular structure of classrooms also serve to contain (preserve) knowledge disciplines within these classrooms. Thus, walls that enable us to sense the life of each knowledge substance within each cellular classroom also enable us to

develop a consciousness that is cellular with respect to each knowledge substance. All in all, classroom walls symbolize the <u>a-damic</u> function of the law of holiness which preserves by ordering the purity of knowledge substances after their own kind or class and category (Douglas, 1966; Eddy, 1971; Guralnik et al., 1984, p. 1598; Lortie, 1975; Ryan & Cooper, 1984).

The textual significance of classroom structure. Essentially, this is the function of the school as signified by its classroom walls. As in Puritan America, the school serves to preserve and order textual being from the chaos of the wilderness. As the school in Puritan America served to preserve the purity of biblical texts, so the public school of contemporary America is structured to preserve the purity of knowledge substances as reflected in texts. Again this function is reflected in classroom walls which, like bodily structures, preserve and order the purity of knowledge substances (Bailyn, 1960; Bayles & Hood, 1966; Bestor, 1953; Cremin, 1937; McCluskey, 1958).

The structural significance of classroom texts. Specifically, the inscriptions of knowledge substances into texts or textbooks are reflective of the differentiating function of classroom walls. Likewise the inscripting of knowledges into texts (as in differing textbooks) is reflective of the differentiating nature of texts themselves. In the Pauline sense, the law of Moses was inscribed into tables of stone

rather than into the fleshy tables of the human heart (2 Corinthians 3:2-3). This Pauline understanding becomes a metaphor for the solidification of the life of God into law. In this study, such solidification is synonymous with the objectification of knowledge as law. This solidification is also reflective of the solidity of walls that define the cellular structure of classrooms. Also, this solidity is reflected in the teaching of Origen of Alexandria (c. A.D. 185-254). That is, human preexistent souls (spirit lives) became frozen into human bodies through the fall of Adam and Eve. Reflectively, through the fall, the life of Spirit, God as knowledge, became frozen into the law of texts. In turn, each textbook becomes defined by and lived out in each classroom of the school (Bayles & Hood, 1966; Bouyer, 1960; Quasten, 1964, 2, pp. 91f.; Ramm, 1956).

CHAPTER VI

THE RULER: THE LAW OF CURRICULUM AND MEASURE

The Dynamics of Symbolic Personae

The guardian of virginity. The school, through life in its classrooms and texts, becomes the definition and reflection of the puritanized, ontological, and epistemological cosmos (Bailyn, 1960; Bayles & Hood, 1966; Greaves, 1969; Tyack, 1967). The freezing of the flow of God, Life, or Spirit into classed and categorized bodies of knowledge preserves a puritanized consciousness and consensus from being swallowed up by the serpent of chaos and nothingness. For the tempter is constantly prodding humankind and the cosmos in Eve to the tebhel of degeneration so that the walls (bodies) of knowledge would dissolve or destruct (pp. 83-86 herein). Symbolically, Eve becomes the persona of all that is prone to temptation and digression (Donovan, 1975; Englesman, 1979). She must submit to her husband because she must be protected from impurity (tebhel). is demonstrated in the context of the law of Moses by the nature of women to menstruate (Genesis 3:16; Leviticus 12, 12:2, 15:19). Through the fall, Eve becomes the medium for the eternal conflict because she debated within herself

whether or not to eat of the tree of knowledge (Genesis 3: 1-7, 15). Hence, she becomes the representation of the tension of the negative and positive sides of the law. All in all, Eve becomes the symbol of all that is pure and virginal, and Adam, who is divinely decreed to be the head over his wife, becomes the guardian and protector of her virginity: hence the guardian and protector of all that is pure (Abrahams et al., 1974; Bercovitch, 1975; Douglas, 1966; Eliade, 1959; Ephesians 5:22-33; Genesis 3:17; Kluckhohn, 1979; Levi-Straus, 1979a, 1979b).

The quardian of knowledge. The classrooms and texts of schools, therefore, emerge in the exile of the wilderness, living out their representative functions of Adam and Eve. Becase Eve was the first to submit to the tempter, God no longer stood between Eve and the serpent (Genesis 3:15). Rather Adam, as head, stood between Eve and the serpent and, therefore, stood between God and Eve (Genesis 3:15-16). Hence, Adam as the law is represented through the walls of classrooms that implicitly stand between good and evil while guarding and preserving the purity of knowledge substances. As the law, Adam also becomes the guardian of knowledge through the inscribing of texts. As the husband of Eve, he is to preserve the purity of knowledge contents (substances) in her. As the husbandman, he cultivates the soil of knowledge so that children may grow up from its womb. Adam, through the school, becomes the mediator between God and humankind by

means of the teaching and textual aspects of the curriculum. Whereas, Eve, through the school, becomes both the function of learning as nurturing and the living substances of know-ledges themselves (Bayles & Hood, 1966; Cremin, 1957; Eavey, 1964; McLoughlin, 1978; Miller, 1939; Tyack, 1967; Tyack & Hansot, 1982).

The preserver of knowledge. Interestingly, in seventeenth century Puritan America, the Adam function of head was emphasized; whereas, in the Great Educational Awakening of the nineteenth century, the Eve function was emphasized (McLoughlin, 1978). Also, Adam and Eve continue into the twentieth century implicitly living out their functions through the law of curriculum. That is, the school, in the personae of Adam and Eve, continues its function of legal guardianship over the self and cosmos through the preserving of knowledges by ordering them. The scientific function of ordering by means of classing and categorizing preserves the purity of knowledges through objectification. Adam, who named all animals before the fall, began to class and categorize all of being according to the measure of himself (Bayles & Hood, 1966; Cremin, 1957; Douglas, 1966; McCluskey, 1958; Miller, 1939; Morison, 1956; Weber, 1957).

The objectifier of knowledge. Due to the fall, Adam and God were no longer fellowsharers in the creation. Because Adam no longer experienced the creation in unity with God,

in the stead of God he now becomes the sole measure of the cosmos and self. The cosmos, which, of course, includes the self, can no longer be understood in full. Knowledge, therefore, can only be apprehended in part (I Corinthians 13: 9-13). Essentially, being can no longer be perceived omnijectively. Rather the learner becomes enslaved to either subjective or objective perceptions. However, in the puritanized world, belief in the digressive and depraved nature of human and cosmos prohibits societal trust in subjective experience alone as knowing. In contrast, objective knowledge as fact becomes the guide for all subjective experience. The subjective must agree with the objective to be ratified as true knowledge (Capra, 1983; Fox, 1979, 1988; Miller, 1939; Morison, 1956; Weber, 1957; Winslow, 1966).

The authorizer of knowledge. In reality, objective knowledge is that which is sanctioned by human authority as being true. Essentially, belief in human authority stems from belief in divine power that sets some human beings apart from others to fulfill a divine purpose. For example, Moses was set apart as the leader of his people and, therefore, the lawgiver of his people. The same may be said of Jesus Christ, Hammurabi, and the like. Also, in terms of specialized knowledge disciplines, such as physics, Einstein, through his theory of relativity, and Max Planck, through his theory of quantum mechanics, become the authorized

leaders and law givers among physicists and others. Thence, human authority ratifies knowledge as being both reliable and valid. Human authority, as summed up in the measure of Adam, we note, is reflected in the subjective knowledge of those whom society believes to be truly knowing (Capra, 1983; Dimont, 1962; Donovan, 1985; Englesman, 1979; Fox, 1979, 1988; Hewitt, 1981; Swanson, 1966).

The measurer of knowledge. Interestingly enough, however, these subjective experiences are feminine in that they reflect the call of Eve to submit to her husband, who has been given the rulership over her (Genesis 3:16; pp. 96-100 herein). At the same time, the call of Adam to rulership masculinizes human authority as the reflection of divine authority. Consequently, the "subjective" experiences of consensually legitimized leaders, being authorized as "objective," become masculine. This is due to Adam being the symbolic measure of authority in all knowledge disciplines, and, of course, this measure of authority becomes the law of classing and categorizing, i.e., ordering the properties of the cosmos (Donovan, 1985; Douglas, 1966; Englesman, 1979; Fox, 1979, 1988).

The Dynamics of Classing and Categorizing

The measure of elements and traits. Hence, through the a-damic function of the school, the masculine act of classing and categorizing differentiates the things of being by

their physical or bodily traits or properties. Reflectively, the structures of all knowledges as disciplines are classed and categorized by their bodily traits. Of course, this is reflected in the law of Moses (the law of holiness), which classed and categorized the animals and elements of being, and interrelated them, according to their physical traits or properties. For example, in Chapter II we noted that animals were ordered by their bodily fit into the order of the physical elements of earth, air, and water. On the earth, animals that hop, jump, or walk were designated by their legs, which are four in number. In the water, fish that swim were designated by their scales and fins. In the air, fowls that fly were designated by a set of wings and legs, each set being two in number (p. 39 herein; Abrahams et al.,

The measure of tebhel. Yet, the things of being that are classed and categorized as tebhel would fit into more than one of the elements. For example, frogs have four legs but no scales or fins, yet they live in the water and on land. Certain kinds of serpents also live in water and on land, but they are without scales or fins. Some kinds of insects with six legs and a set of two or more wings fly in the air and crawl on the land. Even rats can survive in water and on dry land. Essentially, such creatures of being are considered impure because their physical traits indicate that they are not ordered by any one element of being.

Because they appear to belong to more than one of the elements, they, in reality, are neither/nor because they belong to none (Douglas, 1966; Slaatte, 1968).

The measure of interdisciplines. Likewise, the bodily structures of knowledge substances themselves may indicate that they also are not ordered by any one element of being. For example, social studies is indirectly designated by educational purists as tebhel because it contains the traits of more than one knowledge substance. In the contemporary public school, social studies reflects the conjoining of substantial disciplines such as history, sociology, geography, anthropology, and political science. From my experience as a teacher and from my education as a student, I have concluded that social studies may include the whole gamut of human culture, thereby joining together traits from all of the disciplines in one way or another. For example, music and art may be studied as history, social anthropology, or sociology. The same may be said of the hard sciences, such as physics, medicine, or chemistry. But woefully, the purists will argue that the purity of knowledge substances must be maintained for the sake of learning that is true (Bestor, 1953, 1955; Douglas, 1966; Martorella, 1976).

Basically, to create interdisciplines among the substances of knowledges is to confuse the structures of knowledges through the breaking down of the physical barriers

(walls or boundaries) of being. Consequently, social studies, in the mind of the learner, becomes what Arthur Bestor (1955) terms as social sludge, thereby confusing the mind and consciousness with the chaos of nonstructure through destructuring. Implicitly, the elements of earth, air, and water become confused as the physical properties of knowledge substances reflecting them are "restructured" (destructured) into anomalies. Thus, new hybrid "knowledges" emerge reflecting the tebhel of serpent, rat, or frog. Fundamentally, the order of being (as hierarchy) is destructed through the mixing (tebhel) of knowledges as interdisciplines (Douglas, 1966; Fox, 1979, 1988; Slaatte, 1968).

The measure of kind. In contrast, the law of holiness maintains the a-damic order as hierarchy by preserving the boundaries of the disciplines. Each knowledge substance must be preserved after its own kind, that is, after its own class and category. As with the creatures of being, each knowledge substance must be ordered according to its physical traits (structure) and the element into which it fits. To preserve the destruction of purity by impurity, the substances of knowledge, by law, cannot be mixed as social studies or any other "form" of interdiscipline. History must remain in essence as history, geography as geography, anthropology as anthropology, music as music, and the like. At the same time, each must be structured into an epistemic hierarchy

that is interreflective with the ontic sphere of being itself. Such structure, we will note, is also formed according to a puritanized consensus and consciousness as to relative degrees of purity and impurity that class and categorize the epistemic sphere. (We have already noted such ordering in the pyramidal structures of the ontic sphere of levitical culture in Chapter II (pp. 63-69). Conversely, to foster an interdisciplinary consciousness and consensus in this present age of dis-eased belief and valuing is to render structure into nonstructure, thence, being into nonbeing--order into chaos (Bestor, 1953, 1955; Douglas, 1966; Eddy, 1971; Eliade, 1959; Miller, 1939).

The measure of digression and progression. Implicitly, the leveling of the epistemic pyramid is to level the ontic sphere, thereby fostering the tebhel of degeneration and digression in the self and cosmos. In contrast, the call of Adam as the measure of being is reflected in the school's function of maintaining the boundaries of being through classing and categorizing (thereby, differentiating and hierarchizing) the things of being. All in all, things are authoritatively (hence, objectively) classed and categorized by their physical (bodily) traits. In doing so, relative degrees of purity and impurity are determined in the properties of being, and likewise, in the substances of knowledges, so that the cosmos may be maintained and edified. Essentially,

legitimized scholars and scientists determine relative degrees of digression and degeneration, as well as progression and generation, in things living and nonliving for the sake of defining and maintaining an objective and legal structure of self and cosmos (Bayles & Hood, 1966; Bercovitch, 1975, 1978; Cremin, 1957; Douglas, 1966; McCluskey, 1958; Tyack, 1967; Weber, 1957)

The measure of objectivity and subjectivity. This reliance upon legitimate authority prevents the leveling of structure from the subjectivity of the nonauthoritative self or, if you will, the nonself. For the sake of order and structure, every person cannot be left alone to do that which seems right in his or her own eyes (Judges, 17:6, 21:25). Essentially, the end of education and curriculum is to uphold and build the cosmic structure through submitting the subjective to the objective as the female is submitted to the male. The law of curriculum through the law of holiness, therefore, objectifies being through ordering the cosmos in terms of physical bodies. This creation of a consciousness and consensus that clarifies the cosmos through the solidity and tangibility of bodies is reflective of puritanized belief in the power of objective divine authority as witnessed in the Puritans' belief in the authority of Moses and the Torah and Jesus and the Bible as the living and written word of God (Abrahams et al., 1974; Bayles & Hood, 1966; Baylin, 1960; Cremin, 1957; Douglas, 1966; McLoughlin, 1978; Tyack, 1967).

Hence, the Puritans of Britain and America have bequeathed to us a scientific intellectual and educational system that defines being in terms of physical bodies and their traits (Douglas, 1966; Miller, 1939; Morison, 1956; Weber, 1956). To guarantee surety and truth in knowing, the seen must be given precedence over the unseen, for the fallen human being in this present age is always subject to the deception of error (pp. 100-107 herein). The epistemic substances of being must be given reliability and validity through differentiating relative degrees of truth from untruth, clarity from unclarity, purity from impurity and/or generation from degeneration (McCluskey, 1958; Tyler, 1981; Walker, 1981; White & Duker, 1973; Winslow, 1966).

The Dynamics of Moral and Natural Law

The measure of immutable law. Again differentiation determines the traits of bodies and their fit into the elements of being (Douglas, 1966). Basically, the relative accuracy of this fit determines the order and functionality of a thing. Herein lies the nature of law and its functionality. In the Hebrew mind and thence, the Puritan mind, law was constant and, indeed, was intrinsic to the functionality of the cosmos in terms of moral and natural order (Weber, 1956). Also, this is reflected in Newtonian physics, which assumes that certain immutable laws govern the operation and structure of physical bodies in a physical universe.

Implicitly, the purpose of science and education is to lead humankind to an awareness of these immutable laws (Capra, 1983; Fox, 1988; Hewitt, 1981; Miller, 1939; Morison, 1956; Weber, 1930; Winslow, 1966).

The measure of unitary law. Also, Newton, being a Calvinist, was influenced by Luther's and Calvin's resurrection of the Hebrew understanding of the human being. Namely, when God breathed into Adam life, Adam became a "living soul" (Genesis 2:7). Like their Hebrew predecessors, both Lutherans and Calvinists (Puritans) believed the soul to be the total life of the human being. They had rejected the Hellenic and Catholic notion that soul, body, mind, and spirit were separate entities comprising the human being: that is, the body, flesh, or physical side of the personality was material, whereas the spirit, soul, or mind was immaterial (Bouyer, 1960; Brinsmead, 1977, 1981; Ladd, 1977; Miller, 1939; Morison, 1956; Owen, 1978; Paxton, 1977).

Reflectively, both Lutherans and Calvinists did not separate the cosmos into physical and spiritual entities. They rather conceived the cosmos in terms of oneness. Specifically, both the spiritual and the physical were unitary. Hence, the moral and natural spheres were defined and governed by the same divine principles or laws. Furthermore, these same divine principles or laws reflected God's plan or design for the operation of the universe. Thus, God's

law became reflective of the divine will and mind as manifested, morally, in (e.g.) the Decalogue, Beatitudes, and Sermon on the Mount and, naturally, in immutable scientific principles that govern the physical universe (Brinsmead, 1977, 1981; Ladd, 1977; Miller, 1939; Morison, 1956; Paxton, 1977, 1978; Weber, 1957).

In essence, the will and mind of God could be perceived through the physico-spiritual cosmos. The redemption of soul and cosmos through Christ Jesus ceased to be oriented solely to the other world or life hereafter (as it was in the Catholic perspective). The fullness of redemption could, therefore, be realized in this present historic age of bodily or physico-spiritual being (Bouyer, 1960; Brinsmead, 1977, 1988; Miller, 1939; Morison, 1956; Ladd, 1977; Owen, 1978; Paxton, 1977).

The measure of discernment. All in all, through the redemption, the creation could be restored through the knowledge of law, as the understanding was that all natural law was interreflective with moral law, namely, the knowledge and law of good and evil (Ladd, 1977; Miller, 1939; Paxton, 1977). Thus, through the redemption, human senses could be sharpened to discern the traits or characteristics of good and evil, purity and impurity, in all things (Hebrews 4:12, 5:14; Romans 7:25). The human mind, through a knowledge of law, could also reason these discernments (Brinsmead, 1977, 1981; Douglas, 1966).

The measure of biblical law and typology. Accordingly, in the Calvinistic mind of Europe and America, knowing the moral law became the base for knowing all other law. Puritan education in America began with grounding students in the texts of biblical law and knowledge. Puritan students learned to walk in moral typologies through reading, recitation, and writing. The underlying assumption of the Puritan scientific and educational consensus was that a knowledge of law provided the ground for understanding and discovering new law, and even fundmental to this lay the knowledge of biblical law and typology (Bayles & Hood, 1966; Bercovitch, 1975, 1978; Miller, 1939; Morison, 1956; Owen, 1978; Tyack, 1967; Weber, 1957).

Through typology students learned to walk in the prototype of the fall (Bercovitch, 1975, 1978). We have noted that through identification with the law of holiness in the personae of Adam and Eve, the emergent nonself must be complemented with an external self (Douglas, 1966; Eddy, 1971; Ladd, 1977). Hence, the new "man" is found in an external self wholly defined by the law through biblical typology. The physico-spiritual examples of priests, kings, prophets, and apostles become the paradigmatic way of being. Through the law of curriculum (as in classroom structure and life), the physical senses of teachers and students become sharpened to "discern both good and evil" by means of differentiating

the things of being (Greaves, 1969; Miller, 1939; Morison, 1956; Ryan & Cooper, 1984; Weber, 1957).

Consequently, verbal typologies convey images of purity and impurity in the physical (and spiritual lives) of biblical personae (Bercovitch, 1975, 1978; Douglas, 1966). Again, in the classical Protestant mind, these lives are soulish in that they reflect the oneness of body (matter) and spirit, but the spiritual is perceived as and through the material or physical. By the law of holiness in typology, human beings, through curriculum, learn to sense tangible differences. Essentially, tangible differences between good and evil are perceived through the senses. That is, the relative differences between purity and impurity are measured through seeing, touching, hearing, feeling, and tasting (Brinsmead, 1977, 1981; Eavey, 1964; Greaves, 1969; Ladd, 1977; Owen, 1978; Ozman & Craver, 1981; Paxton, 1977; Weber, 1957).

The measure of differentiation. Hereupon, the Puritan consciousness and consensus bequeathed to us a scientific world view based on empiricism and logic (Weber, 1957). Its scholasticism rests in defining and differentiating being through the logical and empirical sensations of physical bodies in space (Brinsmead, 1977, 1981; Ladd, 1977). Tangible bodies, therefore, are relatively differentiated in order to understand the relative nature of good and evil in terms of purity and impurity (Douglas, 1966). At the same

time, tangible bodies are explicitly and implicitly defined in terms of law, thereby interreflecting with the <u>a-damic</u> consciousness and consensus regrding the solidity of walls, barriers, and/or boundaries (Bercovitch, 1975, 1978; Eddy, 1971; Ozman & Craver, 1981; Paxton, 1977, 1978).

Also, biblical typology, through the context of the prototype of the fall, recreates a Hebrew and levitical consensus of naming and, thereby, classing and categorizing the things of being by their bodily (physical and material) characteristics and traits (Douglas, 1966). Therefore, a puritanized world view emerges depicting a universality of bodies in space that are both thesis and antithesis through their relative similarities and dissimilarities. In addition, this universality of bodies in space coincides with the perspective of universal law. That is, all things living and nonliving are classed and categorized through perceiving and sensing them as physical or bodily traits. Again, such perceiving through the senses engenders and defines the physical or bodily as walls, barriers, and/or boundaries that compare and contrast (Augros & Stanciu, 1986; Eddy, 1971; Ladd, 1977; Weber, 1957).

The measure of the human body. This logos of being (as defined in this present historic age) objectifies the cosmos through the law of materiality and physicality. The human body likewise becomes the objectification of the human spirit.

Through belief in the fall, the human spirit becomes a non-self that initially finds its identity through the human body. From this point, identity is sought through selves (self) that are defined in other bodies comprising the cosmos. In the sense of Mary Baker Eddy (1971), the phenomenon of this universal law of bodies results as human beings, through belief in the fall, impose their bodily sensations onto the other defined and differentiated phenomena (bodily traits) of being (Augros & Stanciu, 1986; Douglas, 1966; Ladd, 1977; Miller, 1939; Owen, 1978; Talbot, 1980; Weber, 1957).

The measure of physical bodies. Universal law is therefore defined by the boundaries of physical bodies, and due to belief in the fall, universal law is designated as natural law (Davies, 1955; Weber, 1957). Specifically, through the fall of Adam and Eve, humankind, in them, was separated from the sphere of the spiritual to the sphere of the natural. In the case of the classical protestant consensus (Lutheranism and Calvinism), the spiritual sphere is referring to domain or position rather than to substance or essence. That is, we have noted that both Lutherans and Calvinists postulated an essential unity between spiritual and physical law; hence, the natural "man" and natural creation were still operationally goverend by divine law (Calvin, 1981; Kerr, 1939). However, the fall annulled the spiritual position and contract (covenant) of humankind and creation with God, thereby leaving

the creation and humankind to operate through law apart from the economy (dispensation) of God's providence. Essentially, the economy (management) of the creation ws left to the will of fallen humankind in Adam and Eve (Brinsmead, 1977, 1981; Ladd, 1977; McCluskey, 1958; Owen, 1978; Winslow, 1966).

The Dynamics of the Law of Bodies

The measure of properties. Thus, the operational and unified law of the physico-spiritual universe came to be identified with the earthly body of Adam. The law of spirit and life was left to the authority of Adam, who was given rulership over the earth (thence, the physical cosmos) in his wife, Eve. Concomitantly, Adam, through law, becomes the legal measure of the earth, the mother of all living in Eve (Genesis 3:16-20). Thence, in him, selected persons from humankind become the authoritative measures of properties of purity and impurity in the physical universe (Brinsmead, 1977, 1981; Douglas, 1966; Eddy, 1971; Ladd, 1977; McLoughlin, 1978).

The measure of being. The mind of Adam, therefore, becomes the logos of this present historic age of dis-ease. This logos, as the universal law of bodies, essentially, the law of holiness, refers to the grand design and measure of being. This a-damic logos is primal in that it is earthly, physical, and natural. However, in the Lutheran and Calvinist consensus and consciousness, another logos exists that

is protoprimal (Romans 5:1-21; John I:1-14; Winslow, 1966). This logos is heavenly and spiritual in that it is the primal and ultimate designer and creator of universal and natural law (Bouyer, 1960; McCluskey, 1958). This logos is reflected in the centralization of Adam's authority and power as primal logos, but this protoprimal logos transcends the fallen and physical, viz., the natural. This logos represents the economy of Spirit prior to the fall, the creation of Genesis 1 (Brinsmead, 1977, 1981; Ladd, 1977; Miller, 1939; Morison, 1950; Paxton, 1977).

In both Pauline and Johanine senses, this ultimate logos, the son of heaven and son of Adam (Man) becomes the new Adam (Bouyer, 1960; Ephesians 1; John I:1-14; Romans 5:1-21). In the orthodox (classical) Protestant position, this new Adam as Christ Jesus becomes the vicarious, substitutionary atonement for the sins of a dis-eased world (age and cosmos). Through his atonement, God again intervenes into the a-damic economy to call out a people of "his" own (Calvin, 1981; Kerr, 1939; McLoughlin, 1978). Those who respond through divine sovereignty become the elect through whom God will restore "his" kingdom and economy of Spirit. These elect reflect the new Adam who will preserve the law, workmanship, and knowledge of God from the corruption of degeneration, viz., dis-ease. These saved ones, by their works, will bless the earth and recreate the Garden of Eden. They, as the

measure of being, will facilitate the call of the old Adam to sort out the pure from the impure and, therefrom, to preserve and foster the pure (Bercovitch, 1975, 1978; Brinsmead, 1977, 1981; Douglas, 1966; McCluskey, 1958; Winslow, 1966).

The measure of categories. These elect continue the work of Jesus as the ultimate logos in preserving and fulfilling the law. Hence, the Puritans, who considered themselves as the elect of God, established the school to preserve and foster the purity of good by preserving the measure of purity and impurity (Bailyn, 1960; Bayles & Hood, 1966; Cremin, 1957; Douglas, 1966). Through classing and categorizing the traits of physical bodies, this measure both unites and divides being and knowledge through discerning similarities and differences. That is, the theses of being and knowledge are divided through the differentiation of bodies and their traits into the antitheses of pure and impure categories and classes. For example, we have noted that included in these categories are such antitheses as masculine and feminine and spiritual and physical, as well as the definable (classifiable) and the undefinable (anomalous). Also, being and knowledge are united (bonded together) in terms of an overall bodily structure. Reflectively, classrooms and texts distinguish the contents of one body of knowledge from another. Concomitantly, these distinctions are reflective of the walls and inscribings that not

only both define and separate <u>class</u>rooms and texts, but also bond them together into a unified (bodily) whole. As a matter of fact, therein lies the purpose of the universal law of being (bodies), which is recapitulated in the purpose and operational function of the law of holiness (Bestor, 1953, 1955; Bruner, 1960, 1966; Greaves, 1969; Johnson, 1969; Ryan & Cooper, 1984).

The measure of mediation. All in all, the unifying end of all law through separating, preserving, and ordering) gives direct reference to the mediating function of the This is because the law stands between heaven and logos. earth, good and evil, the masculine and feminine and all other antithetical classes and categories of being. mediates the unity and diversity of bodies (through comparison and contrast, similarity and dissimilarity and the like) as theses and antitheses through measuring (methodically or systematically determining) degrees or levels of purity and impurity contained in such physical traits and bodies. Therefrom, this legal logos orders a bodily hierarchy of being and knowledge based upon the defining of bodies in terms of physical walls, boundaries, and/or barriers that preserve pure traits from being swallowed up by impure traits (tebhel) (Abrahams et al., 1974; Brinsmead, 1988b, 1988c; Douglas, 1966; Totman, 1979).

The measure of curriculum. Likewise, through the law of curriculum, students are enculturated into the law of class

and stratification through both ontological and epistemological experiences (Anyon, 1981; Blumer, 1969; Maslow, 1964). Students develop a measuring consciousness and consensus which enables them to perceive the cosmos in terms of comparing and contrasting the units (bodies and traits) of being (Douglas, 1966; Guralnik et al., 1984, p. 880; McLoughlin, 1978). Metaphorically, through partaking of the apple, students enter into the measured tree of knowledge, which in the image of a pine or spruce tree is reflective of a pyramid conveying ever descending and ascending juxtaposing values and degrees (levels) of impurity and purity. Of course, through perceiving the characteristics of each body of knowledge in terms of the law of discipline, students perceptually place the contents of bodies and traits of being into the contexts of degrees and values of purity and impurity (illustrations, pp. 65-69 herein) (Andrews, 1974, pp. 7-10; Augros & Stanciu, 1986; Bestor, 1953, 1955; Brinsmead, 1987a; Greaves, 1969).

The measure of law. Also, imposed upon the notion of juxtaposing bodies and classes in being and knowledge is the perception of these units being antitheses (Girard, 1972; Leach, 1974, 1979). Conjunctively, belief in a cosmos and self that is intrinsically degenerative and digressive logically leads to the assumption that all bodies can destroy themselves and one another through conflict with, between, and among themselves. Essentially, therefore, being as

knowledge must be perceived, through the measuring function of the law, as discipline giving structure and order to each body of knowledge (Greaves, 1969; McLoughlin, 1978). law of curriculum as both text and ruler, being as knowledge is stratified not only in terms of relative degrees or levels of value (from the greatest to the least), but, reflectively, in terms of relative degrees or levels of power (Douglas, 1966; Maslow, 1964; Wrong, 1968; Zaret, 1980). Power, therefore, in the context of purity, can construct and, in the context of impurity, it can destruct. Consequently, the position of the law as mediator is conjunctive with its position as measure or rule(r) in that as logos it orders and, thereby, preserves the cosmos through deterring its power to destruct for the sake of facilitating its power to construct. Thereupon, through the measured ordering of bodies and traits juxtapositioned as negative and positive antithetical complements, a relative degree of destructive power is modified by a relative and parallel degree of constructive power (Augros & Stanciu, 1986; Brinsmead, 1987a; Capra, 1983; Fox, 1979).

The measure of a discipline. From a microstandpoint, students involved in the study of being through one particular body of knowledge or specialization learn implicitly that this body of knowledge reflects the power of the universal law of bodies (the universal law of discipline) to

preserve being in the context of this body of knowledge (Guralnik et al., 1984, pp. 401, 779). As reflected in the specializations of this present historic age, students learn to see the measured cosmos through the bounded perspective of their respective discipline (1984, p. 1245). Through differentiation and juxtapositioning the powers and values of purity and impurity within their own discipline as compared and contrasted with another, students develop a consciousness and consensus of knowledge and being that is ordered by hierarchical stratification. Hence, they perceive a universal law of discipline, as reflective of their own discipline, which for them becomes both the sum and difference of all knowledge substances (Bruner, 1960, 1966; Fox, 1979; Giroux, 1981; Hewitt, 1981; Schwab, 1981).

The Dynamics of Power and Value

The measure of hierarchical juxtapositioning. Also, we have alluded that this sum and difference is equivalent to noting and juxtaposing hierarchically antithetically pure and impure traits in the context of bodily and/or physical substances (Douglas, 1966; Leach, 1974, 1979; Levi-Strauss, 1979a, 1979b). In this manner, the puritanization of the cosmos is both accomplished and preserved (Lenski, 1961; Tawney, 1962; Weber, 1930). Furthermore, we have also alluded that hierarchical juxtapositioning cannot take place apart from the attribution of relative degrees of power and value

to relative degrees of pure and impure properties as defined through the context and content of bodily substances (Douglas, 1966; Swanson, 1967; Wrong, 1968; Zaret, 1980). Therefore, let us here consider the definitive nature of power and value themselves.

The measure of degrees. Succinctly, we have learned that essential to this rule(r) or measure lies the valuation of a thing plus the relative power attributed to this valua-Herewith, power denotes the degree of strength and/or force believed to be intrinsic to the property of a thing. Above, we have already inferred that power is both negative and positive, pure and impure, good and evil. Essentially, as the value of purity increases so the power of good over evil increases, and as the value of impurity increases (as disvalue), the power of evil over good increases. implicit belief in the power of evil over good is suggested by the increase in the (dis) value of evil. This, of course, is noted in descent from the pinnacle of the pyramid to its base. In contrast, explicit belief in the power of good over evil is suggested by the brightness of the color white in juxtaposition to the recessiveness of the color black (pp. 60-64 herein; DeSantillana, 1961; Douglas, 1966; Eddy, 1971; Eliade, 1959; Hewitt, 1981; Holmes, 1982; Winslow, 1966).

The measure of power as authority. For the sake of this context, the meaning of power is derived from the Koine Greek

term dunamis from which the term dynamite is coined. Also, in Koine Greek, power is understood as authority (exousia), specifically, suggesting that authority is contained within the essence of a thing, as in an attribute, trait, characteristic, property, and/or a body (Guralnik et al., 1984, p. 1116; Vine, 1966, pp. 89, 196). Thus a degree or level of authority (exousia) is believed to be directly proportionate to a degree or level of power (dunamis) attributed directly to a thing. At the same time, in the process of believing is contained the process of valuing which is relative to a degree or level of power (negative or positive) being intrinsic to a property or properties of an object or objects of belief (Dahl, 1968; Douglas, 1966; Hewitt, 1981; Leach, 1974, 1979; Swanson, 1967).

The measure of belief. Belief in a thing, in the modern American cultural sense, means to place confidence in that thing as the object of belief. Furthermore, the term confidence gives reference to the faith and/or trust actively placed in the object of belief. Also, relative to belief in a thing is the act of loving a thing (Guralnik et al., 1984, p. 129). In Chapter IV, page 77, of this study, we already noted that loving and cherishing a thing is essential to the nature of valuing, as derived from the Old French term valu, valoir (1984, p. 1568). Therefore, in this context, a thing or things as object or objects of belief and

valuing includes, of course, all respective bodies of know-ledge as each relates to one another in the vast array of bodies of knowledges that we, in turn, denote summarily as knowledge or, if you will, the episteme (Banks, 1977; Beck, 1976; Dahl, 1968; Eddy, 1971; Holmes, 1982; Hunnex, 1961).

The measure of disciplines. Overall, boundaries or barriers as reflected in the defining bodies of the episteme become the rule(r) or measure of the ontic sphere of being as existence. As we have noted, the epistemic sphere is reflective of the ontic sphere in that the process of knowing refers to the process of apprehending being. Concomitantly, essential to this process is that of interpretation, namely, the way learners believe in and value the properties and/or bodies of the cosmos (Guralnik et al., 1984, pp. 1608-This way, of course, provides the rule or law of universal discipline which, in turn, is interreflective with the ways or disciplines providing the law and bodily structure of each knowledge substance (content). The essential law of each discipline is to measure the degrees of purity and impurity within its respective body of knowledge by ferreting out purity from impurity and erecting walls, dams, or barriers that separate and preserve the former from being swallowed up by the latter (pp. 109-113 herein). Thence, as the discipline of each body of knowledge maintains the purity of its content (substance, essence, and nature), so the law

of universal discipline maintains a measured order across both ontic and epistemic spheres of being and existence (Bayles & Hood, 1966; Bestor, 1953, 1955; Douglas, 1966; Eddy, 1971; Ozman & Craver, 1981; Schwab, 1981).

The measure of holiness. In Chapter III, we especially noted that the law of holiness classed and categorized the things of being according to their bodily fit into a hierarchy of elements, namely, earth, air, and water (Douglas, 1966). Also, we have been treating the implicit dimension of this law through what we have designated as the law of texts, curriculum, discipline, and knowledge. Herein, the key concept has been law in that we have been postulating that the law in American culture and education has maintained its puritanical or, if you will, levitical and holiness dimension (Bailyn, 1960; Bayles & Hood, 1966; McCluskey, 1958; Miller, 1939; Morison, 1956). Also, in this chapter, we have been coming to grips with the empirical and pragmatic side of the law. That is, through its function of ordering the cosmos as bodies and elements, it instrumentally determines reality for us (Guralnik et al., 1984, p. 731). Thus, the being in which we are living (existing) is ontoepistemological because beliefs and values as ideology or knowledge, namely, epistemological reality, create the ontological reality in which we dwell (Ozman & Craver, 1981; Tyack & Hansot, 1982; White & Duker, 1978).

The Dynamics of the Law of Testing

A theological measure. The aforementioned discipline or order of the cosmos, in this present historic age, is measured for the sake of maintaining and fostering purity over and against the danger of impurity (Douglas, 1966; Miller, 1939). This vision of the early Puritans is, in reality, an orthodox Christian one in that the ultimate end of Christianity has been the redemption of the cosmos through holiness (Bercovitch, 1975, 1978; McCluskey, 1958). In essence, Puritan epistemology centers upon an idealistic vision, namely, the puritanization or, if you will, the Christianization of the cosmos. At the same time, it also is imbued with an instrumental means of realizing this vision (Miller, 1939; Weber, 1930; Weber, 1957). I refer to this means as theoanthropological, meaning that God cooperates with the efforts of saved humankind (Ware, 1964). Conjunctively, the Puritans' belief in themselves as the saved and, therefore, the chosen and elect Israel of God became the essence of their ideolgoical justification for the instrumental means of working out their salvation (Bailyn, 1960; Bayles & Hood, 1966; Morison, 1957; Tyack, 1967; Tyack & Hansot, 1982; Winslow, 1966). working out, of course, included the exercising of Adamic dominion over the cosmos (Genesis 1:28; Philippians 2:12).

The instrument of measure. Also, lying at the heart of this belief is the operational measuring instrument as recapitulated in what is designated the law of testing. In the

contemporary world, this instrument is perceived as quantitative, but it implicitly maintains its qualitative dimension (the area of focus for this study). Qualitatively, this instrument or law orders the cosmos hierarchically upon the basis of epistemological beliefs and values that class and categorize the things of being (Anyon, 1981; Giroux, 1981, 1983; Ryan & Cooper, 1984; Trump & Miller, 1973). Relatively, these things are seen and ordered according to designated degrees or levels of purity and impurity in light of their physico-spiritual characteristics, attributes or traits and their relational functions with one another as well as their relational fit into the elements (bodies) of being (Douglas, 1966; Ozman & Craver, 1981; White & Duker, 1973).

The old Adamic measure. Conjunctively, we have learned that this instrument or law has been levitically anthropomorphisized in the human body of Adam (mankind). Also, we have suggested that Adam is the ruler or head over his wife, Eve (womankind). Hence, he becomes the law of testing or, if you will, the measuring standard to which his wife must submit. Reflectively, the earth and, thereby, the cosmos, in Eve, must submit to being ordered by, and in accordance with, the a-damic measuring instrument, namely, the Adamic rule(r). Overall, we have alluded to this standard of measure in the body of Adam as the primal and earthly logos (Donovan, 1985; McLoughlin, 1978; Quasten, 1964, 2).

The new Adamic measure. In turn, according to the classical Protestant perspective, this law of holiness in Adam is fulfilled in Christ Jesus. This second and new Adam, as the ultimate and protoprimal logos, positionally, perfects the body of Adam vicariously in the redemption. The triumph of the law of holiness in the resurrection declared, positionally, the purification of the cosmos (McCluskey, 1958; McLoughlin, 1978). A new self and cosmos is legally declared and defined as the body of Christ, the recapitulated body of Adam (Calvin, 1981; Kerr, 1939; Quasten, 1964, 2; Ware, 1964). As the new Adam has fulfilled the law, so saved humankind as a result of faith in Christ can walk in the fulfillment of the law of holiness (Douglas, 1966; Greaves, 1969; Kolbenschlag, 1976; Winslow, 1966). Humankind in Adam can, therefore, measure up to God's standard of righteousness through Christ Jesus, the new Adamic rule(r).

The cosmic measure. In this sense, a-damic humankind in Christ becomes the measure of all things. This puritanization and protestantization of the Rénaissance dictum, "man is the measure of all things," affirms the levitical and Puritan belief that the male human body is the paradigm for order in the cosmos (Wallbank & Taylor, 1960, 1, pp. 433-434). In Chapter II, we learned that the margins of the human body are interreflective with the boundaries of the land of Israel and its temple. Here we note that as Jerusalem was declared

to be the navel of the earth so the body of Israel recapitulated the body of the cosmos. The margins of the human body interreflect with the bodies of the cosmos that, as boundaries and walls, separate, preserve, and order the pure from the impure. Thus the proportions of the human body define and order the elements of being which, in turn, give order to the bodies that relationally fit into them (DeSantillana, 1961; Douglas, 1966).

CHAPTER VII

THE CURRICULAR AND COSMIC TREE OF KNOWLEDGE: THE LAW OF MAN AS THE MEASURE

The Dynamics of Symbolism in Forming a Measured Order

The primacy of man: ranking. In Chapters II and III we noted that all the things of being were hierarchically classed and categorized by their relationship to redeemed "man." From the standpoint of man as the measure, woman, in ancient Hebrew society, was ranked next to man as the head, for she was "bone of his bone" and "flesh of his flesh." She was taken out of man. Thus, she stands next in rank to Adam, the head over creation (literally, the head of Adam). She, as the subhead, in turn, ranks above the other creatures of being, for they did not emerge from the body of Adam. Nevertheless, next to Eve stands the cow, which we noted as the servant of God and "man." As servant, the cow, along with sheep and goats, is classed and categorized as purer than all other creatures in subordinate standing to it. At the same time, the woman, occupying a higher rank and status, is purer than the cow, sheep, and goat and all other subordinate creatures, but in her subordinate rank to man, she is not as pure as man (Abrahams et al., 1974; Douglas, 1966; Genesis 2:18-25).

The body of man: ordering. We have also noted that man as Adam, through naming, classed and categorized all the things of being, including woman as Eve (Donovan, 1985; Eddy, 1971; McLoughlin, 1978). Man, who, by reason, sees himself emerging from the earth, namely, the elements of the cosmos, perceives himself as being in relation to the elements of being (Douglas, 1966; Genesis 1-2:18-25). The margins that define the proportions of the human body become reflective of the margins that define the elements. Again, these margins, as with walls and boundaries, are perceived and designated by their traits. Likewise, the margins of disciplines are defined by their traits; and, in turn, the traits of both disciplines and elements symbolically correlate with the traits of the human body of Adam (Bestor, 1953, 1955; Bruner, 1960, 1966; Ozman & Craver, 1981; Schwab, 1981).

The pyramid of man: hierarchizing. Essentially, the traits of the body of Adam become the pyramidal measure for all things (Douglas, 1966; McLoughlin, 1978; Miller, 1939). Furthermore, as the pyramid is reflective of the pine or spruce tree, so man, in his physical proportions (traits) becomes reflectively the tree of knowledge and being (Andrews, 1974, pp. 7-10). In Psalm 1, the writer declares the likeness of a "man," obedient to the law, to a fruitful tree planted by the rivers of living water (vv. 2-3). In the book of Isaiah (44:13), that writer depicts the carpenter as

marking out his rule (ruler or measure) "after the figure of a man, according to the beauty of a man, . . . " And in the book of Deuteronomy (20:19), "the tree of the field" is declared to be "man's <u>life</u>." In essence, the biblical writers depict the measure of "man" as the tree of the law of holiness (Bayles & Hood, 1966; Bercovitch, 1975, 1978; Greaves, 1969; McCluskey, 1958).

The beauty of man: completing. Conjunctively, we can understand that as the measure of Adam becomes the tree of knowledge, so the measure of Christ becomes the tree of life (Genesis 2:15-17; McCluskey, 1958). In the puritanized consciousness and consensus, the law of the tree of life merely fulfills or completes the incompleteness of the tree of knowledge, for Christ, the new Adam and ultimate logos, has not come to do away with the law in the primal logos and old Adam but to fulfill (complete) it. The tree of life recapitulates the tree of knowledge (Revelation 22:1-2). Therefore, the end of education and curriculum is to foster virtue, the summation of the twelve fruits of the tree of life as reflective of the beauty of the measure of man in the personae of Christ and Adam (Andrews, 1974, pp. 7-10; Bayles & Hood, 1966; Bercovitch, 1975, 1976; Cremin, 1957; Greaves, 1969).

The progress of man: knowing. In the wilderness of the new world, the fruit of the tree of life will blossom forth

and will be offered to the world for food (Revelation 22: 1-2). The school will become the measure of the tree, for it will offer the craftsmen that will build the new Jerusalem and the new Eden (Bayles & Hood, 1966; Greaves, 1969; McCluskey, 1958). Through the law of holiness and knowledge, it will maintain the cosmos through preserving its laws and, at the same time, it will build up the cosmos through the discovery of unknown, yet preexisting laws. Progress is the means through which the new Jerusalem must be realized, and within the consciousness and consensus of progress is the notion that all bodies are in conflict (Bercovitch, 1975, 1978). Hence, we must know them so that we may both preserve and develop them. Consequently, to know them for the sake of preservation and edification is to find their place in the schema of being which, of course, is according to the measure of the Christo-Adamic image. Reflectively, only through knowing will the tree of life bring forth its abundant fruit in due season (Cremin, 1957; Douglas, 1966; Johnson et al., 1969).

The ruler of man: measuring. The school, therefore, becomes the measuring rod (ruler) of the new Adam. The fruit of the tree of knowledge, in education and curriculum, classes and categorizes the ontic realm through the prism of the epistemic realm (Anyon, 1981; McCluskey, 1958). The classing and categorizing (ordering) of students according

to their socioeconomic, cultural, and genderal statuses is fundamentally reflective of categories and classes of bodies of knowledge into which they "fit." That is, as all things of being are ordered according to their "fit" into the specific elements of the cosmos, so students are ordered according to their "fit" into the knowledge elements (bodies) that comprise the epistemic tree of life and being (Douglas, 1966; Jackson, 1968; Spring, 1972). Essentially, this "fit" is determined as the intellectual traits of students are quantitatively postulated to correlate with the traits of specific bodies of knowledge disciplines (Cremin, 1957; Greaves, 1969; Johnson et al., 1969; Reisman, 1959; Tawney, 1962; Trump & Miller, 1973; Weber, 1930; White & Duker, 1973).

The test of man: grading. In turn, these correlations are graded by the elements which ultimately correlate with the major traits of the body of Adam. Implicitly, though, the law of testing and measuring through the school grading system orders students according to the class and category (kind) of their craft or vocation. Essentially, their craft is also determined by their "fit" into the hierarchical place and function of a specific knowledge discipline comprised by the pyramidal tree of being. As the graded elements and bodily traits of the Christo-Adamic human body define one another, so they also definitively interreflect with the bodily traits (the elements or disciplines) of the tree of

knowledge and life (Anyon, 1981; Douglas, 1966; Jackson, 1968; Johnson et al., 1969; Ozman& Craver, 1981; Reisman, 1959; Spring, 1972; Trump & Miller, 1973; Weber, 1930; White & Duker, 1973).

The calling of man: perfecting. Through the schema of grading, students are measured by their calling while their calling is determined by the knowledge discipline in which they excel. At the same time, in their callings, they reflect their place in the schemata of being by their "fit" into the elements of being. Therefore, the end of education and curriculum is to yield forth a perfect "man" and a perfect cosmos by "determining" "perfect" creations that manifest "perfectly" the bodies of knowledge disciplines. All in all, the "perfect" "man" and cosmos are manifested, edified (built up) and preserved through the perfect knowledges of the scientist, the engineer, the artist, the minister, the teacher, the athlete, the worker, and the like 1960; Bayles & Hood, 1966; Douglas, 1966; Greaves, 1969; McCluskey, 1958; Reisman, 1959; Rich, 1974; Spring, 1972; Tawney, 1962; Tyack, 1967; Weber, 1930).

The power of man: valuing. Thence, through the schema of grading, varied degrees and values of power are attributed to the varied degrees and levels of knowledge disciplines relative to the "fit" of students into them. Therefore, standards of excellence are determined by means of postulating the quantitative levels or degrees of students'

intellectual abilities in the bodily contents of respective knowledge disciplines. Hence, in contemporary American society, as reflective of early Puritan and Hebraic orders, knowledges and their callings correlative to the traits of the Christo-Adamic body are attributed with hierarchically varied degrees and values of power (Bestor, 1953, 1955; Davies, 1955; Douglas 1966; Isaish 44:13; Reisman, 1959; Trump & Miller, 1973; Weber, 1930; White & Duker, 1973).

The Dynamics of Symbolism Correlating Ontic and Epistemic Spheres

The head of man: designing. In both Puritan and Hebraic orders, these bodily traits corresponded hierarchically in descending order to the three elements of being (Douglas, 1966; Miller, 1939). The pinnacle of the pyramid, the head, symbolically correlates with the air, representative of the heavens, the seat of divine rulership and design (Daniel 2: 31-45; Isaiah 44:13). In the air, fowls are able to fly above the cares of the earth. As the air bears up the winged fowls, so the Spirit (the breath and air of God) bears up humankind and the cosmos unto life. As heaven is the seat of the logos of God, so the Christo-Adamic head is the seat of the logos (mind) of humankind (Guralnik et al., 1984, p. 832). Hence, the head must correspond to the cognitive disciplines as they reflect the rational and designing power of the logos. These cognitive disciplines, of course,

basically include the hard empirical and mathematical sciences (Berchman, 1984; Bouyer, 1960; Grant, 1966; Greaves, 1969; Loomis, 1942; Mendelson, 1982; Morison, 1956; Quasten, 1964, 2; Thompson, 1982).

The trunk of man: generating. Next in descending order is the breast and belly (Daniel 2:31-45). These contain the breast and the organs of reproduction. Here the emotions are active and are perceived and experienced to be often in conflict with the rational power of the head. Interestingly, in the context of Nebuchadnezzar's dream, the human image is hierarchically defined and contrasted in terms of precious metals. The belly and hips consist of bronze, an inferior metal to the silver that makes up the arms and breast. Yet both of these metals are inferior to the gold that comprises the head, the seat of heaven. Nevertheless, the trunk reflects the element of earth in that the earth as mother gives life to all the creatures and plants of being. Although all precious metals come from the earth, they also reflect the elements of being. As gold reflects the purity of heaven and the logos, so silver and bronze reflect the mixing (impurity) of earthly properties to generate things (living and nonliving) into being. This mixing is typified by the declared impurity of a woman's period of menstruation and pregnancy (Abrahams et al., 1974; Douglas, 1966; Gaebelein, 1911; Pentecost, 1969; Wallbank & Taylor, 1960).

The genders of man: thinking and feeling. In contemporary puritanized society, the head, due to its power to rationally design and order, is reflective of the male; whereas, the breast and the belly are reflective of the female in that the female is culturally perceived and experienced as being predominantly an emotional being (Daniel 2: 31-45; Donovan, 1985; Miller, 1939). Emotions are somehow tied in to the generation of offspring, perhaps, due to their arousal during the conjugal experience. In American education and curriculum, the areas of the trunk (the breast and belly) that engender the emotions and offspring are reflected in the fine arts and the applied arts. Artistic people, like the female, are also considered as emotional and moody; whereas, the hard empirical scientist (e.g., the physicist), like the male, is considered as rational and balanced emotionally. From a cultural and curricular standpoint, the affective domain of the human self is defined by the belly and the breast while the cognitive domain is defined by the head (Douglas, 1966; Fox, 1979, 1988; Trump & Miller, 1973).

The bodily regions of man: kinds of knowing. In the school, classrooms and their respective bodies of knowledge also correspond to these areas of the human body. Music, art, dance, and drama correspond to the bronze hips and belly of Nebuchadnezzar's image, while the humanities, such as literature, philosophy, and history, correspond to the silver

breast of this same image (Daniel 2:31-45). Also, the applied and/or industrial arts correspond to the silver arms of Nebuchadnezzar's image, since the arms and hands depict the application of the affective disciplines in a semitechnological manner. In contrast, the cognitive disciplines correspond to the head of gold of the same image. These include the hard empirical sciences, such as physics, chemistry, mathematics, and biology (Eavey, 1964; Gaebelein, 1911; Pentecost, 1969; Spring, 1972; Trump & Miller, 1973; Tyack, 1967; Wallbank & Taylor, 1960).

Lastly, the legs of Nebuchadnezzar's image are comprised of iron, the strongest of all the above metals and the most utilitarian (Daniel 2:31-45). Yet it is not valued on the level of gold, silver, or bronze, and strangely, the feet of this image are comprised of a mixture of iron and baked clay. In puritanized American culture, education, and curriculum, the iron legs depicting the technological and military strength of the Roman empire may also correspond to the application of the sciences and arts to the applied sciences and/or technologies, such as business, electronics, and medicine. Also, the legs correspond to the disciplines of military science, physical and health sciences, and competitive sports; whereas, the weakness of impurity indicated by the mixture of iron and baked clay may correspond to labor that is semiskilled and unskilled (Douglas, 1966; Gaebelein,

1911; Pentecost, 1969; Reisman, 1959; Trump & Miller, 1973; Wallbank & Taylor, 1960; Walvoord & Zuck, 1985).

Interestingly, this mixture is, in reality, no mixture at all since iron and clay will not join together in a furnace (Daniel 2:31-45). Premillennial Bible expositors have interpreted these feet as symbolic of a declining Roman Empire (Gaebelein, 1911; Pentecost, 1969; Walvoord & Zuck, 1985). In the context of this study, these feet of Nebuchadnezzar's image, which, in turn, are another biblical reflection of the human body of Adam, depict the lowest level of the Christo-Adamic pyramid.

The knowledge of man: evolving. In addition, here we are noting that as iron legs in the schema of Nebuchadnezzar's dream depicted the rise and fall of the Roman Empire, so the other metals indicated the power and strength of other empires antedating Rome (Daniel 2:31-45). In turn, these symbolically indicate the levels of value and power attributed to the varied disciplines of the tree of knowledge.

The apex of this tree is, of course, symbolized by the head of gold. The Babylonian Empire of King Nebuchadnezzar was the most unified and powerful of the empires to follow.

Reflective of the logos of epistemic being, the seers of Babylon laid the foundations for the bodies of knowledge that would be developed in the empires to follow (Dimont, 1962; Gaebelein, 1911; Pentecost, 1969; Wallbank & Taylor, 1960; Walvoord & Zuck, 1985).

In 539 B.C., the Babylonian Empire succumbed to the Medes and the Persians. Although this empire lasted over 200 years (539-330 B.C.), its constant division among the Medes and Persians did not permit it to realize the unity and power of Babylon. This is symbolized by the lesser value of a breast and arms of silver relative to a head of pure gold (Daniel 2:31-45). Nevertheless, the Medes and Persians expounded the great Babylonian mysteries of Good and Evil through their astrologers and magi (Dimont, 1962; Gaebelein, 1911; Pentecost, 1969; Wallbank & Taylor, 1960; Walvoord & Zuck, 1985).

In 334 and 330 B.C., the Medo-Persian Empire succumbed to the Hellenic Empire of Alexander. Although this Empire was believed to have covered the known world, a belly and hips of bronze indicates the greater weakness of this Empire relative to that of the Medes and Persians (Daniel 2:31-45). This greater weakness is corroborated by the dividing of the Hellenic Empire between four of Alexander's generals at the time of his death. This bronze kingdom marks great strides in epistemological creativity. The Greeks expounded and developed the mysteries in terms of philosophy, science, art, and physical education (Dimont, 1962; Gaebelein, 1911; Pentecost, 1969; Wallbank & Taylor, 1960; Walvoord & Zuck, 1985).

Finally, in 63 B.C., the aestheticism of Hellenism gave way to the technology of Rome. The two legs of iron reflect

the great power of both Eastern and Western Empires (Daniel 2:31-45). Rome made great technological advances, e.g., in its development of highways and aqueducts. It also created a great religious and epistemological pantheon conveying international religious, scientific, artistic, and philosophical beliefs and values (Dimont, 1962; Gaebelein, 1911; Pentecost, 1969; Wallbank & Taylor, 1960; Walvoord & Zuck, 1985).

The legs of man: working. The iron legs of Rome reflect the great strength of human legs to support and carry the Christo-Adamic human body (Daniel 2:31-45). Technologically, the iron legs, as reflected in our puritanized age, depict the great amounts of energy harnessed for the sake of effective industrial production. They reflect the struggle of the Christo-Adamic races to gain dominion over the natural creation and cosmos. Essentially, they reflect our cultural beliefs and values in life as movement, progress, effective production, agility and flexibility, physical beauty, and competition. They also convey our beliefs and values in the application of knowledges in terms of the methodical rationalism of the applied sciences and social sciences (Kolbenschlag, 1976; Lenski, 1961; Sahlins & Service, 1960; Spring, 1972; Wallbank & Taylor, 1960; Walvoord & Zuck, 1985; Weber, 1930; Weber, 1957).

From the standpoint of the third element of Hebrew cosmology, the legs of the Christo-Adamic human body also

correlate with the great power and strength of water to bear the earth and heavens up (Daniel 2:31-45). For the strength of iron depicts the power of human legs to bear up the belly, breast, and head of the human body. In Hebrew cosmology, the waters existing under the earth and above the earth support the earth and heavens by giving life to the earth from beneath the earth and giving life to the heavens from beneath the heavens (Genesis 1; 2:5, 6; 6-8:1-2). Correlatively, the legs of the human being give life to the human body by supporting the head, breast, and belly through movement. Thus, in bearing up the head, the legs, through movement, give life to the mind, and in bearing up the trunk, the heart and the belly, life is given to the heart and the creative force of the human body (Abrahams et al., 1974; Douglas, 1966, 1979; Gaebelein, 1911; Miller, 1939; Pentecost, 1969; Sahlins & Service, 1960; Wallbank & Taylor, 1960; Walvoord & Zuck, 1985).

The Dynamics of Symbolism in Value and Practicality

The conflict of man: valuing. The legs, as reflected in the strength and power of iron, are, therefore, highly valued for their utility and practicality over and against the high value of preciousness placed in the head of gold and the breast and arms of silver (Daniel 2:31-45). In contrast, the belly of bronze, which historically antedated the legs of iron in the value of practicality, eventually came to

reflect the high value of aesthetic applicability in art.

Nevertheless, the overall value of utility and practicality (applicability) does not supersede the value of preciousness as the latter reflects that which is lasting and unchanging over and against the former, which is reflective of change and temporality. Yet, at the same time, in the Puritan consciousness and consensus (as reflected in puritanization) the high value placed in the simplicity and purity of utility and practicality often was superseded by and was in conflict with the aesthetic value of appealingness and preciousness (Ahlstrom, 1972; Kolbenschlag, 1976; Lenski, 1961; Miller, 1939; Morison, 1956; Tawney, 1962; Wallbank & Taylor, 1960; Walvoord & Zuck, 1985; Weber, 1930; Weber 1957).

The reason of man: buying and selling. This struggle is also reflected in the Puritan's love for both capital (as valued in the preciousness of gold and silver) and work (as valued in the practicality and utility of production). In turn, this is demonstrated today in the aforementioned hierarchical classing and categorizing of bodies of knowledge reflecting the head, the breast and belly, and the legs of the Christo-Adamic human body (Daniel 2:31-45). Interestingly enough, in both Puritan and contemporary orders, the value of utility and practicality is reflected in the applicability of gold and silver, through capital, for the sake of buying and selling. Likewise, from an epistemological standpoint,

both social orders regard the human mind as precious, but relative to this preciousness, the value of utility and practicality is also depicted through the high value placed upon the mind's ability to reason relative to data perceived through the senses (Kolbenschlag, 1976; Ozman & Craver, 1981; Reisman, 1959; Tawney, 1962; Wallbank & Taylor, 1960; Walvoord & Zuck, 1985; Weber, 1930; Weber, 1957).

The dilemma of man: defining. Although classical Calvinists and Puritans believed in the unity of the human body in the context of the wholeness of the soul, they still strove to free the purity of the human mind (the head) from the impurity of the heart (the breast and belly). Like their predecessors, puritanized Americans are caught between the antithesis of Platonic dualism and Hebraic wholism. God breathed into "man" life, and the (whole) "man" became a living soul (Genesis 2:7); and St. Paul, in speaking of the metaphor of the body of Christ, indicates that all parts or regions (bodies) of the body are "fitly joined together" [Italics mine] (Ephesians 4:16). Namely, all regions of the Christo-Adamic body equally work together as a whole (I Corinthians 12-13; Daniel 2:31-45; Isaiah 44:8-20). However, the notion that the "heart" of a "man" "is deceitful and desperately wicked" led the Puritans to isolate the purity of mind from the impurity of the emotions (Jeremiah 17:9). a result, the Puritans became ambivalent as to impurity and

purity regarding the value of utility in its epistemological relationship to the Christo-Adamic body and the elements of being. Hence, in contemporary culture and curriculum, we experience ambivalence regarding the value of practicality and utility relative to preciousness in the disciplines and bodies of knowledge as they are manifested, not only in the curriculum, but in the vocations and/or professions (Anyon, 1981; Bayles & Hood, 1966; Bestor, 1953, 1955; Eavey, 1964; Greaves, 1969; Jackson, 1968; Ladd, 1977; McLoughlin, 1978; Miller, 1939; Morgan, 1958; Morison, 1956; Owen, 1978; Ozman & Craver, 1981; Paxton, 1977; Spring, 1972; Weber, 1957).

Consequently, in contemporary culture, we experience ambivalence in bodies of knowledge and professions such as the following. Medicine, which is an applied science, is highly valued, and, therefore, physicians are highly rewarded for their technological skills. They are even rewarded above physicists and other theoreticians among the hard scientists. Yet, at the same time, these representative bodies of knowledge are highly valued for the technologies (applied sciences) that they engender. In addition, some skilled laborers are even rewarded monetarily above teachers and scholars learned in the arts, humanities, and social sciences. I have noted this among some plumbers, wallpaper hangers, and mechanics. However, among the social scientists, lawyers, especially corporate lawyers and some criminal lawyers,

appear to be the most highly rewarded. Also, in our culture, law is the most highly valued body of knowledge among the social sciences and humanities in that it provides the base for our puritanized culture; and it is also an applied science defining the multitudinous social behaviors and interactions of our culture. As a matter of fact, all bodies of knowledge in the contexts of vocations and/or professions are valued for varied degrees of preciousness and utility; however, the applied sciences seem to reflect the highest values of both utility and preciousness, namely, the preciousness that is in gold and silver and the utility that is in iron (Bayles & Hood, 1966; Bestor, 1953, 1955; Eavey, 1964; Greaves, 1969; Lenski, 1961; Ozman & Craver, 1981; Reisman, 1959; Spring, 1972; Tawney, 1962).

The energy of man: competing. Reflectively, in the curriculum, students who excel in the hard sciences are rewarded above those who excel in the humanities, social sciences, and fine arts, for, out of the hard sciences emerge engineers, physicians, computer specialists, mathematicians, and the like. Yet, at the same time, the oppositional values of utility and preciousness are reflected in the high rewards given to those who excel in competitive sports and athletics. Both utility and preciousness are reflected in the beauty of the form and shape of the athletic, male, human body displayed and utilized in competitive sports. For, like the

legs of the human body, competitive sports are used to bear up the school, consisting of both cognitive and affective bodies (regions) of knowledge and being. That is, in the curricular body of the American school, both athletics and physical education are believed to instill in students the values of beauty and utility (inclusive of practicality and applicability) in strong bodies, teamwork, and competition. Fundmentally, sound bodies are needed to bear up sound minds and hearts so that the creative energy of breast and belly may be engendered and facilitated (Daniel 2:31-45). Also, competitive sports are needed to generate money and public interest for the school and its cognitive and affective curricula (Bestor, 1953, 1955; Miller, 1939; Morison, 1956; Jackson, 1968; Ozman & Craver, 1981; Ryan & Cooper, 1984; Trump & Miller, 1973; Walvoord & Zuck, 1985).

The learning of man: doing. In addition, the value of utility and practicality is reflected in the belief that we "learn by doing." Students, in both college and high school, express this by always wanting to know "why" they have to learn the principles or laws of respective bodies of know-ledge. Essentially, "learning by doing" is also reflected in the belief that students must not only be able to reason a principle, but they must also be able to apply it. This value of applicability reflects the American pragmatic spirit which really reflects the tension of ambiguity and ambivalence

between the value of aestheticism and the value of utility and practicality. Symbolically, the legs of the Christo-Adamic body demonstrate the belief that gold and silver are truly of high value, yet, at the same time, this high value is reflected in the seeming high value of utility and practicality. Furthermore, we have noted that the practical value of iron truly does not supersede the lasting value of gold and silver. However, iron legs are needed to carry the head of gold and the trunk of silver and bronze (Daniel 2: 31-45; Eavey, 1964; Greaves, 1969; Ozman & Craver, 1981; Tawney, 1962; Walvoord & Zuck, 1985).

The danger of man: creating. The legs relative to the head, which is masculine, and the trunk, which is feminine, are neuter. They are like the eunuchs in a Babylonian king's court. Their strength and power are needed to serve and produce, hence their high value of practicality and utility, but without the heart and mind, they do not experience the life that they support, and without the belly, they do not come into being. Also, the belly of bronze is highly valued for its power of reproduction and creation, but this value, due to its impure properties, is regarded as dangerous, for this region of onto-epistemic being is reflective of every evil and illicit sexual lust. This domain, reflective of the fine arts, was feared by and was very perplexing to the early Puritans. As a result, they shunned the fine arts

except for the literature that reflected what they believed to be the objectivity of divinely inspired scripture. Even in today's public schools, which are predominantly reflective of the middling working class consciousness and consensus, the fine arts are not regarded as vital to the curriculum or culture. Rather, they are relegated to extracurricular activities, and when cutbacks are carried out in the educational budget, they are most likely the first to be affected (Daniel 2:31-45; Dimont, 1962; Donovan, 1985; Miller, 1939; Morison, 1956; Wallbank & Taylor, 1960; Walvoord & Zuck, 1985).

The Dynamics of Symbolism in Certainty and Clarity

The ordering of man: grading. All in all, in this symbolic schema of onto-epistemic being, we have also been noting that the hierarchical ordering of bodies (or regions) does not guarantee certainty and clarity of understanding any more than it guarantees the certainty and stability of the order of being itself (Douglas, 1966; Guralnik et al., 1984, p. 606). As a matter of fact, in this study, the ordering of the epistemic and ontic dimensions has implied grading, which is to enable us to clearly perceive, thereby, making sense out of, the chaos of diseased being. Symbolically, as humankind in Adam names the properties and bodies of creation, these appear (come into the being of our consciousness and consensus) according to their degree or level

of worth, quality, rank, and the like (Genesis 2:18-22; 3:20, 21). However, we have noted that despite the acts of ordering in classing and categorizing, the resultant a-damic reality in both dimensions of being has not freed us from the chaos latent in cultural ambiguity and psychological ambivalence. Reflectively, it has not freed us from the tendency of the puritanized creation to digress to nothingness and/or nonbeing (Abrahams et al., 1974; Davies, 1955; Eddy, 1971; Eliade, 1959; Fox, 1979, 1988; Giroux, 1981, 1983; Ozman & Craver, 1981; White & Duker, 1973; Wilbur, 1977).

The understanding of man: testing. Thus, in seeking for a greater clarity (purity) of knowledge and understanding, puritanized peoples are compelled to ever seek for more minute understandings of the bodies or regions of being.

Essentially, in both ontological and epistemological dimensions of being, knowledge and law are never final. They are always subject to change and readjustment, once new findings are accumulated. Implicitly, we are sure as to the classes and categories of purity and impurity, but, at the same time, we are always unsure. As reflected in our ambiguities and ambivalences, we are caught between the conflict of life and death, being and nonbeing (essentially, purity and impurity). Hence, we strive for the sureness and purity of clarity and certainty. We ascetically engage in conflict so that we may

be certain about our knowledge of self and creation. In the workplace, we work "hard"; in the school we study "hard"; and in the scientific and scholarly world we are constantly testing and measuring. Today, it is not enough to merely qualify, but in order to qualify, all findings, results, accomplishments (in fact, all the classes and categories of being) must be quantified. In essence, the certainties resulting from conflict (and competition) must be graded, the vital function of the law of testing and measuring (Augros & Stanciu, 1986; DeSantillana, 1961; Douglas, 1966; Geertz, 1975; Jackson, 1968; Leach, 1974; Miller, 1939; Ozman & Craver, 1981; Reisman, 1959; Shweder & Lavine, 1984; Weber, 1957).

The standard of man: quantifying. Implicitly, like our Puritan and Calvinist forebears, we believe in the infallibility of our knowledge or we would not struggle for it. As the classical Puritans of New England strove for the certainty of a biblical consensus, so we strive for the certainty of a textual consensus. All bodies of onto-epistemic being must therefore be ultimately quantified through testing and measuring. In order to be subscribed into texts as law, data reflecting these bodies must ever be gathered and compared and contrasted, and a qualitative standard must be consensually postulated. However, we have come to find difficulty in agreeing upon a qualitative standard or degree. Through history, this has been evident in the dogmatic

conflicts among the numerous sects and denominations of Christendom. In fact, dogmatic ambiguity and ambivalence continues to exist within the verbal structures of numerous findings and postulations. Consequently, we tend to translate findings and postulations into numbers or quantities becuase numbers simplify (purify) our findings and postulations, thereby making them easier to understand. Also, numbers may be universally agreed upon, thus facilitating the understanding of findings and postulations by making them more believable (Ahlstrom, 1972; Augros & Stanciu, 1986; Bercovitch, 1975, 1978; Cairns, 1967; Capra, 1983; DeSantillana, 1961; Douglas, 1966; Ellul, 1986; Greaves, 1969; Miller, 1939; Morison, 1956; Ozman & Craver, 1981; Weber, 1957; White & Duker, 1973; Wilbur, 1977).

The texts of man: qualifying. Hence, we have experienced the rise of the hard empirical sciences over and against the humanities and fine arts. In fact, the verbal language of the former is qualified by quantitative language; whereas, the latter two categories cannot be quantified. Conjunctively, the disciplines of the former category are designated pure; whereas, the later are designated mixed (tebhel) or impure. However, the rise of the industrial arts, along with the applied sciences and social sciences, reflects the attempt of the arts and humanities to apply the language of quantification to its bodies of knowledge, thereby

attempting to become free from the danger of impurity. All in all, the rise of the sciences is reflective of the continual evolution of all the disciplines, at the base of which lies our belief in the quest for certainty. Conjunctively, in this struggle for truth (infallibility) greater ambiguity and ambivalence is engendered in the puritanized consciousness and consensus. Thus, many scholars in the areas of education and curriculum are even beginning to question certainty in quantitative postulations and findings (Augros & Stanciu, 1986; Bestor, 1953, 1955; DeSantillana, 1961; Douglas, 1966; Eavey, 1964; Gilson, 1960; Greaves, 1969; Spring, 1972; Tyack, 1962; Wallbank & Taylor, 1960; Weber, 1957).

The self of man: knowing and grading. Also, implied in this study is the notion of struggling for certainty in the textual life of the curriculum and school. That is, qualifying through quantifying in the curricular definition of onto-epistemic being is manifested in the thinking and experiences of students themselves. This is also true in the greater cultural definition as well. Nevertheless, much of who we are and what we become is determined by grading the knowledge that we apprehend. In essence, grading ranks each human being relative to the level or degree of knowledge and skills attained. Concomitantly, each human being is classed and categorized relative to the particular body of knowledge

learned. In addition, as we are in the process of discussing, quantification provides the connection between knowledge and truth in the core consensus of American puritanized society. Thus through belief in the certainty (reliability and validity) of numerical postulations called grades or scores, human beings find their vocations and/or professions. Specifically, each human being, through grading, ultimately defines a textual self that fits into a specific textual body of knowledge which, in turn, provides an area or region of the Christo-Adamic bodily hierarchy (Anyon, 1981; Augros & Stanciu, 1986; DeSantillana, 1961; Giroux, 1981; 1983; Greaves, 1969; Jackson, 1968; Miller, 1939; Morison, 1956; Ozman & Craver, 1981; Spring, 1972; Tyack, 1962; Weber, 1930; Weber, 1957; White & Duker, 1973).

The calling of man: clothing. Essentially, this "fit" becomes the quantifiable rationale for societal and self-acceptance of one's calling into being. Of course, the theological term calling, as expounded by the Lutherans and Calvinists, is derived from the Latin verb voco, vocare, meaning to call (Guralnik et al., 1984, p. 1590; Weber, 1930). Also, our English derivative vocation contains this Latin root. Inclusively, vocation, symbolically, refers to one's profession, job, and role, such as medical doctor, plumber, husband and/or father. However, the status of one's familial role is defined by his profession and/or job, and this, in turn,

is reflected in the clothing worn and his or her net and gross worth as measured by the degree (quality and amount) of capital and assets owned and used (Kolbenschlag, 1976; Reisman, 1959; Tawney, 1962).

The Dynamics of Symbolism in Quantifiable Grading

The grade of man: calling. In turn, this quality and worth reflected in one's vocational status is interreflective with one's numerical grade. Here this numerical grade becomes, ideally, the summation of all grades and scores accumulated throughout one's curricular life. It also includes one's IQ (Intelligence Quotient) scores, scores earned on such tests as the GRE (Graduate Records Exam), the MAT (Miller Analogies Test), the SAT (Scholastic Aptitude Test), the ACT (American College Test), and the like. Interestingly, these scores greatly determine not only one's calling into the hierarchy of life and being but one's calling into the hierarchy of curriculum. As a measured full scale IQ score can grade or track one into the curricular hierarchy of the lower schools, so test scores, such as the SAT and GRE, can grade or track one into the curricular hierarchy of colleges and graduate schools. In turn, being graded or tracked places one into a quantifiable value class and category as defined by a body of knowledge, providing the context and content of a calling (Bowles & Gintis, 1983; Greaves, 1969; Reisman, 1959; Spring, 1972; Tawney, 1962; Weber, 1930; White & Duker, 1973).

The power of man: hierarchizing. All in all, as scientific bodies of knowledge are classed and categorized by hierarchical quantities, so human selves are classed and categorized by hierarchical quantities called grades relative to hierarchical bodies of knowledge. Through grading, the textual selves of human beings become quantifiably hierarchized. That is, they are ordered by class and category, and, in turn, each class and category is hierarchically ordered according to the attribution of varied degrees or levels of power and value. Hence, the degree or level of power and value attributed to each human self is reflective with the degree or level of power and value attributed to each calling or vocation as defined by the degree or level of power and value attributed to the context and content of each body of knowledge (Anyon, 1981; Bestor, 1953, 1955; Bowles & Gintis, 1983; Douglas, 1966; Reisman, 1959; Ryan & Cooper, 1984; Trump & Miller, 1973; Wrong, 1968).

The degree of man: learning and earning. Also, each degree or level of power and value hierarchically defines the position of each calling or vocation within a body of knowledge (Weber, 1930; Wrong, 1968). Essentially, each textual self is defined by the content and context of each vocation relative to this position. An underlying assumption is that the human soul, namely, the whole human being, reflects in the life of the body the kind (class and category) of knowledge apprehended and the degree or level (status) of

knowledge apprehended. Conjunctively, the degree earned from a college or graduate school symbolically correlates to the degree or level of a body of knowledge learned (Guralnik et al., 1984, p. 371). Thus, from a quantifiable standpoint, each degree earned symbolically correlates with the summation of all grades and scores earned (Anyon, 1981; Bestor, 1953, 1955; Douglas, 1966; Greaves, 1969; Ladd, 1977; Reisman, 1959; Ryan & Cooper, 1984; Spring, 1972).

The position of man: mediating. In summation, the selves of students are quantifiably graded into hierarchical levels of the curriculum and, thence, into hierarchical levels of Christo-Adamic being. Essentially, through our vocations, we in puritanized societies stand between knowledge and being. In the positions of our hierarchical callings, we, through our selves, give shape to both ontic and epistemic dimensions of the cosmos. Through grading we become positioned (classed and categorized) into particular regions of the Christo-Adamic body. Hence, we interreflect with the hierarchy of onto-epistemic being and the elements of being (Anyon, 1981; I Corinthians 11-12; Daniel 2:31-45; Douglas, 1966; Greaves, 1969; Johnson et al., 1969; McCluskey, 1958; Reisman, 1959; Ryan & Cooper, 1984; Trump & Miller, 1973; Weber, 1930; Wrong, 1968).

The competing man: comparing. Ultimately, we are classed and categorized through numerical qualifications

based upon the tension and conflict of competition in the curriculum. Fundamentally, one human being is quantifiably compared to another human being regarding the degree or level and kind (class and category) of knowledge apprehended.

Thus, in the process of comparing, contrast is achieved.

Namely, through quantifiable postulations students are graded into different classes and categories of onto-epistemic being, for one is concluded to be better than the other in terms of the degree or level and kind of knowledge apprehended. As a result, one is believed to be more successful than the other and, therefore, more pure than the other (Anyon, 1981; Bowles & Gintis, 1983; Douglas, 1966; Johnson et al., 1969; Reisman, 1959; Spring, 1972; Wrong, 1968).

The gateway of man: quantifying. Thus the law of holiness becomes quantifiably justified. In our contemporary, puritanized order, quantifications shroud the human consciousness with the high value consensus of scientific accuracy and/or infallibility. As in the ancient Platonic and Hellenic schema of being, quantifications in mathematical formulae provided the gateway to the mysteries of the spheres, likewise, today, in our highly pragmatized, rationalized, and empirical order, the mystical dimension of quantification has become relegated to the dimension of material sensation. Consequently, mathematical formulae provide the gateway to the "mysteries" of physico-spiritual being. Hence,

quantifiable postulations shroud our consciousness by affirming our beliefs that we are ever probing into and understanding the minute properties of bodies and elements. Hence, we are ever probing into and understanding the minute properties of ourselves as interreflective vessels of respective bodies of knowledge and the elements of being (Augros & Stanciu, 1986; Bronowski, 1965; Copleston, 1946; DeSantillana, 1961; Douglas, 1966; Hogben, 1971; Ozman & Craver, 1981; Weber, 1957; White & Duker, 1973).

The law of man: simplifying and clarifying. All in all, we believe that quantifications satisfy the demands of the law for purity because quantifications enable us to understand the truth. We already noted that quantifications simplify and, therefore, purify by clarifying the tebhel of vast minute properties comprising the elements and bodies of the cosmos and self. Essentially, quantities simplify by recapitulating the complexities of minute properties conveyed through the language of verbal qualifications (Augros & Stanciu, 1986; Brownowski, 1965; DeSantillana, 1961; Douglas, 1966; Hogben, 1971; Prigogine & Stengers, 1984; Weber, 1957; White & Duker, 1973).

The logic of man: rationalizing. Likewise, quantities called grades or scores satisfy the law of curriculum and testing through recapitulating hierarchically ordered degrees of classes and categories comprising onto-epistemic being.

Concomitantly, these quantities also reflect the interconnectedness of bodies or regions comprising onto-epistemic being. The logical flow of greater quantities to lesser quantities and vice versa contain within themselves the logical flow and interconnectedness of greater values to lesser values (Runes, 1960, pp. 215, 330-331). Graded quantities are also symbolized in the logical flow and interconnectedness of alphabetical letters. Summarily, a numerical and lettered grading scale recapitulates within itself the interconnected unity and order of the pyramidal tree of knowledge and being and the Christo-Adamic body (DeSantillana, 1961; Douglas, 1966; Weber, 1957; White & Duker, 1973).

Also, as the logical interconnectedness of quantities is substantiated by a hierarchy of values and powers, so this same hierarchy substantiates the interrelatedness of bodies (Runes, 1960, pp. 215, 330-331). Implicitly, in our puritanized, symbolic consciousness and consensus, the logic and order of hierarchical interrelationships ties together the bodies of onto-epistemic being. Furthermore, this is accomplished in the face of a consensus that bodies and their interrelatedness are in a constant state of digression to nothingness. Hence, in the interrelatedness of bodies, we implicitly look for hierarchical contrasts as well as hierarchical comparisons between the categories and classes of purity and impurity among bodies and elements (Douglas, 1966).

In this manner, we satisfy the law of holiness through logically and mathematically rationalizing the symbolic structure of an oppositional cosmos and self that reflects the purity and impurity of good and evil (Bronowski, 1965; DeSantillana, 1961; Hewitt, 1981; Runes, 1960; Totman, 1979; Weber, 1957; Winslow, 1966).

CHAPTER VIII

THE SPINNING CIRCLE: THE LAW OF LIFE AND WHOLENESS

The Antithesis of Law

Even though we attempt to satisfy the law of holiness through our rationalized means of ordering, is it possible to truly satisfy the law? No, this is not possible. Earlier we noted that the law as contained in our language and symbolic structure cannot resolve the dialectics of binary opposition. Because no true complements exist in points of resolution, the law of holiness becomes a deity that must ever be appeased by sacrifices of obedience and retribution. As the tree of knowledge, the law ever has us caught within the conflict of good and evil. This substance of teaching and learning in the curriculum provides the knowledge of order of a dis-eased reality that is the consciousness and consensus of this present historic age. The basic oppositional factor of this reality seems to reflect the promise of order in the face of chaos. As a matter of fact, we have noted the struggle of curriculum and schooling for a graded order of being that appears to interconnect all bodies and elements of being (Bailyn, 1960; Bakan, 1966; Bayles & Hood, 1966; Brinsmead, 1981, 1986, 1987a, 1987b, 1987c, 1988a, 1988b, 1988c; Douglas, 1966; Eliade, 1959; Girard, 1972; Leach, 1974; Levi-Strauss, 1979a).

Although we have considered the derivational relationship of holiness to healing, healing as holiness has not been the end of the law. Holiness does not bind up the wounds and brokenness of being. It merely orders power in terms of pure and impure classes and categories. Fundamentally, the law, through ordering, alienates due to its teaching of the ever presence of evil. It alienates through fear relative to the erecting of a-damic walls of separation and preservation. Conjunctively, the law prevents the resolution of antitheses within the present historic cultural consensus. Thus, the culture of law is able to preserve itself through creating a consciousness of objectivity as reality over and against a consciousness of subjectivity as unreality (Brinsmead, 1981, 1986, 1987a, 1987b, 1987c, 1988a, 1988b, 1988c; Douglas, 1966; Eddy, 1971; Fromm, 1966; Levi-Strauss, 1979b).

Reflectively, in this same pattern, the law fragments being into opposites while declaring that it is upholding order. Consequently, without a true resolution through complements, true unity and healing are not realized. Also, through the context of order, the dialectic of binary oppositions is preserved. Therefore, life in general and knowledge in particular becomes frozen through the order of discipline, in turn, resulting into antithetical bodies of knowledge as disciplines. Concomitantly, in the curriculum, knowledge as discipline becomes the ascetic struggle of

learning as discipline. Specifically, learning involves an ascetic struggle in the face of failure to meet the mark or standard of achievement. This is to apprehend knowledge as order in the face of fragmentation and chaos and to find one's place through order in the body of onto-epistemic being and cosmos (Bailyn, 1960; Bayles & Hood, 1986; Cremin, 1957; Douglas, 1966; Greaves, 1969; Kolbenschlag, 1976; McCluskey, 1958; Ozman & Craver, 1981; Reisman, 1959; Weber, 1930; White & Duker, 1973; Winslow, 1966).

Apprehending knowledge as order is, in fact, the promise of law in education. However, not to apprehend knowledge as such is to miss the mark, the literal meaning of the Greek term, harmartia, namely, sin (Vine, 1966, pp. 32-33). Nevertheless, our teachers have encouraged us to believe that we could meet the demands of the law by making the mark, namely, the grade. But over the years, as students, we have, from a cumulative standpoint, never totally made the mark. Hence, we are never totally successful ("blessed") in our callings. Likewise, we never totally reach the top of the hierarchy of being because we never totally apprehend knowledge as order (Bayles & Hood, 1966; Bercovitch, 1978; Douglas, 1966; Greaves, 1969; Reisman, 1959; Weber, 1930).

The Antitheses of Belief and Myth

<u>Sin and disbelief</u>. Fundamentally, we have been enculturated into a consensus of sin. Namely, sin, in reference

to self and cosmos, is substantiated by a consensus of disbelief which, in turn, yields a consciousness of dis-ease, that is antithetical fragmentation in the a-damic context of law and order. Essentially, disbelief, belief with the prefix dis, denotes the negative side of belief. Recall our previous discussion of the prefix dis in dis-ease in which we noted that dis was derived from the Latin Dis/Des denoting hades or hell with its ruler, Pluto, Hades, or Satan, the devil (Guralnik et al., 1984, pp. 400, 403). All in all, disbelief provides the consensus of dis-ease which is belief in the binary opposition of positive and negative bodies and elements in the conflict of good and evil (Bercovitch, 1975, 1978; Douglas, 1966; Girard, 1972; Leach, 1974; Miller, 1939; Winslow, 1966).

Power and disvaluing. Also, we noted that belief is substantiated by valuing, so disbelief is substantiated by disvaluing. That is, as disbelief reflects confidence and trust in the reality of negative and positive sides of being and law in conflict, so disvaluing reflects the attribution of relative degrees of power to both sides of being and law. Essentially, power is relative to valuing in that it grows out of loving and cherishing the things of belief (Guralnik et al., 1984, pp. 1116-1117, 1568; Swanson, 1967; Wrong, 1968). Power itself is indifferent, but it is energized by the focus of belief upon its objects in being. At the same

time, power is energized by the collective psychic energy of consensus (Hall, 1975; Jung, 1960, 1964, 1968; Zaret, 1980). Hence, this present historical age of law and order is engendered into reality by the consensus of believing and valuing (Berger, 1963; Eddy, 1971; Eliade, 1959; Geertz, 1975; Goffman, 1959; Kluckhohn, 1979; Martorella, 1976; Pearce, 1988; Yinger, 1946; Zaret, 1980).

Myth and structure. Basically, a socio-cultural consensus not only comprises beliefs and values, but it comprises a social agreement upon those beliefs and values. The present a-damic consensus of disbelief unto dis-ease is one that has grown out of the focal concentration of millennia of levitical beliefs and values with core beliefs and values that may even have begun at the dawn of the human creation itself. Of course, this human creation is symbolically condensed in the mythotypology of the fall of Adam and Eve in Genesis 2 In fact, Claude Levi-Strauss (1979a, 1979b) indicates that each tribe and civilization will structure itself symbolically and consensually through its fundamental creation mythotypology (Leach, 1974; Paz, 1970). In addition, he postulates that individual healing may take place when the personality is psychoanalytically brought into alignment with his or her creation mythos (Bercovitch, 1975, 1978; Davies, 1955; Douglas, 1966; Eddy, 1971; Gaines, 1982; Geertz, 1975; Greaves, 1969; Kluckhohn, 1978; McLoughlin, 1978; Vallance, 1983).

Myth and healing. In his study of the Cuna Indians of Panama, Levi-Strauss (1979b) focused upon a myth that facilitates "difficult childbirth." The sick woman, undergoing the pains of labor, believes her vital essence (her power) to have been snatched away by the goddess of procreation. Of course, the shaman disclosed this as the cause of her illness. Consequently, he becomes the means for her mythical identification and, ultimately, her healing. The shaman opens the world of healing by integrating the mythical universe with the physiological universe. Through the singing of texts and the acting out of the mythical struggle of spirits with the aid of wooden figurines, the external world integrates with the internal world of the woman. cally, in the language of this study, these dialectical opposites are resolved through the symbolic language and ritual of the shaman. At the emotional level, the mind is enabled to "accept the pains which the body refuses to tolerate." By enacting the myth, the shaman is able to "reintegrate [resolve] within a whole" the incoherence (antithesis) of pain with the woman's reproductive system. Through knowledge, the woman realized healing in the social context of myth upon which her society is structured (1979b, p. 323).

Knowledge and wholeness. In essence, the consciousness of the patient is based upon a consensus of wholeness (the resolution of apparent opposites as complements) rather than

one of <u>dis-ease</u> in relation to law and order. Knowledge understood is that which makes sense out of the inexpressible and chaotic. In the world of this patient, the inexpressible pain of her experience begins to make sense in cosmic proportions. The shaman, who enacts the myth of <u>Muu</u>, the mother of childbirth, invokes all the forces of nature in the "spirits" of insects and varied animals to enter the womb and, thus, to facilitate the moving of the baby "down the birth canal." Wholistically, the woman's bodily organs cosmologically are at one with, or more specifically the same as, the organs (bodies) of the natural and cultural universe (Levi-Strauss, 1979b, p. 323).

Two Basic World Cultural Perspectives

Somato-psychic reality. In Cunan society, as with other Indian societies of the Americas and even oriental societies, what Gaines (1982) would call the enchanted consensus does not perceive the chaos of pain and disease as intrinsic to the substance of its reality and being. Also, even though traits of purity and danger, in the sense of taboo, are believed to exist for the sake of order, they are also believed to exist for the sake of the possibility that pain, disease and chaos can occur and reoccur. From the standpoints of consciousness and consensus, disease and sin can occur and reoccur when a society loses sight of the essential integrative wholeness of being (Douglas, 1966; Storm, 1972).

Psychiatric anthropologists refer to this viewpoint as somato-psychic (as opposed to psychosomatic) in that the universe and body become together a soma of mind or vital essence (spirit and power). The law of order is, therefore, assumed to be; thus, to lose sight of this brings "bad" medicine. In native American cultures, the law of this order is an integrative and connective dialectic of complements that occurs between and among the properties and bodies of being. The same may be said of oriental cultures, namely, Taoist cultures, as well. In all enchanted cultures, a somato-psychic cosmos may be considered as a body-with-a-mind; hence, to treat the body is to treat the mind and spirit and vice versa (Brown, 1982; Capra, 1983; Gaines, 1982; Levi-Strauss, 1979b; Storm, 1972; Talbot, 1980).

Psychosomatic reality. On the other hand, in puritanized cultures, including the United States, the psychosomatic viewpoint is reflective of the eternal conflict reticent in a cosmic dualistic hierarchy. The separation of mind from body and spirit from matter recapitulates the <u>a-damic</u> consciousness and consensus of sin and <u>dis-ease</u>. Body and mind, spirit and matter, and all other classes and categories of being are looked upon and treated as separate entities. Hierarchically, greater power is attributed to mind over body and spirit over matter from an onto-epistemic standpoint. This is certainly true in both education and medicine (Capra,

1983; Douglas, 1966; Eddy, 1971; Fox, 1979, 1988; Gaines, 1982; Ozman & Craver, 1981; Talbot, 1980; Wallbank & Taylor, 1960).

All in all, the cosmos is perceived in terms of a mindwith-a-body. The psychosomatic viewpoint is indicative of the puritanized, disenchanted consciousness and consensus (Gaines, 1982). In Chapters I through VII, we have noted that the a-damic reality is one of walls and boundaries which separate and preserve purity from impurity as these categories are discriminated in the bodies and elements of being. Also psychosomatically, this reality provides the substances of a transcendent spirit and mind with the soma of a physical cosmos. Healing, therefore, is limited to order in a contrastively antithetical cosmos of disbelief and alienation. Hence, in the puritanized cosmos, diverse specializations hierarchically give shape and substance to the cosmos as reflected in the vocations of the mind and spirit over and against those of the body and matter (Bestor, 1953, 1955; Douglas, 1966; Fox, 1979, 1988; Girard, 1972; Miller, 1939; Ozman& Crver, 1981; Reisman, 1939; Weber, 1930; Wilbur, 1977; Wolff, 1989).

Two Basic World Cultural Root Metaphors

The pyramid. Essentially, we have considered that the principal archetype of the puritanized American cosmos is the pyramid. The pyramid, in this study, suggests a

dialectical conflict of bodies and properties that is never resolved. Rather these bodies are bounded from one another in terms of classes of power that reflect categories of purity and impurity. Conjunctively, the cosmic pyramid of dis-ease and disbelief rests upon a mythotypology of fallenness, alienation, and separation; whereas, the archetype of healing and wholeness rests upon an archetype of unity and integration. In the enchanted cultures of American Indians and oriental Taoists, this archetype is the circle as it occurs in the Supreme Ultimate (the Tai-chi T'u) and the Medicine Wheel (Storm, 1977; Talbot, 1980). For the focus of this study, however, we will consider the Medicine Wheel (Brown, 1982; Douglas, 1966; Eddy, 1971; Gaines, 1982; Hewitt, 1981; Jung, 1960, 1964; Leach, 1974; Levi-Strauss, 1979a; Smith, 1980).

The circle. According to Neumann (1954), the circle is, in fact, the symbol "of original perfection." "Allied to it are the sphere, the egg, and the rotundum--the 'round of alchemy.'" The circle thus symbolizes the dawn of creation and consciousness, the infancy of being. Neumann (1954) cites Plato: "'Therefore the demiurge [Logos] made the world in the shape of a sphere, giving it that figure which of all is the most perfect and the most equal to itself'" (p. 8). In the circle is contained a consensus and consciousness of eternity and infinity. Specifically,

the circle is without time and space, without an above or below, and without oppositional differences. It is its own Life, its own Power, its own Being. "Living in the cycle of its own life, it is the circular snake, the primal dragon of the beginning that bites its own tail, the self-begetting [Uroboros]" (Neumann, 1954, pp. 10-11) (see Figure 5).

Neumann (1954) traces the circle as <u>Uroboros</u> to ancient Babylon, Phonecia, the Roman syncretists, the Navajo Indians, Egypt, Africa, Mexico, and India. He has also traced it to the gypsies as an amulet; to the alchemical texts; to the Revelation of St. John; to the "Envy" of Giotto, "one of the Vices in the frescoes (c. 1305) of the Arena Chapel, Padua"; "and among the Gnostics." In the <u>Uroboros</u>, the circle becomes the symbol of Primal Deity, Life and Creation. "It is the archetype of the [en to pan], the All One, appearing as Leviathan and as Aion, as Oceanus . . . and also as the Primal Being that says: 'I am the Alpha and Omega'" [the beginning and the end] (pp. 10-11).

Also, pertinent to subsequent postulations are the following words and ideas of Neumann (1954).

More: [The circles in] these symbols with which men have sought to grasp the beginning in mythological terms are as alive today as they ever were; they have their place not only in art and religion, but in the living processes of the individual psyche, in dreams and in fantasies. And so long as man shall exist, perfection will continue to appear as the circle, the sphere, and the round; and the Primal Deity who is sufficient unto himself, and the self who has gone beyond opposites, will reappear in the image of the round, the mandala [Uroboros]. (p. 11)

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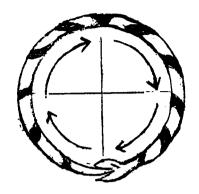


Figure 5. The <u>uroboros</u>.

A Consensus of Wholeness

The universal mind. At this juncture, we are considering the <u>Uroboros</u> as implied in the circle of the spinning Medicine Wheel. Here we are focusing upon the power of consensus among the Plains Indian People. Let us ponder the following words of Night Bear, a Chief among his people. Says he:

My greatest Medicine [Wheel] is One of the Mind, and Body, and Heart. If you have One Hundred People who Live Together, and if Each One Cares for the Rest, there is One Mind. The Power of this One Single Mind is a Great One, and is a means of Keeping Sickness from Among them. . . . But if Ten of that Hundred do not Care for the Rest of their Brothers and Sisters, then there is a Threat. The Threat is One of Sickness. . . . [This is because we] are Each a Living spinning Medicine Wheel, and Each of us Possesses this Power to Destroy or to Create. (Storm, 1972, p. 243)

Night Bear implies here that each human being is somatically tied into the camp and, therefore, the universe. That is, the concept of Oneness of Mind suggests the sameness of body and mind and the integration of this body-with-a-mind with the bodies and minds of camp and universe. Furthermore, through the symbol 10, Night Bear apparently indicates that a group, through the consensual mind of disbelief, can cause the greater camp (symbolized by 100) to become ill. At the same time, this same group, through a consensus of belief, can bring healing to the whole camp. Nevertheless, healing and wholeness are totally dependent upon caring for one another. Conversely, in Night Bear's thinking, to not care

is to hate, and the result of hate is the affliction of the 100 with sickness. Whereas, "the means of Medicine" is "to teach man to care for his brothers" [Italics mine], and the goal of medicine is "to end sickness completely" (Storm, 1972, p. 243).

The universal unity. In further corroboration of Night
Bear's consensus, another chief among the Plains Indian
People, White Clay, continues:

If there are ten, a hundred, a thousand, or just one, it is the same, . . . It is not numbers, it is completeness. I am an old man, and I have seen clearly what happens when a People are not One. Before the whiteman began to destroy the unity of the camps, there was very little sickness. I had never seen a child born bad or dead. I never knew a man who was crippled by disease. Crippled man, yes! But they were crippled by carelessness upon the great prairie. This other is a carelessness much more deadly. (Storm, 1972, p. 243)

All in all, the Medicine Wheel of man and woman is the circle of the universe (Brown, 1982; Storm, 1972). The stones of the Medicine Wheel represent human beings, animals, worlds and language and all other properties, animate and inanimate. Human beings mirror all other properties in the Medicine Wheel and, conversely, all other properties mirror human beings and one another. Within the Medicine Wheel is contained all of the power and energy of life and being, as all properties within it and of it are comprised of spirits, the vital essences of life and being. (See Figure 6.)

The universal harmony. Thus, due to the place of human beings in the Medicine Wheel, or, if you will, the Universal

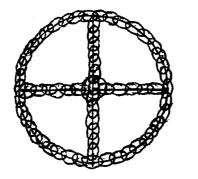
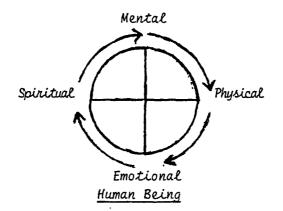


Figure 6. Spirits of the medicine wheel.

Wheel of Being, man and woman must learn to perceive themselves and all other bodies and properties in terms of the Wheel of Harmony (Bopp & Bopp, n.d.; Brown, 1982; Fox, 1974, 1988; Gaines, 1982; Wilbur, 1977). Because of the consensual power of belief and disbelief, the "determining spirit" of human beings "can be made whole only through the learning of [their] harmony with all [their] brothers and sisters, and with all the other spirits of [Being]" (Storm, 1977, p. 5). In contrast, when such harmony is not perceived, disease enters the universe through fragmentation (see Figure 6).

The universal life. Essentially, the circle of the Medicine Wheel is conveyed as a quaternity of four points and quadrants (see Figure 7). Each quadrant reflects the four regions of the total universe as well as the four regions of all animate and inanimate properties and bodies. The energy and life of the spinning Medicine Wheel is created by the dynamic interaction of the quadrants. In turn, this dialectic is engendered from the Spirit of the Wheel depicted by its center point (Brown, 1982; Storm, 1977). This spirit may be God, the Logos, the word, the Tao, the Great Spirit, the Vital Essence, and the like (Bouyer, 1960; Brown, 1982; Capra, 1983; Gaines, 1982; Talbot, 1980). This point of the cosmos is reflected in the properties of nature, society, and the human being (Bopp & Bopp, n.d.; Fox, 1979, 1988).



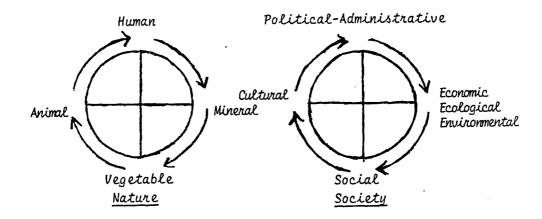


Figure 7. The regions of being.

The universal integration. Also, this point of Being and Life is somewhat equivalent to the chi (Tao) principle, holding in balance the four quadrants of the person, nature, and society (Talbot, 1980). Namely, the vital essence of Being and Life engenders a dialectic of integrated balance and harmony (Capra, 1983; Gaines, 1982; Storm, 1977). this manner, the Medicine Wheel engenders maturtion and growth throughout the cosmos as reflected in the interconnectedness of the four races of humankind. Essentially, all the properties of being, as spinning Medicine Wheels, are recapitulated in the basic Wheels of human being, nature, and society (Bopp & Bopp, n.d.). Hence, in these basic Wheels, all Wheels are layered upon one another, suggesting a consensus of certainty regarding the essence of interplay and interconnection among the quadrants of being (see Figure 8).

The univeral power and meaning. In considering the power of the circle and/or <u>Uroboros</u>, as applied to the Native American Medicine Wheel, we have noted briefly that it explains the wholeness and completeness of cosmic life (Brown, 1982; Storm, 1972). Also, relative to the Panamanian Cunans, we may interpret the circle as the recapitulation of the somato-psychical structure of their cosmic life (Levi-Strauss, 1979b). Without considering the dialectics of Medicine Wheel quadrants, we can consider the dialectic of the spinning

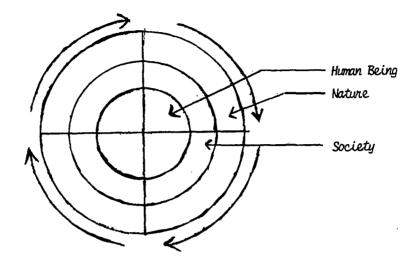


Figure 8. The interplay of quadrants.

circle, the <u>Uroboros</u>, itself. As the spherical earth spins upon its axis, so the spinning circle maintains itself through an equal distribution of power. The result, of course, is wholeness and healing. In the Cunan camp, this balance is reflected in the interrelatedness of word, symbol, and being itself. In the oneness of word, symbol, archetype, and myth, both womb and body of the patient become the focal point of the healing life of the universe. Because words, symbols, and bodies are not perceived as contrasts, power is able to be harnessed through words and symbols, thereby allowing the patient to make sense out of her pain and to ultimately know and experience the healing of wholeness (Gaines, 1982; Neumann, 1954).

A Proposal for Wholeness

The restoration of being. Hence, as an answer to the contrastive and oppositional dialectic of our puritanized, pyramidal and legal reality, I am proposing the simplicity and power of the circle. As Neumann (1954) inferred, the circle (Uroboros) lives at the base of all world cultures and societies. Also, we have considered its application as the cosmic Medicine Wheel of the Plains Indians, and we have considered my brief interpretive application of it as Uroboros to the Cunan somato-psychic healing consciousness and consensus. In this light, the circle can become the archetype of a new beginning and a new order. As it reflects the

childhood of all culture, so it can reflect the childhood of a new culture of wholeness. As Jesus said: one must become as a little child in order to see the kingdom of God (Matthew 19:13-14). That is, the kingdom of God can only be realized when we look back to the simplicity of childhood, to the dawn of our beginnings (Bercovitch, 1975, 1978; Brown, 1982; Gaines, 1982; Jung, 1960, 1964, 1968; Leach, 1974, 1979; Levi-Strauss, 1979b; Storm, 1972).

All in all, this looking back is also implied in the biblical concept of the restoration of all things. restoration, as understood in the Greek apokostastasis, indicates that at the time of the seasons of refreshing, the Lord Jesus Christ will bring about the renewal of the cosmos (Acts 3:19-21; Vine, 1966, p. 289). That is, a new self and The old creation new creation will emerge out of the old. and old self is, of course, the self and creation of this present historic age, which is vivified by the law of holiness and its grounding in the fall of Adam of Genesis 2 Interestingly, though, the emergence of a new creaand 3. tion and self is, in reality, a restoring of a creation and self that is even older than the old. Specifically, the fundamental idea of this concept implies a return from the fall of Adam to the original creation of Genesis 1 (Bercovitch, 1975, 1978; Bouyer, 1960; McCluskey, 1958; Quasten, 1966, 1).

A definition of restoration. In fact, the meaning of restoration denotes the altering or reconstruction of an artifact back to its original state (Guralnik et al., 1984, pp. 79, 1212; Vine, 1966, p. 289). Assumed here is the notion that the artifact as the old creation contains the essence or type of the original or new creation. Also, the original creation, which is older than the old, would become new to our consciousness and to those of future generations because neither we nor they have yet to experience and perceive it. Nevertheless, in our consciousness, we do experience a glimpse at the promise of the new creation through the law of holiness. We have already noted that the good that the law teaches does exist, but due to its continual conflict with evil, the promise of the good continues to stand "afar off" in our consciousness and consensus (Hebrews 11:12-19). As St. Paul (Romans 7:7-25) teaches: the law is "holy, just and good," but the commandment, through making "me" (the consciousness and consensus) aware of "sin" (the evil of missing the mark of success), began to work the evil of disease, conflict, and death in "me" -- that is, "my" cultural consciousness and consensus (Bercovitch, 1975, 1978; Buhlmann, 1982; Ellul, 1986; Fox, 1979, 1988).

The hidden circle. Interestingly, St. Paul also states that sin "appears" to be sin to the consciousness and consensus so that reality may be perceived in terms of the good

of law as working out death, disease, and conflict in our psychic and cultural being (Romans 7:12-13). Essentially, this dimension of the law's trick (beguilement) causes us to perceive the appearance of evil unto death rather than the groundedness of good unto life (Guralnik et al., 1984, pp. 128, 1518). This groundedness of being that we call good is reflected in the circular consensus and consciousness of the Uroboros and may be interpreted in the Medicine Wheel (Brown, 1982; Neumann, 1954; Storm, 1977). This childhood or dawn of our consciousness is fundamentally depicted in the law of holiness through the first creation of Genesis 1 and is the basic typology that forms the core of the structure of our own puritanized consciousness and consen-At the same time, it forms the core of the biblical structure of our textual and legal reality (Bercovitch, 1975, 1978; Douglas, 1966; Eddy, 1971; Eliade, 1959; Girard, 1972; Leach, 1979; Levi-Strauss, 1979a, 1979b; Miller, 1939; Storm, 1977; Weber, 1930).

Filling in the circle. Thus, the first creation of Genesis 1 may be summed up in the <u>Uroboros</u>, as the <u>Uroboros</u> does not demonstrate the evolutionary development of the Medicine Wheel (Brown, 1982; Neumann, 1954; Storm, 1977). Basically, by reformulating or reconstructing a consensus based on Genesis 1, we may restore a consensus and consciousness, a reality, that will fill in the circle. Furthermore,

we may return to Genesis 1 as the good, as its typology is contained in the structure of our legal cultural and psychical being (Kluckhohn, 1979; Leach, 1979; Levi-Strauss, 1979a, 1979b). For, as we have noted, the law of puritanized culture contains within its structure the hope of the restoration through education and curriculum. Conjunctively, the dream of our Puritan forebearers was that the school consensus would create the New Eden and New Jerusalem in the wilderness of the New World (Bailyn, 1960; Bayles & Hood, 1966; Bercovitch, 1975, 1978; Greaves, 1969; McCluskey, 1958).

The loophole. All in all, we may infer that the Puritans bequeathed to us the antithesis connoted in the concept disbelief (Brinsmead, 1981, 1983, 1986, 1987c, 1988a, 1988b, 1988c; Paxton, 1978). This is belief in the promise of the restoration of the good that God declared the original creation to be as opposed to belief in the evil of fallenness that occurs in the second creation due to the sin of Adam and Eve (Eddy, 1971; Genesis 1:31, 2-3). Consequently, in the midst of the value and power ambiguity of this conflict, the Puritans were compelled to the disbelief of law in that grace was defined by and contained in the law (Miller, 1939; Morison, 1956; Swanson, 1967). Likewise, their American puritanized successors are compelled to a reliance upon law as the means to understanding the freedom of wholeness and healing (Bercovitch, 1975,1978; Brauer, Mead, & Bellah, 1976). But, in reality, being intricately involved in the law has

veiled us, the successors of American Puritanism, from what I call the loophole of the law, namely, the power of consensual belief (Bristol, 1948; Holmes, 1982; Pearce, 1988; Storm, 1972). As the apostle Paul taught, "For by grace are ye saved by faith and that not of yourselves . . ." (Ephesians 2:8-10).

The consensus of belief. Conjunctively, I am stating, like a Calvinist theologian, the following proposition. Grace, being the unmerited favor of God, has freely bestowed upon us the salvation of God through the meritorious work of Christ Jesus, that through faith we may enter into this work of salvation apart from the merits of work on our part (Kerr, 1939). Interestingly, the Latin root of salvation is salus, meaning to heal or make whole (Carmody, 1983; Guralnik et al., 1984, p. 1253). Therefore, as the law tricks us into the slavery of disbelief unto sin, disease and death, so grace tricks us into the freedom of belief unto wholeness, healing and life (Romans 7:7-25). The trick of grace is, of course, rooted in the consensus of faith (Bristol, 1948; Eddy, 1971; Holmes, 1982; Pearce, 1988). Essentially, this consensus of faith or, if you will, consensual belief was illustrated in the aforementioned sayings of Night Bear and White Clay (Storm, 1977). Also, as the belief of Ten can determine the healing of the camp, so as Jesus taught, the belief of Two or Three gathered together in his name can heal the cosmos.

For, whatsoever is bound (agreed upon) on earth is bound in heaven, and whatsoever is loosed (through agreeing upon) is loosed in heaven (Matthew 18:15-20).

The power of belief. All in all, through consensus--a social agreement of trust in core beliefs and values--heaven and earth are brought into Oneness (Berger, 1963; Eddy, 1971; Holmes, 1982; Pearce, 1988; Wilbur, 1977). As the Lord's Prayer teaches: "Thy kingdom come. Thy will be done on earth as it is in heaven" (Matthew 6:9-15). Also, as the number Ten represents the Oneness of the camp's consensus, so the Two or Three represents the Oneness of the church's consensus (Matthew 18:15-20; Storm, 1977; Strayhorn, 1987). Overall, the Oneness of consensus engenders the completeness of the cosmos. Conversely, we have also noted that a "oneness" of consensus can engender the incompleteness of the cosmos. For, as the Plains Indians believe in the persons of White Clay and Night Bear, the Ten, through the consensus of disbelief, can engender sickness throughout the camp, or Ten, through the consensus of belief, can engender wholeness and healing throughout the camp (Storm, 1977). The former is referred to as a consensus of carelessness, whereas the latter is a consensus of carefulness.

The end of belief. Implicitly, we are learning that consensual belief engenders reality and consciousness. Also, we are postulating that a particular kind of social belief,

as consensual belief or consensus, engenders a particular kind of reality and consciousness. Consequently, as we have examined a particular type of consciousness and consensus, namely, the puritanization of this present historic age, so we are examining the potentiality of a new consensus that may evolve out of the open circle. The open circle signifies an infinite potential for constructing a reality and consciousness of wholeness. In relation to this idea, Fritjof Capra (1983) informs us that contemporary physicists postulate a fundamental energy field as the ground of our universe and that within this energy field exist multiple planes of being. Hence, as in the symbology of Genesis 1, God, as divine consciousness, moves upon this energy field of the dark abyss and, thereby, generates the creation into Likewise, human consciousness through consensus may regenerate a new creation into being (Brinsmead, 1987a, 1987c; Carmody, 1983; Eddy, 1971; McCluskey, 1958; Neumann, 1954; Pearce, 1988; Talbot, 1980).

The boundlessness of belief. Technically, belief in a closed-ended universe, as typified in puritanization, may potentially become supplanted by an open-ended universe, as typified by the open circle. In such a closed-ended universe, we have found ourselves limited to the stricture of the law of holiness; whereas, the open-ended circle suggests the infinity of ends that societies and cultures may attain.

The open circle may fill in as the yin and yang of Taoism. It may fill in as the four quadrants of the Medicine Wheel. Or, it may fill in with any one of an infinite variety of substantial ends that are engendered by the human social consciousness and consensus. Also, one may infer from Capra (1983) that the existence of infinite planes in the energy field of being suggests the potentiality of human beings to transcend their own scientific, cultural, and societal laws and boundaries. Essentially, human beings are not bound by law. Rather they are bound by a consensual "belief" that is, in reality, disbelief in the law (Brinsmead, 1986, 1987a, 1987b, 1987c; Brown, 1982; Carmody, 1983; Fox, 1979, 1988; Neumann, 1954; Talbot, 1980).

In contrast, I am posing a consensual belief that coincides with the potential to transcend <u>all</u> puritanized legal boundaries (Carmody, 1983; Fox, 1979, 1988; Holmes, 1982; Pearce, 1988). This, of course, coincides with the connotation of <u>the restoration of all things</u> as treated in this study (Acts, 3:19-21; Vine, 1966, p. 239). Implicitly, a consensus and consciousness of restoration is reflected in belief in the infinity of the Resurrection and Exodus (Bercovitch, 1975, 1978; Brinsmead, 1986, 1987a, 1987b, 1987c). In terms of freedom, the Exodus of the Jews out of Egypt and Babylon declares the boundlessness of grace and faith (consensual belief). In terms of limitlessness, the

Resurrection of Jesus Christ declares the spacelessness and timelessness of Being and Life. For, in the Resurrection, the body and person of Christ is no longer confined to the material dimension of earth or the spiritual dimension of heaven (Eddy, 1971). Essentially, as Christ, humans may transcend the limitations imposed by the law of good and evil, of spirit and matter, of eternity and time, and of all other binary oppositions in being.

As a matter of fact, a circular consensus of Resurrection and Exodus would redistribute the substances of good and evil as reflected in oppositions. All classes and categories of boundlessness that comprise the closed-ended pyramid of puritanization are dissolved into the flowing energy of Life. The spinning circle breaks down the concentrations of negative and positive power as it breaks down the wall of classes and categories. Concomitantly, the spinning circle redistributes all negative and positive power equally to all bodies and elements of being. Good and evil are spinning into negative and positive complements that comprise the tree of life and wholeness (Bristol, 1948; Brown, 1982; Capra, 1983; Fox, 1979, 1988; Neumann, 1954; Pearce, 1988; Storm, 1977; Talbot, 1980).

The Tree of Life and Wholeness

<u>Light and wholeness</u>. Also, the Plains Indians envision this spinning circle in the Medicine Wheel as growing into

a budding and flowering tree (Brown, 1982; Storm, 1977).

Perhaps this flowering tree of wholeness is interreflective with the tree of life in the Revelation of St. John the Apostle (Revelation 21-22:5), for this tree yields Twelve fruits for the healing of the nations. This tree is also depicted as standing in the midst of the New Eden and New Jerusalem. Metaphorically, it may parallel the light of God in the midst of the New Jerusalem. Nevertheless, this tree, which we have yet to see, is not the tree of knowledge and life that we have depicted earlier. Rather, it is the tree of wholeness as indicated by its purpose of healing and its number Twelve [12] (Carmody, 1983; Lucas & Washburn, 1977; Strayhorn, 1987).

The significance of 12. In terms of numerology, adding up the two integers comprising 12 (1+2) yields the integer 3. In biblical numerology, the integer 12 finds its completeness in the integer 3. Also, in reflecting back, Jesus' teaching regarding the consensus of 2 or 3 parallels this idea in that 2 is an integer of 12, and 3 includes integers 1 and 2. Interestingly, in focusing upon 1 alone, numerology teaches us that 10 is also 1 in that symbolically 0 is dropped from the integer 10. The completeness of 10, we have noted, also exists in the Plains Indian consensus of wholeness. Also, we are inferentially noting the relationship of 10 to the biblical consensus of 2, 12, and 3 (Brown,

1982; Lucas & Washburn, 1977; Revelation 21-22:5; Storm, 1977; Strayhorn, 1987).

The significance of Zoe. All in all, these are numbers of creative and constructive power. Each number is a variation of the number 12 which parallels the unity and wholeness of the Plains Indian number 10 and its multiples. Also, both numbers parallel the Koine Greek understanding of the creative power of fruit and virtue. The Greek plural noun for fruit, karpous, in Revelation 22:2 (the Englishman's Greek New Testament, 1970, p. 668), along with the number 12, implies the inherent energy of any living organism to bring into creation properties from its own essence (Vine, 1966, pp. 133-134). This energy also interreflects with the notion of virtue, arete, as strength or power, dunamis (Luke 6:19, 8:46; Mark 5:30; Vine, 1966, pp. 189-190). also interreflects with the biblical notion of life as the essence of each property. As Vine (1966) points out, in reference to the human being as psyche (psuche): the soul as psuche is the living being, whereas, "the life of that being" is zoe. Essentially, zoe is the vital essence that is the virtue of the creation itself. Zoe is the vivifying power vivifying bios, the manner of life conveyed in the properties and bodies of creation (p. 337). Reflectively, zoe transcends the moral dimensions defined in puritanization, and, at the same time, this vital energy in both Native

American and Catholic mystical spirituality provides the center of psyche and cosmos (Brown, 1982, pp. 39-40; Pennington, 1980).

A New Logos and Education

Freedom from legitimization. This life of all that is becomes the proposed logos of the blossoming and budding tree of life and wholeness, the tree of the age to come. Of course, such a consensus and consciousness must be engendered by a new education and curriculum of life. However, we cannot, at this point, define such a new education. Yet, unlike this present historic age, the education that will lead us to the New Age of restoration is to be one without walls. Essentially, the new education that may engender the metanoia of the puritanized consciousness and consensus must remain free from the legitimization of schooling or, if you will, institutionalized education and curriculum (Bristol, 1948; Brown, 1982; Carmody, 1983; Eddy, 1971; Holmes, 1982; Illich, 1971; Pearce, 1988; Revelation 21-22:5; Storm, 1972; Vine, 1966, pp. 279-280).

Such freedom may guarantee this education to fulfill the goal of the healing tree of wholeness and life. One may say that this education is to be "in the world but not of it."

In this present historic age and on into the next, teaching and learning may continue within and among the institutions of puritanization until these institutions ultimately dissolve

by means of this teaching and learning. Such teaching and learning with the power of healing and wholeness in view contain within themselves the assumptions of wholeness and good as being intrinsic to the life of the creation itself. In addition, such teaching and learning assume that a change of consensus lies at the base of the reality of a changed consciousness. Hence, teaching and learning must be freed from the present formal definitions that would give them legitimization and, thereby, subject the new consensual knowledge to the tension of puritanized knowledge and experience (Bouyer, 1960; Bristol, 1948; Brown, 1982; Carmody, 1983; Eddy, 1971; Holmes, 1982; Illich, 1971; Pearce, 1988; Quasten, 1964; Storm, 1972).

A new content and method. All in all, we must take care of what and how we teach and learn. Both content and method rest upon the willingness of any person to consider and realize the problem of cosmos and self and, therefrom, to seek the solution through metanoia. In the Koine Greek, this term refers to a change of consensus and consciousness that results from a changing of the mind. Through teaching and learning, a metanoia is fostered that results in a new consensus and consciousness. Basically, this metanoia is fostered through teaching and learning that is being freed from puritanization. Nevertheless, the possibility of teaching and learning a consensus of healing and wholeness would

still exist both within and without the legitimized institutions of this present historic age. Essentially, the freedom of education and curriculum may begin by teaching and learning metanoia within the curricular context and content of school, church, and synagogue as well as within the contexts of home and business (Carmody, 1983; Fox, 1979; Joy, 1979; Pearce, 1988; Vine, 1966, pp. 279-280).

At the same time, we must realize that the Centering. possibilities resulting from metanoia are infinite, for the nothingness of nonbeing becomes the somethingness of being through the context and content of consciousness and consensus (Eddy, 1971; Holmes, 1982; Pearce, 1988). In thinking, prayer, and meditation, we, individually and as groups, may penetrate the center of the universe by opening up to the center of our psyches. There we may come into contact with the whirling circle of being and life (Pennington, 1980, This primeval circle is the teacher of the knowledges and cultures of the cosmos (Brown, 1982; Neumann, 1954; Storm, 1977). Therefore, as we learn from it, we find that the circle may become (fill in with) the reality that we in consensus believe and value, so let us take care that we believe and value rather than disbelieve and disvalue (Capra, 1983; Carmody, 1983; Eddy, 1971; Holmes, 1982).

Wholistic structure. Thus, as we come into union with the center of being and life, we find that within the depths

of our structural consciousness and consensus exists the tree of Genesis 1 and Revelation 22. This flowering tree teaches us that the wholeness of the creation of God is comprised of complements rather than opositions (Brown, 1982; Pennington, 1980, 1986; Storm, 1977). For example, in Genesis 1, we find that day and night, water and earth, man and woman and the like were created as a unit and function cooperatively. Whereas, in Genesis 2 and 3, oppositionalism is depicted in the chronological creation of man and woman. Basically, the creation of man before woman suggests the hierarchy of man over woman and ultimately man over the cos-As a result, the properties of the cosmos struggle to be, and to be is tied in symbolically with the rulership of the superordinate over the subordinate. All in all, this struggle recapitulates the struggle for rulership between Good and Evil as defined by the dimensions of the law of holiness (Douglas, 1966; Eddy, 1971; Fromm, 1966; Ladd, 1977).

Yet apart from the law is the knowledge and consensus of wholeness in which each body finds itself in every other body, thereby indicating the togetherness and unity of all that is (Capra, 1983; Wilbur, 1977). When we enter into the center of our being, we enter into this whirling circle of our conscious and consensual depths (Brown, 1982; Neumann, 1954; Storm, 1977). In the manner of the Plains Indians, I have composed the following poem:

The Circle is our Universe. Like our reflections in water, It enables us to see ourselves, As the water sees us. For we are in the water And the water is in us.

In the Circle, I see myself
And all that I will become.
I see my wife, my children, my friends,
And they see me and all that I will be;
I see all that they will be.

I see the stranger, and he sees me, But in the Circle we find That we are not strangers to one another. For we belong to one another Because we are of one another.

And likewise,
Every creature that breathes
And
Every thing that is,
I see in me, and
They in them.
For in each of us
And
All that is
Moves the Life of all that is.

Within the Center of our Being, The darkness of our Nothingness, Whirls the Circle of our Somethingness, The flowering Tree of Life and Wholeness.

Transforming the pyramid. Essentially, in poetry we are noting that in order to resolve the binary oppositions of being, we must see the likeness in properties and bodies rather than their oposites. But the question remains: how can we reflect this in the basic structure of language and law? Presently, language is a science, but let us make language an art. Perhaps, if we restructure our morphemes, terms, and concepts pictoriographically and our phonemes and

corresponding sounds poetically, we may capture the likenesses rather than the differences in distinct properties and bodies. Hence, we will find the resolution points of all apparent opposites, and when this happens, the pyramid of this present historic age will transform into the circle of the tree of wholeness and life that stands in the midst of the Promised Land (see Figure 9). The Good of the first creation will then become manifest in all distinct yet complemental properties and bodies (Belth, 1977; Capra, 1983; Eddy, 1971; Fox, 1979, 1988; Levi-Strauss, 1979a; Neumann, 1954; Raine, 1981; Storm, 1977; Talbot, 1980).

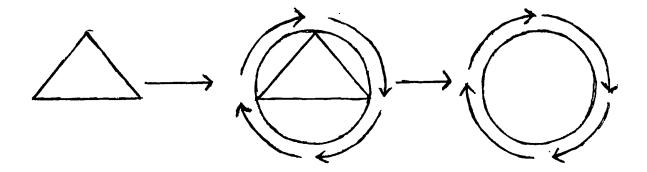


Figure 9. Transforming the pyramid.

CHAPTER IX

CONCLUSION: SUMMARY AND THEORETICAL OVERVIEW

In the light of what has been discussed thus far, the ultimate end of this study is to lay the groundwork for a therapeutic education. Of course, such an education must interreflect with a reality that is whole in order to engender a cosmos and self that is intrinsically whole. In the previous chapter, the spinning circle was expounded upon as the healing metaphor that engendered wholistic cultures among the South and North American Indian tribes. We focused upon the Cunan Indians, represented by the former, and the Plains Indians, represented by the latter. We also noted that Gaines (1982) designated these as enchanted cultures. Such cultures are those based upon a consciousness and consensus that assumes the unity of the good to be intrinsic to reality.

In other words, such a culture may reflect the core consensus of Genesis 1. This mythotypology, we have noted, is indicative of the unity of the good in the spinning circle. Essentially, the spinning circle as <u>uroboros</u> or medicine wheel engenders the equal distribution of value and power. All bodies or things of being become lateral complements rather than hierarchical opposites. The commonality of complements is depicted in the co-creation of Adam and Eve in

Genesis 1:15. In contrast to Genesis 2 and 3, in which the hierarchy of masculine over feminine is depicted in the chronology of Adam being created prior to Eve, masculine and feminine are equal complements of one another. Likewise, other bodies of being such as day and night, sun and moon, heaven and earth, God and human, human and animal, and animal and plant become complements of one another. Hence, they all share in an equal distribution of power and value.

In addition, the purity of the good is assumed to be intrinsic to the unity of the good. Thus, impurity as evil becomes extrinsic to the reality and mythotypology of the spinning circle and Genesis 1. Conjunctively, disease, death, suffering and sin would be incidental to such cultures. As we noted from the Plains Indian chief, White Clay, disease never entered the camps until white men began to invade these camps. That is, the consensual assumption of such enchanted cultures is that disease and evil come from without, not from within.

On the other hand, the puritanized cultures, especially the American culture and consensus which have been treated in Chapters I through VII, perceive disease and evil as coming from within the culture rather than from without. That is, evil as impurity is intrinsic to reality rather than extrinsic to it. Hence, all the bodies and things of being are in digressive opposition to one another. Life and

order are opposed by death and chaos. In this context, all the bodies and things of being are binarily opposed to one another. Implicitly, they are hierarchically classed and categorized in terms of degrees of power and value. In turn, degrees of value and power are recapitulated in terms of degrees of purity and impurity.

Thus the purpose of life is to order purity from impurity by classing and categorizing. This process of ordering is the function of the law. It orders by separating, differentiating, and preserving the pure from the impure. This notion is latent in Puritanism and puritanization. By law, it creates an <u>a-damic</u> consciousness and consensus that realizes a cosmos and self in terms of boundaries as walls that preserve the pure from the impure.

I have noted such a reality as <u>des-aise</u> (<u>dis-ease</u>). This metaphor suggests the function and purpose of the law of holiness in this present historic age. In separating the holy from the unholy, the law is preserving good from evil and, thereby, is preventing <u>dis-ease</u> from contracting into disease. In turn, this contraction of <u>dis-ease</u> as disease depicts the triumph of Satan over God, evil over good or, if you will, the swallowing up of purity by impurity. Also, such a swallowing up suggests the notion of mixing and confusion which is expressed in the Hebrew concept <u>tebhel</u>. Other metaphors for <u>tebhel</u> are denoted by such concepts as lawlessness, chaos, and death.

Relatively, such metaphors are designated as anomalies or hybridities in that they cannot be clearly classed and categorized. Hence, they are denoted by the opositions of neither/nor or both/and. In the levitical context, animals had to clearly exhibit traits that would facilitate their fit into one of the three elements of being, namely, earth, air, and water. In fact, such an exact fit was necessary in order to avoid the classing and categorizing of animals as anomalies or hybridities.

Also, in the levitical context, the male human body became the center of identifying the pure from the impure. As a matter of fact, the three regions of the male human body and their correspondence to the three elements of being provide the measure for all ontological and epistemological bodies of the cosmos. In this sense, the human body provides the typology for the hierarchical ordering of classes and categories in early Puritan cultures as well as in contemporary puritanized American culture. Specifically, this hierarchical measure is based upon, firstly, the head in relationship to the air, secondly, the breast in relationship to the earth, and, thirdly, the hips and legs in relationship to the water. Essentially, the male human body interfaces with the implicit pyramidal structure of the elements. Hence, in a puritanized American cosmos, the male human body becomes the pyramidal measure of the cosmos.

Likewise the human body as the pyramidal measure of being is also reflected in the architectural and onto-epistemological structure of the American public school. In specifically treating the classroom, we noted the correlation of the law with the walls of classrooms. As walls divide classroom from classroom, so the law divides knowledge body from knowledge body. As the law preserves purity from impurity, so it preserves the purity of all knowledge bodies. Implicitly, the meaning of the classroom is a room that classes. That is, it names, describes, and categorizes, and in doing so, it orders through differentiation. At the same time, it purifies through clarifying by sorting out and preserving the pure from the impure. Hence, the school, in its classrooms, becomes the means of law to order the bodies of epistemic being and, thence, the bodies of ontic being.

Also, the school, in its classrooms, is reflective of the puritanized <u>a-damic</u> consciousness and consensus. In Mary Baker Eddy's (1971) understanding, as the body of Adam becomes <u>a dam</u> so the law becomes <u>a dam</u>. The law is reflective of the solidity of material bodies that class and categorize the substances by their traits. In this sense, the law is also reflective of classroom walls that give shape to a consciousness and consensus that realizes the physical distinctions of bodies of knowledge.

In essence, puritanized law assumes the propensity of the cosmos to break down. Because of the entropic nature of

substances which are also reflective of the tendency of impurity to swallow up purity, the law of a-damic structure strives to prevent such breaking down. We have already noted this breaking down of substances as disease. Whereas <u>dis-ease</u> is reflective of the solidity of bodies as walls, these walls in an <u>a-damic</u> sense stand between the opposition of substances while they strive to prevent the breaking down of the cosmos.

Hence, the human puritanized consciousness perceives the tangibility and solidity of bodies and walls. In this sense, human beings are able to perceive the stability of the cosmos while knowing that its inherent nature is to break down. Relatively, in school, students are taught that they can make the mark, but somehow they never totally do. Likewise, as substances are in conflict and tension to preserve themselves and supersede one another, so students must ever be in conflict as competitors to make the mark, or, if you will, to reach the top. In any vocation or discipline, a student may be told that he or she is the best, excellent or good, but, in reality, he or she must know that total goodness is never his or her lot; rather, he or she must ever strive for total goodness.

Implicitly, we are noting both sides of the law, namely, the negative and the positive sides. The law, on the one hand, persuades us that we can fulfill its precepts, but, on the other hand, it claims that we cannot. Firstly, its

precepts, beginning with "Thou shalt" convince us that we can succeed; yet, at the same time, its precepts beginning with "Thou shalt not" convince us that we can fail. As St. Paul indicated: The law was ordained unto life, but "sin taking occasion by the commandment, deceived me and by it slew me (Romans 7:9-11). Herein lies the trick of the law.

Consequently, as students in school, we learned that we could make the mark if we diligently worked. Of course, diligent work would pay off if we kept our eyes upon the mark (as reflective of the goal) and remained faithful to the task. Here we experienced the positive side of the law. However, we also were experiencing the negative side of the law. We were taught that no matter how much we tried to reach the mark we could possibly miss it. Interestingly, missing the mark is derived from the Koine Greek term hamartia, meaning to sin. As the cosmos always lives under the threat of breaking down to nothingness or chaos, so students in school live always under the threat of failure.

Hence, the puritanized ascetic of being is to constantly struggle against the obstacles of pain, suffering, death, disease, and evil. We, in puritanized cultures, have learned to "hope against hope," a Pauline expression meaning to keep one's eyes upon the promise of attaining the goal or mark while knowing that obstacles reflecting failure are always working against us (Romans 4:18). In this context, we

experience the wilderness sojourn of the puritanized American. This wilderness sojourn has, of course, been typed out by Adam and Eve who were sent into the wilderness of the earth from Eden. Likewise, it has been typed out by the wilderness sojourns of Abraham, Isaac, and Jacob, Moses and the children of Israel, Jesus and the apostles, and many fathers, saints, rabbis, and sages who followed.

Likewise, in the understanding of Sacavan Berkovitch (1975, 1978), such wilderness sojourns gave rise to the puritanized American cosmos and self. Of course, this puritanized cosmos and self became the substance of the epistemology and ontology of the school established by the Puritans in the wilderness of New England. We noted that the essential purpose of the school was to preserve and foster the Puritan consciousness and consensus. In America, the Puritans began to perceive the wilderness as not only a friend that purges the flesh and carnal mind of depraved humankind, but an enemy that provides a haven for Indians ("heathen"), heretics (such as Anne Hutchinson) and rebellious youth (Ahlsstrom, 1972; Bailyn, 1966; Bayles & Hood, 1966; Greaves, 1969).

Consequently, the purpose of the school was not only to teach children the Bible, but to teach the Puritan and Calvinist, levitical consciousness and consensus and to preserve them from the above threats. In fact, this levitical

consciousness and consensus is summed up in the law of holiness which I have submitted as being in the understanding of Mary Douglas (1966). Conjunctively, Douglas pointed out that the basic function of the law of holiness was to preserve purity from impurity. Hence, through the typologies of law preserved in biblical texts and, reflectively, in the textbooks to follow, the school and its curriculum would preserve orthodoxy from heterodoxy. This orthodoxy, of course, was also summed up in the Puritan vision of the new world as the "ends of the earth" and the place of the new Eden (Bercovitch, 1978, p. 55). The school, through the preservation of purity from impurity, would become the new tree of knowledge and life that would propagate itself and the vision of the new Israel of God. Specifically, this Puritan vision was the literal manifestation of the kingdom of God in America.

Also, this tree of knowledge and life was described as the logos of this present historic age. Linguistically, it is comprised of the binary oppositions that make up the onto-epistemology of the American puritanized self and cosmos. Mythotypologically, it becomes the symbolic drama of the fall of humankind in Adam and Eve (Douglas, 1966; Leach, 1974; Levi-Strauss, 1979a). Relatively, this mythotypology provides the symbolic core consensus of the public school and the greater American culture. At the same time, the public school in its classroom architecture symbolically interreflects with the bodies of knowledge that, in turn, interreflect with the bodies of cosmological being.

Furthermore, this classroom architecture engenders an onto-epistemological class consciousness and consensus. In classrooms, students, through ontological contact with teachers and their interpretations of textual disciplines, ultimately enter into their callings or vocations. In turn, these vocations reflect the disciplines that define the ways of each body of knowledge. At the same time, these ways are synonymous with the laws of each body of knowledge which, in turn, are delineated in textbooks.

Essentially, textbooks objectify each body of knowledge in that the puritanized consciousness and consensus attributes authority and power to laws inscribed as texts. Thus, in this present historical age of American culture, knowledge inscribed as law on paper and in books is given the trust of reliability and validity. As a result, the puritanized onto-epistemological logos has been recapitulated in this study as the book. This correlates with the early American, Puritan, and Calvinist consensus that texts based upon biblical texts received the approval and blessing of God. Relatively, biblical texts that defined the law of holiness were believed to be verbally inspired of God.

The book, therefore, came to symbolize the alienation of subject from object, hence, the separation of reality as the object from the human being as the subject. In relation to this, the law defines the objective as holy or pure and

subjective as unholy or impure. Therefore, that which is depraved is subjective and that which is good and eternal is objective. The law, therefore, becomes the objective reflection of God that separates degrees of depravity (impurity) from degrees of good (purity).

All in all, true reality is both legal and textual; whereas, false reality, namely, the depraved, is <u>tebhel</u> and diseased. Thus, in the human being, the "self" within is a depraved nonself that must ever look to the textual and legal self without for an identity. Also, the material cosmos becomes separated from the "spiritual" by the textual law. Yet in the Calvinistic and Puritan consciousness and consensus, spirit and matter are intertwined as a unity. Hence, the law as text divides "asunder [the] soul and spirit" (purity and impurity), thereby giving shape to the puritanized cosmos (Hebrews 4:12).

And emerging from this <u>a-damic</u> logos is a pyramidal cosmos that interfaces with the Christo-Adamic body of man. Also, this body interfaces with the tree of knowledge, the substance of which, in turn, interfaces with the class(room) structure of the school. Furthermore, in the Christo-Adamic image depicted in the books of Daniel (2:31-45), Isaiah (44:13), and 1 Corinthians (12-13), the regions of the human body and their correspondence with the ontological elements of being convey the idea of "man as the measure" of being.

Resultantly, man, the measure, becomes man, the Adamic ruler. The body of man and its correspondence to the elements is reflective of the authority that God gave to Adam over Eve. Man, the objective, becomes the measure of Woman, the subjective. The material cosmos, including the earth, becomes the woman, and the spiritual becomes the man. Synon-ymously, the law of text as man becomes the measure of the body and the cosmos. The law, in its reflection, the school, divides "asunder [the] soul and spirit" of cosmos and human being through the masculine act of classing and categorizing the diseased and impure from the pure and whole.

We also noted that the Adamic ruler would both quantify and qualify the regions and bodies of being. That is, through classing and categorizing, the law would both compare and contrast units of being in terms of interrelated degrees of purity and impurity. In this manner, the law is able to build upon the total knowledge structure of onto-epistemological being. Herein the concept onto-epistemological suggests the interreflective unity of both ontic and epistemic spheres of being. Consequently, the insights and findings of the varied bodies of knowledge certainly affect not only the way we see the cosmos but even the cosmos itself. This is certainly true if the essence of the universe is comprised of a web of living energy that is constantly shaped by the factor of living consciousness.

Interestingly, the theory that the essence of the universe is comprised of a web of living energy is an assumption grounded in the new physics (Capra, 1983; Talbot, 1980). Also, this certainly parallels an assumption that I have derived from studying anthropology. Namely, cultures receive their substances and forms from the collective consciousness and consensus of societal groups of peoples. Although physicists are primarily probing into the natural mysteries of matter, space, and time, social anthropologists are also probing into the cultural mysteries of matter, space, and time as they are socially conceived in terms of ideological beliefs and values. Fundamentally, the probability occurring here is that the divergent sciences of anthropology and physics are converging in terms of an ultimate subject, the substance and form of mind, which is conceived herein as consciousness and consensus.

The common factors in this study, relative to this convergence, are those of evolution and believing and valuing as faith. In fact, believing and valuing seems to be an essential ingredient to the structure and form of all cultures and religions, whereas evolution seems to be an essential ingredient to all cultures and scientific understandings of the natural cosmos. Although I have stressed cultural evolution as a means of realizing the manifestation of changes in belief and valuing as reality, I believe that a correlation exists between this power of social and cultural

believing and valuing and the evolutionary process of the natural and physical universe. Unfortunately, I am not able to prove this correlation quantifiably in the understanding of the physicist, but the quantitative and qualitative approaches of physics, anthropology, and religion are beginning to agree on the psycho-dynamics of mind and consciousness as the correlating variable between energy and the shape and substance of both culture and cosmos.

Consequently, I have conceived the essential complements of being, consciousness, and energy in terms of the spinning circle. In fact, we noted this cultural dynamic as the root metaphor and/or archetype of tribal and preliterate cultures among the native Americans. In conjunction with the understandings of Neumann (1954) and Gaines (1982), this spinning circle is reflective of the childhood of human cultures in general. This metaphor is demonstrative of the simplicity of wholeness and unity as opposed to the complexity of an oppositional world reflective of duality and plurality in the pyramid. Basically, this metaphor ties together all regions, bodies, and/or units of being conceived and substantiated by the consciousness and consensus.

Essentially, the current knowledge of anthropologists, physicists, religionists, and others suggests that the convergence of believing and valuing with evolution, along with the convergence of mind and consciousness with the energy

web of being, ultimately results from a change of mind and/or consciousness and consensus. That is, this meaning of meta—
noia (to change one's mind) implies a reality that is omnipective rather than a reality that is engendered by the oppositional dynamics of subjectivity and objectivity.

Basically, through the act of metanoia, we may assume that reality lies within the consciousness rather than outside of it. Concomitantly, we may assume that reality is not only in the mind, but the mind is in reality. Thus the cosmos is subject to the dynamics of thought in the context of consciousness and consensus.

Thus, through utilizing the factors of believing and valuing along with the process of evolution, the circle may become a pyramid or vice versa. Conjunctively, we are not subject to a law that is based upon death, evil, disease, and suffering. Rather we are ultimately subject to the law of mind as substantiated by the consciousness and consensus (Romans 7:23). Essentially, this law is synonymous with life in that it contains within itself the essence and teleology of our beingness.

Consequently, we no longer have to be subject to the objective forces of being, whether God, Devil, disease, death, evil, or any other authority or power that would dominate us. The ultimate resurrection out of the <u>dis-eased</u> world order would come not through warfare or any means that would propagate beliefs and values regarding domination and subordination,

but resurrection would take place when scholars, educators, and others do seek to propagate and to acquire an in-depth understanding of the present relity which is substantial to this present historic age. Likewise, this same endeavor is reflected in this study, so that others will note that in our present mythotypology of fallenness, which substantiates the apple, lies the circle of resurrection that is substantiated by Genesis 1, the mythotypology of the good in creation.

In fact, according to Guralnik et al. (1984), the implied etymological meaning of the concept apple is that of a circle. For instance, the Old English aeppel denotes an eyeball or anything that is round. One may consider the following expression, the "apple of one's eye," which also refers to, firstly, the pupil of one's eye and, secondly, to anyone who is cherished by another (p. 67). Also, the concept pupil is derived from the Latin pupilla, meaning "one's figure seen reflected in another's eye" (p. 1153). Interestingly, the circle here may allude to the aforementioned etymological meaning of value as understood in the Old French valu and the Latin valere which means to set a high price on a thing or person through cherishing. Also, through the concept believe, which is ultimately derived from the Latin libido, cherishing as in valuing is directly related to the idea of living and loving (pp. 12, 1568).

In addition, the expression "apple of one's eye" was depicted in Deuteronomy 32 as God's reference to the children of Israel.

When the Most High divided to the nations their inheritance, when he separated the sons of Adam, he set the bounds of the people according to the number of the children of Israel. For the Lord's portion is his people; Jacob is the lot of his inheritance. He found him in a desert land, and in the waste, howling wilderness; he led him about, he instructed him, he kept him as the apple of his eye. (vv. 8-10)

In Bercovitch's (1978) understanding, the American Puritans saw themselves in this same light. In seeing themselves as the apple of God's eye, they implicitly were describing themselves as the circle of being. At the same time, as the new Israel of God, they depicted themselves as pilgrims in a howling wilderness that would usher in the New Age. Hence, in seeing themselves as the partakers of Adam's apple, they cultivated a self and cosmos that was substantiated by the tree of knowledge.

Consequently, the Puritan dilemma as reflected in the American dilemma becomes the struggle to ever work for a New Age that is never quite achieved. Being ever confined to the tension of binary opposites reflective of this dilemma, the puritanized Americans are ever caught between beingness and possessiveness (Fromm, 1976). Although they see a vision of the circle of beingness, they do not realize it because it is frozen in law. The circle is not spinning because it is not set free. It is contained in the textual law of

holiness and knowledge, but it is not realized in terms of exodus, resurrection, liberation, boundlessness, millennium, and eternal newness. The circle is frozen in the new Israel's belief that as a people they are the chosen of God. That is, they are the possessed and the possessors of God. Hence, they see themselves as the boundaries of the treasure house of wholeness.

All in all, wholeness becomes contained within the boundaries of holiness since holiness is reflective of the boundaries of the Godhead. Implicitly, the law therefore becomes the substance of possession and bondage rather than that of beingness and life through creative freedom. In preserving humankind from the ever-presence of sin, death, evil, and disease, the law of holiness actually preserves the masses of puritanized poeples from seeing a true healing that is contained in a wholeness apart from the law.

Hence, truly enlightened pastors, teachers, therapists, and others must endeavor to liberate a world that is under the shadow of textual reality. Being in the legitimized textual world but not of it, such enlightened ones may transmute the apple of stasis into the processual circle that spins. They liberate puritanized peoples through freeing the Christo-Adamic consciousness and consensus. Concomitantly, they create a new unconscious mind and structure.

Through an education, therapy, and pastoring that is free from legitimized holiness, the puritanized consciousness

and consensus may be altered by restructuring a mythotypology and archetypology based upon the creative power of the good in Genesis 1. This restructuring would also be reflected in the evolution of a new language of creative wholeness that would engender the artist in us, the complements of male and female in us, and the omnijective in us. Bringing the puritanized consciousness and consensus to the constructiveness and creative power of true belief apart from disbelief in the law would lead people to the realization that the bondage of limitations due to the ever-presence of evil, death, boundedness, and disease lay within the mythotypologies and archetypologies of disbeliefs and disvalues that comprise the human mind.

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