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**Teaching as a religious activity: The classroom as a place of
darkness and mystery**

Zinn, Carol Ann, Ed.D.

The University of North Carolina at Greensboro, 1991

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TEACHING AS A RELIGIOUS ACTIVITY:
THE CLASSROOM AS A PLACE OF
DARKNESS AND MYSTERY

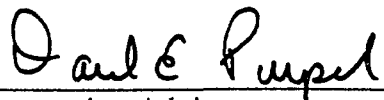
by

CAROL ANN ZINN

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

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1991

Approved by



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APPROVAL PAGE

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This study is an examination of the perception of teaching as a religious activity framed in the mystical concept of Endarkenment. Throughout this work, the concept of Endarkenment is presented as a viable point of departure for educational theory and praxis in much the same way as Enlightenment currently provides the impetus for educational theory and praxis. The premise of this study is that the human journey towards wholeness and communion constitutes the meaning and purpose of human existence. Therefore, the experience of education must image and facilitate this journey. An analysis of the spiritual journey parallels a critique of current educational theory and praxis indicating the liberation and limitations of each. This dissertation is an exploration of the possibilities inherent and revealed when educators view human existence from a religious perspective. The literary form of metaphor provides the discourse for this work and the chapters reflect the consequences of critiquing Education as Redemption, Addiction as Sin, Story-Telling as Confession, Darkness as Conversion and Endarkenment as Transformation.

The purpose of Chapter I is to present the idea that education viewed as redemption reminds humanity of its deepest hopes and aspirations. Chapter II offers an explanation for the current educational sin of amnesia by framing it within the model of addiction. Chapter III is an analysis of the experience of two students and an educator through story-telling, confession, examen and praxis. Chapter IV chronicles a conversion journey into darkness, mystery and hope. Chapter V is an invitation extended to educators to enter into the journey towards transformation through the concept of Endarkenment. This chapter supports the premise of this dissertation, that teaching is a religious activity and that the journey towards wholeness and communion demands courage to embrace the dialectics of human existence, energy to engage the journey and consciousness to recognize that the journey comes full circle, thus ending where it begins, in redemption.

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A dissertation is both a personal journey and a communal one. It is written out of the texture of one's own life and experience but within the context of a community. It is to the communities in which I wrote this dissertation that I offer my gratitude. My dissertation committee sits at the center of these communities and extends outward to my professional community, my religious community and my family community. To these concentric communities, I am deeply grateful.

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My family and friends have been an important part of my journey and their place in this dissertation is one of honor, love and appreciation.

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INTRODUCTION

I desire to make a confession:

" Bless me, for I have sinned. It has been twenty-five years since my last confession. I have sinned against myself and others in the name of all that is good, just, loving and holy. I have sinned against integrity, truth, honesty, reverence, peace, equality, honor, hope, compassion, care, joy, inquiry and enthusiasm. I have sinned by oppression, repression, submission, omission and commission. I have sinned through the person of myself and others. I have sinned by my arrogance, my self-righteousness, my pride, my knowledge, my ignorance and my blindness. For these and all the sins of my past life I am sorry."

My sin began in 1955 when I entered the parochial school system in a large Catholic parish elementary school in Philadelphia, Pa. I walked through the doors of that first grade classroom and into the world of sin but I did not know it as sin which of course is part of the sin itself. I already knew that learning was what was expected of me by family as well as society and I knew well that I had better produce to others' satisfaction. I wasn't sure what would happen if I failed to produce but I knew enough to know that I didn't want to find out, firsthand. And so my sin began to take root and grow in depth and breadth and it wasn't long before I was learning and producing just as it was expected of me. My sin continued all through elementary school and throughout secondary school. I participated in courses designed to prepare me for college. I spent hours on homework and I feared the mailing of the deficiency reports that always went home each quarter of the school year so that parents could be kept abreast of their children's progress or lack thereof. The dreaded day usually arrived just before a big social event which made the punishment severe and public

since all one's friends would know if you had received a deficiency by your absence from the social event. My shame and humiliation were often enough to create a conversion before the next mailing of deficiencies.

My sin was marred somewhat by my participation in the high school orchestra and my involvement in a marching band. These two activities mitigated my sin because they led me into a world of art and asceticism considered insignificant by those around me. However, I was permitted to participate in these activities because it was deemed appropriate for a young person, especially a young woman, to be somewhat involved in artistic activities. Playing a musical instrument in the school orchestra and marching in parades as a member of a marching band were highlights of my high school years. The education I received there was more meaningful and valid than all the years I spent in a classroom even though the musical experiences were never validated by anyone beyond the music world and my family, to a certain extent.

My sin throughout my elementary and secondary education was one of numbness and lack of consciousness. I thought that all people lived as I did. I thought that all countries were like the United States of America even though I knew that there were some countries not as well off as ours but that was due to their own mistakes. I thought that all people could live as I lived if they just tried a little harder and worked with more diligence like my father did. I thought all real people were white and those who weren't were as good as I was, so my parents and religious teachers said, but somehow I knew that they really didn't mean it. I thought that Catholics were the only right people and that all the "publicans" would go to hell when they died. I was afraid to walk past the public school across the street from where I lived because I too might go to hell when I died. I thought that Catholics had to marry Catholics and that all my friends should be Catholic, which of course, they were. I thought that teachers knew everything and that parents were always right. And I

thought that I would never know as much as the adults around me knew. My sins of numbness and anthropocentrism and lack of any kind of consciousness other than that of white, male, middle-class, Catholic continued to flow through my words, actions and deeds well beyond my graduation from high school.

After graduating from high school, I decided to attend to an impulse within me to respond to a religious vocation and enter the religious community of the Sisters of St. Joseph of Chestnut Hill, Philadelphia. This community of women religious has its origins in France and as a European-based group has similar white, male middle-class goals and impulses. Coming over to the United States in the early nineteenth century, the Sisters of St. Joseph began to aid people for whom society did not provide human services in areas such as health care and education. By the time I entered the community, the Sisters of St. Joseph had made their mark on the education of the immigrant church along the east coast of the United States, particularly in the northeastern corridor of the country. As such, the community reiterated for me the same sin that my education had presented to me. In fact, the Sisters of St. Joseph taught me on both the elementary and secondary levels and in that light they contributed to my sin and sinning, although unknown to them because they, too, were sinning.

Upon entering the community of the Sisters of St. Joseph, I attended the college that the Sisters directed in a suburb of Philadelphia in Chestnut Hill. This college education was more of the same kind of education that I was used to and therefore I felt very much at home in it. I continued to be involved in the world of music and fortunately the community validated the arts as well as the academics. Thus, I found myself able to do both with affirmation. Once again the participation in the world of music freed me to enjoy learning and it touched my heart and soul in a way that

classroom learning did not. I began to see music as a moment of grace in a world of sin.

I struggled through my undergraduate degree over the course of nine years because I was teaching full time and studying part time. Consequently, it took me that long to complete my first degree in elementary education and when I was finished I realized that I really did not enjoy learning and I was glad that my education was complete, or so I hoped.

During those nine years, I received teaching assignments that placed me in classrooms in grades three through eight. I taught as I was taught: with oppression, intimidation, repression, submission and omission. I treated the children as I had been treated: with control and fear and domination so that they would do as I wished them to do for their own good as I kept telling them. I admit to enjoying teaching but I think it was because I was on the other side of the desk and it was a relief to be on the giving-out side of the power rather than on the receiving end of it. I also admit that the faces of the children who sat before me were exactly the same as the faces of my class mates and me: faces that hid the boredom and disinterest lurking behind them. While I was in the classroom I thought that what I was doing had great importance. I realized that teaching was an important task and that few people could do it well. I was presumptuous enough to consider myself one of the better teachers. I received good evaluations from my supervisors indicating that I had no control problem with the students and that I was always well prepared, trying to keep the students interested by planning activities that were related to the lesson being presented. The parents were affirming of my teaching and children actually wanted to "get me next year", so I thought that all the outward signs pointed to the fact that I was a good teacher. The only thing that did not point to this fact was a gnawing deep within me and I decided to ignore it as I had in the past as far back as first

grade when I sat on the other side of the desk. My sin continued and deepened as I proceeded through years of teaching experiences.

But, in 1979 I began a graduate theology program at St. Bonaventure University in New York and it was there that I began to realize that education was about something other than what I had experienced. The Franciscan Friars who taught the summer program were unlike any other adults, teachers, or clergy I had ever met. They were welcoming, engaging, affirming, challenging and inviting to those of us who were in the program. For the first time in my educational experience I had my life experiences validated and welcomed into the classroom. I no longer was being told to leave my life out in the corridor but rather, I was encouraged to bring it into the classroom. This was such a new reality for me that at first I did not know how to react to it. Imagine not knowing how to relate to your own lived experiences. I realized that I was not at all alone in my confusion. When the other students and I began to talk about our educational experiences, I soon found out that we had very similar experiences as we came through elementary, secondary and college classes. Everyone was having the same kind of experience at St. Bonaventure also. No one could quite believe that it was really happening and we were very skeptical about our teachers because they seemed to actually care about us as people first and students second. They invited us to share our experiences of God, Church and prayer. These were things that were never invited before and it seemed that no one, much less a teacher in a university, would even care about our experiences because they had been rendered invalid a long time ago by the educational system. But these Friars opened the way for our fears to emerge. They encouraged us to think out loud and share our perceptions all the while affirming our experiences as just as valid as anyone else's. Once the gates were opened, the sharings flowed freely and the growth that followed was phenomenal. What we realized was that we could learn from one another by

sharing stories of our faith and our relationships and our struggles to become who we thought we were created to become. Sin stood at the threshold of conversion with grace knocking at the door.

One of the other important elements of this conversion was the ability these teachers had to be extremely critical of the Catholic Church and their own religious community. They claimed that only those who are close to an institution, loving it deeply, can and should be its critics. It was hard for me to be comfortable with the open criticism of the Church and the religious communities but somehow I knew that it was right. My experience of sitting in classrooms in St. Bonaventure University was one of being taught that which I always knew but never had articulated before. The freedom that emerged from the articulation of my previous knowledge was liberating in ways I never imagined. I am still reaping the liberation many years after graduating from St. Bonaventure University.

As this liberation unfolded, I received an invitation from my religious community to accept the ministry of Principal in an elementary school in North Carolina. I accepted, journeyed south for the first time in my life and my life has never again been the same. When I arrived in North Carolina, one of the first things that faced me was the discrepancy between my graduate work in Theology and my work in Administration. I was angry when I found out that I was going to have to take additional courses in administration so that I could qualify for provisional certification by the State Department of North Carolina. What fueled my anger was the fear that I would again be exposed to the kind of learning that I had abandoned with my work at St. Bonaventure University. I resisted returning to that mode of learning again. However, I lost the battle with the State Department of Education and had to attend education classes at the University of North Carolina-Greensboro. I went to The University of North Carolina at Greensboro under coercion and was not very open

to what was going to happen in and to me once I got there. Sin went before me and I followed its path, a path as familiar as my own name.

My years at The University of North Carolina at Greensboro made me increasingly aware of my sin as it continued to unfold. I literally fell into a class in Curriculum Planning that was to be taught by Dr. James MacDonald only because it was convenient for my schedule. What I did not know as I entered that class was that James MacDonald was dying that semester and, as a sign of and witness to their solidarity, the other professors in the department covered for him and the class went on as planned. It was this course that allowed me to experience the professors in the Curriculum and Education Foundations Department. I was rendered silent class after class as I sat there and heard myself being taught that which I always knew about education as I had been taught that which I always knew about the Catholic Church at St. Bonaventure. What began as a burden became an oasis in the midst of an otherwise arid time in my life.

As Principal, I discovered that I was leading as I had been lead. In my heart and mind I knew that that was not what I wanted to do but I did not know anything else. The oasis of the classes I took at The University of North Carolina at Greensboro helped me to articulate that which I always knew about education and I began to gather strength in my convictions and beliefs about education. I began to see that the power struggles I felt in the Church were alive and well in the field of education also. I began to sense that the feelings of meaninglessness and purposelessness in education were rooted in the system itself and that schooling was not intended to create thinkers and independent people but rather people who would do what they were told to do when they were told to do it without questioning at all. I realized that the silent ache that I carried around within me for so many years was valid and had sources from which it came. I realized that education was a process of socialization and that

schools were the instruments of maintaining the status quo for our capitalistic society. These realizations were frightening and freeing and because they were being articulated in an atmosphere of trust, openness, respect and solidarity, I began to feel secure enough to share my experiences also. Sin knocked at the door of conversion once again.

It was the sharing of my experiences that allowed me to see and own my sin. I had committed the very same sins that had been committed against me when I was in school. I had used my power to intimidate others, to get others to do what I wanted them to do, telling them that it was for their own good that they were doing it. I had used my position of teacher to threaten and control others. I had used my authority to make decisions about the lives of others and I had not even included them in the process of making the decision just as I was never included in the decisions that had impact on my life.

I realized through the coursework at The University of North Carolina at Greensboro that the victim had become the victimizer; the one oppressed became the oppressor; the intimidated became the intimidator; and the one rendered powerless became the powerful. I also realized that I felt no need to apologize for my actions. Slowly, I began to recognize my participation in an educational system that perpetuated all that I had once resisted. This pain-filled realization led me to a decision to try and change.

I decided that I would begin to lead as Principal by combining the liberation I had experienced at St. Bonaventure with the consciousness-raising I had experienced at The University of North Carolina at Greensboro and take this combination into my leadership role. When I did this, I was amazed at how differently everything appeared when looked at through eyes of liberation and consciousness-raising.

Trying to absorb all that I could possibly absorb from my classes at The University of North Carolina at Greensboro into my leadership role as Principal, I

looked around and saw that power was everywhere and that people were intimidated and afraid to speak their thoughts and own their actions. They were always ready to blame someone else whenever something did not go well and they were very eager to criticize that in which they shared no ownership. So I began by letting go of the power and control that my position of Principal afforded me. The faculty was very unsure of how to respond to this detachment and I realized that I was going to have to walk them through this new experience just as I had been walked through it with the professors at St. Bonaventure and The University of North Carolina at Greensboro.

In letting go of the power and control, I found myself vulnerable and exposed for the very first time in my professional life. Sin opened the door of conversion and the grace of vulnerability stood waiting. I entered haltingly.

My work as a Principal allowed me to continue my conversion journey. I found myself spending hours of energy and time looking for ways to include the faculty in the process of owning the learning environment in which we all worked. I admit that having a faculty committed to a religious dimension of education was helpful because they were already interested in an educational environment counter to a public school environment or so they thought. What we began to uncover was the hidden curriculum that lived deep in the marrow of our religious school: under the pretense of religious education, sin was alive and well in our school as it had been in the schools that we all attended as children. Uncovering this sin was painful but the liberation that flowed from the exposure was phenomenal.

Once we realized that the item we were really most committed to changing was the use of power and control over our students, then it was clear that we had to start there in our conversion process. But first, we had to be converted ourselves for only those who have been converted can convert. So we set about the task of self-conversion.

This journey towards conversion took on an atmosphere of great trust, affirmation, challenge and hope. The energy that was created by inviting one another to own the educational experience and environment generated more and more energy among us. We worked together to build up a spirit of community. This effort took a lot of time and it was sometimes very inefficient but I sensed that this was an appropriate way to journey towards conversion because I knew that the one being converted the deepest was myself. I felt within me a sense of rightness, a moral rightness, if you will. I can not find the ample words to express how I knew it was right but I knew that it was. I had begun to trust my inner intuitions so much that I paid attention to those impulses with reverence and did not brush them off as readily as I had in the past. In fact, I attended to them with honor and awe and found that they energized me into the next step of the conversion journey. They became my roadmap, my walking staff and shepherd's rod. I went nowhere without them and I still carry them with great trust and hope.

Thus, my conversion took on companions and how wonderful it was because I was no longer journeying alone. I found that the strength of the companionship was just what I needed at this point in my journey so I willingly and joyfully welcomed my companions. This was not easy for me to do because I had always been taught that the more alone one can be in one's success then the more successful one will be. Thus, I had to struggle with allowing others to journey with me because they might interfere with or take some of my success away from me. But, I had long since discovered that the only way to really learn is to share one's experiences so I gingerly welcomed the other faculty members to journey with me. What I found in this welcoming was a tremendous strength and a compassion for myself and others. I began to treat the faculty as if they really mattered and I found that they were treating me and each other in the same way. I can not explain what it feels like to be treated as

if you really matter but I can tell you what happens as a result of being treated in this manner. You begin to act as if you really do matter and you begin to look around with different eyes at yourself and others. You begin to see that everybody has something of significance to contribute to you and to each other and among the faculty this reality was catalytic. The chain reaction that it set off ignited an energy explosive with hope, joy, commitment and love. And so, our faculty became a community of friends instead of a gathering of strangers. We became a community of equals instead of a group of aliens. And we became a community of journeyers instead of a clan of wanderers. The creation of the community among us opened the door of our conversion and we entered with enthusiastic caution.

Our enthusiasm was colored with caution for much the same reason that existed at St. Bonaventure: it is very hard to believe that others have your best interest at heart when your whole life has been spent in an environment that says that others are not to be trusted because they really are out to take advantage of you. They may couch it in a facade of care and concern but underneath they are out for all they can get and if you happen to be in their way then that is your own fault. Private, religious schools are no exception to this truth. In fact, they probably have mastered the art of couching self-interests in care and concern for others, all in the name of God. So it was with guarded steps that we entered into this door of conversion with me, as Principal, leading the way. What the faculty did not realize was that I led the way in fear and caution as well as in position. But journey we did, relying only on the strength and trust of each other and I am not really sure how we knew that this existed. I think we believed it into existence and as we subjectified it it became an objective reality.

The building up of the community gathered our individual and collective energies and we found that this energized us. We trusted one another implicitly and explicitly

and I found that this level of trust was enough to carry me through some of the most difficult realities that can beset a Principal. I really leaned on my faculty and they supported me in many difficult experiences. I learned to trust them as adults and peers all the while maintaining my leadership role and my stance of responsibility. I was the Principal and that was always very obvious but it was obvious in an unusual way. It was not in the manner of intimidation and threat nor was it in the manner of my use of power over and against them. It was in the manner of shared responsibility and shared ownership. The school was ours, not mine and theirs, and this ownership carried a volume of strength with it. I saw for the first time that it was possible to work in a spirit of authentic community.

My sins of oppression, repression, omission and commission had been exposed to me through the classes at St. Bonaventure and The University of North Carolina at Greensboro and I realized that these sins were hindering me from being who I was capable of becoming. Until I was willing to let them go, I was not going to be freed of their restraints and confines. The step towards letting them go began with realizing that they were in fact there and that they controlled my life, actions and mindset. I realized that this was my reality and in a community of friends based on a foundation of trust I was able to tell myself this truth and then slowly speak it out loud. In the confessing came the strength to walk the path of conversion.

Much of my consciousness-raising brought me to the point of understanding that I had become addicted to the pursuit of meaning and purpose in life via logic, reason and proof. I had only known one way of education and that was the way of scientific endeavors that put one through a series of prescribed objectives with careful monitoring of the results along the way. The final result was supposed to be that of an educated person. What I found I had received was a linear progression of input with no meaning and no connection to my life. My heart, soul and spirit were not

part of the scientific experiment-- only my mind mattered. I realized that the emptiness in me was the direct result of my educational experience and I accepted the reality that I had been sinned against by my parents and teachers and society as a whole. What took me longer to accept was the realization that I was sinning against others in the exact same manner. Once I was able to acknowledge this reality, I could begin to move in a direction of healing and reconciliation. But the road outward was difficult and pain-filled.

I also found myself rethinking the educational goals that were presented to me as being important. Goals like succeeding, winning, being better than anyone else, praying better than the next person and having more than others were held out as meaningful. It had always seemed important to my parents and teachers that I have as much as I could possibly acquire and it didn't matter if I got more because someone else had less. The golden rule was interpreted to mean: "Do unto others as you would have them do unto you, only do it first".

It seemed that the religious community I was part of and the religious education system that I gave my energies to were larger-than-life culprits of the very sinfulness I saw within myself. The community professed to be a community of equals and everywhere I looked I saw anything but equality. The Church proclaimed unconditional love for one another modeled after the love of Jesus and everywhere I turned I experienced conditional love. The religious school system I supported and taught in promulgated the building of community, justice and love, but everywhere I taught I found evidence of just the opposite. Thus, I began to see that the sin I was trying to rid myself of was the very way of life and work I had chosen. This reality came with great difficulty to me and I resisted it for a long time. But I finally realized that what was gnawing at me inwardly was this awareness that I had to give voice to if it were ever to set me free. Through a process of denial/acceptance I came to hear

myself say that the religious life and the religious education system embodied the sin I had come to detest and I was going to have to make a decision about my future energies as well as commitments. What I heard in the inner spaces of my heart were the words of my recent teachers: "Only those who truly love an institution have the right and the responsibility to critique it as well as the privilege to be persecuted for it". I drew on the strength of those words and took active steps towards embracing all the struggles I knew I would face when I began to move towards conversion.

These active steps included continued studies at The University of North Carolina at Greensboro, participation in committee work at the heart of the parochial education system, involvement in church activities that placed me at the heart of the workings of the local church, increased resistance to the use of power as a Principal as a way to accomplish tasks, decreased tolerance for conversation and actions that fostered the perpetuation of sinning, advantage-taking of any opportunity to speak my voice and my vision and a humble awareness that the conversion I desired was going to be the work of a lifetime.

I believe that I have crossed over a line, of sorts. Certainly not a line into sinlessness because there is still sin on the other side of this line of consciousness. Rather, I see it more as a line between pretending to live a life of love, justice, community, peace and hope and living it. My days of pretending are over in my own consciousness although in my actions they may still exist. I now know that I am capable of sinning and in the best of theologies the owning of one's capability and tendency to sin constitutes the first step towards conversion.

Thus, my conversion process continues. This dissertation is part of my conversion process because it affords me the opportunity to share my story of conversion. The story-telling bonds me to the journey and strengthens my commitment to the lifelong process. In one way, this dissertation marks a point of closure to my journey thus

far. In a more powerful way, though, it provides a point of departure for a new phase of my journey towards wholeness and communion.

CREDO ONE

I believe that:

human beings are made in the image and likeness of a gracious, loving and just God.

human beings are bestowed with inherent worth and dignity.

human beings yearn for wholeness, communion, peace, justice, joy, compassion and love.

human beings desire interdependence, solidarity, equality and solitude.

human beings reflect the mystery, wonder and awe of their Creator.

human beings ache for belonging, forgiveness, hope and grace.

human beings are the consciousness of the earth able to reflect on its own thoughts and deeds.

human beings are the co-creators of a cosmic order.

human beings long for that which is sacred.

human beings are gifted with intellect, reason, freedom and memory.

human beings are capable of amnesia.

human beings need redemption from their loss of memory.
education is, ontologically, a redemptive experience.

PREFACE

Chapter One focuses on the concept of education as redemption based on the belief in the powerful promise redemption offers human consciousness with its invitation to remember the possibilities and potentialities humanity enjoys as the life form created in the image and likeness of a Creator-God. Remembering who and what humanity can be and become is the function of redemption and I believe that a redemptive discourse can refresh and re-vision our contemporary understanding of and commitment to education. This remembering can offer humanity a way to comprehend with head and heart the task of meaning-making that seems so urgent within our human family. Additionally, I affirm the power of memory and the hope that can come from a memory sustained by the experience of education as redemption.

Within religious traditions, there are many concepts of redemption. For the purposes of this study, I will speak about only two concepts of redemption because I believe that these two contradictory views both affirm the illuminant and exploratory strength of religious discourse. The framework of St. Augustine's Fall/Redemption Theology posits the belief that humanity stands in need of redemption from sin, unworthiness, hopelessness and powerlessness, the consequences of human freedom that lead always to sin. In contrast the framework of Creation-Centered Spirituality posits the belief that humanity is already redeemed, once and for all and reminding humanity of this reality is the function of the concept of redemption. Creation-Centered Spirituality sees redemption unfold within the dialectics of human existence. The power of the hope sustained through memory is celebrated in this framework of redemption. The contrast between these two frameworks of redemption can be expressed in terms of redemption as dualism and redemption as dialectic. I will rely on the dialectic notion of redemption as found within Creation-Centered Spirituality because it affirms my belief in the need for education to embrace the totality of

human experience. Redemption as dialectic serves to embrace inclusively whereas redemption as dualism serves to embrace exclusively. The contrast between these two views of redemption reveals the problematics created when the bifurcation of human existence forms the foundation of a religious, philosophical, psychological, political, historical or educational framework.

CHAPTER I

EDUCATION AS REDEMPTION

Redemption in Traditional Roman Catholic Theology: The Legacy of St. Augustine

For the nearly two thousand years that Roman Catholicism has articulated its theology, the concept of redemption has been inexplicably linked with the Doctrine of Original Sin. The systematics of this theology applaud the intellectual genius of people such as St. Augustine, Thomas a Kempis, Cardinal Bossuet, Cotton Mather and Reverend Tanquerly. But, in the tradition, it is St. Augustine who enjoys the reputation of "The Father of Fall/Redemption Theology".

Fall/Redemption Theology is a dualistic, patriarchal model; it begins its framework in sin and with original sin and it ends its framework in redemption. In this framework, humanity is seen as sinful from conception and the need to re-enter the circle of grace and freedom mandates that Baptism occur as soon as possible after birth. The fear, intimidation, power, control and domination inherent in this framework speak to the dualistic view held by St. Augustine at the time this framework was created. The separation between good/evil, God/humanity and sin/grace flows to the core of Fall/Redemption Theology. The hope of being able to re-enter the circle of grace was not accessible to all people because there had to be the presence of a hopelessness and powerlessness within this model in order for the human consciousness to struggle with the dualism. Seen dualistically, redemption becomes much like a coupon that can be clipped from any newspaper and redeemed at the local store for "cash-back savings" unavailable without the coupon. Therefore, redemption functions as "buying back" that which was lost, unworthy, sinful, and no good until it has been redeemed. This Augustinian framework sees humanity as hopeless, worthless

and powerless in ontological terms in that humanity can only move back into the circle of God's graces, worthiness, affirmation and hope in and through the selective process of redemption. This notion of redemption as "buying back" that which is hopeless and powerless speaks to the bifurcation of Augustine's own human experience of the dualisms of body/soul, God/humanity, grace/sin, good/evil and salvation/damnation.

In Genesis 1-3 of the Hebrew Scriptures, Augustine found his basis for his dualistic approach to redemption. It must be noted that Augustine's interpretation of human experience (birth, death, pain, suffering, sexuality and worthiness) permeated the final framework he created that became known as the Fall/Redemption Theology. This framework has been hailed by the Roman Catholic Tradition since 5CE and has embedded itself in the consciousness of many Christian traditions. For Augustine, there were some human beings who would forever remain outside the circle of redeemed people because even though sin is a universal experience for humanity through the actions of Adam and Eve and the genetic consequences, redemption is not a universal experience since the dualisms between good and evil, God and humanity can not be erased, even by Jesus, the Christ, for all people. The elitism and hierarchy inherent in Augustine's framework has also been embedded in the consciousness of many Christian traditions. The powerlessness of humans in the face of selective redemption provides the space for competition among believers as they engage in the dualistic struggle for grace, wholeness, communion and meaningful human existence that can only be achieved by the few, the chosen and the elect.

In Augustine's interpretation, the Hebrew Scriptures tell the story of the creation of all life including humans. The mythical characters, Adam and Eve, represent both humanity and the origins of humanity. The characters enjoyed life in the Garden of Eden, a symbolic discourse for connectedness between the Creator-God and the creature-humanity. The harmony, cohesion, communion, interdependency, justice, peace,

joy and love that existed in this Garden were the consequences of "walking with the Creator-God in the evening breeze" as the writers have Adam and Eve doing throughout the timeless dimension of the story. This relationship of equals continued until the characters of Adam and Eve exercised their human freedom and chose to disobey one of the Creator-God's commands. This action consequentially led to their expulsion from the Garden of Eden, their estrangement from the Creator-God, their animosity with one another, their hostility towards all other created beings and their alienation from the scope of connectedness that previously identified them as life forms made in the image and likeness of their Creator.

There are, however, serious and far-reaching deficiencies of such a dualistic interpretation. These can be observed through a careful and critical reading of the Hebrew Scriptures beyond the Genesis story. Throughout the Hebrew Scriptures and in actuality throughout the whole of the Hebrew salvation history story, the Creator-God continues to beckon all of humanity to wholeness, peace, love and joy precisely within its sinfulness, struggles, and sufferings. Thus, I find a more compelling interpretation of the salvation history narrative as it unfolds beyond the first chapters of Genesis. It is important to note here that theologically the Genesis account was written at the end of the Hebrew Scriptures as it affords salvation history an overview of the whole story even though Genesis is placed textually first in today's canons of Sacred scriptures. The import of this awareness speaks to the next movement of intervention by the Creator-God after the sin of Adam and Eve.

In the Creator-God's own time, which is non-understandable to human consciousness, the yearning for God to regain harmony with those made in image and likeness to God's self, the presence of the Word Made Flesh, Jesus the Christ, becomes the image and likeness of God so as to atone for the covenant breaking committed by Adam and Eve and to serve as a model for covenant-keeping. The Incarnation, the

coming of the Child of God in human form to heal the alienation between Creator and creature, solidified the dualism between the "fall/redemption" for St. Augustine. Redemption, for Augustine, served the purpose of "buying back" and "making worthy" that which was lost and unworthy. The dualistic stance towards redemption became embedded in the consciousness of Christianity and lauded in the consciousness of the Roman Catholic tradition as the way God ordained that the redemptive power of covenant love ought be perceived.

Throughout the centuries, this dualism persisted and the hierarchy of the Roman Catholic tradition brought the dualism forward at pertinent ecclesiological moments. The Councils of Bishops who meet to address myriad heresies relied heavily on the dualistic perspective of Augustine's Fall/Redemption Theology. After the Protestant Reformation and throughout the sixteenth-twentieth centuries, the Augustinian sense of redemption became entrenched within the consciousness of human beings who professed Roman Catholicism. The tragedy here is that the redemptive power exponentially lost its place within human consciousness and thus within human hearts. Because the dualistic approach to redemption limits the powerful dialectic that redemption affords, humanity quickly moved to abandon the struggle constitutive to dialectic redemption. This loss suggests that the either/or approach to human experience, whether it be experience of another human, of the Creator-God, of the planet, of joy, of suffering, or of love, sinks roots deeper and deeper so that in time it is impossible to think of redemption in any other way than the "act of buying back the unworthy".

Perhaps it should be noted here that this dualistic approach to the concept of redemption could, at best, be considered sufficient for a fuller and richer understanding of the quality, intensity and integrity of a covenant love between Creator-God and creature-humanity. With respect for Augustine's scholarship and integrity, we must remember that the worldview in which he operated saw human existence as just an

additional aspect of the dualism evidenced throughout all of the natural world. Thus, a dualistic view of redemption spoke authentically and with meaning to the worldview. But even in its sufficiency, it could not be enough when it tried to speak to the depth of the groanings of humanity for communion, justice, happiness, peace, equality and love within the lived experiences of fragmentation, injustice, war, domination and division.

One way of understanding redemption is through the Fall/Redemption Theology of St. Augustine that concerns itself primarily with the separation between Creator-God and humanity and the ensuing alienation that was "bought back" for humanity through the Incarnation. The thrust of this orientation is the realization that humanity is both inherently and consistently worthless and always in need of becoming more worthy. There seems little room for the awareness that redemption is the act of "once and for all of humanity and the Creator-God dwelling in the Garden." What I think is missing within this framework of redemption is an awareness of the dangers and destruction that a sense of the overwhelming powerlessness and despair can create. There has been a failure to recognize that this powerlessness sits in contradiction to the hope and empowerment that redemption offers human consciousness. When humanity envisions itself as worthless, hopeless and powerless, then redemption can not take place within the human experience and when that awareness takes root within human consciousness, the domination and control of a good and loving God over an evil and worthless humanity pervades. The powerlessness and the unworthiness dominate the covenant love relationship between the Creator-God and the creature human. In the Augustinian framework then, redemption becomes unlikely for the whole of humanity and the struggle ensues between and among humanity as they strive to move towards the opposite side of the dualism knowing undoubtedly that not all of humanity will/can

arrive on the other side. In other words, redemption is for only a few and the futility of human intervention is inherent.

The Fall/Redemption framework thrives currently within Roman Catholic Theology with its inadequacies deeply felt by many of the faithful as they struggle for a life of meaning and wholeness found within human existence. Since this framework functions primarily in its failure to recognize a full range of human experience as the very place in which redemption unfolds, I turn now to another framework that invites the richness of redemption to flow more freely. Creation-centered spirituality names redemption as its point of departure towards a framework that I believe can help shape a fresh vision of education.

Redemption in Creation-Centered Spirituality

Creation-Centered Spirituality is a contemporary movement that posits the memory of human origins within the context of Original Blessings rather than Original Sin. Led currently by Matthew Fox, but articulated centuries ago by mystics such as Meister Eckhart, Hildegard and Francis of Assisi and more recently through the writings of Teilhard de Chardin, Creation-Centered Spirituality has its theological roots in the same text of the Yahwist source of the Hebrew Scriptures that gave St. Augustine a basis for his Fall/Redemption Theology.

Creation-Centered Spirituality expresses a different and more holistic relationship between the Creator-God and the human-creatures. This relationship is one of cyclic, fluid, dynamic, changing tenacity that moves the Scripture writers to articulate the unfathomable love covenant between Creator and creature, God and humanity. This love covenant expresses itself precisely in and through the struggles, joys, hopes, dreams, failings, graces, yearnings, sufferings and humilities found within the human experience. It does not sort and separate human experience into paths of grace, sin, fall, redemption, divinity, humanity, to name but a few of the bifurcations found in the Fall/Redemption theology.

The concept of spirituality that attends to the whole of human experience as its source of connectedness with a Creator-God invites all of the human experience into its framework: the best of what humanity can create and the worst, the loving choices and the not-so-loving choices, the clarities and the dilemmas, and the sins as well as the graces. What I find helpful about this orientation is the impulse to invite the totality of the struggles and joys of human experience into its framework. In an inclusive stance towards the whole of human experience as the seedbed for the redemptive relationship between a loving God and a lovable humanity, Creation-Centered Spirituality celebrates the human experiences portrayed in the sacred works

of human beings such as Bach, Mozart, Bernstein and Casals; daVinci, Monet, Renoir and Picasso; Shakespeare, Hopkins, Whitman and Rich; Dickens, Tolstoy, Dostoyveski and Joyce; Annie Dillard, Jacques Costeau, Wendell and Thomas Berry; Sojourner Truth, John XXIII, Mahatma Gandhi and Rabbi Heschel; Whitehead, Einstein, deChardin and Swimme; Merton, Brueggemann, Ruether and Schillebeeckx; Starhawk, Daly, Christ and Chittister; Freud, Jung, Maslow and May; Gutierrez, Friere, West and Sobrino. These musicians, painters, poets, writers, ecologists, prophets of social change, philosophers, theologians, feminists, psychologists and liberation theologians represent the scope of the inclusion generated by a spirituality that is creation-centered in that it accounts for all human experience as a source of connectedness with the Creator-God. This point can not be taken lightly because it speaks to the seriousness with which creation-centered spirituality attends to human experiences that are laced with beauty, grace, mystery, wonder, awe, reason, uncertainty, struggle, anguish, suffering, celebration, birth, death, hope and despair as well as rationality, logic and intellect.

In his work, Original Blessing, Matthew Fox, the Dominican scholar and creation-centered theologian, names ten realities found within our human experience in contemporary times that cry out for a creation-centered response:

1. ecological and unemployment crises
2. scientific awakening
3. global ecumenism
4. justice and liberation movements
5. feminist movements
6. hope vs. pessimism, cynicism and sadism
7. religious transformation
8. educational transformation: welcoming the right brain
9. default
10. vision, adventure and community (1983, pp. 12-25)

These realities move Fox to question the validity, meaning and purpose of a traditional fall/redemption sense of redemption with its dualistic rather than dialectic

creation-centered spirituality sense of redemption. Even more compelling for me, these realities move Fox to suggest that the creation-centered sense of redemption is vital to the continuation of our basic human existence on this planet let alone more complex continuations of social cohesiveness, relational intimacy, intellectual development, global awareness and individual/collective actualization of human potential. I share Fox's sense of urgency and for this reason, I believe that Creation-Centered Spirituality provides a perception of redemption that could strengthen the metaphor of education as redemption.

But what is the creation-centered sense of redemption? Why is it such a pivotal point for Fox? How can it have an impact on human consciousness? And why is it critical to the work of this chapter?

Redemption, in creation-centered spirituality, serves the vital ministry of reminding humanity of its inherent sacredness, humility, blessing, holiness, creaturehood, stewardship, dominion, caretaking, abandonment and God-like imageness. Meister Eckhart suggests:

Redemption is about reminding. Salvation comes from remembering and hope comes from remembering to remember. Remembering makes the past present not in a nostalgic return to a past event but in a reliving in the sense of making alive and fresh and new, once again, the events of breakthrough, liberation, sacredness and possibility within the human experience. In the reminding comes the healing of the past and present, future and present, past and future in the present. The energy of the divine moment of remembering combined with the energy of the divine presence (which is sacred time and space commingling) finds an explosion in the human consciousness that remembers not only who it is but why it is. (1983 p. 106)

Thus, when we think of education as redemption, I believe that redemption invites human consciousness to remember that its roots are in the sacred and its wings are in the secular; its heart is in the eternal and its life is in the temporal; its hope is in

the possibilities and its struggles are in the actualities; its yearnings are in the divine and its fulfillment is in the human; its pains are in the dreams and its celebrations are in the sufferings; its freedom is in the abandonment and its bondage is in the arrogance; its joy is in the stigmata and its despair is in the complacency; and, ultimately, its life is in Gethsemane and its fulfillment is in Eden. Redemption as reminding provides space for the dialectics of human experience. Human existence is not an either/or, right/wrong, good/bad, grace/sin phenomenon. Rather, human existence is a both/and, peculiarly complex, increasingly convoluted, forgetting/remembering endeavor. A commitment to remembering is constitutive to the systematics of creation-centered spirituality and to the process of education as redemption. However, it is necessary to reflect on the focus and the implications of this commitment. Simply to remember is not enough. What would Creation-Centered Spirituality compel us to remember as educators? How would education as redemption evoke a consciousness that embraces the dialectic of human experience? In what way would Creation-Centered Spirituality invite educators to be aware of the serious risks of imposing dogmatism or perpetuating indoctrination? And in what manner would education as redemption nurture an individual and collective consciousness able to critique with infinite suspicion the dominant ideology while creating with absolute commitment an alternate world order?

With heightened humility and deepened conviction about the process of education as redemption, I now turn to the second part of this chapter to explore the twofold task of education as redemption: first, why should education remind anyone about anything and, second, about what should education remind human consciousness? These questions resonate with the words of Sharon Welch in her work, Building Communities of Resistance and Solidarity, where she encourages the blending of absolute commitment and infinite suspicion in any task that attempts to create an alternative

community. I affirm her caution and welcome her encouragement because the problematics involved in a process of education as redemption speak to the inherent human capacity for the creation of horror or exhilaration, destruction or re-foundation, or in the words of the book of Deuteronomy, death or life. (Dt.30:29) I believe that education as redemption can create an alternative community and a world order more faithful to the inherent sacredness and holiness of humanity.

PREFACE

My orientation is one in which education should be seen as redemption. By redemption I mean the process of reminding humanity of its inherent possibilities and potentialities for that which is good, loving and just and that these inherent possibilities and potentialities lie within the human experiences of that which is evil, un-loving and unjust. The dialectic between possibility and actuality, potentiality and reality becomes the curriculum for education as redemption. Positing the ideal, the best of what humanity is capable of, within the context of the less-than-ideal and the worst of what humanity is capable of becomes the function of education as redemption. The benefit to humanity for this kind of remembering is a greater possibility for a life of meaning and purpose, a richer appreciation for a just, loving and harmonious world order and a deeper sense of the sacredness of humanity that yearns for wholeness and communion.

In my review of the literature, I have found shadows of articulations of education as redemption as well as implications for educators who perceive education as redemption. This section of Chapter One speaks to these articulations and implications.

EDUCATION IN REDEMPTIVE DISCOURSE

About what should education remind us? Why should education serve as reminder? And in whose interest should the reminding be done? In this section of the chapter I will reflect on the content of the reminding and who is served through the act of reminding. In the reflection on the content of the reminding, I will re-visit the educational theories of John Dewey, Alfred North Whitehead and J. Krishnamurti in the hope of reading these documents afresh thereby noticing the richness of their redemptive content. I will borrow from the religious frameworks of Walter Brueggemann and Matthew Fox in the hope of re-viewing education in terms of redemption. And I will lean on the prophetic works of Thomas Merton and David Purpel in the hope of re-minding the task of education as redemption. After examining the content of redemptive education, I will then respond to the question of who is served in the act of reminding through education. For this response, I will attend to the individual and the collective on the levels of our American culture and our Global community.

John Dewey, in his work, Democracy and Education, says that education must create a new world order that embraces the democratic principles of liberty, equality and justice. He sets out aims for education that attend to the recognition of the individual differences set within the larger community and he is very concerned that these individual differences do not get lost, mitigated or ignored. He also says that the individual must find a place within the larger community and be of service to that community. His presupposition is that everyone has something to offer a democratic society and that it is the duty of the democratic society to draw the individual's talents forward and facilitate the democratic process. Dewey's new world concerns itself with the absorption into society of all its members in a meaningful, albeit productive way and he addresses the aim of education as the means to that end. If

Dewey is read in the context of an agrarian-evolving-towards industrial society, then clearly his suppositions unfold with an emphasis on the creation of a utilitarian citizenry to be at the disposal of the state.

However, it is possible to read Dewey and discern his deep concern for the individual's absorption into society with respect allotted for uniqueness and giftedness. With this awareness there exists, I believe, the possibility for the celebration of the mystery, wonder, awe, sacredness and holiness of each human being. If the end result of Dewey's educational aims is to create a new world that pulsates on equality, liberty and justice, then education serves the purpose of reminding humanity of its inherent dignity, selfhood and stewardship. Dewey's application of aims within education state that:

There is nothing peculiar about aims in education. They are just like aims in any other directed activity. They are means of action towards a particular activity. Every means is a temporary end until we have attained it. Every end becomes a means of carrying activity further as soon as it is achieved. The aims of education are to utilize every condition, activity and energy towards working together instead of against each other and to have the foresight to see the consequences of this energy connected with the larger scope of movements going on from day to day. Aims mean acceptance of the responsibility for the observations, anticipations and arrangements required for carrying on a function...whether farming or education. (1961 pp. 124-125)

I believe that education should serve to remind humanity about its responsibility for the creation of a world that moves towards the inclusion of all peoples with their varied gifts, talents and interests. In this way a cohesive social order results, one that does not celebrate the generic, utilitarian, functionalism of human beings as slaves to the master state. Rather, we should seek to create a world where humans engage in the limitless possibilities afforded them by their human consciousness within the

context of democratic principles of liberty and equality for all. The preparation of a future was constitutive to Dewey's philosophy and the possibilities of that future were limitless according to his framework. Thus, Dewey could be read in terms of education reminding both the individual and the society of the breadth of horizons possible for humanity's struggle to create a world of love, harmony, communion and peace. The task of reading Dewey towards a particular world order lies, I believe, in the responsibility of redemptive education. The constructs for building a world order are present in Dewey as well as the reminders for what kind of world order humans yearn to build. The only choice is to remember or to forget the covenant.

In addition to Dewey, Alfred North Whitehead evokes in me an even deeper impulse to consider education in the context of Creation-Centered redemption. Whitehead maintains that all education is religious in that its purpose is to inculcate duty and reverence. In his work, The Aims of Education, Whitehead courageously lays out a framework for education as reminder of the vastness, sacredness and awesomeness that humanity offers the world. Deeply convinced of the crucial significance of education, he writes:

When one considers in its length and in its breadth the importance of this question of the education of a nation's young, the broken lives, the defeated hopes, the national failures, which result from the frivolous inertia with which it is treated, it is difficult to restrain within oneself savage rage. (1929 p. 22)

Whitehead saw that the task of educators was similar to the role of monks thousands of years ago in that monks pondered and reflected upon the critical presence of humanity within the total scope of creation and the cosmos and, like monks in

monasteries. educators in schools in our modern age need take up the same sacred responsibility. For Whitehead, the aim of education is to:

enable the human organism to effect, through adventure, that sort of self-discovery which will be a good patterning of the data available in that epoch and which will constitute a creative advance into novelty. (1929 p. 103)

It seems that Whitehead offers two dimensions to the reminding task of education, the first of which is to help education with the problem of value and the second is to create a comprehensive matrix out of which education could develop a philosophy. Just what is it that is of value in an educational framework and in an educated individual/society? Clearly Whitehead states that the value to be pursued through educated humanity is the presence of wisdom:

Wisdom is the way knowledge is held. It concerns the handling of knowledge, its selection for the determination of relevant issues, its employment to add value to our immediate experience. This mastery of knowledge, which is wisdom, is the ultimate freedom attainable. Wisdom should be more than intellectual acuteness. It includes reverence and sympathy and a recognition of those limitations which bound all human endeavors. Wisdom is the fruit of balanced development. It is this balanced growth of individuality which it should be the aim of education to secure. A living civilization requires learning, but it lies beyond it. The aim of education is the marriage of thought and action...And beyond both there is the sense for what is worthy in thought and worthy in action. (1929 pp. 100-101)

It seems clear for Whitehead that the problem of value, that is, what should be important to humanity to which education need attend, runs deep in his framework. The worthiness of an action or a thought closely bounds itself to the pursuit of wisdom. And wisdom, for Whitehead, speaks to the importance of humanity's

realization of both its source and summit in terms of its origins and destiny. I find here the articulation of the dialectic that constitutes both Whitehead's notion of wisdom and my own sense of the Creation-Centered orientation of redemption. In this dialectic, there is the recognition of the wisdom and the folly of human consciousness, the glory and the agony of human freedom and the hope and despair of human vision. The whole of human experience is engaged in the dialectic.

Secondly, Whitehead's framework provides a fairly comprehensive matrix within which a critical examination of and attempt to resolve discrepancies can be exercised. Whitehead welcomes the value of scientific findings to education but he also realizes that these findings are fragmentary in that they are the result of particular methods of abstraction from the totality of the truth. They are truths, but they are partial truths. Therefore, Whitehead must move towards a framework that has a broader and deeper matrix so as to include as much of the whole as is possible.

As with the problem of value, Whitehead recognizes the limitations of any particular mode of interpretation of a system of meaning making. When he applies this to education, it seems to me ample margins of sacred space unfold that respect both the inherent worth and dignity of the individual and the unfathomable depth of mystery that constitutes each human being. Reminding humanity that the space and the sacredness exist is the task of redemptive education. The only choice is to remember the covenant.

Harold Dunkel's book, Whitehead on Education, is particularly helpful in the clarity of its presentation of Whiteheadian educational goals. Dunkel offers some specifics of the reminding task of education and lays out some of the implications for education as redemption. He says that human beings inherently engage in a process of self-development that expresses the mystery of uniqueness and individuality and moves towards the self-realization of one's place within the cosmic order of the universe with

its impulse for wholeness, harmony and communion. (Expectations 1,2,3 and 6). He also states Whitehead's affirmation of humanity's desire to exercise its power and control over the process of self-realization and that education must respect this desire. (Expectations 4 and 5). And most compelling for me, he presents Whitehead's assertion that the use of human reason serves the function of speculation in that it ponders the art of life as discernment between that which is ideal, good, beautiful and meaningful and that which is not. (Expectations 7,8,9 and 10, 1965 pp. 85-89)

These expectations of education within Whiteheadian philosophy present clearly and courageously the hope that education can inculcate both duty and reverence. Duty, so that humanity will realize and respect its dignified place within the cosmos and its sacred identity as co-creator of a cosmic order rooted in harmony, totality, cohesion and inclusion. And reverence, in that humanity will claim as its own the privilege to engage the process of becoming human and the struggles this privilege demands.

We are required in Whitehead's matrix to go beyond what constitutes meaningful human existence and examine issues involving concern for what makes human existence significant.

J. Krishnamurti speaks about education and the significance of life and he connects the role of education to the integration of the whole self. Intellect, reason, logic, skills and techniques are of significance only in as far as they relate to the deeper dimensions of human characteristics: love, peace, joy, generosity, hope, sensitivity, compassion, tenderness, gentleness, sympathy, empathy, dignity, goodness and integrity. The following points come from his work Education and the Significance of Life and they evoke in me a sense of humanity's capacity for self-reflection, growth, change and co-creation which would form the core of education as redemption:

We may be highly skilled, but if we are without deep integration of thought and feeling, our lives are incomplete, contradictory and torn with many fears. Education cultivates integration and wholeness. (1953 p. 11)

The purpose of education is to cultivate right relationships between individuals and society. Right relationships move towards love, not hate; community, not exploitation; and peace, not violence. (1953 p. 34)

Right education comes with the transformation of ourselves. We must re-educate ourselves not to kill one another for any cause, however righteous, for any ideology, however promising it may appear to be for the future happiness of the world. We must learn to be compassionate, to be content with little and to seek the Supreme for only then can there be the true salvation of mankind. (1953 p. 50)

To be an integrated human being is to understand the entire process of one's own consciousness, both the hidden and the open. This is not possible if we give undue emphasis to the intellect. We attach great importance to the cultivation of the mind, but inwardly we are insufficient, poor and confused....Only love and right thinking will bring about true integration. But how are we to have love? Not through the pursuit of the ideal of love, but only when there is no hatred and greed because the one who is caught up in the pursuits of exploitation, greed, envy and competition can never love. Without a change of heart, without good will, without the inner transformation which is born of self-awareness and integration, there can be no love, no happiness and no peace. This kind of understanding can only come about through the right kind of education. (1953 pp. 65-66)

Krishnamurti names education as the reminder of a society to create a world of love, peace and happiness. Remembering or forgetting to remember lies at the heart of Krishnamurti's plea to educators.

Thus, the philosophical frameworks of John Dewey, Alfred North Whitehead and J. Krishnamurti offer educators a framework for the development of a redemptive educational theory. Reminding humanity about what kind of world it ought create is

the task of education and these philosophies, re-visited, serve as a point of departure for such an endeavor. Beyond the frameworks of philosophies there are religious traditions that, if considered, could further strengthen and develop the role of education as redemption. I believe that their inclusion in this section speaks to the sacred dimension of humanity that philosophy inadequately attempts to articulate with a sense of authenticity and justice. Therefore, I find a cohesiveness between philosophy and religious traditions that encourages me to explore the process of education as redemption.

In his work, Hopeful Imagination, Walter Brueggemann relies almost entirely on the role of the prophetic voice as reminder to the exiled Israelite community of how life was and can be again if they remain faithful to the covenant-keeping. He speaks about the power of memory, which is constitutive to the exercise of re-minding. He posits that the

power of the memory of impossibility works its transformative, subversive effect in the imagination of the present generation and that it is only this memory, powerfully and passionately made available, that prevents acceptance of imperial decisions about what is possible. (1986 p. 115)

This remembering for Brueggemann always functions in the present. The practice of memory opens options in the reading of the present reality and prevents a reductionism that easily absolutizes the present consciousness while at the same time it leaves room for the opportunity to create new images and configurations of possibility. He says that "when memory operates with such freedom, it leads to new historical possibility". Historical possibilities for Brueggemann are reflective of the function of memory in that they constantly re-create the present in light of the past and future.

This re-creation evidences hope and hope insists that humanity remembers its role of co-creator and transformer of the world order. Being bound in "the eternal now" dooms humanity to finally end in powerlessness and despair. It is only through the function of memory that the power of the imagination will move to the creation of a possibility yet to come.

The memory gives us freedom, flexibility, and distance in relation to present definitions of reality and arrangement of power. Where the memory is muted or distorted, we will trust only the obvious possibilities. We will come to believe that the present reality is the only one possible. When the memory is forgotten we will come to trust excessively particular modes of life as the only thinkable, possible modes. When memory is nullified or lost, we are left with only a narrow range of present-tense systems to which excessive commitment is often and easily made. (1986 pp. 128-129)

In his presentation of the function of memory within the religious context of Israelite exile, I see Brueggemann's urge for the exiled community to remember their past in terms of their covenantal relationship with a loving and just God so as to liberate their powerlessness and their imagination into the transformational energy necessary to create a new and different present and future. In this way, I think Brueggemann's concept of remembering could speak powerfully to education in its redemptive responsibilities to create a world order of new possibilities, justice, hope and love.

Just as the religious traditions of Walter Brueggemann's prophetic memory in exile and Matthew Fox's creation-centered spirituality enhance the philosophic frameworks of Dewey, Whitehead and Krishnamurti with their emphasis on reminding humanity of its sacred place within the cosmic order, so too there are educational theorists who attend to the redemptive role of education.

Thomas Merton, the Trappist monk, turned educator, turned mystic, turned political writer, turned poet speaks to the meaning and purpose of education in nuanced ways rather than assertive ways throughout his writings. Thomas DelPorte, in his work, Thomas Merton and the Education of the Whole Person, attempts to extrapolate the nuggets of transformational wisdom contained in Merton's writings: Learning to Live, Conjectures of a Guilty Bystander, Seeds of Contemplation, The Vow of Conversation and Seven Story Mountain, to name but a few of the prolific body of Merton literature. DelPorte claims that for Merton, the greatest danger of education is that it can so easily confuse means with ends. Merton maintained that the idea of "self-discovery" is the primal and sole end of education. For a person to experience his own process of self-discovery in such a radical and transforming way, as through the process of education rooted in self-awareness and other-relatedness, there could be no more meaningful end. This process, though, presupposes a basic freedom and understanding of the self:

The world is made up of people who are fully alive in it; that is, of the people who can be themselves in it and can enter into a living and fruitful relationship with each other in it. The world is, therefore, more real in proportion as the people in it are able to be more fully and more humanly alive; that is to say, better able to make a more lucid and conscious use of their human freedom. Basically, this freedom must consist first of all in the capacity to choose their own lives, to find themselves on the deepest possible level...the function of an educational institution is, then, first of all to help the student to discover himself of herself: to recognize him or her self, and to identify who it is that chooses. (1990 p. 31)

For Merton, freedom and fruitful relationships must have self-discovery as their pivotal points because Merton believes that the reality of human existence is found

ultimately through an inner experience wholly one's own and it is through just such an experience that fully mature and authentic human beings become possible.

One's essential freedom is not realized in imitation of social status or standard or in accordance with any other externally imposed measure. (1990 p. 31)

For Merton, an education which would safeguard the personal capacity for free, creative, loving, and genuine relationships with others in the world must ultimately provide for self-discovery. Also for Merton, the fruit of education is not a "what", whether that "what" is determined in terms of academic degrees or particular expertise, but ultimately "who". And this "who" is not some ideal, unattainable version of the "real self", not an object for self-reflection, an image, or a conceptual figment of one's imagination. Rather, this "who" is the

existential who, the whole person in existential reality, the radical self in its uninhibited freedom who knows its own mystery. (1990 p. 31)

DelPorte provides us with a summary framework of Merton's understanding of education:

1. The subject of self-discovery, the true self is the whole person composed of spirit, soul, intellect, reason and will.
2. Wisdom manifests itself in persons and nature and the educated person apprehends these faces of wisdom in their own reality, that is, as they are.
3. There is a distinction between knowledge which is experienced or apprehended and knowledge gained through reason and analysis and both aspects of knowledge constitute human knowledge.
4. An educational environment favors the secret and spontaneous development of the inner self and suggests the import of distinguishing between personal growth and formation from individual achievement.

5. There must be a recognition in an educated person of one's existential identification with others through community service and responsibility, in dialogue, and for personal vocation. (1990 pp. 56-58)

Framed in this context Merton's fundamental ideas about education concern the formation of the whole person and self-discovery which is the very fabric of human life itself and of what it means to be human and not a tree. Merton suggests that we, as humans, absorb the world around us and process it through our experience, learning and knowledge, into ourselves. And it is in this belief that Merton offers education as the way we discover who we are and not what we are as the world and others might define us. When the "who" is distinct from the "what", then the sacredness of humanity comes more clearly into focus. Education that reminds humanity about "who" they are remains faithful to the redemptive process.

Probing the insights of critical educational theorists such as Henry A. Giroux and Paulo Freire, David Purpel moves the Mertonian belief system closer to praxis when it comes to the redemptive role of education. In his work, The Moral and Spiritual Crisis in Education, A Curriculum for Justice and Compassion in Education, Purpel remembers the efforts and commitments of human beings like Jesus, Gandhi and Martin Luther King, Jr. and offers educators the space to remember "who" the human family is and the urgent needs of that human family to which redemptive education need attend. Purpel borrows the religious image of myth so as to position the sacred task of education as reminding humanity of its origins and destiny, its privileges and responsibilities, its creed and duty. Thus, he engages the dialectic that Creation-Centered redemption articulates. He offers educational goals which nurture in me a commitment to the sacredness of education as redemption that would focus on the transformational power humanity possesses to re-create a world of community and

compassion. The goals of education for Purpel articulate the hope I have that finds expression in the metaphor of education as redemption. Purpel's ability to be a prophetic voice urges me to re-echo his words giving them the significant place they demand:

1. The examination and contemplation of the awe, wonder, and mystery of the universe.
2. The cultivation and nourishment of the processes of meaning making.
3. The cultivation and nourishment of the concept of the oneness of nature and humanity, with the concurrent responsibility to strive for harmony, peace, and justice.
4. The cultivation, nourishment, and development of a cultural mythos that builds on a faith in the human capacity to participate in the creation of a world of justice, compassion, caring, love, and joy.
5. The cultivation, nourishment, and development of the ideals of community, compassion, and interdependence within the traditions of democratic principles.
6. The cultivation, nourishment, and development of attitudes of outrage and responsibility in the face of injustice and oppression. (1989 pp. 113-118)

Faithful to the prophetic tradition of bold humility, Purpel cautions against dogmatism, non-commitment and indoctrination. But, in the context of redemption as reminder, I find that the need for caution gives way to a sense of urgency and bridled courage to move towards humanity becoming fully human and therefore, essentially sacred, holy, and whole. Within the framework of redemptive education, the political, historical, and cultural problematics become one with the struggle to develop a sacred world order, through the dutiful efforts of human endeavors. This recognition moves me beyond prophetic words to prophetic action. Grateful for, and encouraged by Purpel's words, I feel called to explore a way to put them into practice.

Like Brueggemann's hypothesis of a prophetic imagination at work, namely, that its task is to nurture, nourish, and evoke a consciousness and perception alternative to

Like Brueggemann's hypothesis of a prophetic imagination at work, namely, that its task is to nurture, nourish, and evoke a consciousness and perception alternative to the consciousness and perception of the dominant culture around it, I think that Purpel affirms the prophetic task of education in the same way. The prophetic task of education can only exist, though, if there is memory of another way of being in the world. The role of memory for the prophet was and is critical to the creation of new possibilities and a new world order. Therefore, the redemptive role of education must be a presupposition of any critical educational theory. The courage to name the reminding in the religious framework must be in the mind, heart, and will of those who desire a world of compassion, justice, communion and love. The choosing to remember the courage and the prophecy form the only demarcation.

Thus, the works of philosophy, religion and educational theory offer a matrix in which redemptive discourse speaks to education. Reminding humanity that it can commit to love as well as hate, to interdependence as well as power, to dominion as well as domination, to empowerment as well as control, to cooperation as well as competition, to dignity as well as prejudice, to peace as well as war, to justice as well as exploitation, to compassion as well as apathy, to community as well as alienation, to sacredness as well as secularism, to holiness as well as hedonism, to generosity as well as consumerism, to wholeness as well as fragmentation, to clarity as well as mystery, to reflection as well as technique, to wonder as well as logic, and to awe as well as reason becomes the matrix for education as redemption. There seems ample and authentic space for inviting redemption into educational discussions. The only choice is to remember the covenant.

Imagining in hope that the choice to invite redemptive discourse into educational discussions takes place, I now turn to a question raised by this choice. Of what would education as redemption remind and who would be reminded?

Education of Human Beings: Education and Training

A distinction between education and training roots itself in the etymology of the words education and training. Education refers to the leading out and the calling forth of human potentiality while training refers to the pulling after and the dragging along of animal possibility. When this distinction is brought forward in the conversation about education as redemption, it becomes clear that the function of education as reminder of what humanity is capable of committing to sits as a beacon inviting humanity into fulfillment, sacredness and wholeness within the heart, mind, spirit and soul of its essence. Education as redemption serves human beings, with its constant task of positing the revered place humanity embraces within the cosmic order as one of privilege and responsibility. The acquisition of certain skills and techniques may be very helpful in the pursuit of meaningful and profitable employment, and indeed they are. But this training fails to come close to the process of education whose purpose it is to evoke, nourish and nurture the memory of the truth and meaning of human existence. Thus, education as redemption serves human beings, sacred life forms capable of choice, conflict, commitment, communion, compassion, consciousness and conversion. Within the framework of education as redemption, we are reminded of our failures, greed, limitations and deprivations not simply as a walk through human history but as a journey into the dialectic of human existence. For in the dialectic there are failures and successes, greed and generosity, limitations and explorations and deprivations and exhilarations. To reduce the metaphor of education as redemption to a trivial encounter with human history would be, therefore, a sacrilege. The struggle to co-create a world order reflective of the image and likeness of the Garden is cherished within the memory of humanity.

One aspect of human memory is the realization that humanity is created and sustained primarily in and through relationship. This realization unfolds in the shared

search for community and solidarity as individuals embrace the struggle to co-create a world order reflective of the image and likeness of the cherished Garden memory. Individual gifts, talents, hopes and desires seek communal affirmation and expression. Thus, human beings are created and sustained through relationship. Merton's use of John Donne's phrase "No man is an island" succinctly names this realization that science, religion, philosophy and nature articulate. Humanity can not exist in isolation. The very act of reproduction of humans as sexual beings rather than asexual beings highlights this co-dependency at the very heart of the continuation of the species. Within the context of community, then, humanity discovers its identity, purpose and significance. Therefore, education as redemption would of necessity have to speak to the relational aspect of creating a world order faithful to the potentialities of humanity. These potentialities, holiness and wholeness, communion and solidarity, generosity and gratitude, stewardship and service, vocation and vulnerability, passion and prayer, mystery and imagination, thought and transformation, and yearning and worshipping are brought to bear on the human struggle towards fulfillment. This awareness celebrates the collaborative effort that being and becoming human demands and education as redemption would engage this demand. The co-laboring towards transformation of the self within the community would forge energy for the redemptive process of education and embody hope in the redemptive process of education. In this way, the individual and community become one and the transformation of each rests within the commitment of each to the other towards their common vision.

The tattered and frayed fabric of our American culture lies before our consciousness in such works as the research of Robert Bellah and his associates who name the mores of the American heart as the very sources of cultural alienation, family fragmentation, social amorality, personal despair, economic fragility, emotional emptiness, spiritual bankruptcy, political apathy and historical myopia. This gnarled

and strained fabric looms across our television and cinema screens woven into a script of violence, unemployment, divorce, illiteracy, health epidemics, chemical dependencies, exploitation, militarism, racism, sexism, nationalism and pessimism. This weakened weave of American democracy blankets our culture with the ideology of life, liberty, pursuit of happiness, equality and justice for all, entitlements of human dignity, and ideals of peace and goodwill towards all while the lived reality tugs at our hearts, minds and spirits.

Education as redemption would speak to our American culture with the memory of hope that says there is another way, an alternative way of being in this culture and the affirmation of wills that says transformation is possible. Reclaiming the hope and the will would be the function of education as redemption. Holding the ideal in contrast to the reality would be the task of education as redemption. And embracing the dialectic between the best and worst of humanity's possibilities and potentialities would be the graced agenda of education as redemption. Believing, trusting and hoping in the unfathomable desire of humanity to live in a world of peace, justice, love and communion would move American redemptive education to a global consciousness because the realization of our place within a global community is directly related to the realization of our place within an American community.

As a process within a Global family, education as redemption would articulate the cosmic order evoked in the works of Carl Sagan, Joseph Campbell and Teilhard de Chardin as they help us to understand the impulse for the cosmos to move always towards harmony. Education as redemption would offer the Global family the energy to work together towards an environment that is healthy, safe, cohesive and life-giving for all peoples. With a commitment to the memory of the divine spark within human consciousness, education as redemption would attend to and affirm the direction of that consciousness to the pursuit of fanning that spark into flames of love.

And finally, education as redemption would service humanity in its amnesia. Whether redemption flows from the Fall/Redemption Theology of St. Augustine with its overwhelming focus on redemption from sin and unworthiness or from the Creation-Centered Spirituality of Meister Eckhart and Matthew Fox with its sensitive focus on redemption as reminding humanity of its sacredness, blessedness and holiness, there still exists the reality of amnesia when humanity forgets to remember the source and summit of its essence. When that occurs, then, in both theological frameworks sin has befallen humanity. Within the framework of creation-centered spirituality, I believe that humanity has forgotten to remember its essence and that education has failed to remind humanity of its essence. I believe this because of the presence of power, control and domination within our culture that denies the dialectic of cooperation, interdependency and stewardship constitutive of the experience of human existence. The sin of forgetting who we are and how we can choose to be in the world constitutes the substance of the succeeding chapter where I will explore the sin of education within the model of addiction to illustrate how deep is our amnesia as it faces itself through our educational institution that supports a culture addicted to power, control and domination rather than cooperation, interdependency and stewardship.

CREDO TWO

I believe that :

human beings are capable of choice-making.

human beings are capable of reflection and refraction.

human beings have the capacity for self-reflection.

human beings are capable of sin.

sin is a function of humanity's free will.

sin consequentially penetrates and permeates human consciousness.

addiction distorts human consciousness.

human consciousness suffers from distorted rationalism.

distorted rationalism invites domination and control.

human beings are addicted to domination and control.

domination and control render human beings powerless.

powerlessness violates the dignity of human beings.

addictive educational practices perpetuate powerlessness.

PREFACE TWO

In the metaphor of education as redemption, I explored the possibility of education serving as reminder to human consciousness about the capacity humanity has for justice, love, communion, mystery, wonder, sacredness, equality and joy. Human memory can retain and forget. When forgetting occurs, it would be the function of education as redemption to re-mind humanity of its highest aspirations as life forms created in the image and likeness of a Creator-God. However, when choosing to forget, humanity moves further into the space of sin. Sin, in religious traditions, speaks to the failures, commissions and omissions that humanity exhibits regarding the use of free will and choice-making.

The amnesia that prevails in current educational practices speaks to the serious depth of forgetting to which I believe educational practices have plunged. To say that education as redemption sins when it forgets to remind humanity of who and what it is and can become is one reality. But to deliberately utilize educational practices that perpetuate amnesia and facilitate lack of wholeness and communion moves the sinfulness of educators to another level. The framework that speaks most clearly to me about this kind of sin is that of addiction. Addiction serves to numb the consciousness and create a worldview that frees the addict from serious reflection, growth, change, challenge and discernment. I believe that education suffers from addiction to power, control and domination that prevents it from helping to create a world of justice, love and communion.

In this chapter, I will use the metaphor of addiction as sin in the hope of creating an analysis of why education does not function as a reminder to humanity of what it can be/become but persists in facilitating a human consciousness of powerlessness, control and domination.

CHAPTER II

ADDICTION AS SIN

Addiction Model of Sin

Presentation of Sin in the Roman Catholic Tradition

Evil exists on varying levels: physical evil is suffering, moral evil is sin and these two point to a metaphysical evil, the imperfection of our finite nature as human beings. As the good life is the life that we ought live, so the evils in life are actualities that ought not be, in particular, those evils that are of human agency. Given the dialectic between good and evil, there is then a view of existence that holds both realities in some type of tension and the breadth of the tension depends greatly on the human agents engaged in the dialectic. Christian religious traditions and, in particular, Roman Catholic tradition, subscribe to the view of evil that appropriates the energy of human evil to the choice-making abilities with which humans are endowed, thus rendering them free and able to choose between that which is good and that which is evil.

Evil then can be seen as an energy that can move toward its opposite pole of good and the movement is directed by the decisions of human beings. In the Roman Catholic religious tradition, this movement towards the opposite of good is named sin. Thus, there is a connection between evil and sin but they are not the same reality. In linear thought, it could be perceived that sin is a consequence of evil thereby setting up the framework for evil as the producer of sin, thus, to get rid of sin in the world one needs only to get rid of evil. The problem here is the variation on the definition of evil as well as the naming of the appropriate authorities who would dispense of the evil. However, for this work it suffices to indicate two important assumptions: that

evil is an actuality and that sin is a human function that operates within the actuality of evil.

Within the context of the human function of sin, there exists the consequences of these human actions. These consequences disturb and disrupt the cohesion and harmony of both the physical and meta-physical world. This absence of ease and order, this dis-ease and dis-order within and beyond our human existence, is defined by Christian theologian John Macquarrie as a pathological imbalance. He claims that the dis-order takes place in two directions. One direction consists of pride, tyranny, and utopianism on both the individual and collective levels with all their variations and intermixings. He suggests that these disorders arise from a reluctance or possibly a refusal to fully accept and acknowledge the limitations of human existence. It also emerges, he adds, from the desire to have a superhuman or god-like existence in the hopes of being free from the restraints that are constitutive of a genuinely human life, namely feeling pain, experiencing death, struggling with choices and the like. The other direction in which this dis/order moves is towards sensual indulgence, insensitivity to others, despair and the irresponsibility of collectivism. These dis/orders speak to the choice by humans to retreat from responsibility, decision-making, individual liability and even rationality. These two kinds of dis/order are found side by side in the same society or even in the same individuals, but for the most part, the second dis/order is more characteristic of the masses of humanity while the first dis/order resides in the relative few who become intoxicated by and addicted to their own sense of power. This first kind of dis/order is present among all types of peoples but it has shown itself most forcefully in the great tyrants of history and in them we have been able to see human existence at its most dis/ordered state. This perhaps accounts for the naming of human pride as both the greatest and original sin by writers like St. Augustine and Reinhold Niebuhr.

One way of understanding sin comes, surprisingly perhaps, from the sport of archery. To aim the bow and arrow correctly but miss the center of the target constitutes "missing the mark" thus, failing to score a point. Webster defines sin as

the thinking, speaking or acting against a code of ethics as determined by a given community; erring in the ways of relationship towards another; assisting in the effective hurt of self or another; turning one's back on that which is good; and committing or omitting steps against/towards wholeness.

In other words, sin is the action taken towards becoming less human rather than more human. It is the active or passive use of humanity's choice-making capabilities in ways that render humanity less than what it is able to be/become. Sin is the breach between, within and among humanity and all other aspects of the socially constructed world.

In the Roman Catholic Christian tradition, sin is the deliberate act of turning one's heart and mind away from the loving God in whose image and likeness humanity is created, according to the creation account found in Genesis 1: 26-27. Sin is the willful action of an individual or a community that removes itself or themselves from the presence of that which is good, loving, right, just and thereby holy. The results of such willful actions are chronicled in the Pentateuch literature of alienation, anguish, despair and lack of wholeness. It must be mentioned here that the cycle of covenant, sin, punishment, repentance and forgiveness speaks to the mercy and justice of Israel's Yahweh and foreshadows the elements of confession, redemption and reconciliation embodied in the Word Made Flesh of Jesus the Christ later on in the New Testament literature. Sin in the Roman Catholic Christian tradition is always hurtful and it is never solely personal but rather it permeates beyond the individual

and both affects and effects the whole of socially constructed reality. This sin seeps deep into the heart of humanity and resides side by side with that which is good. The energy force that moves outward towards sin is the same energy force that moves towards that which is good. The bifurcation of the energy force is the free will of humanity, according to the framework of Natural Law. The action of the human mind and heart is to discriminate between the two forces of the energy and choose that which is good over that which is evil. The capacity to do this choosing is, as St. Augustine would affirm, the

capacity for grace that equals the capacity for sin that constitutes the difference between that which is human and that which is dehuman. (Confessions of St. Augustine)

In Being and Time, Heidegger points out the existence of helplessness and powerlessness that can overtake individuals because of the actions of another aimed at dehumanizing the other. The "impersonal they", according to Heidegger, "are those we never identify but who dictate to us our standards and our policies". (1927 p. 126)

Jeffrey Sobosan, in Act of Contrition, says that whenever a thought, word or action demonstrates vice rather than virtue then sin has taken place. St. Augustine, Heidegger and Sobosan note the powerful source of energy within humanity to do that which is good and/or that which is less than good in terms of the consequences of human decisions.

Within Roman Catholic religious traditions, there are many models of sin. These models are attempts to understand the human capacity for choice-making and the consequences of those choices. I will present three of these models and spend cursory time on the first two models and considerable time on the third model because of its significance for the remainder of this chapter. The first two models of sin have their

roots in systematic theology from the Roman Catholic tradition while the third model is the work of the contemporary Roman Catholic theologian, Patrick McCormick, C.M. The three models of sin as stain, sin as crime and sin as addiction speak to the tremendous power humanity has to make choices for that which is good and/or that which is evil. Each of these models lays out a framework to deal with this powerful realization and each model contributes to the understanding of humanity's freedom. But each model also articulates the inherent limitations of any model since models can only promote a specific range of understanding. It is for this reason that I will emphasize the framework of the model of sin as addiction. I believe that the model of addiction can speak powerfully to the current educational practices of testing, tracking and teaching style that create an atmosphere of power, control and domination within the context of democratic principles.

Discussion of three models of sin: stain, crime, addiction.

The model of sin as stain speaks to the defilement, murkiness and contamination associated with specific human actions. This model comes from the pre-scientific understanding of the function of human blood, human semen, human birth, human death and human suffering. Unable to explain and understand the above mentioned mysteries, the concept of sin became associated with the presence of these mysteries and the Roman Catholic theology of St. Augustine would offer the Catholic population the direct connection between sin, stain and sex.

The model of sin as stain offers the concept that when one sins there exists then a blemish of some sort that mars the inner self and therefore the inner self is in need of cleansing and purging. This model presents sin in terms of guilt, shame, corruption and corrosion. It creates the setting for sin to be "passed on to future generations" (Original Sin of Adam and Eve) in the same way that the defects in the physical self can be passed on to future generations genetically. This model sees sin as stain in

those inter-generational terms. In this model, the human being is rendered helpless in the face of the evil that abounds and there is very little that the human being can do to avoid experiencing this evil. This model asserts little, if any, control of self-direction that the human can possibly possess. The passivity of the person and the activity of the sin overwhelmingly tips the scales in the direction of human passivity. This human passivity opens the individual to the evil that abounds.

This model of sin as stain sufficed when the scientific world remained relatively unexplored and unarticulated. However, once science began clearing the air around mysteries of human life, birth, suffering, illness, blood and semen (even though there exists increased mystery in the presence of increased scientific knowledge) the model of sin as stain lost its ability to speak meaningfully to human consciousness about the dialectic between good and evil.

The model of sin as crime is another framework for looking at the reality of sin within Roman Catholic theology. Historically this model of sin as stain emerges from the military and political conquest by the Roman Emperor Constantine in 312 CE. With this victory attributed to Constantine's belief in Jesus as the Christ, Christianity became the state religion of the Roman Empire and the entire civilized world of the early fourth century. Following the structure of the Roman Empire, Christianity developed the framework of legality and it is this framework that gave rise to the model of sin as crime. Within a framework of legality there is a place for the individual to make choices as well as a place for the good of the community to be recognized and upheld. With the existence of individual choice-making and the safeguarding of the common good, the reality of sin took on the function of criminal activity. This moved the reality of sin well beyond the limits of sin as stain where there was no allowance for the individual choice-making and no respect for the connection between the choices of the individual and the good of the community being

altered in any way by the individual's choices. At this juncture, both Michael Foucault and Karl Marx would affirm the notion of sin as crime because of the blend of individual and community and the responsibility one has to and for the other. They would also affirm the legality of human interaction as the basis for common law and the criterion for judging the actions of others within the community falling to the members of the community charged with the smooth-running and orderliness of the community.

In the model of sin as crime, one cannot have law and order with infractions done against that which has been ordained necessary for that law and order. In this model, the individual acts completely on his/her own and exercises the human function of choice-making in undesired ways. Therefore, the individual must be removed from the community so that restitution can be made and protection can be assured for the rest of the community. It is necessary to clarify that the crimes are socially determined by those in power who, in the Roman model of government, were the elite.

The model of sin as crime necessitates the use of punishment and renders human interactions prescriptive as well as predictable. The juridical aspect of this model overrides the human need for compassion and forgiveness and moves all human interactions towards that which is external, disconnected and objective. This dissection of the human person is a serious flaw in this model of sin as crime because it approaches the human being in a way that repudiates the choice-making ability that is constitutive to human beings. The use of punishments for crimes also opens the path for objectifying the human person which would deny the place of subjectivity necessary for maintaining the reverence, respect, and honoring with which human beings were created to give and receive.

The models of sin as stain and sin as crime fail to serve as a viable models for a contemporary understanding of the existence of sin because they ignore the dialectic

created by the human function of choice-making. Therefore, I now turn to the concept of sin as addiction because the framework of addiction evokes in me a meaningful way to understand human choice-making and its consequences. Addiction has been defined in the following ways:

Patrick Carnes, in Out of the Shadows, states:

Addiction is a pathological relationship with a consciousness-altering substance that can relieve the pains of life (hurts, disappointments, broken relationships, etc.) by introducing a "solution" that, in fact and in time, becomes a "problem". (1989 p. 4)

Patrick McCormick, in Sin as Addiction, states:

Addiction is a spiritual, psychological, emotional and physical disease that is chronic and progressive and often noted by a relapse and if not interrupted will cause insanity or death. (1989 p. 149)

And Anne Wilson Schaef, in When Society Becomes An Addict states:

Addiction is any process over which we are powerless. It takes control of us, causing us to do and think things that are inconsistent with our personal values and leading us to become progressively more compulsive and obsessive. A sure sign of an addiction is the need to deceive ourselves and others. (1987 p. 18)

Because of its powerful message and comprehensive framework, I will now explore the work of Patrick McCormick, C.M. According to McCormick, in his work, Sin As Addiction, there are three points that might be made as to why his concept of

addiction best suits a contemporary model of sin. First, addiction includes a moral dimension in that it always extends beyond the individual and involves the whole person, simultaneously operating on the physical, emotional, spiritual and mental planes of human consciousness. Perhaps more so than other diseases, addiction is concerned with human freedom and moral decision-making because addiction obliterates the human capacity for choice-making thereby denying the human person a constitutive function of human personhood, namely, free will. Secondly, addiction involves co-dependence, co-addiction, families and societies in ways that other diseases can/do not. Addictions function on emotional levels that render the non-addictive persons involved helpless and powerless. This function of addiction can be communicated from generation to generation, at minimum on the emotional levels of broken family relationships, societal legal breaches, co-dependent and co-addictive physical and irreversible genetic damage—the prices of these consequences are paid by persons far beyond the individual addict. Thirdly, addiction is structurally similar to idolatry in that it both provides a connection to a power outside of the self and seems to function on a non-rational level when this connection is made. Idolatry and addiction share the same space in the human psyche when the search becomes a distortion of a spiritual path and therefore fills the same need that spirituality fills. I find the three points about addiction: the moral dimension of addictions, the inter-generational dimension of addiction and the idolatry similarity dimension of addiction to be applicable to this work because the thesis of this chapter revolves around the moral dimension, the inter-generational dimension and the idolatry similarity dimension of educational practices that I perceive to be consequences of education's addiction to distorted views of the Enlightenment.

In my analysis I will be working within this particular orientation towards addiction. It suggests that addictive persons must engage in all sorts of deceptive

behavior in order to maintain the illusion that the solution to their problems really is the solution instead of admitting that the solution is, in fact, the problem. To make this admission would give the condition a name: that of addiction. The denial and the deception drives the addict to compulsion and this compulsion inevitably leads to the erosion if not disintegration of all interpersonal relationships and then proceeds to undermine if not destroy the user's ability to function in outside relationships. It must be noted here that the problematics involved in understanding whether the denial and deception lead to disintegration or vice versa speaks to the dialectic of human choice-making. It is not possible to align these addictive behaviors in a linear format but it is imperative that the dialectic be recognized and maintained. This dialectic creates an alienation that is pervasive and comprehensive and McCormick speaks to descriptive traits in the progression towards alienation and disintegration. Some of the finer points of his analysis of the dialectic of alienation are:

The addictive person tends to evidence a number of the following traits in the progression towards alienation and disintegration:

- a) Deception: Denial, projection and delusion constitute the unholy trinity of addiction. In order to justify irrational thought and behavior it is necessary for the addict to block out painful blame for all bad news on any source except the self or the addiction.
- b) Ethical Deterioration: The addictive cycle inevitably leads to moral bankruptcy. The addict violates his/her basic values in thought, word and deed, leading to an intolerable schism of the inner self.
- c) Dependence: Aside from the developing pathological dependence on their addiction, dependence also characterizes the network of oppressive, manipulative, alienating and enmeshing relationships in which addicts and their co-dependents find themselves. Open, honest relationships evidencing a high degree of mutuality, equality and healthy interdependence are impossible for the addict.
- d) Self-Centered: With the progression of the addictive cycle persons become excessively obsessed with the self, caring little for others because they are incapable of seeing beyond their own hurts.

e) External Referent: Paradoxically, the disintegrating "conversion" brought about by the addiction renders the self-centered addict (or co-dependent) progressively more obsessed with the opinions and judgments of others. There is a loss of one's own real center, leading to an inability to give direction to one's life as well as a tendency to blame others for this failure.

f) Control: As the addictive cycle progresses persons are forced to expend rapidly increasing amounts of energy controlling their addiction and the reality which so threatens it. They need to assume godlike powers to keep their life under some control and the facts of their addiction at bay.

g) Loss of Feeling: Addicts reveal a high degrees of repression concerning their feelings. The addiction itself may serve as a way to block or numb one's feelings. (1989 pp. 155-156)

The characteristics of deception, ethical deterioration, dependence, self-centeredness, external reference, control, and loss of feeling depict an individual addict and these same characteristics can be applied, I believe, to addictive educational practices.

According to the work of McCormick, there are two types of addiction: Substance Addiction and Process Addiction. Substance Addiction is familiar to our society as it is the type of addiction most commonly found, or at least most obviously noticed. This type of addiction involves taking substances into the human body so as to alter human consciousness. These substances range from mood-altering chemicals to food, alcohol, nicotine and coffee, to name but a few. Process Addiction is that addiction in which a person, a society, a culture or a specific institution within a society becomes "hooked" on a specific process. Usually the specific process was employed at a particular time as a response, answer or solution to a specific concern. A common example is the process of collection used by sanitation departments in many large cities. Given an agrarian population, this collection did not exist because it wasn't necessary. People used their refuse for compost. However, when the population became more urban this

compost response was no longer appropriate. Thus, an organized system of refuse collection was created as an appropriate response and this system has been in use ever since with few modifications. This may seem a trivial example but the Process Addiction type is born out of such a situation. What was once seen as a solution to a problem or an appropriate response to a particular situation becomes a Process Addiction at precisely the time when the response is no longer appropriate but it continues to be employed. Some of the more common-day process addictions are gambling, eating (or not eating as in the case of anorexia), accumulating money, working, worrying, manipulating, maintaining power, etc. In the last two examples it should be noted that these are Process Addictions applicable to any organization as well as to individuals.

McCormick, Carnes and Schaef go on to describe how addiction operates at three different but related levels. The first level of addiction is the personal, a level of addiction initially employed in all addictive behavior as its main characteristic is that of the denial of any dualism between body/mind/spirit and therefore is one of personal alienation. This level of addiction is most clearly operable among the recovering members of Alcoholics Anonymous because they articulate their denial of any "higher power", any "supreme force" prior to their steps toward recovery and this denial lies at the heart of addiction on the personal level. This addiction affects the whole person and all aspects of the selfhood: relationships, responsibilities and perceptions of reality, etc. The whole person is faced with the threat of death on the figurative and literal levels of interpretation.

The second level of addiction is that of family addiction. In this type of addiction, it is recognized that just as the whole person is affected by the addiction, so too the outer person in terms of his/her relationships, more particularly the relationships that are the closest to the addict, namely those of the family, are also

affected and often quite intensely. Again, using the model of Alcoholics Anonymous, it can be noticed that there exists a whole networking of support systems for the outer relationships of the addict. The organizations such as Al-Anon, Adult Children of Alcoholics Anonymous, etc. speak to the need that parents, children, spouses, lovers, friends, siblings and co-workers have in learning how to assist in the recovery process of someone close to them. The thesis of these organizations is that since whole families, including extended families, cooperate in the addictive process, then whole families must be involved in the recovery process as well.

The third level of addiction is that of Societal Addiction. Societal addiction is the result of personal and family addictions and both Patrick Carnes and Anne Wilson Schaef have examined ways in which personal and family addictions and addictive interpersonal systems interact with addictive processes on the societal level. Carnes points out in Out of the Shadows, that irrational societal belief systems maintain interpersonal and personal addictions while Schaef's work, When Society Becomes an Addict, explains the relationship between the individual addicts and societal compulsions about money, power and control. Both Carnes and Schaef claim that many of the same structures and oppressive relationships which characterize the pathological cycle of addiction on the personal and familial levels also evidence themselves in societal addictions. They also claim that society tends to suffer more intensely from cross-addictions than personal or familial addicts do. These cross-addictions make the road to recovery unusually difficult for societies because the societies are never really clearly focused on the addiction because of the convolutions caused by the cross-addictions.

The works of Patrick McCormick, Patrick Carnes and Anne Wilson Schaef on addiction speak clearly to me about the place that sin plays in the human experience. Applying the metaphor of sin as addiction, sin is oppressive, paralytic, cross-addictive,

harmful to the self and others beyond the self, controlling, manipulating, deceptive, chronic, compulsive, counter-productive and destructive, to name but a few of the characteristics of addictive behavior. The experience of sin renders the human consciousness impotent in its attempts to be and become as full a selfhood as possible. The consequential powerlessness leads to a sense of hopelessness and the hopelessness gives rise to a depth of resignation about one's self, one's family, one's society and, ultimately, one's world. This inclusive and pervasive hopelessness invites an apathy that allows the sin to continue because there is no alternative action that can be taken so as to transform the sin and its effects so there remains nothing to do but to passively give oneself over to the domination of sin.

Additionally, the refusal to accept our own limitations, our imperfections and our very creaturehood is inherent in our understanding of sin as was outlined in the early part of this section. With all of our human attempts at perfection and fulfillment, it lies beyond our human scope to reach this sought-after fullness and perfection. The reality of our sinfulness pulses through our individual and collective consciousness as evidenced through our personal and communal obsessions, compulsions and neuroticisms, and all the while we spend ourselves in time, energy, money and psychic awareness trying to deny and repress our vulnerability.

McCormick states:

Structurally, sin operates as an addiction in a number of ways. The sinner is like an addict- denying his/her creatureliness and dependence on a power beyond his/herself; refusing to let another person be other; becoming alienated from the self and all others; and destroying the self and others in a spiral of disintegration ending in death. (1989 p. 163)

It is the spiral of disintegration that I will delineate in the third section of this chapter when I appropriate the model of addictive sin to some current educational practices. Prior to that it is necessary to try and determine how addiction/sin become operative modes of behavior within education. I assert that educational practices are addicted to rationality, science, technology, logic, reason and proof. And I believe that a root of this particular addiction lies in a distorted view of the Enlightenment manifested in the American Enlightenment.

In the following section, I will explore the problematics of the Enlightenment by presenting first, an overview of the Enlightenment tenets; second, an analysis of the American Enlightenment and the historical implications that created a distortion of rationality; and third, a presentation of the power, control and domination present in our culture through the addictive educational practices of testing, tracking and teaching style.

Enlightenment Views

The term Enlightenment refers to that movement of eighteenth-century thought when learned men in all of Europe sought to assimilate, popularize, extend and apply the scientific and philosophic heritage of the "new science" of the seventeenth century.

There is a broad consensus of attitude and thought that distinguishes Enlightenment thought from any preceding or succeeding thought. These common elements revolve around three basic concepts: reason, experience and progress; and three major fields of thought: that one must turn to reason for whatever one believes; that experience, gained through personal life, through history, and through active discoveries of nature and of human conditions all over the globe, supplies the basic materials with which reason must work; that there is hope that man, enlightened by reason, and lightened by improved tools and inventions may entertain hope of progress to more humane conditions.

Relying heavily on the use of the scientific method with its emphasis on experimentation and careful observation of the results, Enlightenment thinkers emphasized the use of human reason as the best and, therefore, sole method of coming to an awareness of a truth about the natural world and/or the humanly constructed world. Enlightened thinkers, influenced by the influx of information coming to human consciousness through the scientific method and particularly through the field of physical sciences, realized that great discoveries were made through the use of mathematics. Thus they came to believe that mathematics yielded absolutely certain conclusions because the mathematical process began with simple able-to-be proven axioms (self-evident truths) and then moved from one self-evident step to the next in linear motion. This thinking resulted in the belief that mathematics was the model for arriving at truth and that human reason was to be the power that enabled humanity to

"see" truths just as clearly as they "saw" their hands in front of them. Reason now became the perceptor through which truth was "seen".

In this view Enlightenment moves beyond sixteenth century Humanism and seventeenth century Reformation, since it finds "light" in reasons and thereby "lightens" humanity's necessary troubles, toils and trials. Progress becomes linked with reasonable efforts, through the improvement of human knowledge and the improvement of human techniques. The nature of science as method joins with the role of science as technology to permit lifting the conditions of human existence, lightening humanity's burdens and permitting all people to have the intelligence and education to share in governmental choices through representation. In addition, resort to reason without recourse to revelation, and resort to justifications on humanly explicit bases, distinguished the Enlightenment from the Reformation.

The Enlightenment thinkers realized, however, that human beings often act on impulse and this impulsiveness needs to be bridled if reason is to prevail. This tendency towards impulsiveness resides in a lack of education and since all human beings are born with the ability to reason, educating people to reason became imperative. Descartes wrote that "the power of forming a good and proper judgement and of distinguishing that which is true from that which is false, which is properly speaking what is called good sense or reason is, by nature, equal in all humanity." Descartes thought that to become a rational human person it was necessary to acquire a solid education in the use of reasoning which of course meant a solid education in scientific methodology. Locke, too, believed that reason teaches that most people must unite and form a state to "protect their lives, property and liberty." He emphasized the importance of education and insisted on the right of free speech and the toleration of conflicting ideas so that the capacity to reason could be further and more quickly developed.

It must be said here that the thinkers of the Enlightenment were well aware of the limitations of human knowledge. They did not assume that human thought is omnipotent and able to penetrate into the essential nature of things. Rather, they considered human reason able to reach positive results on a whole range of questions fundamental to human life, results standing in no need of correction because they were ascertained through reason. From this view, the more radical thinkers of the Enlightenment proceeded to the assertion that the human intellect is capable of obtaining such results in ALL essential questions of/about human existence.

Enlightenment philosophers such as Hegel, Marx, Lukacs and Heidegger, even though they differed on other questions, held in common the view that

human beings were an active part of the whole found in nature. Thus, human values are part of an existing reality and are derived from that reality while at the same time reality itself becomes a value and a criterion of value.
(1916 p. 65)

Whatever differences there might have been among the thinkers of the Enlightenment, they generally accept these natural fundamental values of human and social existence: critical individualism, freedom, equality, the universality of law, toleration and the right to private property. These are what may be called the common denominator of the thought of Enlightenment and it is on these fundamental values of human persons that the Enlightenment thinkers proceeded in their individual ways to construct their concept of the world. The place of human reason was critical to the Enlightenment movement. One arrived at philosophical thought through the process of human reasoning and one's philosophy had only to be validated by the use of reasoning. This process of applying human reason to all philosophical endeavors resulted in a plethora of worldviews that were held in tension because they spoke to

the dialectical nature of human existence in the natural world and the attempt for human beings to understand the physical and the metaphysical world. The importance of the dialectic runs through Enlightenment thought in that Enlightenment was the movement towards making sense out of the physical and metaphysical world through the use of reason. Asking questions, raising suspicions, offering skepticisms and doubting "facts" were constitutive elements of the Enlightenment movement.

The Enlightenment offered a path out of the Middle Ages where ignorance and superstition governed human consciousness. The Enlightenment afforded an opportunity to make sense out of the natural world while organizing and remembering those sense-perceptions. The Enlightenment created a method of reflection and self-reflection for the human consciousness so that meaning and purpose were achievable goals of human existence. The place of logic, reason and proof applied to all experiences of human existence was solidified by the Enlightenment.

For all of its beliefs in the eternal absolute truths made understandable and accessible through human reasoning, the Enlightenment was from its beginning a flow of ideas in which emphasis shifted from that which was magical, superstitious and divinely ordained to that which was intellectual, reasonable and scientifically affirmed. But since the Enlightenment was a movement, it too was subject to the tides of consciousness-changing. The revolutionary growth of historical mindedness, the turn toward rethinking of all mortal affairs as well as the scientific questioning of all knowledge, experience and human endeavors set the Western mind on the road that led to Burke, Hegel, Darwin and Marx. The application of reason, logic and proof to all future thought processes created the demise of the Enlightenment movement. By the turn of the nineteenth century the Enlightenment movement became its own victim, but not before it gave the Western world a framework for the development of human consciousness, an eternal reverence for the place of scientific methodology. a

construction of the evolution of human reasoning abilities and a sacred recognition of the functions of logic, reason and proof as tools for creating a better society.

Nowhere did this movement change the world more powerfully than in the New World.

The American Enlightenment is a particular manifestation of Enlightenment thought and it provides the framework for addictive American educational practices.

American Enlightenment and Distorted Rationality

When Enlightenment journeyed from Europe to Colonial America, it took another turn on its evolutionary path to fulfillment. The term American Enlightenment refers to the span of time from 1765-1815 and was, in the words of John Adams, "an age of revolutions and constitutions." This age opened with the developing arguments for separation from Great Britain and culminated with the Declaration of Independence. This section will chronicle and highlight some of the nuances of that evolutionary journey for the purpose of understanding how American Enlightenment evolved into what this writer names as the distorted view of rationality that is in place within the American culture today.

Henry Steele Commager, in his work, The Empire of Reason--How Europe Imagined and America Realized the Enlightenment, sustains the thesis: The Old World imagined, invented and formulated the Enlightenment and the New World--certainly the Anglo-American part of it--realized and fulfilled it." (1902 p. xi) This appears to be an understatement when one realizes the historical foundations and rational basis for the creation of the New World, particularly the experience of beginning a whole new culture and society in America.

In the preface of his work, The Democratic Enlightenment, Donald Meyer speaks to the development of the American Enlightenment:

America was itself an experiment in the "age of experiments" otherwise known as the Age of Reason." What made American Enlightenment unique had less to do with the ideas Americans contributed to the world than with the practical use they made of their ideas, especially during their Revolutionary period. The American counterpart of the French philosophe was not the crass, witty and forever critical intellectual going against the powers of the church and state in the name of reason and humanity. The American philosophe was a self-taught tradesman seeking freedom, an education and fame and fortune. In Europe the

Enlightenment meant the hope for a more tolerable life. In America the Enlightenment meant the good life, not just a more tolerable one. Americans did not merely raise the cry for liberty so as to bring it into a new light and understanding. America became both the voice and the "workshop for liberty". (1976 p. vii)

The journey to the new political order was the result of human reasoning, strategic planning, insufferable losses, exhilarating gains, disciplined experimentation, calculated risk-taking, pragmatic leadership, realistic expectations, infectious pioneering, contagious adventure, unbridled hope and irrational conviction about the actualization of the possibility of a new way of life that differed significantly from life in the Old World.

Clearly the American Enlightenment brought the New World into a place of world-wide recognition. But it must be noted that the dialectic exists between the cause and effect. Did the American Enlightenment bring the New World into existence, at least politically? Or did the creation of the New World formulate the American Enlightenment? That this tension exists between these two realities can not be denied. The creation of the New World and the formulation of the movement identified as the American Enlightenment can not be viewed or critiqued in isolation of one another.

The assumptions, methods and the habits of thought of the Enlightenment were shared by all those involved in "enlightened thinking" on both sides of the oceans. These assumptions were: a confidence in the reasoning capacities of human persons, a confidence in science as the model for rational explanations of all physical and metaphysical phenomenon, and a commitment to a critical and experimental approach to all questions about man, nature and man's place in and relationship to the natural world.

However, there are differences between the shared assumptions of a movement and the hidden logic of the historical implications of the same movement. The

assumptions are subject to varied interpretation and as they evolve in different historical settings they alter greatly. This historical happening evades no philosophical movement and the American Enlightenment was unspared. When history is read it is always read in two directions simultaneously: backwards, in that history always tells about the events of times that have already happened, but also forwards, in order to examine the lifeline of an idea or concept for future generations. When this forward reading of the American Enlightenment is done, there surfaces the roots of three current developments that have their roots in the eighteenth-century as the logical flowering of "Enlightened" thinking. These three developments are: secularism, naturalism and positivism. Briefly, secularism is the concern for the things of this world and a general loss of interest in any truths of a religious (non-natural) basis. The prominent characteristics of secularism are prevailing intellectual indifference to what are usually considered ultimate questions about the meaning and purpose of human life and a loss of a cultural consensus on how these questions should be catalogued, addressed and answered if and when they do arise within the culture. Naturalism is the belief that the natural world is the real world and it is the only world. Whatever is unnatural (supernatural) is unreal and therefore does not really exist, at least in terms of humans needing to deal with it. No attempt is made to look beyond the sense-perceived world to account for what happens within that world. Naturalism is simply the conviction that everything is subject to a naturalistic explanation. Positivism is the limiting of the kinds of inquiries able to be rationally discussed. It is a view that recognizes only positive (formally imposed, sensory perceived data) facts and observable phenomena with an abandonment of all inquiry into the causes or ultimate origins of the same.

In Donald Meyer's work, The Democratic Enlightenment, he observes the following about the assumptions and historical implications of the Enlightenment:

It must be remembered that in the eighteenth century, it was possible for a thinking person to be committed to the general assumptions associated with the Enlightenment and still reject or remain entirely unaware of the implications of these assumptions, namely secularism, naturalism and positivism. But the struggle had begun. The strenuous, sometimes torturous efforts of so many eighteenth-century writers to reconcile their religious faith with their scientific philosophy reveals the conflict that rages at the very heart of the Enlightenment thinking, the conflict between older beliefs and values that could not be denied and new methods and assumptions that could not be ignored. Even among those philosophers--like Diderot and Voltaire--who had liberated themselves from their inherited faith, the struggle between tradition and innovation, belief and criticism, is evident, though more with respect to moral values than religious faith. Nonetheless, the struggle is there. (1976 p. xvii)

Perhaps one of the few writers of his time who understood and appreciated and, more importantly, spoke to the strengths and limitations of the "new scientific method" was the Scottish philosopher, David Hume. In his work, Treatise of Human Nature, he labored to apply the scientific method to moral subjects. With the exception of the thinking of Kant, Hume was one of the few who understood the gap that separates our beliefs about things from the actual nature of the things themselves, our ideas from the realities the ideas represent, the facts about realities and the values those realities imply and the "is" from the "ought", that is, science from morality. Hume anticipated the difficulty of trying to apply one method of interpretation to all realities of human experience. He read history in a forward direction.

If history can be read forward in that one tries to see the implications for the historical development of the assumptions, then the assumptions of the American Enlightenment can be read further into the future beyond Hume and Kant. Two other implications can be drawn from the future reading of the assumptions of the American Enlightenment : individualism and alienation. The ruggedness of the New World

demanded a rugged individual, one who could go beyond the known world in exploration and discovery and one who would be unafraid to "tread where no man had ever been before." (Roosevelt).

However, the "Age of Reason" soon became the "Age of Progress" and with the acceleration of the Industrial Revolution in the New World the dialectic began to disengage. The intensity of Westernized progress bifurcated the dialectic and what remained was the independence necessary to "make it on one's own" in a highly developed, intricately stratified and technologically oriented society. This independence celebrated the individual and this celebration further intensified the development of the historical implications of the American Enlightenment, namely, individualism and alienation. The individualism birthed a sense of aloneness in that the fabric of nineteenth-century America was woven with the threads of individual's accomplishments in technological, political, philosophical and economic domains. This era of accomplishment gave rise to an aura of separatedness supported by intense competition. The stage was set for alienation to become a stronghold on the psyches of Americans. This alienation pervades the mores of American hearts and minds of current times. This alienation sets mind and body apart, intellect and feeling apart, needs and wants apart, facts and hopes apart, and dreams and realities apart. With this depth of separation, momentum exists for individualism to become respectable and in the hidden logic of the Enlightenment, even John Donne could read the societal implications evident already in 1611 when he wrote:

'Tis all in pieces, all cohaerance gone;
 All just supply, and all Relation:
 Prince, Subject, Father, Sonne are things forgot,
 For every man alone thinks he hath got
 To be a Phoenix, and that then can bee
 None of that kinde, of which he is, but hee".
 (An Anatomie of the World: The First Anniversary)

This level of alienation supports the individualism constitutive to the employment of rationality as the sole basis for the interpretation of the natural world and the human experiences within that world. Strong individualism and alienation, then, became the foundation for the revolution that awaited dawning. The revolution came to the New World and found roots well-planted and well-nourished. In Michael Harrington's work, The Politics at God's Funeral: The Spiritual Crisis of Western Civilization, he notes:

The Enlightenment began the task of destroying the theological basis of despotism and helped create the consciousness which exploded in the French Revolution. But its rationalist substitute for faith turned out to be simplistic and unworkable, which is one of the reasons for the void in contemporary culture. Moreover, at the same time that the Enlightenment put humans in God's traditional place at the center of the universe, it defined that universe as amoral.

The Enlightenment, then, was not an epiphenomenon, a mere cultural by-product of a more serious material revolution. It was one cause of that revolution half a century before the invention of the steam engine. It was also a decisive moment in the development of the Western world as we know it today. The scientific-technological domination of the physical world made possible by the effects of the Industrial Revolution was the model for the totalitarian-technological domination of the people. (1983 pp. 12-13)

Michael Harrington's insights about the totalitarian-technological domination of the people indicates the existence of three developments that I think flow from the previously mentioned historical implications of the American Enlightenment (secularism, naturalism, positivism, individualism and alienation), namely: power, control and domination of the physical and meta-physical world in which we live as we approach the twenty-first century.

In Herbert Marcuse's work, One-Dimensional Man, he speaks to the issue of the logic of domination and the rationality of domination, its inception and some of its characteristic as well as its ramifications.

In the social reality, despite all change, the domination of man by man is still the historical continuum that links pre-technological and technological Reason. However, the society which projects and undertakes the technological transformation of nature alters the base of domination gradually replacing personal dependence (of the slave on the master, the serf on the lord of the manor, etc.) with dependence on the "objective order of subjective things" (on economic laws, the market, etc.). To be sure, the "objective order of things" is itself the result of domination but it is nevertheless true that domination now generates a higher rationality--that of a society which sustains its hierarchic structure while exploiting ever more efficiently the natural and mental resources, and distributing the benefits of this exploitation on an ever-larger scale. The limits of this rationality, and its sinister force, appear in the progressive enslavement of man by a productive apparatus which perpetuates the struggle for existence and extends it to a total international struggle which ruins the lives of those who build and use this apparatus. (1964 p. 144)

Only in the medium of technology do man and nature become objects of organization manipulated by the parameters of control. The universal effectiveness of such a controlling apparatus under which man is subsumed veil the particular interests that organize the apparatus. In other words, technology has become the great vehicle of reification--reification in its most mature and effective form. The social position of the individual and his relationship to others as well as to himself appear not only to be determined by objective qualities and laws, but these qualities and laws seem to lose their mysterious and uncontrollable character: they appear as calculable manifestations of scientific rationality. The world tends to become the stuff of total administration, which absorbs even the administrators. The web of domination has become the web of reason itself and this society is fatally entangled in it. And the transcending modes of thought seem to transcend reason itself. (1964 p. 68)

Marcuse's logic of domination and domination of rationality speaks to the development of power, control and domination that I maintain are consequences of American Enlightenment. This distortion of reason invites the consciousness, both individual and collective, to be caught between the "is" and the "ought" that Hume addresses and in this space the domination takes hold. When the distortion of rationality becomes the basis for all modes of societal interpretation and human meaning-making, then the use of power, control and domination must be employed in order to create, maintain and execute the "objective order" of the natural world, of which humans are just one more categorization in the scientific scheme. Once this objectification takes place, then the manipulation of humans is not only necessary but it is quite easy. Keeping humans in the category of "object" is constitutive to maintaining the web of control and domination. This objectification of humans demands a choice everytime the objective treatment of a human occurs because, as was made clear in the first chapter of this work, human beings are anything but "objects". they are ,in their essence, subject. Donald Meyer makes an interesting and poignant observation about this choice-making in the conclusion of his work. The Democratic Enlightenment:

In American Enlightenment, the combination of Enlightenment thought and literate, democratic society served to alter the function of critical rationality putting it to the task of banishing doubt and supplying people with the intellectual tools they need in order to sustain themselves morally and emotionally in an uncertain universe. After the Age of Enlightenment, American thought was drawn into the service of the people-- in the public realm, in shaping a national creed and, on the personal level, in offering consolation, hope and security to people in their quest for certainty. In the process, though, the American intellectual would feel himself torn between two responsibilities, one to the truth and to his own critical sensibilities of that truth, and one to the demands and expectations of his age, the needs of his society and, most of all, to what he regards as his own

humane sentiments. If there is a tragedy here, it is precisely in the fact that one must be forced to make such a choice. (1976 pp. 208-209)

Thus, the Enlightenment became part of the American fabric, but at a price. In becoming Americanized, the Enlightenment lost the critical spirit that made it unique and innovative-- it became something else. It became a process by which people were dictated to, in the name of democracy and for the good of the individual as well as the community. It became the method through which the few could control and dominate the many in the name of "Enlightened" thinking. If democracy is the most subtle form of domination, then American Enlightenment paved the way for the democratization of the American masses and power, control and domination became the offspring that re-paved the road whenever it needed repair.

Donald Meyer notes:

In making the Enlightenment an American institution, the Americans lost the use of a method of critical self-examination that might have added not only richness and texture to its intellectual life but also a redeeming note of moral discontent to its social and political life. (1976 pp. xxvii)

With this method of critical analysis so subsumed within the American way of life, there remains a void of critical-consciousness about any and all aspects of human life and the events within the natural world. This hegemony sustains itself through the control and domination employed as exercises of power over and against the individual, the community and the natural world. The sins of power, control and domination reside within the educational practices of testing, tracking and teaching styles as manifestations of our culture's addiction to distorted rationality.

Power, Control and Domination in the Educational Practices of Testing, Tracking and Teaching Style.

Thus far in this chapter, I have presented the historical assumptions of the Enlightenment and an analysis of how these assumptions were brought to bear on the experience/experiment known as the American Enlightenment. I will now apply similar analysis to the American Enlightenment and explore the underlying themes of power, control and domination as constitutive elements of our culture. This analysis will demonstrate how and why the emergence of a society of unequal distribution of power, socio-economic control and oppressive domination prevails as the dominant consciousness. This dominant consciousness exists in contradiction to the tenets of a democratic society based on the entitlements of liberty and justice for all the members of our society. This dominant consciousness persists despite the overwhelming cries of frustration, despair, injustice and oppression heard throughout our culture in the voices of the increasing numbers of poor, unemployed, underemployed, homeless and hungry. This dominant consciousness begets competition for recognition and affirmation of people's basic human dignity and hierarchical structures of the classification of peoples and thereby the distribution of resources according to that hierarchy. And this dominant consciousness juxtaposes itself with the continuation of the articulation of an American Dream offered equally to all peoples. How can the paradox subsist? How does the contradiction between a consciousness of equality and liberty for all and the reality of power, control and domination continue and sustain itself? And how does the dilemma preside within the culture?

My response to these questions lies in the belief that the historical assumptions of the American Enlightenment, namely, secularism, positivism, naturalism and individualism moved our consciousness towards the reification of rationality. By the time of the Industrial Revolution in this country, the intended consequences of the

American Enlightenment were the creation of a new world based on rationalism rather than superstition; democratic principles of justice and equality for all rather than aristocracy for some and destitution for others; and religious freedom for all rather than imposed beliefs. Rationality and the scientific method soon became the primary tools by which American society was to be reformed. They became the tools of choice to ensure the creation of a democratic society in which individuals would thrive. This thriving created a momentum that went beyond the set parameters of individual growth and the development of a new world order.

With the acceleration of the post-Industrial Revolution and its subsequent technological era, the individual became an object of rational manipulation and exploitation due to the reification of rationality that allowed for the dissection of the human person into realms of intellect, emotion, spirit and psyche. These particles of the whole person were, according to the reification model of rationality, able to be constructed, de-constructed and re-constructed into a more whole and wholesome human person. These facets of a human person constituted the whole person and each facet could be fashioned into scientific perfection so that the result would be a society of equals based on individuals who were the best they could be so that they could contribute to the creation of this New World.

One of the intentions of the experiment known as the American Enlightenment was the creation of a better, more just and rational world. Every institution in this New World could contribute to this task with a commitment to the scientific method of observation, quantification of results, interpretation of the data and appropriate, rational responses to the findings so as to produce a better result in the future. Nowhere, though, was this commitment stronger than in the educational institutions of this New World. The commitment to the scientific method and the quantification that this method begets became the primary techniques for determining and directing the

movements towards the educational practices that began in the late nineteenth century and accelerated at the turn of the century. The concern about linear progression and comparative methods of evaluating both the learners and the learning process moved to the forefront of educational theory and practice. The rejection of blind faith/obedience, superstition and irrationality created the marginal space necessary for the implementation of the scientific method and the use of rationality intended to implement democratic principles of justice and equality. The reification of rationality moved across the political, economic, and historical events of the time thus impacting all societal institutions.

My focus will be on the impact of Enlightenment thinking on American educational policies with particular reference to the emphasis placed on rationality through the use of scientific methodology, technological assessments of human aptitude and achievement and the quantitative data procured through experimentation. It seems to me that the consequences of the educational practices of testing, tracking and teaching style are the unjust distribution of power, the determination of the control of some people over others and the creation of an atmosphere of domination present in American classrooms. This atmosphere speaks to the tremendous paradoxes and contradictions generated by the reification of rationality within the context of democratic principles of justice and equality for all peoples. This conflict is further complicated when human consciousness falls prey to this idolatry.

The educational practices of testing and tracking serve the purpose of providing for the specific needs of individual students so as to offer them an education that would best facilitate their absorption into the stream of American culture. The practices speak to the increasing awareness of the need to assess the aptitude and achievement of individual students in order for the appropriate educational prescription to be employed. The intention is that of assessing the individual's aptitude with the

use of intelligence tests and the individual's achievement with the use of standardized testing. The intention presumably is one of promoting equality by providing appropriate individual attention and it became evident that the way to meet these two important intentions was through testing and then, subsequently, tracking. Various modes of testing appeared during the late nineteenth century and these tests increased exponentially during the twentieth century. The problematics of testing occur when the intention of assessment and evaluation of the learner translates into judgement and objectification of the learner. This translation creates the necessity for ability-grouping of learners so as to better meet their needs and assist them in developing to the best of their intellect. The system of tracking creates homogeneous grouping for the intention of respecting the individual differences among learners while at the same time offering the learners the support of specific classes with like-abled learners and specialized teachers. The intention of testing and tracking directed itself towards the democratic principle of justice and equality for all. In the educational institutions of this New World, ascertaining the stages of the learning process for the individual became the focus of continued testing and the impetus behind the creation of the tracking system. These intended consequences remained faithful to the employment of rationality and the scientific method. The invention of the concept of pedagogy emerged from the conflict between the ideology of equality and the reality of individual differences. Pedagogy was to be the equalizer, thus, the educational practice of varied teaching styles arose from the democratic principle of equality and justice for all. Rational thought recognized that if the individual differences in learning abilities demanded specific grouping patterns, then within those grouping patterns there would need to be appropriate teaching styles. The teaching styles varied according to the needs of the learners and the needs were assessed through testing and the results of the testing arranged like-abled students together so as to better

meet their individual needs. The intention, then, of the educational practices of testing, tracking and teaching styles clearly directed itself to the mark named as education in a democratic society: each person differs in ability, talent and specific contribution to this New World, thus each person needs individual attention in an educational setting. Testing, tracking and teaching style respected these differences and affirmed the creation of a society made up of individual, free, contributing members.

Affirming these intended consequences of educational practices, how then do the issues of power, control and domination enter the scene of democratically principled educational practices? I believe that the model of addiction discussed earlier in this chapter as a way of understanding the metaphor of sin expresses a perspective here. Sin is the "missing of the mark" and I suggest that the atmosphere of power, control and domination created and sustained by the educational practices of testing, tracking and teaching style constitutes the sin committed in the name of education today. The model of addiction employed earlier in this chapter as a way of understanding how sin functions within human consciousness offers a sharp focus for the examination of the dialectic presented by current educational practices of testing, tracking and teaching style. I would now like to speak to this dialectic by addressing these practices as symptoms of the sin of education within the model of addiction. It is necessary to recall that one of the characteristics of addiction is the presence of denial, distortion and self-deception in that the perceived solution to a problem becomes, instead, the problem. The transfer of "solution into problem cycle" demonstrates, I believe, the transfer of the intended consequences of the educational practices of testing, tracking and teaching style constructed, however unmindful educators may have been, to the exercise of power, control and domination. The reification of rationality as it pertains to the intellect, aptitude, ability and achievement of individual learners constitutes the

initial "missing the mark", so I will begin with an exploration of this sin as expressed through the work of Stephen Gould.

In The Mismeasure of Man, Stephen Gould exposes the blatant "missing of the mark" done in the name of rationality. He acknowledges the intention of the researchers as one of improving the quality of life for human beings through increased awareness of and attention to the "inherent differences" between and among human beings. Gould admonishes the researchers in his accusation that they intended to improve the quality of life for some human beings and lessen the quality of life for other human beings. He also criticizes them for justifying the sorting and separating process on methodological grounds. Citing the research of mid to late nineteenth century people such as Agassiz, Morton, Broca, Galton, Lombroso, Binet, Goddard, Terman, Yerkes, Burt, Spearman, Thurstone and Jenses, Gould presents the gross inadequacies of measurement for intelligence through such methods as Polygeny, Craniometry, Criminal Anthropology, Recapitulation, Intelligence as Heredity, Factor Analysis and Innateness. One of Gould's conclusions is that the application of scientific methodology and quantitative testing to the characteristic of human intelligence and the measurement of human aptitude serves the purpose of sorting and separating people into a hierarchy that sustains the exercise of power, control and domination by some people over other people. His analysis is bolstered by quotations from some very prominent scientists:

I am apt to suspect the negroes and in general all the other species of men (for there are four or five different kinds) to be naturally inferior to the whites. There never was a civilized nation of any other complexion than white, nor even any individual eminent either in action or speculation. No ingenious manufacturers amongst them, no arts, no sciences. (1981 pp. 40-41)

In general, the brain is larger in mature adults than in the elderly, in men than in women, in eminent men than in men of mediocre talent, in superior races than in inferior races. (1981 p. 83)

In the most intelligent races, as among Parisians, there are a large number of women whose brains are closer in size to those of gorillas than to the most developed male brains. This inferiority is so obvious that no one can contest it for a moment; only its degrees is worth discussion. (1981 p. 104)

These remarks speak to the reification of rationality and to the prejudice, ignorance, stupidity and arrogance of the researchers. Given that these remarks may also indicate inaccurate conclusions or actual errors in the process of measurement and testing, I maintain that the sorting and separating of human beings into structures of hierarchy facilitates the exercise of power, control and domination by some people over other people. The presence of the intent to place white males in superior positions on the hierarchical structure of society is explicit. The sinfulness of these researchers, that is, their "missing the mark" in their denial of equality, dignity and sacredness of human life created concern while the testing and measuring took place. Gould includes comments from debates between Walter Lippmann and Lewis Terman on the explicit sin and the danger of this addiction. Gould quotes a strong rebuke by Walter Lippmann to the dangers inherent in Lewis Terman's process of gathering data regarding the assessment of human intelligence:

Without offering any data on all that occurs between conception and the age of kindergarten, they announce on the basis of what they are measuring the hereditary mental endowment of human beings. Obviously, this is not a conclusion obtained by research. It is a conclusion planted by the will to believe and supported by the findings. It is, I think, for the most part, unconsciously planted...If the impression takes root that these tests really measure intelligence, that they constitute a sort of last judgment

on the child's capacity, that they reveal "scientifically" his predestined ability, then it would be a thousand times better if all the intelligence testers and all their questionnaires were sunk without warning in the Sargasso Sea. (1981 p. 174)

In the following excerpt, Lippmann warns of the possibility of public deception based on the ability of Terman's processes to privately deceive even the researcher:

If it were true, the emotional and worldly satisfactions in store for the intelligence tester would be very great. If he were really measuring intelligence, and if intelligence were a fixed hereditary quantity, it would be for him to say not only where to place each child in school, but also which children should go to high school, which to college, which into professions, which into manual trades and common labor. If the tester would make good his claim, he would soon occupy a position of power which no intellectual has held since the collapse of theocracy. The vista is enchanting, and even a little of the vista is intoxicating enough. If only it could be proved, or at least believed, that intelligence is fixed by heredity, and that the tester could measure it, what a future to dream about. The unconscious temptation is too strong for the ordinary critical defenses of the scientific methods. With the help of a subtle statistical illusion, intricate fallacies and a few smuggled obiter dicta, self-deception as the preliminary to public deception is almost automatic. (1981 p. 180)

Modes of measurement, albeit testing, continue to abound in current educational practice. In fact, there seems to be a fascination with and addiction to the accumulation of numbers based on test scores because increasing numbers of tests are administered each year. The introduction to Frederick Brown's work, Measurement and Evaluation, speaks to this increase:

Testing, testing, testing----several years ago a group of administrators published a report with this title (Joint Committee on Testing, 1962). Although the focus of the

report was on testing programs external to the schools, the choice of title reflects a concern with the possible overuse of tests in education... There is no doubt that a very large number of tests is administered in schools each year. One source estimates that approximately 200 million standardized tests are sold each year. This count does not include any of the teacher-made tests which are given in classrooms throughout the country every school day. Although the exact number of classroom tests administered is unknown and probably never will be known, there is no doubt that it is many times the number of standardized tests given each year. If we assume that four teacher-made tests are administered for every standardized test, certainly in exceedingly conservative estimates, we are talking about a billion tests per year. (1971 p. 1)

That there is an overwhelming number of tests administered in classrooms each year speaks to the addiction educators exhibit around the issue of the reification of rationality via science and technology. That teachers and students, who test and are tested in overwhelming numbers, are aware of the limitations of testing speaks to the addiction, also. Teachers interested in the achievement of their students towards specific educational objectives readily admit the limitations of testing. Students interested in knowing how they stand in the successful ascertaining of specific educational skills readily admit the limitations of testing. The question that begs to be asked is one of intentionality. What is the intention behind accelerated testing and increasing frequency of testing? Whose interests are served by the continuation of a system of assessment that demonstrates far more limitations than strengths? The response to these questions lies in the need for addicts to sustain themselves. One of the characteristics of an addiction is that it forces the addict to find access to the substance for which the addict's body craves. As an addictive educational practice, testing must serve a purpose and the purpose, I believe, is to create a hierarchical society. This hierarchy is sustained by another addictive educational practice: tracking.

Tracking is the placement of like-abled students in classes with the intent of meeting their individual needs thus providing equal opportunity while allowing for individual differences. However, the significance of the educational practice of tracking is the perpetuation of a structure of hierarchy that supports the unequal distribution of power, the control of a ruling class over a working class and the presence of an atmosphere of domination within our culture. As an educational practice, its existence is tightly linked to the economic structure of a capitalist society. Richard Rothstein states:

The economic structure of our society requires a system of vastly differentiated educational opportunities for those destined for different jobs; combined with the myth that the top educational opportunities are open to all who try to make it. Tracking, in elementary and secondary schools of this country, serves this function. (1974 p. 40)

According to the National Commission on Education, tracking functions as the manipulative structure in our society to ensure that only a few actually reach the upper ranks of our socio-economic system. Speaking to this manipulative structure, Rothstein further states:

The tracking system in American elementary and secondary education is not, however, meritocratic. In addition to the rational occupational channeling functions of a meritocratic system, American educational tracking also serves a second function; the maintenance of rigidities in the social class, race and sex divisions of American society. It is an essential purpose of the tracking systems to prevent significant mobility between rich and poor, white and black, male and female. Tracks do insure that schools certify students for occupational openings in the required proportions, but they do this by insuring that the "upper" tracks leading to more prestigious occupations have proportionally more whites, males and rich students; and that the "lower" tracks leading to blue-collar (and now

technical, service, sales and clerical) jobs include proportionally more blacks, women and poor or working class students.

There is no short run program which can eliminate the tracking system with its breeding of competitiveness, false hopes for upward mobility, anti-social feelings of superiority and inferiority. So long as schooling is a scarce material reward which serves as a ticket to other, more important scarce material rewards, the tracking system in some form or another will separate those rewarded in school from those who are not. The frustration of tracked schools are a reflection of the class structure of a capitalist society. So long as we have doctors earning \$30,000 a year alongside dishwashers earning \$3,000, we will have a school system that separates the dishwasher from the doctor at an early age. And so long as we have a political system which is dominated by corporate interests, the schools will also serve to insure that the sons of the doctors have a better crack at privileges than the sons of dishwashers. (1974 pp. 44-47)

Richard Rothstein articulates the concern about the unequal distribution of power on both academic and economic levels and places the linkage at the educational practice of tracking. I assert that the practice of tracking, in the evidence of its continued consequences of unequal distribution of power that leads to a society ruled by control of the few over the many in an atmosphere of domination, speaks to the addiction model of "missing the mark" in the name of education. The recognition that tracking helps only those students able to literally teach themselves and harms all other ability levels moves the practice into the arena of addiction whereby the unintended consequences dictate and perpetuate the practice. The presence of rational thought and scientific methodology persists only through the addiction. That which is rationally identified as unintended continues to be practiced because it serves another purpose equally well: the facilitation of the atmosphere of domination, control and power supported by and perpetuated through the addictive educational practices of testing and tracking.

Addicts need strategies in order to sustain their addiction and in the addictive educational practices of testing and tracking there is such a strategy. This strategy functions as an addiction, also, because it sustains the addictive practices of testing and tracking while it is, itself, an addictive practice. It must be noted here that the backwards and forwards function of an addiction is the functional characteristic that determines the cycle of addiction mentioned in the first section of this chapter. The educational practice of particular teaching styles appropriate to specific learning needs surfaced with the onset of psychologically oriented educational research that promoted the many facets of the learning process. The psychological organization of the learning process created three distinct and separate domains in the human brain where learning occurred: the cognitive domain which attended to the intellectual area of the human brain; the affective domain which attended to the emotional area of the human brain; and the kinetic domain which attended to the tactile area of the human brain. This school of educational research suggests variation of teaching styles in classrooms so as to accommodate these domains, thus facilitating the learning process for all learning styles. Aware of this research and affirming of its premise, educational practitioners applied varied teaching styles to daily life in the classrooms. With the additional information from the work of Piaget and Freud, educational practitioners grew in their awareness of the inter-connectedness between the self-esteem, self-worth, and self-actualization of the individual learner and the experiences afforded that learner in the classroom. The impact of variation of teaching styles on the development of the whole person came to the foreground of educational practice, especially during the mid to late twentieth century. The classroom adaptation necessitated by this body of educational research moved towards total involvement of the learner in the learning process, individual and independent learning experiences and alternative methods of evaluation/self-evaluation. The teaching styles that addressed

the needs of the post-Industrial Revolution classroom were abandoned for the more diversified teaching styles of the late twentieth century. The move towards educational practices that would facilitate the democratic principles of equality and justice for all had occurred and came into direct contact with the social, economic and political concern for control. Thus, an addictive, educational practice planted deep roots in American education.

In Philip Jackson's article, The Daily Grind, he describes school as:

A place where tests are failed and passed, where amusing things happen, where new insights are stumbled upon, and skills acquired. But it is also a place in which people sit, and listen, and wait, and raise their hands, and pass out paper, and stand in line, and sharpen pencils. School is where we encounter both friends and foes, where imagination is unleashed and misunderstanding brought to ground. But it is also a place in which yawns are stifled and initials are carved on desktops, where milk money is collected and recess lines are formed. Both aspects of school life, the celebrated and the unnoticed, are familiar to all of us, but the latter, if only because of its characteristic neglect, seems to deserve more attention than it has received to date from those who are interested in education...From the standpoint of understanding the impact of school life on the student some of the features of the classroom that are not immediately visible are fully important as those that are...The student learns to deal with crowds, praise and power by being in the classroom. (1968 p. 109)

This description of classroom life may not seem to have any connection to teaching style, at first examination. But if the critical eye pierces deeper into the issues of crowds, praise and power, there exists a connection that is most disturbing. If the skills of docility and obeying are learned in classrooms, then they obviously must be taught, either as intended or unintended consequences. It is how and where and why they are taught that forms the baseline teaching style that I maintain is an

addictive educational practice. Students learn docility and how/who to obey in the subtle nuances of learning how to deal with becoming known or remaining anonymous in a crowded classroom, what one has to do to gain recognition, praise and attention from the teacher and the other students and when to compete for the greatest amount of power that is distributed between/among the teacher and students. The style of teaching employed in addictive educational practices may have the veil of progressive methodology, demonstrated through small group learning, advanced technological utilization, increased student interaction and interdependency, decreased teacher talk-time and multiple floor/desk/seating plans and arrangements, but these teaching styles are simply variations on an old, familiar and effective theme and teaching style: teach students how to do what they are told to do so that they can vie for the sparsely distributed rewards both within and beyond the classroom walls.

This teaching style fosters docility and obedience and it wears different faces depending on the socio-economic class of the students. Jules Henry's article, Docility, or, Giving the Teacher What She Wants, speaks clearly to this serious issue. In this article, observations are noted that demonstrate how children are taught to find the answer that the teacher wants and how to give that answer. This teaching-for-docility style rests usually on the fear of loss of the teacher's love and affirmation that the children need and desire. They will follow verbal and non-verbal clues in order to get the right answer, they will alter their authentic responses in order to meet with the teacher's approval and they will deny their own experiences in order to please the teacher. This docility of middle-class students, based on the fear of the loss of love/affirmation differs from the docility of lower-class students who fear corporal punishment from the teacher so they perform as requested. However, Jules Henry claims that the mental docility of the middle class students is more lethal than the physical docility of the lower class students because it tends not to produce rebellion

that could lead to action against the teacher's demands but, rather, it produces a paralysis, of sorts, a "sweet imprisonment without pain." It is the paralysis and the painless imprisonment that constitute the addictive educational practice of a teaching-for-docility-style.

In Jean Anyon's article, Social Class and the Hidden Curriculum of Work, she demonstrates the variances between the teaching styles practiced in classrooms of working class students, middle-class students and professional/affluent students. In all settings, there were parameters set for the amount of power, control and domination that would be present in the classrooms, but the end result in each classroom setting was that the teacher maintained the most power, control and domination and the students were permitted to participate in graduated levels of self-direction appropriate to their socio-economic class status. Even the professional/affluent class students attended school under compulsory laws so their ability to exercise power and control over their own life was greatly dominated.

It seems to me that the teaching styles described really are constant and consistent in that they are based on the presupposition, ability and need to control through scientifically determined techniques. Teachers are to teach students what to do and how/when to do it and the "why" aspect of the educational practice of teaching style offers, perhaps, a marginal freedom for the teacher depending on the status of the students in the class hierarchy. Teaching styles appropriate to the varied learning styles of the students form a facade for the dominant teaching-for-docility style that remains an addictive educational practice. As an addiction, the teaching-for-docility style prevents students from moving out of determined tracking placements because the testing they experience in their tracked classes relates to the teaching-for-docility style that prevails in their tracked classes. Thus, the cycle of powerlessness ensues. I believe that the pervasive classroom atmosphere of power, control and domination is

the characteristic symptom of addictive educational practices that function as the sin of educators. As an educator/sinner, I also believe that the need for healing and the capacity for reconciliation are inherent in human consciousness. Prior to this healing and reconciliation there must be a recognition of the sinfulness. In the religious tradition of Catholicism, confession serves this need for recognition, ownership and responsibility. Realizing that the metaphor of Addiction as Sin can only facilitate the analysis of the sin, I turn now to the metaphor of Story-telling as Confession in the hope of inviting wholeness and communion.

CREDO THREE

I believe that:

human beings are created and sustained through community.

human beings develop a sense of community by experience.

human beings experience community in word and action.

human beings are inherent story-tellers.

human beings tell stories about their life experiences.

human beings desire to share their stories with others.

human beings create community through story-telling.

human beings affirm one another through sharing their stories.

human beings validate their own experiences through stories.

story-telling evokes a deeper sense of authenticity.

story-telling invites confession.

confession liberates the authentic self.

story-telling as confession nurtures human consciousness.

nurtured human consciousness creates a new world order.

story-telling as confession leads to conversion.

PREFACE

This chapter attends to the sacredness of story-telling that has its roots in the most ancient civilizations known to us. Story-telling serves to generate an identity of the self, invite a relational sense of the self, create a framework for community and liberate a community for conversion and transformation.

I use the process of story-telling for similar and different reasons in this chapter. Similarly, I use story-telling as a means to join my own story of education shared in the introduction to this dissertation to the stories of two students presently involved in education. This joining of stories generates an identity for me and the other story-tellers while it develops a relational and communal sense of belonging for those whose stories are shared. In this relationship and community comes the awareness of our common hopes, dreams, struggles and sufferings and the focus that leads to conversion of mind and heart and transformation of consciousness. In a different vein, I use story-telling as both a confession and an examen of unconsciousness for myself and other educators in an attempt to hear the stories of those involved in education and listen with our minds and hearts.

My purpose in doing this is to name both the hope and the despair inherent in the task of any institution whose goal it is to create a world order and a life of meaning and purpose for humans. Recognizing the enormous difficulty of this task, I find it helpful to use the metaphor of confession because it implies the telling of a story and the examination of one's consciousness. This process is constitutive to the spiritual journey because of the on-going need for conversion of the human heart in remaining faithful to the covenant of love.

In the Roman Catholic tradition, confession personifies the dialectic created between the way one is expected to live the covenant of love and the way one actually lives. Confession offers the opportunity to reflect on how one lives in keeping with

the covenant of love. This reflection takes place within a practice called the examination of conscience in which the Commandments of God and the Precepts of the Church are brought forward in thought as a mirror for one's individual life. This internal conversation that occurs between the mirror (Commandments/Precepts) and image (person) juxtapose one's thoughts, attitudes, words and actions with the Commandment of Love and the Precepts of Duty. This enables the person to both critique and discern the way in which daily thoughts, attitudes, words and deeds need conversion and transformation so that a more faithful covenant keeping can be created. Once this awareness unfolds, then an external conversation takes place. In this conversation with another person, the naming of the covenant breaking evolves into a spirit of contrition, a need for absolution, a commitment to restitution and a sense of liberation. And it is only in the liberation that the energy for conversion and transformation is born. The element of "telling one's story" is critical to the process of confession because it validates the human need to cleanse, free or purge oneself. Purging precedes healing and wholeness because it is necessary to unleash that which prevents wholeness so as to make room for the healing. Purging oneself from unwholesome consciousness allows for the possibility of wholesome consciousness to emerge within the process of confession.

I am using the experience of story-telling as confession in a nuanced way that differs from the tradition. I am also using the stories of two students as elements of my confession because their stories of testing, tracking and teaching styles provide the external conversation necessary for my confession. Their story-telling compels me to name the numerous ways that I, as an educator, have forgotten what education as redemption ought to look like in a classroom. Their stories urge me to reflect both on my own educational practices and the larger educational practices of testing, tracking and teaching style. The process of reflection that I use to hear their stories is that

of the examen of unconsciousness. This differs from the traditional examination of conscience in that it uses the techniques of question-posing. In the traditional examination of conscience, it is thought to be sufficient to juxtapose the Commandments of God and the Precepts of the Church with the daily thoughts, attitudes, words and deeds of the individual. The juxtaposition alone should clearly point out the places of sin in the individual's life. Although the examination of conscience may be sufficient, I believe that it is not enough for the addictive model of sin with which I charge educators and their practices. The addictive characteristics of denial, deception and disintegration require a more focused mode of reflection.

The examen of unconsciousness is rooted in the spirituality of St. Ignatius of Loyola. Ignatian spirituality provides a very structured, disciplined path towards holiness. One of the daily practices is that of examen. Ignatius believed that it was possible to assess the "state of one's heart" as well as the state of one's mind and he used the function of human reason in the development of the praxis of examen. He instructed his followers to practice examen many times each day. The practice includes: 1) consciously pausing and quieting oneself; 2) focusing on one's thoughts, attitudes, words and deeds since the last examen; 3) posing questions of intent and attitude about one's thoughts, attitudes, words and deeds; 4) conducting a personal but rigorous survey of the consequences of one's thoughts, attitudes, words and deeds; 5) acknowledging responsibility for the consequences; 6) expressing sorrow and making amends for the consequences; and 7) resolving to change one's future thoughts, attitudes, words and deeds so that more loving consequences occur.

In this way, the emphasis is on the struggle to ask the right question in the examen and not to find the right answer in the examination. Examen of unconsciousness, as praxis, enters that sacred space of holy darkness within the human consciousness where the capacity, ability and longing to struggle with the dialectics of

human existence dwells. I believe that when we, as educators, can individually and collectively tap into that space and pitch our tents there the task of education as redemption becomes possible. But journeying into that place requires great risk sustained by hope. Hope has two daughters that attend her presence. Hope's daughters are anger, at the way things presently are, and courage, to make them be different in the future. I have hope because I am angered when I hear these stories of student's experiences of school. And when I realize my contribution to their experiences, I am energized by courage to change the things that make me angry. Participation in the examen of unconsciousness demands tremendous risk and great courage but to allow present educational situations and practices to go unchallenged demands even greater risk and courage.

Therefore, this chapter presents the stories of two students and an examen of unconsciousness that serve as my confession. This also serves as an example and an invitation to other educators to engage in the struggle of asking very different and difficult questions about education. Questions that come from the framework of education as redemption attend to issues of justice, equality, empowerment, freedom, reverence, communion and love. Thus, the examen posed questions to me about these issues. The stories of the two students contained in this chapter evoke in me a sense of the sacred because they express some of the inner awarenesses these students have gleaned through the twelve years they have been in school. I decided to invite the stories of only two students because the depth of the sharing inherent to story-telling requires time, attention, energy and commitment and I knew that I could offer that to at least two students. Listening to an hour of someone's story generates a very different awareness than collating an hour of many people's responses to narrowly-focused questions that necessitate even more narrow interpretations. The hermeneutics of story-telling carries a sacred responsibility for the listener, in particular. It is this

sacredness that I believe educators need exercise when they engage in the process of education as redemption. In order to begin that process I am convinced that confession is the first step towards the conversion of mind and heart that can lead to the transformation of educational practices

The two students I interviewed are Seniors in a private, Catholic High School. I met with each student individually in a comfortable setting so as to attend to the intimate, private and confidential elements of sharing one's story with another person. I asked them to respond to two broad topics: first, would they tell me their story about their experience of school and, secondly, what do they understand the meaning and purpose of testing, tracking and teaching style to be? These questions invited a lengthy narrative from each of the two students about which I could write an entire dissertation. However, for the purposes of this chapter, I will use portions of their stories to reveal significant but only partial elements of my confession. I will provide an examen of unconsciousness as my attempt to discern the presence of addiction to power, control and domination within the educational practices of testing, tracking and teaching style. This examen serves the purpose of re-minding educators of the sacred possibilities and potentialities with which humans are endowed as life forms created in the image and likeness of a loving, just and gracious Creator-God. The examen of unconsciousness does not delineate any specific sin. That naming is left to the sinner/educator because the recognition of one's sinfulness is a personal hermeneutic. The examen of unconsciousness does clarify the specific aspects of redemption so that the sinner hears the voices of wholeness and communion re-echo in their minds and hearts. As a pedagogy, examen offers educators a powerful opportunity to reflect on their thoughts, attitudes, words and deeds in a way that engages the dialectic between what education "ought be" and what education "is". Embracing the struggle of this dialectic is the task of story-telling as confession and examen for education as

redemption.

In the hope of hearing the redemptive voice, I invite the reader to join me in the confession that follows. As an educator, I found myself in this confession for I have committed the very same sins I hear committed in these stories. As a redemptive educator, I also found myself in the examen of unconsciousness. I invite you into the sacredness of story-telling as confession and ask you to read these stories and examen with your mind and your heart and allow them to evoke in you what they may.

Because of the nature of the content of this chapter, the story-telling column contains direct excerpts from the interviews. I have not separated the two interviews one from the other because they indeed became one story told by two individuals. To illustrate this cohesion, I posit one aspect of the story after another. It may be helpful to keep the focus questions in mind as you read the left hand story column. The right hand column contains the praxis of examen with its question-posing technique. I suggest reading each segment of the story and the appropriated examen positioned directly opposite the story segment. My reason for suggesting this method is to enhance the reader's opportunity to experience the rhythm of the mirror/image. This method also allows for a cohesiveness between the story and the examen that would otherwise be lost if the story column were read from beginning to end followed by the examen column being read from beginning to end. The bifurcation of the dialectic weakens its impact. I also suggest a reflective pause between each story/examen segment. This facilitates the necessary reflective reading pace and a sacred moment of silence prior to reading the next story/examen segment.

Since this chapter is the most sacred chapter of this work, I urge you to remember that if we are to see Education as Redemption and Addiction as Sin, then we must create the sacred space within ourselves for story-telling as confession to resonate with that which redemption reminds us and sin restricts us.

CHAPTER 3

STORY-TELLING AS CONFESSION

STORY-TELLING

School has been a very positive experience for me, especially the past few years, because I have been in the upper track and I feel great because I believe that in the upper track you get the better teachers and have a better experience and more experimentation takes place than just the rigid educational system.

I test well, so I have done well in school and I feel great.

EXAMEN OF UNCONSCIOUSNESS

What kind of equality do schools practice if the better teachers are assigned to the upper tracks? What quality of teacher is assigned to the middle/lower tracks? When students relate their positive experience of school to their track placement, what are the implications regarding human dignity, justice and compassion for all students? What connection exists between self-worth and upper-level tracking? What do we, as educators make of this connection?

How does a student feel who doesn't test well and why would educators want to relate success with a student's self-worth? Where is the concern and care for individuals and individual differences in the practices of testing and grading?

What are the risks inherent in this practice?

Since I test well, then the tracking system works well for me. Not because I am brighter but because I test well.

How is the uniqueness of the individual student celebrated and affirmed in the practice of tracking? How do we reconcile an educational system rooted in the democratic principle of equality with the practices of testing and grading that serve to reward some students and punish others for their differences? Are these differences turned into advantages or disadvantages? Who decides?

In elementary school the teaching style is basically the teacher gives information and you take it down and absorb it so you can "spit it back" later.

How does an atmosphere of conformity and docility contribute to the development of persons who are self-directing, critical-thinking and interdependent? How can an educator mentor and facilitate the learning process when control and domination prevail?

In high school, there are some classes where there is more time for discussion and those are the ones that aren't tracked. I found that very positive, that I could input information and not just get it from the teachers.

When I can't express my opinion, I feel like I am not learning as much as I could. I have a very difficult time in those kinds of classes.

I think that school works well for me more than other people who are perhaps more oriented towards art or athletics.

What is at stake when control and domination are the elements of educational practices rather than communion and interdependence?

How can indoctrination and oppression create an atmosphere where freedom, respect and reverence exist? Why would educators practice styles of teaching that inhibit students rather than liberate them? In whose interest is the student silenced? Of what is the educator afraid if the students were to speak freely? What is beyond the fear?

Does the structure of school work for or against some students? Why would a democratic society have in place institutions that enhance some people and negate other people? What kind of student is enhanced? What kind of student is negated? Who decides this

There are some classes where I can have no understanding of the content of the material but go and memorize facts and take a test, not an essay test, multiple choice test or whatnot, and do well, memorize vocabulary and do well. That doesn't help me to understand the material. It just gives me a good grade that will help me get into a good college but I haven't really learned anything about the material. I've learned how to get a good grade. I know some facts, but I don't understand them.

Testing is for the most part, I feel, the way to separate different level of students. And that creates a lot of competition.

criteria? Can justice and equality emerge from a system addicted to acts of prejudice and discrimination?

What is the ultimate meaning of school in relationship to the significance of human existence? Do schools instill values of greed, competition and power or generosity, compassion and stewardship? What does it mean to understand and is learning about understanding? How does school facilitate and affirm the concept of self-understanding?

Why sort and separate the students if one end of education is to create a world community that can work well together? How can students learn to both compete and cooperate? How will students learn to be independent and

collaborative, tolerant and patient,
 generous and self-directing,
 confident and vulnerable? What kind
 of humanity would it take to create a
 world of cooperation, collaboration,
 patience and vulnerability? Where do
 we learn solidarity?

There is definitely a connection
 between testing and tracking.
 Testing is the way to get into the
 upper tracking. The students who
 do well on the tests are put into
 the upper tracks and the students
 who are in the upper tracks do
 well on the tests. That's not
 necessarily the best because in the
 upper tracks there is discussion
 involved a lot and perhaps certain
 students are better in discussion
 that testing and should be in the
 upper tracks but aren't placed
 there because they don't test well.

How is tacit knowledge affirmed in
 schools? How can students articulate
 all that they know but can not say?
 What kind of knowledge is affirmed
 and revered in schools? What is
 the purpose of inviting individuality
 into the curriculum if only some
 individuality is celebrated? What is
 lost when only certain knowledge is
 affirmed and can we, as an intricate,
 fragile, interdependent life system
 afford to loose any aspects of our
 species? If yes, then who decides
 what is lost or retained; if no, then
 how can we, as educators, embrace the
 whole and suffer no losses?

I have a friend who doesn't test real well so she has always been placed in the lower tracks in school. I was in English class the other day and this is an upper track class and there was a lot of discussion going on and I thought how good my friend would be in the discussion. Sometimes I wonder if I shouldn't be in maybe one lower track in English because I don't discuss Literature as well. I am better at writing in English.

College is basically the same as high school. There is still testing involved and tracking and honors programs. I feel that since I have done well in the high school and elementary school programs, I can do well in college. Then hopefully that will help me to do well in life. I can test well and interview well in college and get the good jobs.

What is the purpose of keeping students in tracks when the students themselves are able to see who would best be served by particular practices? Why can't teachers mentor self-direction and empowerment for students? Why can't students assist each other in empowerment? Can educators abandon their power and control of students? Will they? What are the implications of such abandonment?

Is there a connection between the increasing poverty level, hunger and homelessness and the educational motto: "get ahead"? What are the moral and political implications of an educational motto that underscores an unjust economic system? Do some people deserve to live well while others do not? How does this interface with justice and equality for all?

I think that a lot of the reason why I am successful in school is because when I was young my parents taught me, before I started school, reading and writing early. So just because I was ahead of the other students early, not necessarily because I was brighter. I was pushed further and that's why I do well. Also, because I am more academically oriented and that helped as well.

I think the things you enjoy do really play a part in how well you learn. And since I enjoy reading and learning as a whole, I can do well in school.

When you "spit it back" that means that the student is really telling the teacher exactly what the teacher told the students, just memorizing and retelling it but

Why do some parents push their children to achieve at an early age so that they can be ahead of other children? What is at stake in the decision to push a child or to not push a child? Is a pushed child any brighter than other children? If so, so what? Are there political, moral and economical consequences to pushing a child? How do these consequences impact a democratic society?

If joy is constitutive to the significance of human existence, what is lost in a joyless curriculum? Can school be fun? Should school be enjoyable? What would have to change so that joy could enter the school experience?

What is at stake in the development of a human consciousness inclusive of wonder, mystery, inquiry, awe and understanding when rationality, logic and proof are the primary tools

maybe in different words. And it is not so much about learning it or comprehending it. It is more about memorizing it and saying it so that you know a specific phrase to tell back. But you don't have an understanding of it. You have a memorization. I think that the educational system is too focused on memorization rather than on interpretation. I feel that there should be more thinking involved.

For me, I would say that school is fair. But as a whole I don't see school as being very fair. School rewards the students that can do well academically, can memorize and write. But for the students who don't have those abilities, who have abilities in other areas, it really is not fair for them. I think often that their self-esteem is very low. And it just doesn't work for them.

of that development? Are we willing, as educators and as humans, to risk sacrificing a human consciousness partially developed? How can education embrace and mentor the development of the totality of human consciousness? It may be sufficient to have a consciousness that attends to logic, reason and proof as ways of etching a life of meaning and purpose. But, is it enough?

Are the concepts of justice and fairness the same? What purpose would be served in having school be fair for some students and unfair for others? Why would rewards and punishments be the aspects of a loving community? Where is patience, forgiveness, belonging and welcome to be found in school? If all are forgiven, why are some punished? In whose interest are these serious distinctions made and who makes such powerful distinctions?

School is first a place for the children to go because of the child labor laws and everything. They really can't go to work, so they have to be somewhere while their parents are working. And also the major reason is to teach them some responsibility.

School hasn't taught me the most. I mean as far as concrete things that you learn in books, yes. But as far as dealing with issues, day-to-day issues that come about, no. The majority of what I learned about dealing with issues was from my older brother and sister, my mother being divorced and all and raising three kids on her own and getting remarried and adjusting to those different situations and

Are educators afraid to ask students what they think school is about?

What is the purpose of school in our highly industrialized society as

we move to the twenty-first century?

Has the agenda for schools changed over the last century? If so, how?

If not, why? Do educators believe in the validity of students' views on the meaning of school? What would happen if educators engaged their students in a conversation about the meaning and purpose of school?

If the meaning and purpose of human

existence is an end of education,

where are life issues in a school's

curriculum? Who decides what life

issues will be included? Can life

issues be chosen and deemed

appropriate for a school's

curriculum? How would the

spontaneity inherent in life issues

impact education? What would we have

to abandon in our desire to embrace

life issues in the classroom? Are

also moving from so many states. I even learned a lot from skipping school. You know, I didn't want to be and still kind of don't want to be in school taking those classes that don't interest me, that don't stimulate me. The curriculum isn't the greatest, I don't think.

The way I see it, you have two different types of teachers. You have teachers who talk at you and teachers who talk with you or teach at you or teach with you. And for certain people, you know, things are different. For myself, I like conversations, to be able to speak freely and to ask questions and not be afraid to screw up a teacher's rhythm and get the teacher nervous.

we willing to abandon our power and control? What feelings are evoked when a student claims to have learned a lot from not going to school and that the experience of school is one of boredom, disinterest and non-stimulation? Where is the sacred space of the affirmation of the student's experience both honored and revered?

Where is the struggle, on the part of educators, to mentor each student as an individual? Where is the recognition and the validation of varied teaching/learning styles? Why is it that teaching styles primarily flow from a framework of power, control and domination? In whose interest is a teaching style implemented? Does efficiency supplant a spirit of mentoring? Does monologue encourage a spirit of dialogue? Can oppression facilitate life, liberty and the pursuit of happiness for all students? Will

As far as testing goes, that's another individual thing. Myself, I like oral tests and things like that. But I think that's because I've moved around so much I can read people fairly well. I think that's one of the reasons. If I don't know the answer, I can kind of figure it out if I know some possible ways. And some people just like to get a piece of paper and write down the things that they have studied out of the book. Now whether they just memorized it in short-term memory and forget about it tomorrow or not, I don't know about that. But it doesn't make much sense if they forget about it tomorrow, so you might as well cheat. It's just about the same thing because either way you

manipulation create communities of love and justice? Can coercion give birth to a sense of communion and wholeness?

Where does the affirmation of tacit knowledge get expressed in school? How are students encouraged and supported in the truth that they know more than they can say? Why are most educators afraid to talk with and listen to their students with mind and heart? What do they think they will hear? If educators really listened to students and honored what they heard, would they have to consider abandoning their current educational practices? Is this abandonment possible?

are not really helping yourself.

One thing that bothers me and I think a lot of people are like this--people don't put forth a whole lot of effort when they get put back in those lower levels. I remember one time that I was put out in a low group for reading. I got put with some other friends of mine. We got put in this reading line because they said I was having problems with reading and I was really upset because it was so embarrassing to be put in there.

Everybody has different interests. Myself, I want to become a professional musician. That's what I should be learning now. I wouldn't group at all because we can all learn something from each other. If another person knows just one more thing that you don't know you can still learn from them.

How are powerlessness and hopelessness experienced in classroom life? What are the intended and unintended consequences of powerlessness and hopelessness? Whose interests are served by these consequences? What is the meaning and purpose of educational humiliation? Who suffers and who gains from public embarrassment? How do educators justify their facilitation of injustice, lack of reverence, oppression and suffering directed towards their students.

Where is the talent and giftedness of individuals celebrated within the curriculum? How does the process of self-discovery get affirmed in school? How can communion be a consequence of the educational practice of tracking? What are the moral implications of sorting and separating people hierarchically in

This could certainly work for music, but now that I think about it, it could work for anything because someone can always learn something from someone else.

There is a variety of people in my school, sort of, but they're all really segregated. They all split up into little groups according to what their parents are like, what they get taught when they're younger. I guess there has to be the intermingling of those varieties so everybody can kind of see everything else because we have so many types of people in the world and cultures and all.

There are enough attempts in and by schools to intermingle the students. Just enough to say that the schools have tried. But the general consensus is that they keep some people away from other people.

a democratic society?

What difference would it make for educators to image school as a mirror of society or as a transformer of society? How would schools be structured within each image? What would happen if this imaging exercise was an agenda item for a faculty meeting? How do schools encourage authentic intermingling? How can communion happen when isolation and segregation prevail? Where is the solidarity of humanity learned?

Probably the majority of the way that I was taught is the way I could teach, by reading a book and teaching it the next day, right out of the book. I don't even take notes anymore because I realized that I'm paying thirty to forty bucks for these books and everything I'm writing down from the teacher is already in the book so why should I have it written down twice? I had a teacher once who didn't do that and... was that in grade school or high school...I think it was in high school, in my freshman year. What was her name?

I think schools keep on doing things the same because it's easier for the schools. It would be really hard to go about and try to teach each student with their individual needs. It's just easier to do it as a group effort, I guess, and just kind of do it

Who controls the learning experience?
In whose interest is the control?
Why do educators teach through lecture/note-taking? Are they hiding behind their lecture and podium? Of what are they afraid? Are teachers not learners and learners not teachers?

If education is not about the transformation of the world, then what is it about? Should education model transformation in order to be faithful to its own mission? Where is the political will necessary to the process of change? What kind of worldview is presented by an

one way. Plus, it has been going on that way for a very long time and it's hard to change, you know.

If all those people who learn differently than the way schools teach today were taught differently so that they could learn, imagine what they would be like. If that could just get started...give it a little kick in the behind...maybe someday. Never say no.

educational system that can't, won't or doesn't know how to change?

Is there hope that the educational system can change? Where are the hope-filled educators, angry at how things are and courageous enough to change them? What are the risks inherent in the hope? What are the risks inherent in the refusal to hope?

In addition to the questions these stories raised, there are many other reactions educators could glean from the experience of reading these stories. One of my reactions is an overwhelming sense of sadness: sadness at the apparent loss of hope; sadness at the poignant presence of powerlessness; sadness at the absence of joy; sadness at the emphasis on competition; sadness at the lack of enthusiasm; sadness at the resistance to change; sadness at the students' awareness of the system's inadequacies; sadness at the depth of meaninglessness; sadness at the perpetuation of segregation; sadness at the fear of empowerment; sadness at the anxiety towards cooperation and interdependence; sadness at the neglect of vision; sadness at the disturbing truth; and sadness at the perpetuation of the story in the lives of countless other students.

Even though these stories evoke a sadness in me, they also compel me to open to

vulnerability and grace. Vulnerability in that I reflect critically on my words and actions as a teacher acknowledging my own sins of power, control and domination committed against students in the name of education. And grace in that I remember, hopefully, the possibilities and potentialities for justice, equality, joy, reverence and love contained within my human consciousness liberating me to abandon my sinful ways and teach towards empowerment, community and interdependence.

These stories remind me of who I am as an educator as seen through the eyes and hearts of those I educate. The examen of unconsciousness reminds me of who I can become as seen through the eyes and heart of education as redemption. The examen invites me to consider the dialectic between what "is" and what "ought be" because it allows me to consider the state of my heart through the practice of rational reflection. The blending of mind and heart is vital to education as redemption because as humans we yearn for wholeness and communion. The urgency to articulate and re-fashion the dialectic runs deep within me as I hear the stories of these two young students. I ponder the kind of worldview these young people take with them as they move out of the institution of education into that world shaped for them by the institution. Do they believe in the transformational power of their actions? Do they hope in the limitless possibility of their dreams? Do they trust in the sacred responsibility to their Creator and to one another? Do they rejoice in their sacred stewardship to Mother Earth? Do they delight in their holy yearnings for meaning and purpose? Do they embrace the struggle of re-building a world of divine consciousness? And do they desire to live lives of wholeness and happiness?

I believe that these stories are the confessions of the sins of power, control and domination to which our society is addicted. The educational practices of testing, tracking and teaching style are the institution's contribution to the addiction. My hope is in the power of education as redemption because when humans are reminded

about who it is that they can be and become, I believe that the desire to develop fully as humans energizes us for the task ahead.

Recognizing the tremendous problematics inherent in human development, confession and examen and energy are not enough when it comes to the task of personal and societal transformation. Listening to one another's stories, asking the right questions and generating energy to fully develop as humans only readies us for the next step towards transformation. There must be a journey into the sacred space where potentiality and possibility reside. This place dwells within the human mind and heart and can only be understood in terms of mystery, wonder and awe. These characteristics speak to the place of holy darkness...that place where the human-creature meets the Creator-God in awareness, relationship and will. The following chapter journeys into the only place from which human transformation emerges: the darkness of conversion.

CREDO FOUR

I believe that:

human beings welcome opportunities for growth.

human beings struggle to be/become fully human.

human beings possess a deep inner spirit.

human beings can experience conversion of mind,
heart and will.

human beings desire affirmation of their deepest longings.

human beings recognize the element of mystery in their
lives.

human beings celebrate moments of intimacy, wonder and awe.

human beings yearn for silence, solitude and sacredness.

human beings are drawn towards their inner darkness.

human beings fear that which is beyond their reason.

human beings enter their darkness in moments of intimacy.

human beings need attend to the place of holy darkness.

human beings experience conversion in their holy darkness.

human beings long for darkness as conversion.

human beings move from conversion to transformation.

PREFACE

Chapter Four expresses my belief in and need for the human capacity for change, growth and development. This capacity dwells deep within the human consciousness of mind and heart. This capacity distinguishes humanity from other life forms because it engages humanity in the process of living within the dialectic of human existence. There are always choices to be made in human life: what time to rise, how to dress, what to eat, where to go, what job to take, how to relate to others, whom to love and why make a particular choice at all. These choices operate on varied levels of purpose and meaning. Surely it is a very different quality of choice between deciding what to eat and deciding whom to love. Contemplating the point of why particular choices are made at all demands serious and reflective discernment. The capacity to choose endows humanity with both privilege and responsibility. These elements are cause for celebration and contemplation because they place humanity in a position of tremendous risk. The consequences of choice-making demand the consideration of not only making but changing choices so as to produce other preferred consequences. In this way, humanity exercises a hermeneutics that implies conversion. If other consequences are desired, then human reason urges the consideration of other choices. This awareness functions as the catalytic converter of human consciousness. However, the possibility to choose not to choose and/or not to change remains as valid a possibility as the decision to choose to choose and/or to change. Both of these truths must be held within the dialectic of human existence.

At the time of the decision to choose to change, the process of conversion becomes key because it facilitates a path towards changed thoughts, attitudes, words and deeds. It is important to remember that the external change (transformation) emerges from the internal change (conversion). Therefore, the process of conversion holds the most sacred place among all the processes of which human consciousness is

capable and with which human consciousness has been endowed by the Creator-God. This capacity for conversion is rooted in the sacredness of humanity as the created life-form made in the image and likeness of the Creator-God.

In the Roman Catholic religious tradition, the process of conversion speaks to the profound depth of possibility for good that dwells in the human heart. Conversion occurs in the mind and heart of human persons and it demands a conversion of the will as the beginning and end of the process itself. The will to change both precedes the other levels of conversion and flows from the conversion process as it unfolds. This dialectic must be maintained in order for the conversion process to be on-going. The element of continuous conversion is constitutive to the process of conversion. The religious process of conversion emerges from the belief in the inherent goodness of humanity as images of a good, loving and just Creator-God. Recognizing the dialectic of human existence with its pull between that which is good and that which is less than good, the path of spirituality creates a sacred space for the opportunity to "rend your hearts, not your garments and turn to the good...repent...change your ways...". With these words Sacred Scripture provides a framework for the process of conversion. The process begins within human consciousness. External change (garments) follows internal change (rend your hearts).

I find the religious process of conversion compelling for the work of this dissertation because I believe that the capacity for human consciousness to reflect on its thoughts, attitudes, words and deeds and to contemplate the possibility of change is a constitutive element of humanity. I also believe that the place where this reflection and contemplation occurs in the human consciousness is a place of darkness. By a place of darkness I mean a place of inner awareness that struggles to find articulation and affirmation within and beyond itself. This sacred place of darkness exists in all of humanity and it is the space people journey into when they seek to know themselves

as they are known by their Creator-God. I believe that this kind of knowledge is not only possible for humanity but that it is imperative in the sense of bringing together the contradictory truths about human existence. This dialectic pulls human consciousness into the sacred space of darkness as well as into the rational space of light. This dance between images of darkness and light speaks to the rhythm of human existence evidenced in our birthing/dying, thinking/feeling, hoping/despairing, and believing/doubting.

In this chapter, I will use the metaphor of Darkness as Conversion because I believe that the place of darkness within the human consciousness is the sacred space where conversion unfolds. In the religious journey towards wholeness, the metaphor of darkness stands as a pivot point between confession and transformation. In fidelity to the spiritual path, the metaphor of Darkness as Conversion speaks to the place within human consciousness where wholeness dwells. Therefore, the focus of this chapter is on that place. It must be remembered, though, that this metaphor is intrinsically connected to the previous metaphors of redemption, sin and confession. And it is also a precedent to the metaphor of transformation.

The concept of darkness frightens those addicted to the light of reason because of the mysterious kind of knowing that only darkness affords. To enter the darkness of the human consciousness is to enter that which is mystery but that which can be known. The fear of the darkness emerges from our addiction to the affirmation of a particular kind of knowledge and the consequential dismissal and denial of the validity of any other kind of knowledge or way of knowing.

In the first part of this chapter, I will explore the place that darkness holds in our culture and consciousness. I will also explore the rich tradition of mysticism with particular attention to two Roman Catholic mystics, St. John of the Cross and Meister Eckhart with their reverence for the dark place of the human mind, heart, soul and

will in which conversion occurs. In the second part of this chapter, I will apply the metaphor of Darkness as Conversion to my own experience of conversion as an educator. In this section, I will share my journey into my own place of darkness and present the process of my own conversion, through the literary form of Myth, from one way of thinking, knowing and being to another more meaningful way of thinking, knowing and being.

I have woven dimensions of two powerful examples of my journey into darkness and my experience of conversion throughout this section. I do this for several reasons. First, the experience of Darkness as Conversion can, in retrospect, appear simple, linear, prescriptive and smooth when the reality of the experience was complex, convoluted, uncertain and textured. Secondly, the experience of Darkness as Conversion can, when committed to paper, become one-dimensional and technical when the reality of the experience was multi-faceted and imaginative. And thirdly, the experience of Darkness as Conversion can, in description, convey a flat passage of time when the reality of the experience was a rhythmic and lengthy passage of time.

In an effort to illustrate the reality of my experience of Darkness as Conversion. I will use an example from my journey with the faculty and an example from my journey with the secondary students I taught. The faculty example involves the issue of grading and the student example involves the issue of evaluation. These examples illustrate some of the intense struggle and conflict I experienced during my journey. The struggle and conflict speak to my continuous choices necessary to resist reverting back to familiar mores of power, control and domination.

It is important to remember that this chapter flows from the previous chapters of Redemption, Sin and Confession. In the religious journey and the spiritual path, the movement into conversion does not occur in a vacuum. Rather, it is a response to an awakening. It is a response of intellect, reason, passion and will that evolves from a

particular place within the human consciousness. It is also important to remember that conversion is not an end in itself. The energy created by the experience of conversion has to find expression and the expression takes the form of new thoughts, attitudes, words and deeds. This transformation is birthed by conversion and just as the process of natural birthing demands risk, courage, pain and struggle, so too does the process of conversion demand equal if not greater risk, courage, pain and struggle. This is because the process of conversion cuts to the core of human consciousness and once the decision is made to change for the good the reality of never being able to step into the same river twice takes on new meaning.

I invite the reader to enter into my place of sacred darkness with the same openness and reverence brought to the previous chapter on Confession. I suggest this because a journey into another person's consciousness always involves the acceptance of the uniqueness and mystery of the individual. It also facilitates the opportunity for the listener, or in this case, the reader to enter his/her own sacred place of darkness. What happens in that place is both individual and universal in that it is highly personal but archetypal because the common yearnings for wholeness, holiness and communion bond all of humanity, if only in the dark recesses of the heart and mind.

I suggest that the reader accept this chapter as one might be asked to accept a piece of music, a work of art or a form of dance. Allow this chapter to wash over your mind and heart as you would a prayer, perhaps. Permit the words to enter your rational consciousness while inviting their meaning into your heart. My purpose in sharing this part of my own journey into conversion is to risk the sharing because of my belief in the universality of the human journey towards wholeness and communion. I ask only that you honor my journey and consider the powerful capacity humanity has for change, growth and transformation. But one must first journey through the mystery in the sacred place of Darkness as Conversion.

CHAPTER IV

DARKNESS AS CONVERSION

LIGHT AND DARKNESS

In the experience of life on the planet Earth, there are times when there is light and when there is not light. The natural rhythm of night and day, light and darkness, is one of the marks that distinguishes this particular planet from among all the other planets in the Solar System. This balance of light and darkness makes plant life flourish through the process of photosynthesis. It also allows human life to restore energy during sleep and rest so that work can be done. This balance is necessary for sustaining life on this planet as we know it.

The rhythm of light and darkness can be easily understood by examining each of the realities at a time so as to gain a richer understanding for the necessity of both. Light seems more easily understood because we live in a culture that is addicted to light with its emphasis on precision, strategy and efficiency. This emphasis has rendered those of us who live in Western civilizations citizens of the light.

Matthew Fox speaks to this fascination with light and lights in his work, Original

Blessing:

The Enlightenment- the en-light-en-ment- has made us questers after left-brain - which is light-oriented - satisfaction. The invention of the light bulb and electricity and neon lights and handy light switches was a marvelous outgrowth of the Enlightenment's technological achievements. And with the light bulb there came also the radio, so that now not only were our eyes attracted to what is outside of us but our ears were as well. With television we experience a new kind of light machine- one that combines eyes and ears, light and radio, to allure us out of ourselves. Then came color television, whose light is a bright light of rainbow varieties, ever more alluring and more demanding. The excessive lighting of our world has occurred. (1983 p. 134)

Light is surely necessary and the precision it affords can enable us to build bridges at night, perform delicate life-saving surgery and create state-of-the-art communications systems that link our planet into an unprecedented sense of unity. The place of light in our culture can not be denied nor would I want to deny it. I am grateful for the bridges built, the surgeries performed and the communications systems provided because they enhance my life in ways that I desire. However, the place of darkness is also pertinent to our existence. Again, Matthew Fox offers insight into the prominent place darkness has in our existence:

We all began in the dark. Our loving parents presumably conceived us in the dark nights of their lovemaking. We lived apparently quite contented for nine full months in the darkness of the womb, unafraid. Our hearts work just fine--in the dark. Our livers, our intestines, our brain, all the beautiful and harmonious and working parts of our bodies go about their everyday business-- at night and during the day--completely in the dark. Isn't that wonderful? Doesn't that thought-- a dark mystery worth meditating on, the beauty of our body's insides-- fill you with wonder and gratitude and praise for what amazing things can happen in the dark? (1983 p. 135)

Fox goes on to say that even the creation of our cosmos took place in the dark. There was a time when the light of the sun did not exist. The sun doesn't even penetrate all of space, as we now know from the pictures available to us through the use of cameras carried into space by rockets and transmitted back to earth through satellite technology. Much of space is darkness. Below the earth we know that the darkness of the soil is the place where the death of a seed gives birth to the new life of a plant, flower or tree. We also know that the depths of the ocean teeming with life forms is blanketed in darkness. But that darkness has a life energy capable of sustaining existence for countless life forms. The life forms may differ greatly from human life, but the necessity for the darkness remains the same. The balance of

nature must be maintained. Light and darkness are equally powerful life forces and human life needs the rhythm of both and the energy of each.

Civilizations that pre-date artificial light knew how to live in the rhythm of light/darkness. Primitive civilizations organized their daily lives according to the sun. When it was light, they worked. When it was dark, they rested, played, related and communed. They sat around fires telling the story of their day and sharing the stories of their heritage, cherishing the memory and ensuring its continuation. They depended on and respected the rhythm of light/darkness. They rose with the sunlight, worked hard during the light hours and retired to the intimacy, reflection and silence of the setting sun. They lived the dialectic of light/darkness and although this may have been the result of having no other choice, it is clear to me that the possibility of balancing the experiences of human existence seemed more present than it is today. The imposed rhythm of light/darkness dictated a rhythm of work/rest, doing/being and labor/leisure. Clearly the imposition of such a rhythm in no way suggests the successful living of the dialectic of human existence. However, the temptation to disengage from the rhythm was less intense than it is today due to the technological control over the natural rhythm of light/darkness. Allowing the space for the dark to enter their lives allowed for moments of communion, uncertainty, contemplation and mystery. These elements of human consciousness had a place of reverence and recognition in the lives of a people who lived by the natural rhythm of light/darkness.

Our culture is blessed with the privilege of technology as well as the burden of its consequences. Since it is now possible for us to have a 24 hour day with roads being repaired in the darkest of hours, stores opened around the clock to accommodate the changing work shifts of an industrialized society and artificial lighting easily affordable for all people, the choice to eliminate the concept of darkness exists and it tempts us in ways that appear beneficial. If companies can work 24 hour shifts, then production

increases and sales increase and profits increase. The lure of more benefits or a higher salary entices us to eliminate the dark. If people can remain active 24 hours, then more opportunities can be created for leisure, learning or loving. The lure of "more" compels us to deny the dark. And if individuals can exercise precision in their work life and experience the thrill of that kind of manipulation and control, then the mystery and unknowing contained in moments of non-precision are kept out of one's professional and personal life. The lure of perfection and precision dismisses the dark.

But, if the rhythm of light/darkness is so vital and constitutive to human existence, why would humanity choose to eliminate, deny and dismiss the dark and foster, affirm and invite the light? What is it about the dark in our culture and our consciousness that leaves us with the impulse to disturb the balance? I believe that fear is at the root of our impulse to obliterate darkness from our lives. Fear of the dark paralyzes our consciousness and thus limits our capacity for conversion.

FEAR AND DARKNESS

I agree with Matthew Fox when he says that one aspect of our turning away from the dark is our fear of our own mortality, our own death and of our letting go of this life. Surely these are justifiable fears. Is not the dark room of a child laden with monsters and goblins just waiting to pounce on the child once the parent leaves the bedroom? Left alone in the darkness, the child's imagination conjures up all kinds of notions and presences and they all share the common goal of facing the child with the truth of him/herself, namely, that s/he is afraid of what lives deepest within the human consciousness. Starhawk, in her work on the holiness of darkness, Dreaming the Dark, says that the dark is:

all that we are afraid of, all that we don't want to see--
fear, anger, death, sex, grief, the unknown. The depths of
our being are not all sunlit; to see clearly, we must be
willing to dive into the dark, inner abyss of our
unconscious mind. (1979 p. 19)

I think that this awareness of our fear of the dark is helpful in coming to understand all the implications of that fear. The compelling question for me is, "what does darkness hold that makes us tremble and turn away"? For a response to this question, I think that the social sciences and the religious traditions have a common language with which they speak about what is contained in the darkness of the human consciousness. Psychoanalytical language asserts that what lurks in the darkest recesses of the human mind is unbridled passion, unreconciled anger, destructive greed, unmet physical and emotion needs, relentless despair and protective alienation. There is religious language that asserts that what dwells in the deepest, darkest corners of the human consciousness is unforgiven sin, evil desires, tremendous doubt, selfish love, unredeemed perceptions and unworthy personhood. These languages have a great deal of commonality for me. When I consider these two assertions about our fear of

darkness, I see that what we are most afraid of is, perhaps, our own humanity. Being faced with our own humanity in times of sickness or the death of a loved one provides us with the experience of our vulnerability, our fragility, our dependency, our need for tenderness and care, our awareness of uncertainty and the recognition of our limitations. This experience leaves us with a distrust of those kinds of feelings because we become immediately aware of how much we are really not in control of our own lives.

The awareness of vulnerability and uncertainty has no honored place in a light-addicted, reason-centered existence. Fear of that which is non-rational moves us to shudder in the presence of the mysteries of our own finiteness. The fear of vulnerability and uncertainty is expressed through other fears. Darkness often evokes hushed tones or silence when it is entered. The fear of silence-- no words, no images, no symbols outside of the those present only to the mind's eye and heart's eye petrifies a light-addicted, noisy, verbal individual/society. To sit quietly and engage in non-speech might allow for the inner awarenesses to surface and that thought can not be contained in an afraid-of-the-dark consciousness. To let go of our symbol systems-- language, music, dance, art, etc. would be to let go of the constructed reality in which we live and make meaning. To open ourselves to the authenticity of our own inner reality requires great trust and trust demands courage in the darkness.

The lack of clarity available only in the dark disarms the human consciousness so dependent on the security of sharp focus and vivid imaging congruent with light-addiction. This disarmament speaks to the fear of the darkness in terms of the danger inherent in the dark. The danger of hurt, pain, risk-taking, emptiness and silence urges the human consciousness to face its own inner reality. Similar to the physical danger a blind person experiences living and trying to function in a sighted world, danger exists for a light-addicted person to try to live life in the darkness of

authenticity. The danger lies in the different perceptions of reality. The lighted world affirms certitude, not lack of clarity; therefore, we must always appear sure and decisive even in moments of uncertainty. This facade denies the human need for discernment, ambiguity and wonder as necessary elements of human existence. The cost of this denial is the yearning for mystery and wholeness. The lighted world celebrates productivity, not communion; therefore, we must always prove our worth in terms of achievement. When we fail to produce/work/do, then our sense of personhood and human dignity likewise disintegrates. Noting the present crisis of self-worth, self-esteem and self-image underscores our culture's fixation on the equation of worth with achievement. The cost of this fixation is the yearning for communion and wholeness. The lighted world honors respectability, not integrity; therefore, we must always perform in socially acceptable ways regardless of personal integrity because the price of integrity runs high. Belonging to the country club, church choir and concerned citizens' groups is politically and economically advantageous. The cost of this advantage is the yearning for integrity and wholeness. The lighted world affirms invincibility, not vulnerability; therefore, we must always present a strong and powerful image. The concept that might makes right pulses through our politics, military defense and industry. To be weak, needy and dependent are perceived as blights on a world power country and citizenry such as ours. The cost of this perception is the yearning for vulnerability and wholeness. The lighted world demands anonymity, not intimacy; therefore, we must always strive to be self-sufficient and independent. The thought of relying on others beyond what they can do to benefit one's self stings the consciousness of autonomy and anonymity. The image of interdependence threatens our selfishness and greed. The cost of this threat is the yearning for intimacy and wholeness. Thus, what happens to individuals and cultures that live in fear of the

dark? John M. Staudenmaier, S.J. responds to this question in his work, "Advent for Capitalists: Grief, Joy and Gender in Contemporary Society":

Schooled for nearly two centuries in capitalism's hatred of the dark and the mysterious, we trade holy grieving and its renewal of hope for pre-Christmas hustle and post holiday anxiety. This reversal of the Advent journey stems from our gradual but pervasive rejection of what western culture calls feminine virtues and our absolutizing of their masculine counterparts.

How has this affected us? When the virtues of inclusion, nurturing, welcome and sensuality are disconnected from the discipline of success-failure we are left with less than a whole range of human possibility. Without the challenge of vigorous confrontation, forgiveness and reconciliation melt into bland and ineffectual tolerance; hospitality is reduced from a civic virtue that knits together the body politic to the essentially private habit of welcoming those whom we already know; nurturing loses its capacity to renew the human endeavor and becomes a retreat from the world of decision and action.

On the other hand, when masculine qualities such as planning, logic and decisiveness are disconnected from tenderness, mystery and contemplation, what becomes of public life? Accurate judgments about strategy, for example, lose their depth of insight when we suppress grief about the often necessary trade-offs of our business tactics. Planning lacks creativity when cut off from the vulnerabilities of negotiation. True negotiation, that inherently uncertain process of finding a mutually acceptable resolution of our problems, cannot be replaced by standardization's conformity no matter how hard we try. Until we begin again to recognize ourselves as citizens of a common humanity, stressing the virtues of intimacy, kinship and compassion as well as those of rational planning, we will find the renewal of true hope eluding our grasp.
(1987 pp. 21-23)

Studenmaier's work evokes a sense of urgency in me that impels me to put energy into trying to overcome my fear of the darkness. He implies the hopelessness of a totally light-oriented world, a world in which the fear of the darkness prevails. This fear of all that is mysterious, intimate, wounded, naked, exposed, hurting, sorrowful,

suffering and fragmented must be faced if we are to engage the dialectic of human existence and discern a way of meaning-making. To deny the darkness because of fear is to belie the belief in the light. Rationality makes the parent turn on the light in the child's dark room so that the child can "see" and have "proven" that there is nothing of which to be afraid. This same rationality can be brought to bear on our fear of the dark on a larger level. Using reason, we are capable of choosing to examine the darkness of our consciousness thereby engaging the dialectic of human existence. Recognizing that we are both vulnerable and secure, fragmented and whole, mystery and reason, fragile and strong, angered and loving, certain and unsure, wounded and healed, and compassionate and violent invites the possibility of letting go and letting be, of trusting the empty spaces of fullness and the inner conversation heard only in silence. Matthew Fox speaks to this recognition and questions why we continue to fear the dark:

If we were able to invent the light machine called television which captures every eyeball that enters a room, why do we not invent dark machines that suck people into mystery on their entrance into a room? (1983 p. 139)

I believe that the invention of such a machine would certainly not overcome our fear of the darkness. But I do believe that the consideration of choosing to overcome the darkness is the first step towards engaging the dialectic of human existence. This step is a leap in faith because there are no certainties about the outcome. The result of this faith leap into the darkness of one's consciousness may be very painful and equally demanding in terms of the conversion and healing necessary to bring about wholeness and communion. But to remain disengaged from the process of conversion

simply because the darkness is frightening is irrational. The exercise of the epitome of reason is the courageous entrance into the darkness.

This kind of activity is more religious than psychological and for this reason I rely on the mysticism of St. John of the Cross and Meister Eckhart as the basis for my analysis of just what it is that is entered when one decides to leap into the darkness of human consciousness. Mystics are traditionally those people who chose to live out the dialectic of human existence in such a way that the darkness and light are the same. Mysticism is that belief in the possibility of union with the Creator-God by means of contemplation and spiritual intuition thereby acquiring a knowledge inaccessible through reason alone. This quest for communion and wholeness lies at the heart of what it means to be and become human. Therefore, the journey inward must be engaged if humans are to live lives of fullness, meaning and purpose. A brief summary of this journey as outlined by the life and works of St. John of the Cross and Meister Eckhart follows.

MYSTICISM AND DARKNESS

St. John of the Cross, the sixteenth century, Spanish poet and mystic, is the evangelist of the hiddenness of God: " God is night to the soul in this life." He bids us to enter into the holy place of darkness where the union of the soul with the Creator-God already exists. The journey inward for St. John is the process of bringing into the consciousness the reality that is already dwelling in the unconsciousness. St. John does not ask us to deny all created things and live in some sort of void of rationality but he does ask that we impose a night on the ego created by human reason. This ego is good and highly sufficient when employed in the exercise of daily human activity of work, leisure, intellectual pursuit and surface happiness and fulfillment. But St. John echoes the mantra of St. Augustine : "Our hearts were made for Thee, O God, and they will be restless until they rest in Thee." This speaks to the human capacity to seek and find a fulfillment, meaning and purpose that lie beyond the scope of human reason alone. But in order to sink to that place of human awareness, St. John imposes the experience of darkness on the otherwise lighted consciousness so that the ego births the soul. For it is the soul that is capable of living in union with the Creator-God, not the ego.

The darkness for St. John envelops the consciousness in three distinguishable phases: the dark night of the sense, the dark night of the spirit and the dark night of the soul. The dark night of the sense speaks to a rational understanding that informs the human consciousness that something is amiss: an awareness of dissatisfaction with relationships, work, well-being and serenity. The dark night of the spirit speaks to a rational understanding that informs the human consciousness that imbalance is within: a manifestation of depression, despair, melancholy and loneliness. And the dark night of the soul speaks to a rational understanding that informs the human consciousness that internal conflict is present: an acknowledgement of inner

freedom, experience of being pulled in two different directions and affirmation of tremendous internal struggle. These nights must be embraced consciously by the individual in St. John's schema because the human functions of reason and freedom are held in reverence by him. The dark nights are chosen; they are not imposed. St. John of the Cross believes that the human mind and heart desire always to know as they are known by the Creator-God and therefore he sees it imperative to lay out a path that leads to the fulfillment of this universal desire. His path is accessible to all humans and it is not difficult because the destination is one of wholeness and communion. For St. John, the path and the destination are the same but the awareness of this congruency eludes the rational human consciousness. Thus, the need for the self-imposed dark nights. (Burrows, 1987)

These dark nights offer the rational human consciousness purification from self-gratification, ego-desire and self-importance so that space may be created for humility (truth), service (love) and interdependence (communion). For St. John these realities must be elements of the human consciousness. He believes that only when they become constitutive elements of human consciousness will humans be fully complete, whole and happy.

Unlike St. John of the Cross whose path into the darkness climbs the mountain of human fulfillment in a winding route of phases, Meister Eckhart, the thirteenth century German theologian and mystic, employs a path of direct ascent and a winding route of reflective descent into darkness. The contrast between the two paths provides me with a more comprehensive framework for the description of my own journey into darkness and conversion.

Meister Eckhart speaks of the necessity to plunge into the darkness of the inner journey towards wholeness and communion by positing the conscious human decision to initiate the climb. This paradox of plunging into the climb embodies the whole of

Meister Eckhart's mysticism. His is the way of paradox, a way that appears contradictory to human reason but apprehensible because of the tremendous capacity of human reason. This way of paradox sees fullness in emptiness, everything in nothing and freedom in commitment. These paradoxes are presented in Meister Eckhart's framework of mysticism. He names the phases of the mystical journey as The Eye of the Heart, Silent in the Desert and Melting into Wholeness.

In the Eye of the Heart, Meister Eckhart speaks to the different types of knowing that humans can attain. The knowledge of the senses is primal but incomplete. He believes that the knowledge of the heart carries a more perfect quality and a more significant meaning. The heart knowledge invites an awareness of communion and likeness in that we unite with that which we know, become one with it, and come also to resemble it. This depth of unity yields a wisdom that goes beyond mere reason. In the paradox of the Silence in the Desert, Meister Eckhart speaks to mystery, adventure and truth as the primal lures for humanity. This place of silence demands courage, risk and trust because the security created by clarity of language and vividness of imagination is difficult to abandon in the search for the silence and the desert of our inner consciousness. But to go to this Silence in the Desert is to go to the empty places of fullness. In the paradox of Melting into Wholeness, Meister Eckhart speaks to the function of human freedom. He says that human freedom must be at the root of the plunge into darkness. This freedom to choose imposes a limit on other choices and this is not to be seen as a burden but a privilege. The struggle is to discern choices whose consequences yield a life of communion and wholeness. This struggle must begin with a sinking into a way of life that attends more to "being" than "doing", to communion rather than agency. In a world of active doing, the stance of reflective being strikes quite a paradox, but

Meister Eckhart insists that this melting must occur if the journey to wholeness is engaged. (Smith, 1987)

The characteristics of mysticism presented by St. John of the Cross and Meister Eckhart echo the characteristics of classical mysticism. These traditional characteristics are :

- 1) ineffability: a state of feeling rather than a state of intellect; defies expression in terms which are fully intelligible to one who has not known some analogous experience.
- 2) noetic: insights into depths of truths unplumbed by the discursive intellect; insights which carry with them a tremendous certainty/authority.
- 3) transiency: moments of mystical experience can build into a way of life but most times the mystical experiences yield to "normality" unless practiced frequently.
- 4) passivity: experience of having been given something not of one's own doing, solely.
- 5) consciousness of the Oneness of everything: creaturely experience of unity of all creation; no sense of duality-at the heart of mysticism.
- 6) sense of timelessness: not bound by "clocktime"; an understanding of time as a fourth dimension : "All is always Now".
- 7) ego: the familiar self is not the Real Self- likened to Hinduism's Atman, the spark, centre, apex of the soul or ground of the spirit express the Real Self which is not bound by bodily organizations/mental happenings; an archetype of the collective unconscious. (1967 p. 45)

I turn now to my journey into darkness using the dark nights of the sense, spirit and soul from St. John of the Cross as they relate to my understanding of the detachment, vulnerability and abandonment I experienced. I will then share the experience of my conversion of intellect, heart and will as it relates to my

understanding of the sacred wisdom, unconditional love and holy freedom I believe I have experienced. I do this because the sharing of this journey is integral to the work of this dissertation. As important as the stories of the students were to my confession, so is the sharing of this inner journey into my own darkness to the experience of my conversion. This dissertation moves from hermeneutics to praxis in the content of this chapter. The transition from mere hermeneutics to praxis can only take place if I share my journey because that is where the transition took place.

MY JOURNEY INTO DARKNESS

Dark Night of the Sense: Detachment

When I consider the dark night of my senses, that awareness within me that something was amiss, I return to the earliest days of my schooling. Those were days where high expectations were imposed upon me by parents, teachers, peers and even myself. These expectations led me to perform tasks in which I had little or no interest but motivated by a strong desire to please and a will for perfection. I realize now how cornered I was by the dominant ideology that related worth to achievement and happiness to success. Amidst this ideology there persisted an inner urging that prompted me to keep alive the notion that all was not well and this was not the way education ought to be experienced. As I moved through elementary and secondary school, college and a fourteen year teaching career, I continued to sense that something was off-center in my life and my work. I believe that the nurturing of this notion and unrest was my love for and involvement in music. From the time I was in the second grade I was involved in music and those experiences have nourished my awareness of unrest and incompleteness deep within my consciousness. It wasn't until I moved into the leadership role of Principal, though, that I realized with increased clarity just what it was that was amiss. The role of Principal became the epitome of my unrest and incompleteness. Thus, it was precisely the place where my journey into darkness began in earnest.

In the six years of my Principalship I came to understand that my relationships, work, sense of well-being and serenity were less than what I desired them to be. I recognized myself in the conclusive theme of Robert Bellah's work, Habits of the Heart, (1985). I had followed all the rules of the dominant ideology. I had complied with all regulations of the status quo. I had performed all the societal expectations directed towards happiness, fulfillment and meaning. I came from a good family; I

lived in a good neighborhood; I had a good education; I had good friends; I was a good Church-member and I was involved in a good profession. I did all the good and right things but my sense of my own fulfillment was far from good. The burning question was: How could I have done all the right things and still feel as I felt? My relationships were characteristically loving but in the form of domination and control. They were enjoyable for me but lacked fulfillment, intimacy and meaning. I seemed to keep people at a distance of safety and objectivity. They served my purposes of and need for companionship, support and productivity but they did not satisfy my need for communion, solidarity and interdependence.

I had been immersed in a culture that articulated values of community, wholeness, meaning and purpose but instilled mores of individualism, fragmentation, productivity and success. I had been schooled in institutions that preached the importance of relationships, interdependence and community but practiced the importance of autonomy, independence and selfishness. And I had been exposed to the principles of equality, freedom, justice and love within the practices of inequality, oppression, injustice and tolerance. These contradictions created a void of meaning and purpose within me that expressed itself through my work, especially the role of Principal, because of the demand this role placed on me to live the contradictions in a way that my previous roles had not demanded.

Upon reflection and assisted by the consciousness-raising I gleaned through my coursework at The University of North Carolina at Greensboro, I began to acknowledge the contradictions within my experiences. This rational awareness of my dissatisfaction with my relationships, work, well-being and serenity led me to examine the ways in which I related, worked, experienced well-being and felt serene. It was a very painful process but in the pain I came to realize the obvious next step in the process towards wholeness. I knew that a stripping away of learned ways of thinking.

relating and working was imperative if I was to experience life more meaningfully. It was in my work as Principal and later on as a secondary teacher that I found the most poignant contradictions and the most powerful places of self-discovery through detachment.

This detachment cut to the core of my personhood. It offered me the opportunity to willingly enter into the dark place of discarding old and familiar ways of relating, working, and being and for a time standing stripped of all that I had learned I should wear when I present myself to others. This detachment allowed me to become aware of my concern for control and domination, always seeking to have my way, manipulating situations so they resulted to my benefit and living in a fantasy world of false images of well-being and serenity. This detachment enabled me to make a conscious decision to struggle to allow others to be who they were, to accept the thoughts, opinions and perceptions of others with affirmation and validity, to invite others to have impact on my thoughts, feelings and actions and to request that others bring me into their world of reality when it appeared that I was remaining bound to my own world.

This decision to detach myself from previous ways of being and relating catapulted me into a place of confusion and bewilderment. I had to constantly struggle with the expectations the role imposed on me and the expectations I imposed on myself from the stance of detachment. The teachers, parents and students wanted me to fulfill the role as the dominant ideology dictated: problem-solver and maintainer of the status-quo, while I felt called to fulfill the role as my emerging consciousness urged: problem-poser and transformer of the status-quo. I recall the first time I felt this tension of being pulled in two different directions.

The first time I mentioned to the faculty the idea of our critical examination of the grading system we were using I was met with disbelief, anger and hostility.

Teachers voiced concern over the loss of "objectivity" they would incur if we abandoned the numerical averages. They expressed doubt about our lack of "professional expertise" to create a meaningful process of evaluation for/with the students since no one on the faculty was schooled in educational testing procedures and assessment methods. They spoke angrily to my "arrogance" in thinking that we could "improve on a tried and proven system of evaluation." They articulated fear at the thought of their students not being intimidated by the possibility of failure and the wrath of the parent community they would have to face as they tried to explain a "subjective evaluation process." Thus, the initial faculty meeting ended in unrest, chaos, fear and skepticism. I remember returning to my office and sitting at my desk with my stomach in knots and tears welling up. I thought how foolish I was to think that I could change anything. Even with a seemingly supportive faculty and parent community, I began to feel alone and insecure. I had no adequate response to the teachers' valid concerns. I was tempted to forget my idealistic vision and stay with the realistic one imposed by the status-quo.

The tumultuous rhythm created by the throwback and the thrust forward was very frightening and unsettling because I had always been taught that the Principal was the one with all the answers in a school community and I was experiencing more questions than anyone else in the school community, or so it seemed. I found myself in a very vulnerable position, open to the insecurities of abandoning the success of the status-quo style of leadership while exposing myself to the seeming failure and incompetencies of trying to provide leadership from the stance of detachment from power, control and domination.

Once I verbalized my desire for detachment, the faculty responded with great wariness, if not mistrust. I sensed that they felt abandoned by their leader and afraid of my desire to lead by empowerment, community and interdependence. Their fear and

skepticism resonated with my St. Bonaventure experience of mistrust and caution and it was this characteristic of ineffability that encouraged me to journey deeper. I knew how the faculty was feeling and this shared knowledge created the strength and courage for me to allow my journey to continue to unfold.

I shared my own fears and insecurities about changing the evaluation system at a subsequent faculty meeting. I distributed articles on evaluating and assessing students' performance and encouraged the faculty to reflect on the material, talk with one another informally and come prepared to share their insights at the next faculty meeting. I emphasized that no decision would be made in haste and without consensus. At this meeting, two faculty members spoke up and suggested that we move on with the "real" aspects of school and if there was time left over we could then "dream" about new ways of grading our students. The time constraints were valid since the majority of the faculty members were wives and mothers in addition to full-time teachers. They already had more than enough to do without having to do homework for the next faculty meeting. I was discouraged by this sense of apathy, resistance and powerlessness. I gently restated my own feelings of fear, insecurity and time constraint and offered the possibility of using part of an up-coming professional day in a different way. Instead of attending an in-house workshop, I suggested that the morning hours be unscheduled so that the teachers could use them as they saw fit. The motion passed and I could only hope that the Superintendent would trust my professional judgement when I presented this decision. This was not the case and I was accused of backing down because I wanted the faculty to like me. However, the Superintendent did not insist that I rescind. But the relationship between the Superintendent and me was never again the same. There were times in the future when I failed to receive her support which I can only interpret as her way of punishing me for making a decision contrary to her view. I prayed that the faculty

would grow to see that I shared their feelings and experiences of doubt and uncertainty.

In the daily interactions between Principal and teacher, there are multiple opportunities to engage in the detachment from power, control and domination. When teachers came to me with classroom concerns, discipline problems or parent dilemmas, expecting an instant, ready-made solution, I welcomed the opportunity to delve further into the crisis by posing several additional viewpoints and no direct solutions. This technique of problem-posing became a characteristic of my leadership style and although it was inefficient and time-consuming, it allowed for a mutual response to the crisis that created the empowerment of the teachers, students, parents and me.

I also brought this pedagogy to our discussion about the creation of a new evaluation process. After the faculty read some educational research about evaluation processes and had some time to reflect and share among themselves, we gathered again. With the time lapse of two-three weeks since our last faculty meeting on this topic, there existed a freshness of ideas and freedom of exchange at this particular gathering. It was into this setting that I began to interject my pedagogy. I raised questions about what parents, students and supervisors might say about our initiative to alter the evaluation process. I posed the dilemma our eighth graders might face when they tried to enter the public high school system with a different set of grades than the set affirmed by the system. And I offered the conflict that might arise within the classrooms if the competitive atmosphere decreased. Would students do their assignments? Would they learn the curriculum content? Would they behave? Would the teachers be willing/able to really embrace individual learning styles? We struggled together to respond to these serious possibilities.

How easy it would have been for me to revert to pre-detachment methods of leadership but once I became aware of the contradictions, problematics and conflicts

inherent to particular styles of leadership, I made a rational, conscious decision to engage in the struggle. Thus, my inner circle of relationships between and among the faculty was the primary place of my detachment practicing and it was both pain-filled and joy-filled. The pain came from the stripping of the old ways of relating and the joy came from the richness of a new experience that welled up within me. The new experience was that of the dark night of the spirit and its invitation to practice the virtue of vulnerability. The noetic and transiency characteristics of mysticism marked this stage of my journey into darkness with their elements of insights into depths of truths unplumbed by the discursive intellect and moments of mystical experience yielding to normality, respectively.

Sustained by faith and hope, we continued to meet and discuss a faculty-generated host of possibilities around the issues of evaluation and grading. The time-lapse took us from October through March and in the early Spring of my third year of Administration, we decided to implement a change in our evaluation process and grading system. Inherent to this decision was the awareness of and responsibility to the student and parent community that led us to create and implement in-class presentations for the students and afternoon/evening meetings for the parents about the upcoming shift in process. We engaged students and parents in the process and invited them to actively participate in the decision-making and implementation phases of this task.

Motivated by an awareness that this shift was rooted in our concern for the students as whole persons and not just academic performers, the faculty began to comprehend a deeper truth about this sacred task. Moments of insight and confirmation of this deeper but difficult-to-articulate truth occurred frequently among us. This enabled me to trust the depths of truth I was unable to articulate.

Dark Night of the Spirit: Vulnerability

My plunge into the darkness of my consciousness through the exercise of detachment led me to the experience of vulnerability. Vulnerability is defined as the power to wound; to be open to the wounding or injury by another often in the non-physical sense. This is precisely the way I would describe the next stage of my darkness experience. Detached from my once familiar ways of relating, I was laid bare to the hurts and insecurities inherent in a vulnerable stance towards others. Detached from manipulation, I was vulnerable not only to others' manipulation of me but to the feelings of uncertainty and ambiguity that come with the territory of vulnerability. This process may mirror psychological processes of self-actualization but my orientation compels me to interpret the process in terms of mysticism. The characteristic of passivity marked this stage of my journey into darkness. Through the practice of the virtue of vulnerability, I felt that I was being given something not of my own doing, solely. I was being touched by the lives of others in ways I never imagined. Living vulnerably opens the floodgates of one's inner self through trust and intimacy. I found myself being drawn into the sacred, private sphere of the personal and professional lives of my faculty.

Concurrent with our professional attempts to shift from power, control and domination over our students to empowerment, freedom and community, there was an increased sensitivity to these same characteristics present in the personal lives of the faculty. I remember walking across the schoolyard one day after a two-hour conference with a teacher and regretting the direction I had set for myself and the other teachers. The two-hour conference began over a concern about a child's low self-esteem and evolved into an intimate conversation about the teacher's fragile marital situation caused, in part, by the damaged self-image her husband expressed through acts of domestic violence, binges of drinking and episodes of infidelity. I

struggled to resist the temptation to regret my choice-making that sparked this level of vulnerability because I think I sensed that to give in to the temptation would abort future growth for all involved. I struggled with the level of intimacy I experienced with the faculty because it was very demanding but mostly because it was inevitable that I, too, was going to have to be vulnerable with them. We had passed a point of no return in relationship, trust and intimacy prompted by our professional growth. I understood for the first time the maxim offered by St. Ignatius of Loyola:

"Resistance is the edge of growth."

Thus, personal interactions with the faculty changed drastically. I found myself involved in the totality of their lives and not just in their ability to teach a third grade reading group. This was because the virtue of vulnerability unfolds into the whole experience of human existence. It is impossible to segment the facets of human existence where vulnerability will and will not be experienced. It is pervasive and definitive. The trust that emerges from the virtue of vulnerability creates a sacred space where one is held ever so reverently in the hands and heart of another that the paradox of security through vulnerability becomes clear. I found myself emerged in the struggles of their marital commitments, child-raising heartbreaks, spiritual crises and financial concerns that were the substance of their lives. Their lives became the core of our relationship, not just their professional contribution to the school. What I realized through the virtue of vulnerability was that their professional contribution to the school was one aspect of their lives and when I honored their whole lives, the professional component was included. This may seem obvious in some ways, but for me it was an awareness that came to the surface only through my acceptance of my own vulnerability which led to the acceptance of the vulnerabilities of others.

In my professional relationships with the faculty, I expended energy in the processes of negotiation and consensus. These decision-making techniques demand

honest dialogue, open-mindedness, freedom from self-interest and commitment to a collaborative model of leadership. Faculty meetings became more intense in time, frequency, content and emotion because collaboration takes time, patience and tolerance. These virtues are only possible through the practice of vulnerability as an individual and as part of a community.

We spent the total of two academic years in the decision-making, implementation and accountability process of changing our evaluation and grading system for our students. While other Principals accused me of "wasting valuable time", I will always believe that it was time sacredly spent. Due to my Congregation's personnel decisions and my increasing awareness that the faculty community had outgrown my professional vision, I left the role of Principal and accepted a teaching position at the secondary level.

Detached from my old ways of relating and vulnerable, now, to new ways of relating created the movement into the next stage of my journey into darkness: the dark night of the soul manifested by the stance of abandonment.

Dark Night of the Soul: Abandonment

The third aspect of my plunge by no means exhausts the journey into darkness but for the purposes of this dissertation these three stages seem sufficient for a framework to share my journey. With the movement from sense to spirit to soul there is a deepening of intensity that speaks to the depths to which human consciousness can sink and this sinking image expresses my experience of the dark night of the soul.

The characteristic of mysticism marking this aspect of my journey was that of the consciousness of the oneness of everything. I began to understand that there could be no sense of duality within my consciousness if I was to continue my journey into darkness and movement towards conversion. Thus, I sank into a commitment to abandonment. I had experienced the exercising of detachment and practicing the virtue of vulnerability enough to consciously attend to the profound difference these stages had created in my life.

As a faculty, we were professionally united in our commitment to re-shaping the evaluation process and grading system for/with our students. But even more importantly, we became personally united in our solidarity with one another. We became part of one another's lives. The joys and sorrows of one became the joys and sorrows of us all. The prayers and hopes of one became the prayers and hopes of us all. The difference this created within/among us is something I will never forget. It changed my life.

I felt energized and enlivened by the depth of communion and wholeness I sensed among the faculty community. I realized that I desired and needed this energy source if I was going to continue to grow as a whole person and lead others on their journey towards wholeness. I found myself able to maintain an energy level and a vision of liberation in the midst of exhausting time constraints, schedules, opposition and professional responsibilities. Therefore, I did not desire to return to pre-darkness

living or leading. Amidst the pain, struggle, suffering, sacrifice, turmoil, insecurity, inefficiency, uncertainty and ambiguity, there existed tremendous joy, wholeness, peace, happiness, serenity, clarity, security and freedom. But deeper still there existed a powerful experience of love. A love that can only be described in terms of committed intimacy and shared communion between and among the faculty community. This love provided an energy for my life that I never knew before and I knew that I wanted to hold on to this energy source because of the impetus it gave me to relate and work in a meaningful way. My life had a sense of meaning and purpose previously not present and I decided that I would do anything to preserve it.

Through reflection, prayer and conversation with others whom I trusted, I came to see that the way to preserve that communion and love for which I longed was the path of abandonment. I had to consciously abandon the ways of power, control and domination in my relationships and in my work if I was to continue to experience this new found way of living. To abandon a way of thinking, believing and acting is no easy task. Up until this point in my journey into darkness, the exercise of detachment and the virtue of vulnerability were choices made on a daily basis in individual situations. I still enjoyed the option to re-attach myself to previous ways of relating to others and I remained tempted by the security of power, control and domination. But this decision to abandon myself to this darkness as a way of life removed the option. Committing to abandonment compelled me to consciously let go of previous ways of previous mores of power, control and domination and continue to discern ways of detachment and vulnerability as the characteristics of my words and deeds. I find the following excerpt from the rock opera, "Jesus Christ, Superstar" a powerful source of articulation of the commitment to abandonment that Jesus must have experienced in the Garden of Gethsemane on the eve of Good Friday. It also voices some of my feelings about the ambiguities of my commitment to abandonment also:

"I only want to say
 If there is a way
 Take this cup away from me
 I don't want to taste its poison
 Feel it burn me, I've have changed, I'm not as sure
 As when we started
 Then I was inspired, now I'm sad and tired
 Listen, surely I've exceeded expectations
 Tried for three years, seems like thirty
 Could you ask as much from any other man?
 But if I die
 See the saga through and do the things you ask of me
 Let them hate me, hit me, nail me to their tree
 I'd wanna know, I'd wanna know my God
 I'd wanna see, I'd wanna see my God
 Why should I die?
 Would I be more noticed that I was ever before?
 Would the things I've said and done matter any more?
 I'd have to know, I'd have to know my Lord
 I'd have to see, I'd have to see my Lord
 Why should I die?
 Can you show me now that I would not be killed in vain?
 Show me just a little of your omnipresent brain
 Show me there's a reason for your wanting me to die
 You're far too keen on where and how and not so hot on why
 Alright I'll die!
 Just watch me die!
 See how I die!
 Then I was inspired
 Now I'm sad and tired
 After all I've tried for three years seems like ninety
 Why then was I scared to finish what I started
 What you started--I didn't start it
 God thy will is hard
 But you hold every card
 I will drink this cup of poison
 Nail me to the cross and break me
 Bleed me, beat me, kill me, take me now--
BEFORE I CHANGE MY MIND

These lyrics, and in particular the last line, speak to my own experience of the plunge into darkness, a plunge into the sacred space of my consciousness where I have a knowledge about myself and the world around me that goes beyond reason. Michael Polyani's concept of tacit knowledge: " We know more than we can say " speaks to this kind of knowledge. I knew that I wanted to change so that my life would have

dimensions of meaning and purpose. I also knew that my ways of relating and working were contradictory to my desires. They would not assist me in my hopes and dreams of significant human existence. There had to be another way. The way was that of mysticism, that inner awareness of the possibilities within human consciousness for change and the impulse within human consciousness for love, communion and wholeness. The path is one of a plunge into darkness. My dark nights of sense, spirit and soul through my exercise of detachment, my practice of the virtue of vulnerability and my commitment to abandonment brought about the emergence of a new consciousness. My journey into darkness had become an experience of conversion.

This conversion unfolded on three levels; conversion of intellect (sacred wisdom), conversion of heart (unconditional love) and conversion of will (holy freedom). To illustrate this three-dimensional, cohesive unfolding movement, I have chosen to employ the literary form of myth. A myth expresses conceptual knowledge and provides the necessary spaces for individual interpretation. This literary form speaks powerfully to my conversion experience that took place within the sacred darkness of my consciousness. It is important to remember that darkness and conversion are two distinct elements of a unified experience. Thus, to try and separate them would violate the nuances inherent in the metaphor of Darkness as Conversion. For this reason, I have chosen to describe the specific elements of my journey into darkness and now employ the form of a myth to express my experience of conversion of intellect, heart and will.

MY EXPERIENCE OF CONVERSION: Conversion of Intellect, Heart and Will to Sacred Wisdom, Unconditional Love and Holy Freedom: A Myth

MY CONVERSION MYTH

Peering around the side of the foothill in the Valley of Abundance, the vision was breathtaking. The Valley teemed with winged, gilled, four-legged and two-legged life forms as well as myriads of vegetation and plant nourishment. The sound of silence beckoned me beyond myself and I moved closer to the Valley of Abundance. The air contained a peace-filled energy and I breathed it in with luscious yearning and long-awaited hungering.

As my presence became known, the life forms turned to welcome me into their sacred space. They bowed in reverence as the four-legged ones took me by the hand and the winged ones lifted me ever-so-gently over the rough terrain. All of the life forms bade me honor as they tip-toed together to the gathering space lit softly by candlelight. The space was filled with the melodious humming of the most moving symphony I had ever heard in all my years of participation in classical music. I noticed that the melodies came from the life forms themselves, each one knowing well its part and the parts of one another. If for some reason a part became weak, the surrounding life forms would pick up the weak melody until it regained its strength. They seemed to move with tremendous ease in and out of the melodies of one another with no attention being drawn to this movement of complementation.

Once the community had gathered at the meeting place, all activity stopped and there was only silence and stillness. Even in this seeming non-motion, though, I was filled with a sense of energy and presence that the life forms were sharing with one another as well as with me, their strange visitor. I stood before them in fear and suspicion and I wondered how much longer they would entertain themselves with my tremblings before they embarked on the savagery they were prepared to undertake. I

had thoughts and visions of large kettles heating up somewhere behind the hillside and hungry cannibals preparing just the right seasonings for my white, middle-class, sedentary muscle-toned body.

Imagine my surprise when the gilled ones brought me a refreshing drink, the four-legged ones attended to my physical appearance by clothing me in beautifully woven robes, the winged ones cooled my nervous tremors of sweat, and the two-legged ones looked at me with love and acceptance. The life forms open-armedly invited me to trust them and pitch my tent among them, at least for the evening passage of time. It was hard to tell how long the evening time would last because there was no sense of keeping time as I was arrogantly accustomed to doing. I had noticed that my quartz watch stopped keeping time the moment I entered their sacred space. The life forms didn't seem at all upset about their lack of time-tracking. In fact, they were more relaxed and at peace than anyone I had ever seen back home. The freedom found in this seeming timelessness touched my spirit in a way that I had never experienced but for which I had always longed. I had not known the depth of longing until that moment in timelessness.

Once gathered and having attended to my physical needs, the life forms proceeded to dance in a holy awareness around me. As I stood in their circle of holiness, I felt as if I were being lifted up in ecstasy likened to that of the saints and mystics I had always read about in my religious studies program back home. I waited to see if anything would actually happen but all I could detect was the feeling of being very close to the One who created me a long time ago and I found myself bending toward the earth on which I stood. When I became aware of my stance, I realized that I was in the position of a genuflection which really frightened me because my religious tradition did not include the stance of genuflection and I wondered what was happening to me. Glancing around I noticed that all the other life forms had taken

the stance of genuflected reverence also. I looked up to see if there was an apparition in the upper atmosphere of some kind and I could see nothing but the reflection of the look of ecstasy on the faces of the life forms. I remained in the genuflected stance even though I had no idea why I should or even if I could. I did know that I wanted to be one with the other life forms so I did what they did when they did it. Back home I would have felt foolish...here I felt communion...something I never felt back home. I wondered if this feeling could be sustained or was it only in the experience of community that one felt communion. If that was the case, then there was no chance of communion back home because there was no community there. I decided to soak up all the feeling I could in the hope that I could at least take it home with me when my visit to this place of silence, timelessness, reverence, genuflection and honor came to an end.

My thoughts moved to wondering about how these life forms sustained themselves and as if someone was reading my heart (I say heart because I noticed that that was where my thought-feelings centered) all of a sudden a life form appeared by my side. Her countenance spoke of warmth, affirmation, acceptance, gentleness, openness, intelligence, leadership, spirituality, holiness, harmony, balance, transcendence, transformation and all the other ambiguous words about special people I had ever heard back home from the theologians, philosophers, artists, dancers, musicians, poets and aesthetes. These were all people perceived as having a very slanted and myopic view on the real world and they were merely tolerated in my hometown. They were never taken seriously because they could never prove anything or predict it with any certainty and they were surely not very efficient at anything they did.

This life form, though, caused me to feel that I could and even wanted to trust her intuitive presence. I felt as if I stood naked before her and she held me close to her heart as well as her hopes and dreams. I sensed that she believed in me in all my

potentiality and possibility even though I had no idea where my next thought was going to come from or if it was going to come at all. This uncertainty didn't seem to cause my new found companion any alarm. As a matter of sensing, I thought I detected a little caution when those moments of cognitive clarity did come to me. It seemed that she welcomed me most open-heartedly precisely when I was most unsure, inefficient, skeptical, scared, shaky, needy, wandering and stumbling. When I was sure, clear, sure-footed and the like, she stood a step away from my personhood and took on the relationship of a stranger rather than that of a companion. I found that I felt comfortable with either but that I trusted the companion-like relationship more readily and felt more whole when I was companioned as compared to the distancing I felt when I was strangered. My companion and I stood there in the midst of the other life forms for what seemed like an eternity and I anticipated the next event. As it unfolded, I realized that I was caught quite unawares.

The sound of silence was broken by a loud cry from my companion and I turned to see a large teardrop running down her cheek. I tried to ask her what caused her pain and I realized that I had no way to communicate with her. So, I took her hands in mine and began to move her into my embrace until I was holding her close to my heart and dreams. In the hold of our embrace I understood for the first time in my life the depth of communication contained in relationship, companioning, holding and crying. The world of words failed me when I peered around the hillside and now I knew why. With words I had crowded out the possibility of companionship and now I knew that what I needed most was companionship so that I could become who I was created to be and become. I also realized that I could not do this on my own. Even if I could it would be in vain because everything that I was feeling was written on the faces and in the hearts of all the other life forms who still stood around my companion and me as we remained in our embrace of shared knowledge. When I gazed

on the faces of the other life forms, I came to know what I knew. Whenever I moved my gaze away from them and onto myself I found that only ignorance was reflected upon me. Whenever I gazed on the face of my companion she always mirrored the faces of the other life forms. She and they were one and when I was gazing beyond myself, knowledge was mine. This feeling of knowledge always spread out from me to the others and then back to me again. It was fluid and always on the move on a continuum of energy between me and the other life forms. This was a very different experience of knowledge-gaining back home. Somehow I knew that this was authentic learning because it left me with more of my personhood in readiness for sharing with other life forms.

My companion was silent once again and a smile returned to her face with more vitality than it had previous to her tears. In words that I could understand she whispered that I was now a learner for life and that she was my teacher. She told me to always seek a teacher who would hold me in embrace and walk with me as a companion even though there would be struggles and searchings and yearnings that would seem unfulfilled at any given moment along the path of knowledge-gaining. She assured me that teaching was a most privileged vocation and that only prophetic life forms engage it. Such a deeply religious activity that invited trust, relationship, communion, harmony, struggle, smiles, tears, embrace, silence, mystery, witness, authenticity, wholeness, aloneness, rituals, worship, honor, reverence, genuflection and fulfillment could only be teaching because I knew that in my visit to that hillside in the Valley of Abundance I had learned for the first time in my 38 years. I had shared knowledge with a companion who could both companion and stranger me when necessary. I had entered the cosmos in a way that never seemed possible before and once there I knew that I would remain a learner forever. My only cloud of doubt took

the form of a question: Where were the companions who would walk with me in teaching as a religious activity ?

Thus, I returned home catapulted through time/space by my cloud of doubt. When I looked up I noticed a familiar sound of silence and a sacred space as well as other life forms (all two-legged ones this time) surrounding me. As I gazed at their faces, I moved ever so slowly towards the floor in a bowed, genuflected stance. They did the same and I felt myself companionship my tenth graders in a new way. I had come back home, again. I had come back home, anew. I had come back home in the way I was making home new so it could be a place of religious activity. My classroom now had learners and teachers engaged in religious activity of companionship and strangership along the journey called education. Peering around the side of the foothill in the Valley of Abundance, the vision was breathtaking...

My unfolding and on-going conversion of intellect into sacred wisdom speaks to my emerging understanding of the many kinds of knowledge available to the human consciousness and my honest attempts to honor, reverence and affirm each of them in my relationships with the faculty and with the students I taught at the secondary level. The struggle to find ways to affirm the plural ways of knowing is on-going because the educational system affirms only a few reason-oriented ways of knowing.

Strengthened by my experience of conversion with/among the faculty, and faced with the struggles, responsibilities and expectations of a secondary teacher, I focused my attention on the narrowness of secondary curriculum, methodology and accountability. I honestly felt that the dignity and self-image of the students had to be my primary concern. I clearly saw that the high school faculty genuinely believed that they shared my concerns and were doing " what was good for the student's dignity and self-images." I courageously voiced my skepticism about the congruency between word and deed within the secondary school structure. This put me at great

odds with the Administration and faculty but I was encouraged and sustained by a few comrades as well as my past experience of conversion. I journeyed onward and solely to address the creation of a more loving, just, compassionate evaluation process for my high school students. I knew that the creative possibility within the confines of my classroom were limitless.

Moving from reliance on intellect to belief in wisdom and in my work with the high school students I taught, I struggled to use as many ways I could to affirm their individual ways of knowing: written, verbal, drama, clay, poetry and music to name but a few. What I realized was that each learning experience as well as each individual student contained its particular way of knowing. My energies went into expanding my perception of valid ways of knowing. In this sense, the students became the teachers and I assumed the role of facilitator and mentor of the learning process. One of the consequences of this pedagogy was similar to the experience of sacred wisdom as it is described in Sacred Scripture with its characteristic liberation and self-discovery. This kind of wisdom emerges from the deepest recesses of the human heart and consciousness because it is rooted in the mind and heart of the Creator-God. In this way, sacred wisdom lies beyond natural intellect not in a hierarchy of information but in a fullness of awareness that perceives all of creation as expressions and manifestations of the self in relationship with the other. This "I-Thou" relationship forms the basis of sacred wisdom in the way that it resonates with the last two characteristics of mysticism: a sense of timelessness in that all (fullness) is always now (present). And an awareness of the ego in that the familiar self is not the real self but that the spark, centre or apex of the human person lies beyond and is not bound by mental happenings alone. It is this basis that began to take root in me in my conversion of intellect.

Aware of my inter-connectedness to all other life forms, particularly human life forms, I grew more and more conscious of my impulse to love, unconditionally. This task demands an embracing heart capable of inclusion. Among the faculty community of adults this task was demanding but somewhat easily engaged. Among the high school students I taught, the task was increasingly demanding and I found that I had to expand my parameters of engagement beyond what I thought I was capable of doing in order to absorb their adolescent stages of development. In the classroom, this inclusion took the form of affirming each student for his/her particular way of knowing with an integrity that spoke of total acceptance of their personhood. I came to believe that each student really did matter, especially to me. I allowed myself to be touched by their lives and when that happened I found myself loving them without condition.

I found myself looking forward to being with the students as people, first. I enjoyed their enthusiasm and energy even though there were days when I was very tempted to revert to an atmosphere of power, control and domination by telling them to take out their books, open to a particular page and do the exercises. I also found myself learning so much from them. We determined, together, what the particular assignments, requirements and evaluation process would be for each class. The personality and chemistry make-up of each of the five classes was vastly particular and so was their course syllabus. We decided on the content and context of classroom life together. They were responsible for the context in which the content would unfold. Abandoning control over the " how " component of classroom life was a commitment to my on-going conversion. But the ownership and empowerment I witnessed in the lives of the students were conviction enough that I desired to remain faithful to my commitment.

There were times when I struggled to find reasons to love them but I had already allowed them to affect my life in an intimate way so the commitment to love them prevailed. I discovered that loving them unconditionally, which meant loving them for their own personhood and not on my terms of what their personhood should be, freed me to find creative and joyous ways to celebrate their individuality.

My unfolding and on-going conversion of will to an acceptance of holy freedom urged me to continue to find ways to express my desire to reverence, honor, love and embrace each of my students and myself. I found that in this place of holy freedom, I was able to be wholly who I was without the need to perform according to others' expectations. I was also able to celebrate the wonder-filled ways in which my students expressed who they were and were becoming without feeling threatened, intimidated or incompetent by their countless moments of creativity, authenticity and individuality. My holy freedom liberated me from myself and once freed from my own fears, I entered the powerful place where human freedom marries responsibility and births interdependence, community, companionship and joy. This birth was not without cost, though.

I remember when report cards were distributed and three of my "upper track" students came to me in anger and disbelief. They could not understand how/why certain other students had received the grades they received. Even though these "upper track" students participated in the same self-evaluation process as all the other students, they dismissed the possibility that I would really give these "lower track" students the grades they determined for themselves. They really expected me to decrease the grades to what they should be after the class had participated in a "chance to pretend to own your learning." At issue was the value or meaning of their grades if a "lower track" student received a similar grade. I struggled with their anger, accusations of incompetency and statements of threat. But I was able to center

our discussion around the point of awareness and participation on the part of all involved. This reality of ownership shaped our mutual agreement to bring this concern to the class community. After much heated discussion, the class community chose to alter some of the evaluative criteria for the upcoming quarter and critique the process as the quarter evolved. The aspect of community and solidarity strengthened the whole evaluation process for almost everyone.

The parent community was not able to absorb the concept of self-evaluation. I spent many of my "prep periods" on the phone or in conference with parents trying to raise consciousness around the issue of self-worth equated with achievement and how we measure achievement. Some parents appreciated my concern for their child, most parents expressed anxiety about college entrance requirements, GPA's and SAT's. Again, I was tempted to revert to evaluation processes that would alleviate the conflict, but the children were my primary concern. So, I struggled to discover an appropriate response to the valid concerns of the parent community.

I engaged the parents in conversation with their children with me acting as facilitator. This opened lines of communication that touched the depths of parent/child relationships in some cases. The conversations moved from homework to tests, to grades, to stress, to the need for affirmation, to the pain of adolescent alienation from parents. The growth was pain-filled and growth-filled for many of the parents and children who entered into the conversation. My growth remains with me today. I witnessed love so strong that it was capable of stretching beyond the boundaries of pain and suffering.

Unfortunately, some parents took their objection to the Administration and I became involved in the politics of pleasing parents so that "private school enrollment does not suffer." The resolution at this level was mitigated to the Principal handing me the school policy book regarding evaluation and grading and then asking me to

adhere to it. I had to greatly alter our classroom community evaluation process but with the creative help of the students, we were able to render to Caesar what was demanded. But, no more than the least demanded. I left secondary education after two years and I'm not sure if I would have had the energy to continue the uphill climb had I continued as a secondary school teacher. The conflict with the parents and the Administration sapped my strength, clouded my vision and dampened my commitment to re-shape educational praxis.

It must be noted here that the movements towards conversion did not occur in an instant but rather, they unfolded over a period of time. The process of conversion evolves slowly with spurts of consciousness-raising in which one knows that one has entered a different awareness. Conversion is on-going, it is not a once-and-for-all experience that has a beginning, middle and end neatly aligned. Rather, it does have a beginning, a moment where the human consciousness knows that perceptions have changed and that moment continues to unfold into many other moments of conversion. These moments create an energy that yearns for expression and the expression often yields to changed thoughts, attitudes, words and deeds. In religious traditions, this transformation is a direct result of conversion and as such, it is a step on the spiritual journey towards wholeness and communion. My journey into darkness and my experience of conversion may appear tranquil and linear if examined from a rational, psychological orientation alone. This is because it is very difficult to communicate to another person one's experience of darkness and conversion. Further limiting is the activity of putting one's experience in writing because the written word disengages the reader from the author in a way that weakens the intensity of sharing one's experience in person. Therefore, this chapter must be viewed from both a rational, psychological and a religious, mystical orientation. This enables the dialectic of my own journey into darkness and experience of conversion to be witnessed and revered while it

also frees the reader to bring his/her own experience to the dialectic. Recognizing the grave limitations of positing this chapter dualistically, I find the struggle of putting this chapter in writing another example of the content itself. Once the experience of Darkness as Conversion is shared, it is already one step away from its authenticity because of the language barrier. Living within the limitations and exercising the fullness of human reason constitutes the purpose of this chapter. Seen within the context of the whole of this dissertation, this chapter unfolds into transformation just as my journey into darkness and conversion unfolded into new forms of being, leading and teaching.

The final chapter of this dissertation reflects this phase of growth, development and change. Endarkenment as Transformation speaks to the qualities of an educational theory birthed by Education as Redemption, Addiction as Sin, Story-Telling as Confession and Darkness as Conversion.

CREDO FIVE

I believe that:

human beings desire a world order of justice and peace.

human beings are created for wholeness and communion.

human beings have a capacity for growth, development and change.

human beings need this capacity nurtured, nourished and evoked.

human beings structure their own reality.

human beings create societal institutions for definite purposes.

human beings are capable of re-creating societal institutions.

human beings can transform society if they so choose.

the institution of education is key to societal transformation.

endarkenment offers educators an invitation to transformation.

endarkenment as transformation is a viable theoretical lens.

PREFACE

This chapter celebrates the process of transformation as a metaphor for the future development of educational theory and praxis. Thus far in this dissertation I have probed the metaphors of Education as Redemption, Addiction as Sin, Story-Telling as Confession and Darkness as Conversion. This metaphoric framework of the religious journey and spiritual path towards wholeness, communion and love speaks energetically to the experience that education could and ought to be for human beings. I believe that the parallels of the religious journey and the spiritual path provide a breadth and depth to the re-visioning of educational theory as we near the turn of the century because these orientations attend to the need to experience meaning and purpose within human existence. The struggle to discover significance within the dialectic of human life is inherent to human beings and the process of education exists, I believe, for the purpose of facilitating and mentoring humans as they embrace the tensions and conflicts constitutive to human existence.

However, the religious journey and spiritual path do not culminate in conversion. Rather, the experience of conversion generates an energy that yearns to find expression in a new, re-shaped, re-visioned way. The process of transformation expresses that yearning. Once an awareness unfolds within the human consciousness through the Darkness of Conversion, there is the recognition that thoughts, attitudes, words and deeds must change in order for the "new person" to emerge. This need to re-form, re-fashion and re-focus one's lifestyle and choices comes from the depths of the human consciousness if it is the consequence of the metanoia described in Chapter Four of this work.

The process of transformation speaks to the highest aspirations of humans as the consciousness of earth, capable of reflecting on their thoughts, attitudes, words and deeds, created to mirror the image and likeness of their Creator-God and placed upon

this earth with the task of stewardship, dominion and cultivation of the Garden. This sacred responsibility carries both the privilege of freedom and the burden of consequence. But the possibility of transformation affords humanity the holy exercise of choice-making. Because of the possibility of change, the task of self-transformation and societal transformation is posited at the core of human consciousness. I believe that the process of education must be directed towards this task. If education is about either the perpetuation of the status-quo or the transformation of the status-quo, this educator must support the latter.

The ability to transform the self and society is the content of this chapter. I use the metaphor of transformation for the purpose of remaining faithful to the religious journey and spiritual path of Redemption, Sin, Confession, Conversion and Transformation. I also use the metaphor of Endarkenment as Transformation because it allows me to speak about the energy and hope that emerged within me as a consequence of my conversion. I believe that this energy and hope awaits other educators, theorists, practitioners, parents and students if they choose to embrace the struggle inherent in any process of transformation.

Currently, American education is charged with serious indictments: increasing illiteracy among high school graduates, rising drop-out rates among middle/high school students, declining scores on standardized tests among elementary through college age students resulting in the threatening loss of an American competitive edge among the international and economic community. These charges can not be rectified by multiple forms of educational reform or renewal because education needs to be re-founded and re-visioned. We need to begin, again, from another point of departure, from a radically different perspective. We need to start from a whole new place as we create educational theories and practices if we desire transformation.

If, on the other hand, we desire perpetuation, then we can simply continue the trivialization of educational theory and practice. I believe that this would be a grave error- a serious sin- because it would ensure the status-quo of inequality, injustice and oppression. This is irreconcilable with the human capacity for freedom, justice and communion. Therefore, education must be at the core of a transforming society and I believe that the time is now for educators to take their sacred responsibility seriously.

This chapter responds to the question posed by my journey into darkness and my experience of conversion: What now? What ought I do with this energy and hope? I believe that personal and societal transformation is the only appropriate response. Therefore, in this first part of this chapter, I will refer to the religious experience of transformation and the energy it expresses in a "new way of life". In the second part of this chapter, I will invite educators, theorists and practitioners to engage in a process that leads to transformation by framing educational theory in Endarkenment.

CHAPTER FIVE

ENDARKENMENT AS TRANSFORMATION

Transformational Energy

Path IV of Creation-Centered Spirituality as outlined by Matthew Fox is the Via Transformativa. This path demonstrates the powerful energy source created through the path of the Via Negativa which addresses the process of conversion through Befriending Darkness, Letting Go and Letting Be. The urge to embrace the new creation of the new self, the desire to live a life of compassion, the compulsion to discover new and meaningful reasons and ways to celebrate human existence and the commitment to a consciousness that engages justice emerge from the experience of conversion and yearn to find expression in transformation.

Matthew Fox suggests that this transformational energy generated by conversion would see all of life in a new way. The use of reason allows the human consciousness to think differently. The function of imagination frees the human consciousness to create anew or re-create a vision of a whole new world order. The place of freedom invites the human consciousness to exercise choice-making in a spirit of responsible agency. And the possibility of change excites the human consciousness with a taste for adventure. In Original Blessing, he states:

Such a transformation would inspire new ways to read-and translate- the scriptures; new mystics to read and celebrate; new ways to invigorate old doctrines. New ways of seeing spiritual directions, vows, lifestyles, sexuality, economics, work, politics, art, worship, ritual. New ways that are in fact more ancient ways in most instances. The world does not have a lot of leisure time to wait to see this transformation happen. (1983, p. 305)

I believe that the energy generated through the process of transformation would give rise to the creation of a new world order and that the experience of education should facilitate this transformational process. The nurturing and nourishing of an alternate consciousness to the dominant ideology is the task of education.

Understanding the serious nature of this task should compel educators to consider the place that religious discourse, metaphor, framework and process ought hold in the creation of educational praxis.

Rooted in the Hebrew Scriptures, Jesus spoke about transformational energy and his belief in the human capacity for change, growth, development and re-visioning of one's self and the world. I refer to Jesus' words on the human need for transformation because they are the source of Meister Eckhart's concept of Endarkenment and Matthew Fox's framework of Creation-Centered Spirituality. They also provide a background of depth against which I desire to posit my invitation to other educators to engage in the process of personal and professional transformation.

Prophecy and New Wineskins

Unrolling the scroll, Jesus found the place where it is written:

"He has anointed me to preach the good news to the poor; He has sent me to proclaim release to the captives; And recovering of sight to the blind; To set at liberty those who are oppressed, To proclaim the acceptable year of Yahweh." (Luke 4: 17-19)

Is not this the sort of fast that pleases me
- it is Yahweh who speaks-
to break unjust fetters and undo the thongs of the yoke,
to let the oppressed go free,
and break every yoke,
to share your bread with the hungry,
and shelter the homeless poor... (Isaiah 58: 6)

Jesus repeatedly addresses himself to the individual in terms of re-creation. When he approaches the poor, the oppressed and the sinner, he does not simply console them in their plight; he proposes to re-create their present situation and thus do "justice" to them. This is the quintessence of Jesus' understanding of the Kingdom. (Jon Sobrino, Christology at the Crossroads, 1978 p. 120)

Now I am revealing new things to you...created just now,
this very moment. (Isaiah 48: 6-16)

Now I am making the whole of creation new. (Rev. 21: 1-8)

No one sews a patch of unshrunk cloth on an old cloak. If she should do so, the very thing she has used to cover the hole would pull away- the new from the old- and the tear would get worse. Similarly, no one pours new wine into old wineskins. If she does so, the wine will burst the skins and both wine and skins will be lost. No, new wine is poured into new skins. (Mark 2: 21-22)

I find these sacred statements compelling because they articulate the need to change as a consequence of conversion. The kind of transformation about which Jesus speaks can only emerge from a transformed consciousness. Jesus saw life in a new

way, a way that affirmed human choice-making towards wholeness, communion and love. Jesus offered people an opportunity to see themselves as He saw them and this insight freed them to: "Go and sin no more"; "Reform your lives"; and "Put on the new man/woman". In this context, I think that the life of Jesus and the invitation He offered to all of humanity expresses the belief I have in the possibility of transformation of self and society. It is possible to re-create the world according to the desires for wholeness, communion and love. It is possible for humanity to re-fashion their consciousness, convert their hearts and transform their philosophies, lifestyles and perspectives. It is in the commitment to this possibility that I place my belief in the transformation of educational theory, policy and practice. Since education is a human endeavor and humanity is capable of transformation, then it is possible for education to be re-created into a process more congruent to a religious journey than a scientific exercise. Teaching as a religious activity would be a consequence of Endarkenment as Transformation.

Education and Endarkenment: Teaching as a Religious Activity

If the process of transformation would create a new consciousness for educators, theorists and practitioners, then the question must be posed: What would education look like from a framework of Endarkenment? In an attempt to respond to that question, I recognize that there are many interpretations available to individual educators who commit themselves to education as redemption and teaching as a religious activity. What follows in this section is my interpretation of a re-visioning of education from the framework of Endarkenment. I have chosen to juxtapose characteristics of Endarkenment with those of Enlightenment as they pertain to educational praxis. My reason for doing this is to re-visit the juxtaposition of the Story-Telling and Examen of Unconsciousness presented in Chapter Three of this work. I believe that this style affords the reader a better opportunity to engage in the hermeneutics inherent to a problem/question-posing technique. By situating characteristics of Enlightenment and Endarkenment as they pertain to educational praxis, I encourage the reader to consider the starkness of the contrast and the impact of the conflicts between the two lists. The choice between which of these lists of characteristics we intend educational praxis to embrace lies with those of us who profess the vocation of educator. The consequences of our choices are also ours.

CHARACTERISTICS OF EDUCATIONAL PRAXIS FROM TWO PERSPECTIVES

ENLIGHTENMENT

Dualistic
 Hierarchical
 Competitive
 Fragmented
 Absolutizes rationality
 Denies mystery
 Unequal distribution of power
 Dismisses dreams and visions
 Demands certitude
 Affirms domination and control
 Boasts arrogance
 Suspicious of faith
 Distrusts art
 Rejects spirituality
 Apolitical
 Adheres to status quo
 Ego-centered
 Scientific
 Secular
 Literal
 Productive
 Narrow-minded
 Complacent
 Apathetic

ENDARKENMENT

Dialectic
 Communal
 Cooperative
 Cohesive
 Includes rationality
 Celebrates mystery
 Empowerment of all
 Affirms imagination
 Invites uncertainty
 Embraces community
 Expresses humility
 Trusts belief
 Welcomes creativity
 Desires mysticism
 Prophetic
 Criticizes ideology
 Eco-centered
 Religious
 Sacred
 Metaphoric
 Holy
 Visionary
 Courageous
 Compassionate

The contrast between these characteristics speaks powerfully about the world order created from each perspective. My orientation compels me to choose the characteristics from the perspective of Endarkenment as the backdrop for future educational theory and praxis. I believe that the time has come for a new world order and I desire the world order that Endarkenment praxis suggests.

The tremendous shift in consciousness from Enlightenment to Endarkenment implies overwhelming difficulties, obstacles and barriers. Congruent with any significant paradigm change, this shift would demand personal, professional and political will as its catalyst. Educators, theorists, practitioners, parents and students would have to choose this shift in consciousness. And this choice would create consequences that would prick the economic, social, educational, political and industrial conscience of our culture. We would have to begin asking very different questions about the meaning and purpose of human existence on the brink of the third millennium; difficult questions about the existing economic contradictions within our democratic society; serious questions about the problematics of our technological contributions to planetary dis-ease and possible annihilation; and painful questions about the origin and perpetuation of a consciousness that ignores such critical reflection.

The mirror created by each of these lists of characteristics serves as an Examen for educators, theorists and practitioners. It functions as the Examen of Unconsciousness noted in Chapter Three in that the reader is left to respond to the contradictions generated by the starkly different worlds that would be shaped by each of these perspectives.

My hope lies in the human function of reason and the human capacity for freedom because I believe that those of us engaged in the vocation of education do desire a world order characterized by Endarkenment. We do believe in the potentiality and possibility of humanity to shape the world and structure reality by their visions,

dreams and choices. And I think we do believe that the process of education stands at the center of human development. Thus, my hope moves me to invite educators, theorists and practitioners to engage in a personal hermeneutic by using the Examen of Unconsciousness in Chapter Three and the characteristics of educational praxis from two perspectives in this chapter. This will initiate the possibility of a breakthrough in consciousness and I believe in the power that breakthroughs contain to re-structure a world order, re-fashion a democratic vision and re-found an educational system. To begin to see teaching as a religious activity rather than a scientific exercise and the classroom as a place of darkness and mystery rather than an arena for conformity and control would constitute such a breakthrough.

Invitation to Transformation

Historically, breakthroughs occur when that which was seen as an impossibility becomes possible and normal. The first Trans-Atlantic flight was such a breakthrough. In such a short period of time that which was thought to be impossible, flying across the ocean, became common-place. Consider how many Trans-Oceanic flights leave daily from countless airports. The first satellite launched was such a breakthrough. Consider the telecommunication advancements of space exploration we deem normal today. Thus, breakthroughs are those events that re-shape what we consider to be possible and normal.

I believe that teaching as a religious activity is not only possible as a breakthrough but that it must be a consideration for all educators. As with all breakthroughs, teaching as a religious activity could also become a normal framework for educational theory if educators, theorists and practitioners would be willing to embrace the religious journey and spiritual path to wholeness and communion. This path would attend to Education as Redemption, Addiction as Sin, Story-Telling as Confession, Darkness as Conversion and Endarkenment as Transformation. It would offer education a breakthrough moment. And as with all breakthroughs, that which was thought to be impossible becomes possible. But breakthroughs must happen to individuals before they can become collective possibilities. Lindbergh had to fly solo before we could enjoy transcontinental travel; Sputnik had to be created and executed in an atmosphere of risk and imagination before we could reap the benefits of technological acceleration. Thus, educators must experience their personal breakthroughs in consciousness before a collective breakthrough becomes possible for our culture. Individuals must risk seeing education from a counter-cultural perspective and be willing to embrace the struggles inherent to any inventor, explorer, visionary or prophet.

This dissertation describes my personal breakthrough in consciousness and I have tried to engage the reader in a critical hermeneutic on three levels. First, I have paralleled the process of education with the spiritual path towards wholeness and communion because I believe that humanity is created for wholeness and communion and yearns painfully for fulfillment and completion. By interpreting education in religious discourse, the parallel is clearly focused. Secondly, I have presented a critical examination of current educational theory and practice from the perspective of my own personal and professional experience, contemporary literary sources and the lived experience of two students actively involved in education. By examining educational theory and practice in this way, the criticism is authentically grounded. And thirdly, I have suggested a framework for both a personal and collective consciousness-raising. By offering a two-dimensional, simultaneous process of reflection and refraction, the framework is dialectically structured. Therefore, the hermeneutic is focused, grounded and structured in religious discourse, in educational theory and practice and in the dialectic of personal and collective consciousness-raising.

I believe that there is an urgent need for continued reflection and research beyond the scope of this dissertation. I believe that educational theory and praxis can be created from the perspective of Endarkenment precisely because our current educational theory and praxis was created from the framework of Enlightenment. More importantly, I believe that educational theory and praxis from the perspective of Endarkenment may be our remaining hope of creating a world order significantly different from the world order we have created thus far. I believe that energy and commitment must be given to this task.

In the spirit of humility, hope and urgency, I invite educators, theorists and practitioners to join their energy to the task of creating educational theory and praxis

from the framework of Endarkenment. The risks are high for such an undertaking but the risks of continuing educational theory and praxis from the framework of Enlightenment rise even higher. The transformation of the world into a place of peace, justice, love and communion can not be left to chance. This task must become the focus of education if there is to be such a world. Are there educators out there who will commit to this task? If so, are you one of them? How will we recognize you? If not, why not? Of what are you afraid?

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