

THE UNIVERSITY OF CALGARY

Becoming and Remaining Pedagogically Strong

by

Mary Stacey

A THESIS

SUBMITTED TO THE FACULTY OF GRADUATE STUDIES

IN PARTIAL FULFILMENT OF THE REQUIREMENTS FOR THE

DEGREE OF MASTER OF ARTS

GRADUATE DIVISION OF EDUCATIONAL RESEARCH

CALGARY, ALBERTA

APRIL, 1999

©Mary Stacey 1999



National Library
of Canada

Acquisitions and
Bibliographic Services

395 Wellington Street
Ottawa ON K1A 0N4
Canada

Bibliothèque nationale
du Canada

Acquisitions et
services bibliographiques

395, rue Wellington
Ottawa ON K1A 0N4
Canada

Your file Votre référence

Our file Notre référence

The author has granted a non-exclusive licence allowing the National Library of Canada to reproduce, loan, distribute or sell copies of this thesis in microform, paper or electronic formats.

The author retains ownership of the copyright in this thesis. Neither the thesis nor substantial extracts from it may be printed or otherwise reproduced without the author's permission.

L'auteur a accordé une licence non exclusive permettant à la Bibliothèque nationale du Canada de reproduire, prêter, distribuer ou vendre des copies de cette thèse sous la forme de microfiche/film, de reproduction sur papier ou sur format électronique.

L'auteur conserve la propriété du droit d'auteur qui protège cette thèse. Ni la thèse ni des extraits substantiels de celle-ci ne doivent être imprimés ou autrement reproduits sans son autorisation.

0-612-38549-3

Canada

ABSTRACT

The thesis describes the writer's own personal journey of awareness, reflection and learning about the topic of pedagogy and how certain teachers are able to become and remain pedagogically strong within an educational context which tends to militate against pedagogical practice.

The thesis represents a response to the call of pedagogy and documents the writer's pivotal learning. Four educators agreed to become involved in exploring the subject as co-researchers. They, the writer, interested others, literature and the subject itself formed a community, giving the phenomenon a voice so that the writer's insights could be deepened. Seven themes emerged from the study which clarified how certain educators are able to give the welfare of their students highest priority in their teaching. Illuminating literature is woven into the thematic description.

For educators, pedagogic strength is based on accepting self-knowledge, being true to their own purpose in life no matter how vulnerable they become, supporting the students in being true to their purpose, and trusting themselves in the process of where they lead the students. Teachers are renewed and revitalized by their learning and personal growth. Applications for educators are suggested, including cultivating a listening, reflective approach; creating learning communities wherein dialogue replaces discussion; living with courage and integrity and being supported to do so in teacher education programs; and putting students at the centre of attention at every level of education.

ACKNOWLEDGEMENTS

This study transformed itself from an instrumental means to the means through which I discovered the quality of the inner nature of teaching and the nature of all of us, if only we are willing to claim it. Thus, this study has brought me back to my heart and, in so doing, has been one of the most significant activities I have ever experienced. This study has been a cooperative effort, drawing on the work and wisdom of numerous people, many of whom have been acknowledged in the citations. Beyond this, there are others who have contributed enormously, who out of their busy lives put aside time to be of great help and encouragement to me. I would especially like to thank:

My co-researchers, Janet, Jerre, Jeff and Mary Anna, and Gail, my pilot participant, for "walking their talk" and extending an invitation to me (and all of us) to claim the fullness of our own destinies. Without their generous collaboration this study would not have been possible:

My supervisor, Dr. John Friesen, for his guidance and belief in me and an authentic learning process;

Dr. Nancy Dudley, whose mentoring, dialogue and resources inspired me to "return home", to honour my inner wisdom and to bring my soul back to the centre:

Pat Verge, my friend and technical expert, whose loving spirit and practical help nurtured strength of purpose, and provided sustenance for my spirit, mind and body.

Thank-you for your patience and kindness, Pat;

Bill McLean, Rachel Paton, Bill and Ena Stacey, and Ruth and Frank McPhee, who validated my abilities and fostered this project;

And finally, our amazing children, Jesse, Kerrilee and Aaron, whose experiences of life highlighted the need for me to do this work. As you have helped me to stay true to my purpose, may you know your bliss and experience the miracle of peace always in your lives.

This thesis is dedicated to my friend Pius MacIsaac, a wise and gifted man who watches, waits and encourages.

TABLE OF CONTENTS

Approval Page	ii
Abstract	iii
Acknowledgements	iv
Table of Contents	vi
CHAPTER ONE: INTRODUCTION	1
Purpose	1
Approach	2
A Story of Early Childhood Learning and Pedagogic Relationships	3
The Call to the Phenomenon	6
Walking with others on the Journey	9
Values	13
Definition of Terms	16
Pedagogy	16
Co-researchers	17
Thesis Overview	17
A Word on the Personal Approach	18
CHAPTER TWO: LITERATURE REVIEW	20
The Paradigm from which Modern Day Schooling Evolves	22
The Scientific Framework	24

Objectivism as the Mode of Knowing	26
The Harmful Paradigm	30
Control and Power	32
Denying the Soul	34
Dealing with Disconnection through Addictions	36
Addictive Systems/Frightening Behaviours	38
Disconnection and Fear in Educational Practice	40
Control, Disconnection and Fragmentation In Educational Research	42
The Invitation	43
The Heart of the Matter	46
CHAPTER THREE: THE CALL TO THE METHODOLOGY	49
Personal Background	50
Discovering Qualitative Research	52
The Phenomenological, Human Science Approach	54
The Nature of Human Science Research	55
Investigating the Experience	64
The Question of Validity	65
The Co-researchers	66
Contracting with Co-researchers	67
Gathering the Data	69

Seeking Meaning, Reflecting on Essential Themes	70
CHAPTER FOUR: BEING PEDAGOGICALLY STRONG: THE THEMES	73
My Personal Experience	73
Reflecting on the Co-researchers' Narratives	77
A Brief Biography of each Co-researcher	78
Theme 1: Self awareness	83
Theme 2: Integrity	85
Theme 3: The Courage to Listen to and Follow One's Own Heart	87
Theme 4: A Willingness to be vulnerable and to respond pedagogically, to grow as a teacher	89
Theme 5: Recognizing Students have their own Journey and Guiding them	95
Theme 6: Teaching with Moral Vision	99
Theme 7: Being Validated by Mentors	103
Conclusion	107
CHAPTER FIVE: SUMMARY AND IMPLICATIONS	109
My Personal Journey	109
On Keeping Pedagogic Practice Strong	114
a) Accepting and Sharing the Self	114
b) Liberating What is True	116
c) Responding to Personal Awakening	116

Application of Learnings to Educators	118
a) Listening	118
b) Reflecting	119
c) Community and Replacing Discussion with Dialogue	120
i) Community	120
ii) Replacing Discussion with Dialogue	122
d) Living With Courage	125
Implications for Teacher Education	128
BIBLIOGRAPHY	135

CHAPTER ONE

INTRODUCTION

Then said a teacher, Speak to us of Teaching.

And he said:

No man can reveal to you aught but that which already lies half asleep in the dawning of your knowledge.

The teacher who walks in the shadow of the temple, among his followers, gives not of his wisdom but rather of his faith and lovingness.

If he is indeed wise he does not bid you to enter the house of his wisdom, but rather leads you to the threshold of your own mind...

And even as each of you stands alone in God's knowledge, so must each one of you be alone in his knowledge of God and in his understanding of the earth.

Kahlil Gibran. The Prophet

Purpose

This thesis seeks to understand more about becoming and remaining pedagogically strong. It is a phenomenological, highly personal study. By 'phenomenology', I mean all those forms of thinking or inquiry which are based on the lived human experience. The intention is to provide intimate, heartfelt and compelling insight from autobiographical introspection. As I, the researcher, searched for deeper meaning, purpose, and fulfillment in teaching, dialogue with "co-researchers" enabled discoveries of knowing to be made to each of us. This thesis will explore the "notion of education as conceived as a living process of personal engagement between an adult teacher...and a young child or student (wherein) educating and bringing up children remains a rich human and cultural activity" (van Manen, 1991, p. 4). It is based on the European meaning of pedagogy whereby "the vocation of pedagogy, of being actively

empower children to give active shape to their life's contingencies" (van Manen, 1991, p. 3).

The pedagogy of standing in a relationship of thoughtfulness and openness to children and students is an ongoing process. It requires reflection and renewal in a rapidly changing world—a world which we are part of changing ourselves. As teachers ask, "what does it mean to belong to this world?" so we must also ask, "what does it mean to belong to our children and young people?" This study embraces a pedagogy which faces the challenge of change and seeks to reveal how certain teachers have been able to actualize and deepen their state of "being present to children (or learners) by sharing with them and interacting in significant ways" (Parenthesis mine, van Manen, 1991, p. 6).

Approach

While certain aspects of teaching can be taught, for example, planning and organizational skills and how to use a diagnostic test, the perspective taken herein is that teaching is more of a moral activity which has, as its essence, the personal embodiment of pedagogic being. Therefore, this will not be a "how to" guide or technical handbook. Rather as van Manen (1989), Moore (1992), Aoki (1991) and others suggest, a text of this kind needs to be inspirational in quality and should include narratives which invite reflection and possibilities for insight and personal appropriation of moral goodness.

Bookish approaches are heavily used in the preparation of teachers. Often these textbooks go to our heads, not our hearts. Almost one hundred years ago, Dewey (1902, p. 9-30) pointed out that, in the long term, it could be more important for educators to develop an orientation to children conditioned by ongoing reflection on the pedagogic

meaning and significance of experiences in their lives, than to acquire an external set of behavioural competencies that enables a teacher in the short term to improve "the mechanics of school management...(but with which one) cannot grow as a teacher, an inspirer and director of soul life".

As a way of introducing this study, I will begin with an illustration from my own lived experience. In this recollection, the pedagogic moments (the kind of relations, situations and interactions which reveal moments of goodness and growth), can clearly be seen. It is understandable that one might think that to write about morality and goodness courts the dangerous presumption that one claims to know how to live with moral superiority. However, by definition, pedagogy is always concerned with the ability to distinguish between what is good and what is not good for children.

A Story of Early Childhood Learning and Pedagogic Relationships

Going to school was an enormous shock to me--a dark-haired five-year-old who was known at home as "shrimp". At school people started to call me Mary--this was uncomfortable and strange. Prior to that first day in school, I could not recall ever being separated from my Mom. We would spend our days doing many of the usual things that mothers and their pre-schoolers do: housework, washing on Monday with the big cauldron called the boiler, nap time and going for walks. Walks were my favourite time with my Mom. We lived in the beautiful Devonshire countryside in England where the seemingly huge hedgerows teemed with wildlife and a lush array of plants, flowers and bushes. My Mom and I would try to walk every day. We would look as the various flowers came into bud, watch the flowers appear and always would pick dainty, colourful posies to enjoy at home. I knew the names of many flowers by the time I went to school and also knew which berries and mushrooms were good to eat and which ones were poisonous.

In the wintertime, we would get our work done, wrap up warmly and venture out into the lanes, weakly lit by the low sun, and still would examine our world. Because there were few leaves and flowers to look at, we would check on the various burrows which were now more clearly exposed. "What do you think lives in here, Mom?" I would ask. "Could it be a snake?" Every once in a while, my mother would tell me that a ferret or a stoat lived in one of the underground homes and this would send shivers through me.

You see, I had learnt that the ferrets and voles were the vile creatures which had viciously killed my guinea pigs one night. Somehow they had bitten their way through the chicken wire on the front of the cage and then they had bitten their way around Pippen and Squeak's necks. I was of course horrified when I found them. I couldn't believe my beloved pets were dead. I made a special box for them to be buried in, and a marker for the grave and sang songs to them during the funeral service. Ferrets and stoats I knew as the blood-thirsty takers of life in the animal world.

Anyway, during those winter months, my Mom and I would do more talking about other things besides nature. She would tell me about the young mothers in the village who were struggling to make a go of it raising their infants on a shoestring budget and living in the Factory houses. She would talk about wanting to make a difference, to help them have happier marriages, or more income or a better bus service. To these things, I listened (and in retrospect, it's not surprising that many years later I became a social worker myself). My Mom would also talk about her relationship with her mother and how she hoped that she was more approachable to me than her mom had been for her. During these wonderful times of closeness, I learnt much about the wonders of life, about what was nearest to my Mom's heart and about what brought her deep joy and comfort.

Now school was a different story. Despite all the years that I had said goodbye to my father and sister as they left home at 8:15 sharp each weekday to go to school, it never dawned on me that one day I would be joining them and leaving my home: my place of security, delight, discovery and wonder. My mother joined me on that first September day, but it didn't make things any easier. "Now this is your teacher, Mrs. Rolf," my mother said. "You will stay with me won't you, Mommy?" I asked.

When it came time for Mom to leave, Mrs. Rolf held me and asked me to say "Good-bye". This was a bitter surprise. I was incredulous. Slowly I realized that all the other mothers had gone and mine was going to leave, too. I charged at my mother and clung to her like a limpet. Mrs. Rolf came and put her arms around me and stroked my head. She quietly explained that I was bound to think it terrible that my mom was leaving me here since it was a very different place than anywhere that I had been before. Mrs. Rolf could also understand why I would want my mom to stay, since my mom seemed to be "a very nice and beautiful lady" (that of course made me cry even more). Mrs. Rolf said that my mom could stay as long as she liked. No matter what, I did not let go of my mom. With big sobs racking my body, my mom took me to meet other children. I met a little boy who rode on the red wooden train. His name was Andrew (years later, he became my boyfriend). I met Fiona, Sally, Catherine and Susan, another Andrew and many more of the forty-eight children in Mrs. Rolf's class.

Once I had settled down, my mom decided to leave. This resulted in me panicking again. Screaming, sobbing, I ran to Mom as she was talking to Mrs. Rolf. The teacher opened her arms as I ran forward and wrapped her arms around me, a frightened little girl. I was not being naughty or stubborn. I did not need to be spoken to in order to justify and rationalize this situation called school. As much as Mrs. Rolf hugged me, I with all my might tried to push away. Realizing that Mrs. Rolf was not going to let go, I kicked frantically at her legs. Mrs. Rolf still held me. Then I bit her. I was going to do

anything to get to my mom and I was running on pure adrenaline. Still Mrs. Rolf held me, rocking me gently, and between screams and sobs, I started to hear a lullaby song.

I was frightened still. But I allowed myself to be soothed when I realized there was no escaping. I buried my head in Mrs. Rolf's blue overalls and moved with the rocking. Mrs. Rolf was kneeling down so I could see over her shoulder. Between the tears, I could see the other kids laughing and playing. Little by little, I calmed down. Mrs. Rolf kept on singing and rocking. After a while, I asked if I could go and paint. Mrs. Rolf accompanied me to an easel, showed me the colours and I feebly brushed watery colours, through watery eyesight, on the paper.

I cried every day for the first six weeks of school, but my teacher never lectured or embarrassed me. In fact, she continued to rock me and sing each day and the crying lessened.

I remember my teacher talking about autumn one day and doing autumn leaf art projects. I loved it. I cherished this time holding the leaves, studying the different colours, following the pattern of the leaf veins and marvelling at the various shapes and shades. Naturally, I began talking about what trees and bushes I thought the leaves came from. I was, as you might say, in my element.

Outside the classroom, there was a walled garden which was overgrown, but was part of the old school building. I asked Mrs. Rolf if I could go out to the garden and collect more leaves. Mrs. Rolf agreed and let me out of the portal-shaped wooden door with the huge black wrought iron hinges, that none of the five-year-olds had ever seen open before. I was thrilled to be out there. I ran from thicket to flower bed, carefully collecting nature's bounty. I checked the beautiful and tiny purple/yellow deadly nightshade flowers which peeked out from little crevices in the granite wall. I knew not to pick them. And I found blackberries which I ate. Mrs. Rolf didn't call me in. She let me stay there most of the afternoon. I thought this was paradise.

From that time on, I thought of school differently. By letting me spend an afternoon in the garden, Mrs. Rolf was making more than an investment in an afternoon. Mrs. Rolf showed her trust and I realized we had an unspoken bond. As Barrie Barrell observed about his teacher (Jones, 1995, p. 26), my teacher appeared to view teaching as a work in progress, rather than a finite activity.

This is a true story and it is my story. It serves to illustrate my first contact with school and a caring, thoughtful and mature educator. I experienced a moving joy of thankfulness as I recalled these early years and the thoughtfulness of Mrs. Rolf. For me,

this singular story reflected her being as teacher with which my first days at school were blessed. It is amazing how the details of my first day of school and earlier are still very clear. When I wrote this story, I even remembered the texture of Mrs. Rolf's overalls as she hugged me on that very first day.

All the details of our lives are placed in our memories. Our picture of the world develops from every experience we have ever had and how we have made sense of those experiences. For most of us, school is a constant factor for at least twelve years of our lives. Teachers, as with Mrs. Rolf, can have a profound influence on us. Perhaps the effects of the teachers we have had are obvious. We may become fascinated by nature as I was with my earliest teacher, my mother: we may be inspired to run faster, spell better, be kinder, take responsibility more seriously, study harder and set greater goals for ourselves.

Sometimes the influence of our teachers is not so obvious, or wishful thinking causes us to minimize or deny the impact a teacher has had on a child because we feel uncomfortable about what has happened. This is the case with teachers who, unlike Mrs. Rolf, somehow lose their sensitivity to each individual child's needs at a particular moment.

The Call to the Phenomenon

What task might a society undertake dearer to it than the cultivation of its teachers? And when it nurtures them, what should it seek but excellence, what should it transmit but the highest of its ideals, and what should it evoke but the richest expressions of its wisdom and love?

So what is a master teacher after? A heightened awareness of self and of the motives, virtues and actions which fulfill it.

Jones, 1995, p. vii

This thesis seeks my personal understanding of being, becoming, and remaining pedagogically strong. It is derived from my own experience of journeying through life and searching for meaning and purpose. It is part of the persistent search for personal understanding of the essence of teaching, or as Ted Aoki (1991, p. 2) describes it, "the 'isness'". This search for meaning has been marked by peak experiences and troubling challenges full of self-doubt. It has involved profound awarenesses and interactions with persons, events, formal and informal knowledge, in both the personal and professional realms of being. The "real" journey, for me, as with Kathryn Skau (Jones, 1995, p. 83) has been the inner gnosis-the gradual growing awareness of my self. It has taken all my life to come to an understanding that "wherever I go, there I am" and what I am looking for in my teaching is not "out there", rather it is who I am: it is me.

This study was conceived out of my own search for care and concern in the teaching endeavour. Even as a child, I was aware that certain teachers seemed to be more genuinely interested in their students and have a certain love for their charges and their work. These were the teachers who somehow entered the world of their students with understanding, interest and belief in them. As a five-year-old child, I remember pressing my nose up against the classroom window and, from the outside looking in, watching Mrs. Rolf share her lunch with a child who was staying in to do extra work. Her whole demeanour was kindly and what could have been a punishment, seemed to me to be an extra special time for the student.

Mr. Chidgey also impressed me. At first I was frightened of him because he called each ten- and eleven-year-old boy in our class by their last name. He did this every time he wanted to speak with one of them. It seemed to me very harsh. In spite of this old-fashioned, English private school tradition, it soon became clear to us that Mr. Chidgey cared beyond first or last names. Mr. Chidgey used humour to lighten the load when he introduced new mathematical concepts and when we had spelling tests. He would incorporate a funny story about a word and its bizarre, nonsensical spelling which actually turned out to be a great mnemonic device for those of us who struggled. Furthermore, Mr. Chidgey was an awesome swimmer, gymnast and dancer. As a group of predominantly sheltered students from a farming/mining community, Mr. Chidgey entranced us with not only what he could do with his lithesome, athletic body, but what he could teach us to do with our chubby or extremely skinny forms! At ten years old and never having seen a bodysuit in our lives, we were forming human pyramids four-children-high, doing hand springs, back flips and the cha cha cha to sell-out audiences, to raise money for the poor. We felt we were part of his team. He even had a way of including those children who were too shy or didn't wish to participate in the shows. They wrote and decorated the programs, were in charge of the dressing rooms, music and lights, and organized the refreshment booths. Success belonged to everyone in our class as did challenges and the responsibility for problem-solving. Mr. Chidgey lived by the motto "the honour of one is the honour of all and the challenge of one is the challenge of all". We learned about our own individual talents and contributions within our vibrant

and hard-working community of learners. And, once during the year, Sally Turton even called Mr. Chidgey by his first name!

I had other teachers with whom I experienced humanity, compassion, cooperation and the joy of being. It never ceases to amaze me that we can recall the minute details of classroom experiences which we had as children and how our teachers were with us. This is indeed a big responsibility for teachers.

Walking with others on the Journey

...a truly educated person speaks and acts from a deep sense of humility, conscious of the limits set by human finitude and mortality, acknowledging the grace by which educator and educated are allowed to dwell in the present that embraces past experiences but is open to possibilities yet to be. Thus, to be educated is to be ever open to the call of what it is to be deeply human, and heeding the call, to walk with others in life's ventures.

Aoki, 1991, p. 21.

It is through walking with others in life's adventures that I have come to this place of wanting to know more. In fact, it would be true to say that this subject has "claimed me in a way that leaves me no choice" (van Manen, 1990, p. 9). Further, van Manen has written "(the) starting point of phenomenological research is largely a matter of identifying what it is that deeply interests oneself and of identifying this interest as a true phenomenon, i.e., as some experience that human beings live through" (van Manen, 1990, p. 9).

This study has definitely been born out of the writer's personal experience as an educator, counsellor, facilitator and parent. I was drawn to teaching out of a deep interest in children, their well-being and happiness, and a desire to be an influence on their lives

for good. Besides a degree in education, my first degree and in fact my first jobs, were in social work practice and policy development. My work and education in this field helped me to become very conscious about how many of societies' institutions have failed huge numbers of people who have "fallen through the cracks". Many of the people I worked with had never been successful in school. They had been marginalized and alienated and they had been hurt.

For many years, I have had a feeling that all is not right with the school system as we know it in western society. My first teaching practicum was in a very "high needs" inner city area. At this elementary school, most students came from what were classified as "socially, educationally and economically disadvantaged circumstances" (Plymouth City Council, 1980, p. 12). I remember my orientation day and being told that children would often be dropped off at the school yard at about 6 a.m., come rain or shine, due to their parents' working shift work at the dockyard, on the fishing boats or in the local factories. The thought of little children being at the school fully two hours before most of the supervising adults arrived, haunted me. I considered the state of mind they would have when, finally, the school bell rang. I thought about their whole condition and I was moved. It was with humility that I entered the classroom on the first day of my practicum. Suddenly I was shocked to see my cooperating teacher hitting the students and explaining, "if you want to teach them anything, well you have to control them first and this is the only way a person can do it". In my stay at the school, I saw many different versions of ways to control the students and many different explanations and rationalizations for why it had to be done. To me, it seemed the teachers were fighting for

their survival. They had to somehow keep the "enemy" at bay. Sensitivity to the souls of the children appeared to be almost non-existent. I felt alone and a freak in this system. I kept my thoughts to myself, as I felt very much an outsider. The harshness of this environment deeply troubled me.

I spoke with my university advisor, Stuart Plunkett, who witnessed me refusing to yell and shame the children into complying with my lesson plans, while watching the children tear around the classroom paying no attention to my presence! I was very embarrassed that I hadn't been able to "deliver my lesson as planned". However, I needed to clear the air. I shared with him that the principal had told me that I would never make a teacher because I was too kind (read "soft, bleeding heart"). He had told me that these sort of kids needed discipline. "Forget your interesting lessons, problem-solving and cooperative learning. Give them the basics and let them know who's the boss," he advised me. "Without a healthy fear for you, they'll never sit in their desks and do the work," he said.

As I recounted these details, my advisor listened carefully without saying a word. After a while, he simply recommended that I take what learning I could from the situation and remember what drew me to teaching in the first place. He told me to never give up on what I believed teaching should be. His final words to me at that meeting were, "Mary, never underestimate the power of the heart. You'll make a wonderful teacher. They know you care".

As a class of student teachers, we had watched this man, Stuart, work with a group of seventy students, teaching them math through number patterns. He was a quiet

person who loved his subject, mathematics. He had watched many children and adults struggle with math and come to panic whenever they were asked to compute anything. He had an unusual ability to create a classroom atmosphere in which the students felt respected, heard, and safe to explore new concepts with freedom. His non-judgementalism supported them in using their instinct and tacit knowing. Students became involved in the activities he introduced and when they were off task, he somehow connected with them beyond the superficial. They gently brought themselves back to task without receiving a chastising look or tone of voice. He was a teacher for whom our group of graduate students had immense admiration. His words meant a lot.

I emigrated to Canada in 1981, and in my work with adults in First Nations communities, I was horrified to hear what had been done to them in the name of education. Now as a parent, I am saddened and enraged by what I have seen some teachers perceive as an appropriate way of 'educating'. In short, I believe many teachers have opted for the easy way out in education, the same way much is done in the rest of our culture. We have opted for short-term, quantifiable gains rather than seeking out what is harder to measure, but is infinitely more powerful and meaningful. Teaching with love, presence and depth allows the experience to become a deeply rewarding and fulfilling experience rather than a short-term, quick fix which leaves those engaged in the process feeling hollow.

The Austrian psychologist, Ludwig Binswanger (1963, p. 173) has shown that we can only understand something or someone for whom we care. Frederick Buytendyk, in his inaugural lecture (1947), has left us with the message that love is foundational for all

knowing of human existence. In the sense of how we come to know, the words of Goethe are especially valid (Goethe, 1963, p. 83): "One learns to know only what one loves, and the deeper and fuller the knowledge is to be, the more powerful and vivid must be the love, indeed the passion". As an educator, facilitator and mother who cares deeply about the well-being of those who van Manen (1991, p. 14) describes as "in the process of becoming", (which is all of us), I find it impossible to objectify and detach myself from the pain which both teachers and students experience in school and other systems.

This study will be unearthing conceptions of the human realm and how to know and achieve an understanding of human beings and how we come to learn. This study may also lead us into the spiritual realm.

Values

The phenomenological perspective which forms the context for this thesis is mine. It is my belief that every individual speaks from a unique perspective which reflects his or her particular history, private construction of the world and their personal beliefs and values. "We also speak in a particular context and at a certain point in time, both of which are, of course, transient" (Wolfson in Molnar and Zahorik, 1977, p. 81). At this point, I wish to be explicit about some of the beliefs and assumptions which are part of my perception of teaching-learning transactions.

1. What are schools for?

Schools are for people to live, learn and grow in, both individually and in groups. I am strongly opposed to the idea that schools are primarily for the most efficient production of "output", often referred to as the "basic skills" or the "core curriculum".

Schools need to be places where there is a "quality of life" such as caring relationships, an appreciation for individuality, sharing and humour. They also need to provide varied activities which include opportunities for individual and group inquiry and action, as well as expressive, creative and recreational activities. I concur with Bernice Wolfson (in Molnar and Zahorik, 1977, p. 84) when she suggests that schools are also for providing "engagement with significant themes in human affairs: brotherhood, peace, poverty, love, self awareness, (and) freedom."

2. I believe that children and adults learn through involvement in, and interaction with, their environment and encouragement to create, experiment and make meaning from it.

3. The primary value I hold as a teacher is that people are important and worth caring about. I care about the ideas, feelings and needs of children and adults. I find both these ages of people easy to get along with, whether I like them or not. I am committed to supporting growth and well-being, both my own and other people's. This value is particularly difficult to feel and do something about when I am feeling overwhelmed or stressed. However, it is then that I most need to examine if it is simply something I think or intend to do, or whether, indeed, it is something I treasure and act on, no matter what.

I also work toward liberation by enhancing awareness of choice and responsibility and opposing behaviours that are oppressive. I believe in pluralism and diversity and hope to encourage the uniqueness of everyone. I am opposed to efforts to standardize people. I value participation as an important aspect of learning and try to implement many opportunities for decision-making and active, meaningful involvement. These opportunities, I believe, contribute to the significance of each learning experience.

Finally, I value and want to support personal growth and self-realization. In my interpretation, growth is not development or a linear advancement along a continuum which may consist of grades or skill levels. Rather, it is analogous to an amoeba moving out, assimilating and digesting, exploring and revisiting, and moving out again in new and different directions. Growth, as I understand it, is expanded awareness, and includes integration of more complexity. It also includes increasing realization by each person of his/her capabilities.

4. Regarding the nature of knowledge, I believe that knowledge is incomplete, subject to change and personally constructed (Polanyi and Prosch, 1975). I also believe that in our western world, we have created problems by first separating thinking and feeling and then trying to find ways to integrate them. It is clear that a person cannot feel without thinking, which is our awareness and interpretation of the experience. Equally, we cannot think without feeling since feelings are what bring our attitudes, emotions, beliefs and values to the thought process. It is my hope that at some point there will be a new, more holistic, conceptualization of a unit of experience. Vigotsky (1962, p. 3) has an analogy which speaks to this point. He notes that if our purpose is to understand more about the properties of water, studying oxygen and hydrogen separately will not help us. He suggests that the smallest unit would be a molecule of water since it retains all the basic properties of the whole.

Despite the presence of the information highway, television and other mass media, the constant change in today's world, its complexity and diversity defy our efforts at awareness. Therefore, in order to share and expand our perspectives, I believe there are

still many opportunities for our own becoming through reading, listening, contact with other people and places, unconventional ways of knowing such as meditation and prayer. contact with nature, and through music, art, literature, poetry, theatre, dance and reflection on these and other experiences.

5. Finally I understand my role as a teacher as a continuing exploration of myself, my relationship with others and the world. Teaching involves acting upon my phenomenological assumptions with the students and others and supporting them in their exploration of what they believe to be true, so that we come to appreciate, understand and care for each other. In the educational transaction, the teacher and the students make the curriculum together as a creative process based on individual perceptions and a willingness to risk reaching out as active learners and creating something new. This transactional process is both being and becoming. I believe the responsibility of the teacher to be more facilitator than authority; more a person in relationship than someone exercising power and control; more responsible to students than responsible for; more open-minded than closed-minded; and more a role model drawing on his or her own personal characteristics and skills, rather than someone using a certain technique or method. A role model brings her/his whole self to a situation and through active participation and attention to the present, becomes more aware and more skilled in a certain context.

Definition of Terms

For greater understanding, I will provide the following explanation for two of the terms I use.

Pedagogy: I have chosen to use the word "pedagogy" because it tends to bring out the human and personal elements of education. An intrinsic part of pedagogy is the assumption that there is a personal learning relationship between people. Pedagogy is characterized by a "certain togetherness" between teacher and student (van Manen, 1990, p. 30). Pedagogy is found not in abstract theoretical discourse but in the lived world, where a teacher says goodbye to his students as they move on to high school and watches with hope as they disappear from the school yard, or where a teacher nods at a student and acknowledges her for a job well-done. Pedagogy is like love or friendship, it is found in the experience of its presence, it is here and now, when an adult does something right in the personal development of the student. In everyday situations, pedagogy occurs in the way we are with children. Pedagogic teachers give the welfare of the students higher priority, and take children and young people seriously, always considering educational concerns first from the viewpoint of the student.

Pedagogical influence strengthens, it lives by example and shows what it is like to be pedagogically strong. Being pedagogically strong means responding pedagogically in any situation with a child or young person in which a teacher finds herself or himself.

Co-researchers: The teachers who agreed to participate in this study were not the objective providers of data. Rather, they were invited to be co-researchers whose dialogue with me, and mine with them, gave the subject a voice, contributing to my highly personal involvement and much greater understanding. My knowing was rooted in self experience and was conceptualized in the web of relationships I had with the co-researchers.

Thesis Overview

Wanting to bring the welfare of both students and teachers to the forefront, this thesis aims to discover more about the lived experience of being pedagogic. Chapter Two of this thesis provides an exploration of the world views leading up to and including the current dominant paradigm which does not foster a pedagogic approach in education. It also includes a description of reactionary, knee-jerk behaviours to the paradigm and on the other hand, behaviours which are pedagogically strong. Chapter Three provides a description of the phenomenological, human science approach and how this orientation has guided the research methodology used to explore this topic. Chapter Four provides an interpretive reading of the topic by exploring findings in the form of themes which have been woven together with relevant literature. The last chapter discusses the implications of these findings for teachers and for teacher education.

A word on the Personal Approach

This thesis discloses personal truth as a way of knowing. It provides insight into the inner life of the co-researchers, including myself. This research has been deeply transformational and it has helped me to reconnect with my own inner life through reflection and dialogue. Since this is my selfhood and I am a co-researcher, I have included detailed descriptions of the essential process of "knowing myself". Also, to be really honest, I have included the pronoun "I", for instance, "I believe" rather than "It is believed", because this is the truth.

The following quotation, which summarizes the theme of this thesis, ends this chapter with the right melodious tone. It is a tone which carries "the remarkable in-

dwelling presence of the shimmering being of teaching that is open to those whose listening is attuned aright" (Aoki, 1991, p. 4). This quotation is Emerson, whose words create a sound which caresses and gently melts away conceptions of teaching as a policy statement or set of techniques. Emerson calls us to teach from our "depth" and "presence", "our centre, our heart, our being, our self, or our soul". (Miller, 1993, p. viii).

To whatsoever upright mind, to whatsoever beating heart I speak, to you it is committed to educate men. By simple living, by an illimitable soul, you inspire, you correct, you instruct, you raise, you embellish all. By your own act you teach...According to the depth not only of your strenuous effort but of your manners and your presence. That which we are we teach....Let us be silent and hear the whispers of the gods.
Emerson, Ralph Waldo, in Miller, 1993, p.vii.

CHAPTER TWO

LITERATURE REVIEW

The breeze at dawn has secrets to tell you.
 Don't go back to sleep.
 You must ask for what you really want.
 Don't go back to sleep. People are going back and forth across the doorsill
 where the two worlds touch.
 The door is round and open.
 Don't go back to sleep.
 Rumi. Open Secret: Versions of Rumi

Why is it that we too often hear tales about inhumanity done to our children in today's schools? Just last month in a middle school in central Alberta, a child was picked up by the scruff of his neck and thrown down the stairs. When the assistant superintendent of schools was contacted by the concerned mother, she was met with a dispassionate, bureaucratic response. She was told, simply, that the situation would be looked into and didn't she know that Mr. "X" was a very experienced teacher of fifteen years standing and that the assistant superintendent would get back to her-which he hasn't done although four weeks have elapsed (Grace, personal communication, Oct., 1998).

At the same school where the above incident took place, the vice principal said in an interview with a parent, "well, all children lie, and the fact that I lie to get at the truth is just a strategy" (Grace, personal communication, Oct., 1998).

Van Manen (1991, p. 30) points out that "Many educators, teachers and parents, are becoming aware that something has come between us and children." It is clear that human concern is lacking in some teachers. It is probable that everyone has witnessed encounters between teachers and students which are not concerned with what is

educationally and morally best for the young person who is on his or her way to adulthood. It is very unfortunate that we see teachers who, unlike Mrs. Rolf and the co-researchers in this study, “seem grossly inadequate, negligent, or even abusive toward the children entrusted to their care.” (van Manen, 1991, p. 31). Some teachers seem to be more concerned with other matters than in being present to their students and interacting with them in ways which are pedagogical and will enhance their growth.

In the original sense, the term “pedagogue”, deriving from the Greek, referred to the attentive slave or guardian who was responsible for leading (“agogos”) the young boy (“paides”) to school. The pedagogue accompanied the child and cared for him, providing a sense of protection and direction. Etymologically, a pedagogue is someone who shows caring relationships with students. To include the idea of leading or guiding, this could be described as thoughtfully responsive encouragement, as “taking the student’s hand.”

A teacher with this kind of pedagogical being may approach teaching with the orientation of. “Here take my hand! Come, I shall show you the world...I know something about being a child, because I have been there, where you are now. I was young once...You can trust me, for I have tested the ice...I know something of the rewards and the trappings of growing towards adulthood and making a world for yourself. Although my going first is no guarantee of success for you (because the world is not without risks and dangers), in the pedagogical relationship there is a more fundamental guarantee: No matter what, I am here. And you can count on me.”

van Manen, 1991, p. 38.

Giving the young care, protection and guidance is a fundamental task of adulthood, generally. It is natural that we expect it to be a specialization for teachers-an essential part of the educative task. Yet, as seen thus far, there are frequent examples of teachers taking other tasks to heart. And understandably so, as they are bombarded with

political priorities for more systematic, classifiable and measurable interactions and intervention.

In this chapter, I intend to provide information which may explain why many teachers have moved far away from home, in terms of the educative task, as described by Dewey (1902, p. 9-30) and others; why they are providing “schooling”, actually abusing themselves and our children, rather than educating them. I will review literature which describes the development of the prevailing system-driven, reductionist, technological approach of control and “power over” (Breton and Largent, 1996). I will demonstrate that a world view based on this paradigm leads to the pedagogic voice being lost in today's bureaucratic, techno-approach to education. I will provide examples from the literature to illustrate the strange, complex and frightening warfare-like experience which occurs when educators lose touch with their pedagogic self.

I will then give a short review to reinforce the concept of what it is that some authors believe constitutes “good teaching”. This discussion will necessarily involve evolving understandings about learning, the pedagogic relationship and pedagogic responsibility.

This chapter will provide the warp and weft of background theory within which teachers weave their special pattern of educative life.

The Paradigm from which Modern Day Schooling Evolves

If you ask a fish how it swims,
it will have to get out of the river before it can tell you.
Ancient Chinese proverb

In 1962, Thomas Kuhn, historian and philosopher of science, published a book titled *The Structure of Scientific Revolutions* in which he gave an analysis of how *systems* change (or don't). Kuhn introduced the term "paradigm", explaining that scientists operate from mental models-paradigms-that shape everything they think, feel and do. Kuhn proposed that how scientists perceive and interpret all their experiences is shaped by their internal structure of concepts and beliefs-which is, in fact, their paradigm.

Using Kuhn's definition, therefore, our paradigm becomes our map of reality, otherwise known as our philosophy, perspective on life or mental model. Whatever we call it, the identification of a paradigm enables us to see the blueprint on which we build our worlds (Breton and Largent, 1996, p. 5). A world view purports to a sense of what it means to be human, what is the nature of reality, and what is the purpose of our lives. In doing so, it molds our interactions with others. This is significant for education, where the influence of the prevailing world view can be felt in the quality of the interactions between teacher and student. Consequently, it is critical that educators become aware of the paradigm at work in their lives with students. Many teachers, however, like the fish in the quotation at the start of this section, are unaware of how they are affected by the thing that contains us. For the fish, it is the river; for us, it is our paradigm of reality. The most influential force shaping the discipline of education has been the history of science and its impact on the theory and practice of education. Out of this history, the scientific world view has evolved to prescribe how we as human beings define the world, encounter it, and ourselves. By comprehending how our scientific viewpoint has emerged and impacted the development of educational thought, we can then begin to understand the

implications of this paradigm on educational practice. Of particular significance are the limitations the scientific framework has placed on education in the area of creativity, holism, and the power of relationship.

The Scientific Framework

The paradigm on which our western world is built derives from several primary models. Beginning in the 1500s, following discoveries in anatomy and astronomy, for example, it became clear that religion could no longer be used to explain certain mysteries of life. This led to uncertainty, and out of it emerged "a grand human longing for security, for foundations, for a stable sense of the ground upon which (to) stand without *fear* of it slipping away" (Jardine, 1990, p. 20. Italics mine.)

The longing for certainty began to be met during the Enlightenment, or Age of Reason. At this time, the West broke away from its spiritual inheritance and looked to human reason to provide answers to life that could provide proof as to "what is true."

In the 1600s, Rene Descartes brought forward his philosophy of systematic doubt in which he argued that ideas could only be accepted as true if they could be precisely and logically defined as "clear and distinct ideas". Thus, "...in observations of the natural world, the observer and the observed, the subject and the object, were defined as separate and distinct-a distinction which fostered a dualistic split between mind and matter" (Rich, 1994, p. 17). Interestingly, he thought the soul "was a special exception. It stood outside of nature" (Barrett, 1986, p. 7).

The scientific method was also invented simultaneously and independently in about 1600 A.D. by Galileo and Kepler. Wilber (1990, p. 15) points out that at this time

in history, Galileo and Kepler were unique in their formulation of the principle that the laws of nature could be discovered only by measurement. "If an event cannot be measured, it cannot be the object of an empirical-scientific experiment, and, as far as that science is concerned, it does not exist". This view clearly leaves the realm of spirit, emotion, atmosphere and the complexity of the human condition as highly suspect, with the physical world becoming the sole focus of attention.

Newtonian physics developed in the 1700s to become the basis of science, with physics undertaking the task of categorizing the physical properties of matter. Cause and effect could be predicted, following studies on the motion of matter, which was determined to be governed by physical, mechanical forces operating upon one another. This eventually led to the whole universe, everything in it, being seen in physical terms, functioning according to precise laws and properties. Nature was construed as a vast interlocking machine with the universe being the machine of machines. The mechanical laws of science were considered satisfactory to explain the workings of nature and the universe (Barrett, 1986; Grof, 1985; Capra, 1982). Positivism, a philosophical system founded by Auguste Comte in the 18th century, moved science into philosophy and sociology. People, too, were to be dealt with by positive facts, rejecting any abstract speculation.

With science growing in its capacity to investigate the material world, philosophy was overshadowed by technology. The Age of Science-Technology replaced the Age of Reason. This resulted in a transformation of age-old attitudes towards the world, with nothing less than a transformation of the world itself. As Grof (1985, p. 2) has stated:

...Western science has achieved astounding success and has become a powerful force, shaping the lives of millions of people. Its materialistic and mechanistic orientations have all but replaced theology and philosophy as guiding principles of human existence and transformed to an unimaginable degree the world we live in.

His holiness the Dalai Lama (1998, p. 2) comments on this state of affairs by saying:

...because of...the development of science and technology, people began to develop an attitude of increased expectation that all problems could be solved through technology.

This attitude became one factor which contributed to the neglect of, and negligence about, inner values. Today, society, despite its material development and wealth of material facilities, is facing many profound problems.

Education has been inevitably impacted by the scientific method for both the good and the bad. As I continue, I will bring forth material which will prompt reflection on the consequences of structuring life on this dominant perspective. It will be seen that the ramifications are extensive and have resulted in education moving away from being an act of hospitality toward the young. Hospitality welcomes and connects people. However, the mode of knowing that dominates education creates disconnections. This mode is objectivism and it portrays truth "as something we can achieve only by disconnecting ourselves physically and emotionally from the thing we want to know" (Palmer, 1998, p. 51).

Objectivism as the Mode of Knowing

Objectivism is the pervasive approach taken by Western science. It claims there "is fundamentally only one kind of entity in the world, and it is the kind studied by natural scientists-physical objects...There is only one kind of knowledge in the world.

and it is the kind that natural scientists have” (Smith, 1976, p. 2). In this world view, the scientific method is to be the ultimate determinant of “truth”, where “truth” has come to mean objectified truth, and “reality” is seen in mechanistic and reductionist terms that define for the first and final time what is and what is not.

But this ground or basis of our dominant mode of knowing is “fearful ground”. states Parker J. Palmer (1998, p. 50). He claims that it is a mode prompted with such arrogance that it is hard to see the fear behind it-until one remembers that arrogance often masks fear.

A mode of knowing arises from the way we answer two questions: How do we know what we know? And by what warrant can we call our knowledge true? Our answers may be unconscious, but they are continually communicated in the way we teach, learn and live our lives. Objectivism portrays truth as something we can achieve only by disconnecting ourselves. This matters, because the dominant belief has been that if we get too close to it, the impure contents of our subjective lives will contaminate the thing we want to know and our knowledge of it. Objectivism claims we can know the things of the world truly and well, only from afar. Rather than trusting in the wholeness in life and people, this approach afflicts people with the disease “of presuming to know” (Remen, in McCaffrey, 1998, p. 1).

According to Palmer, who has pursued deep inquiries into teaching, for objectivism, the subjective self is the enemy most to be feared-a Pandora's box of opinions, bias and ignorance that will distort our knowledge once the lid flies open. We rely exclusively on facts, logic and data to keep the lid shut. The role of the mind and the

senses is not to connect us to the world but to hold the world at bay, lest our knowledge of it be tainted.

Subjectivity, according to the objectivist approach, also creates relationships between those things and us, and relationships contaminate as well. If we stop objectifying and something becomes a vital, interactive part of our lives, then it may "seize us" and we may become biased toward it. This threatens the purity of our knowledge.

Clearly, objectivism can set the climate which keeps us from forging relationships with the things of the world. For objectivism, any way of knowing that requires subjective involvement between the knower and the known is regarded as primitive, unreliable and even dangerous. Intuitive knowing has been ridiculed as irrational, relational knowing as "over-involvement", and true feeling has been rejected as excessive and sentimental.

Parker J. Palmer (1998, p. 56) states "the real agenda driving objectivism is not to tell the truth about knowing but to shore up our self-aggrandizing myth that knowledge is power and with it we can run the world". Falling far short of attaining the age-old ideals of justice, truth and beauty, and disconnected from spiritual and human connection, "rational man" has continued to oppress, kill, exploit, humiliate, wage war for economic and political purposes. Our language has been infiltrated by such concepts as "mastering nature", "subduing elements", and "conquering spaces". It is indeed a paradox that this century we fight wars for peace, freedom and equality, and murder children, women and men to free oppressed peoples.

People often lie in an effort to deny their fears, and objectivism lies about our knowledge and our power in hopes of avoiding the distressing evidence before our own eyes: we are ruining, not running, the world by objectifying it. Modern knowledge has allowed us to manipulate the world, but not to control its fate. Indeed, by disconnecting us from the world, objectivism has led us into actions inharmonious with reality. "Objectivism, far from telling the truth about how we know, is a myth meant to feed our fading fantasy of science, technology, power and control" (Palmer, 1998, p. 56).

Rinpoche (in Yuhas, 1998, p. 2) says, "Disconnection of mind from heart has led to knowledge which is very conceptual, intellectual and philosophical...it is very much connected to the brain." Dr. Rachel Remen, a medical doctor with "the delicate challenge of doctors who know it all" (McCaffrey, 1998, p. 1), coming from the objectivist perspective, calls for a recovery process from the objectivism, not only in medical training, but in society. She suggests we must confront the shadow of our "frontier" culture. In this culture, self-sufficiency and independence have created isolation from wholeness. She recognizes the challenges are considerable. Medical schools and our society have been driven by the quest of success and competition. She suggests that it is training rather than education which goes on, with wholeness looked upon as unprofessional and even shameful. "Students are trained to be isolated keeping truth at arm's length as if distance will keep them "safe". But...more mistakes are made by objectivity than were ever made by intimacy." Remen insists that, "Objectivity has made people blind" (McCaffrey, 1998, p. 1).

Teachers are meant to lead. It is difficult for the blind to lead without everyone being afraid. Obviously, there is much fear in the isolation we have created within objectivism. We wear masks of professional activity, and masks of confidence. We create goals, mission statements, positive thinking and aphorisms. Other people's slogans become our buzz words, the jargon of belonging... "excellence", "teacher effectiveness". "behaviour management." Yet, we feel the uneasiness of being cut off from the world, ourselves and others.

David Whyte (1994, p. 39), in reflecting on the mythic Old English poem *Beowulf*, states. "It is not the thing you fear that you must deal with, it is the *mother* of the thing you fear. The very thing that has given birth to the nightmare." Let us now turn to the paradigm in which and from which we experience the pang of fear and the urge to control- for teachers, this is experienced as the '*something coming between us and the children.*'

The Harmful Paradigm

Objectivism originated in part to save us from naïve subjectivity. The medieval victims of the Great Plague would have benefitted if they had the objective knowledge that their illness was caused not by offending God, but by fleas on infected rats. Subjectivity led to innumerable women being burned at the stake, and to others suffering punishment on the whim of other people's hunches. It would seem that there is a great irony, that "objectivism has bred new versions of the same evils it tried to correct." (Palmer, 1998, p. 52). As the Western world convinced itself that there were objective answers to all questions, people looked to specialists to provide those answers. A process

began where people distrusted their own knowledge and looked to authorities for truth. The stage has been set for “authorities” to set the agenda for life, to provide control for a “fear-driven overkill of the subjectivity that made the premodern world dangerous” (Palmer, 1998, p. 53).

Most of us don't realize how the control paradigm touches every part of our lives, and even less are we aware of its role in creating social institutions. However, there is an ever-growing body of literature which serves to raise consciousness and make more visible the damaging manifestations of the paradigm (Capra, 1975 and 1982; Ferguson, 1980; Hay, 1989; Breton and Largent, 1996). The literature describes how our paradigm is control-based and fears chaos, aiming to create healthy families, schools, businesses, governments and churches by cause and effect controls to keep the social machinery running smoothly (Bartlett and Steele, 1992; Miller, 1983; Kohn, 1993; Key, 1989).

In their comprehensive survey, *The Paradigm Conspiracy*, Denise Breton and Christopher Largent (1996) have produced an extensive account of how we are experiencing the norms established by our paradigm as harmful. They ask, “What kind of paradigm requires that we blame individuals, intimidate and punish them in order to keep our social systems healthy?” (Breton and Largent, 1996, p. 8). In educational quarters, this is translated into “blame the victim” policies and actions. “There should be more discipline. We should root out the trouble-makers. We need tougher grading systems and a back-to-basics curriculum. We should prepare kids for the ‘real world’”. According to our prevailing paradigm, being tough with people isn't abuse. It's actually how we create healthy families, schools and institutions. As I think back to the principal who advised me

to “instill a healthy fear...so that the students will learn”, and the incidents described at the start of this chapter, it is clear that a usual belief is that fear needs to be used to keep everyone in line.

It is not hard to see the insidious effects on our whole social and economic system and on our ideas about schooling, teaching, child management practices and educational research.

Control and Power

There are people who are calling the paradigm into question. The co-researchers in this study are examples of individuals who have developed a consciousness of the harmful effects of certain thinking and acting derived from the paradigm. I, too, have experienced the pain of the paradigm and believe it is necessary to make it visible, to smoke it out, so to speak.

While there are many threads to the paradigm, the overall pattern has to do with control: who has power over whom and how is this power-over relation maintained? Riane Eisler (1988) has called this the “dominator model” in her pioneering work *The Chalice and the Blade*. Eisler contrasts domination with the “partnership way”, suggesting that the former makes people suffer while the latter, both culturally and historically, has allowed people to thrive. However, domination is our paradigm’s driving issue, and for a reason: in this world view, top-down control is necessary for social order.

We need only look at the content and process of government-sponsored education for First Nations peoples in Canada, since the time of first European contact, to see that it epitomizes top-down control and objectification, with individual and/or collective

cultural needs being purposefully disregarded (Final Report, Committee on Tolerance and Understanding, 1984). In fact, the institutionalized school system, which has been identified by First Nations people as having shamed, humiliated, silenced, exploited and betrayed, was built on dominant European precepts about good child-rearing, including "sparing the rod and spoiling the child" discipline and control (Brendtro, Brokenleg, Van Bockern, 1990, p. 23-25). These same principles are still widely embraced by many educators as they carry forward the well-established tradition of coercion and punishment (Messinger, 1982). Actions such as showing who's the boss, demanding that respect be given to those in authority, and "knowing what's best" for those who are too inexperienced to know for themselves, have been acclaimed.

Our cultural history, which is deeply embedded in our paradigm, has predominantly been one where we have been dominated by authorities: lords required obedience from villagers, bishops from priests, kings from commoners, men from women, and children obeyed everyone. Still today, most people believe that probably nothing would work if we each did our own thing. Like Diocletian, the Roman Emperor who attempted to hold together a "ramshackle empire", most people believe that to have order, we must do what authorities tell us to do.

Those experienced in examining the paradigm have pointed out how social systems have adopted the control paradigm and have run with it (Eisler, 1988; Ferguson, 1980; Reich, 1995). Institutionalization gives the message that on their own, people are unacceptable, but if they surrender to the social system (the family, school, business, profession, or religion), they'll be regarded as normal and will receive institutional

approval (even if it's conditional and time limited). In a kind of symbiosis, many people have developed an unnatural fear of freedom, and have surrendered self-responsibility, creativity and community, to the system, rules and the hierarchy taking responsibility for them.

Since the arrival of scientific management in the 19th century, there has been a remarkable intensification of rules aiming for obedience, replacing primary human relations. Brendtro, Brokenleg, and Van Bockern (1990, p. 24) provide this example of how desirable it is for obedience to be eminent and authority revered:

In a remarkable bit of “newspeak” (i.e. faults are relabeled as virtues), the American Association of School Administrators applauded formal codes of conduct in student handbooks as the most important innovations of American schools for the control and management of student behavior...The effective code carries a clear message to the student: This you can do; this you cannot do; and if you do what you shouldn't, this is the price you pay.

Denying the Soul

Long forgotten, buried beneath centuries of modern science, is Descartes' special treatment of the soul. Increasing numbers of scholars are bringing to light again the character of the human soul (Hillman, 1989; Dossey, 1989; Bradshaw, 1988). Most concur with Moore's statement that “the great malady of the twentieth century, implicated in all of our troubles and affecting us individually and socially is loss of the soul” (1992, p. xi).

While it is impossible to define precisely what the soul is, we know instinctively that it has to do with genuineness and depth. We say a certain person is “soulful” or that certain music “touches the soul”. The soul is our inner guidance system, which though

long forgotten and negated in western science, tells us we're acceptable. Paraphrasing theologian Paul Tillich (in Breton and Largent, 1996, p. 9), our soul is our inner connectedness to whatever we take to be the One, God. Being, the whole or the ground of our creation. Our soul gives us conviction that our lives have meaning. "Fulfilling work, rewarding relationships, personal power and relief from symptoms are all gifts of the soul" (Moore, T. 1992, p. xiii).

In *Quantum Learning*, Bobbi DePorter (1992, p. 30-31), following the work of psychologist Howard Gardner, observes that educators have identified many "higher intelligences" or intelligences of the soul which include linguistic, mathematical, visual/spatial, kinesthetic/bodily, musical, interpersonal, intrapersonal and intuitive. For some reason, most resist developing any but a few of these in students.

More than forty ways that students learn have been identified, yet schools continue to function as if only three or four of these exist. If they are stuck in the teacher-to-student control model (Stoll and Fink, 1996; Hargreaves, 1994), teachers usually fill our multifaceted intellects with memorized facts and our creative powers with obedience to authorities. "Don't think-regurgitate" is a dominant philosophy. From our full range of learning styles, we've been conditioned to ignore most and to use only a few. Human vastness is diminished with the clinging to constricted material relations. In this context, far from "leading life out", education is an agent of "keeping life (in this case, soul life) in."

David Whyte (1996, p. 3) describes the soul and the "heart" as one and the same thing. He states that in our modern life, our love of material products, order and

organization, which has been the basis of Western affluence and therefore has much to recommend it, has forced the soul to reside “like Tolkien’s character Gollum, in dark and subterranean caves.” The upper world, celebrating the material, makes more sense, and is easier to classify and understand. It has long been the case that for consultants and human behaviour gurus, the soul is a major threat to external control. It has been dismissed completely with managers, policy makers and bureaucrats maintaining it belongs in church or in the privacy of the home. Since we have denied the soul, we have come to know it “only in its complaints: when it stirs, disturbed by neglect and abuse, and causes us to feel its pain” (Moore, 1992, p.xiii). With the emphasis on “measurables”, “the bottom line” and “hard evidence”, the soul has been rejected as irrelevant. Yet, others understand the essential link between the soul life and creative gifts which frees us up to live a richly actualized life “connected to society and nature, woven into the culture of family, nature and globe” (Moore, 1992, p. xviii).

The process has been continued for generations. It can be rock solid in our bones, depending on how we have been brought up. “The hurried child becomes the pressured student, and finally the harrassed (adult)” (Whyte, 1996, p. 32). This world view causes suffering, desensitization, and hopelessness, and prompts immediate forms of escape in addictions.

Dealing with Disconnection through Addictions

The blue print for our families, schools, businesses, and governments isn't working. It's causing our shared social systems to function abusively and to make us sick as a result. Happy people and healthy systems don't turn

addictive, life-destroying substances into the biggest growth industry on the planet.

Breton and Largent, 1996, p. 7.

Breton and Largent (1996) provide many examples of how our world view causes suffering. For example, they point out how addictive substances and processes permeate every social system from schools to churches to workplaces to governments. Substance addictions are the surface, outward and visible ways that processes have control of us, undermining our humanity and sense of belonging, only being rivaled by the weapons industry, drugs, alcohol, and tobacco that constitute the world's biggest economic empire.

In *The Underground Empire*, James Mills (1986, p. 3) has written:

The inhabitants of earth spend more money on illegal drugs than they spend on food. More than they spend on product or service. The international narcotics industry is the largest growth industry in the world. Its annual revenues exceed half a trillion dollars—three times the value of all United States currency in but a half dozen major industrialized nations.

Mills sticks to describing the illegal drug economy, but consider the many people dependent on prescribed drugs, alcohol and nicotine, to fully comprehend the extent of the “mind-numbing excesses of drugs” (Eisler, 1988, p. 59).

Breton and Largent (1996, p. 2) spare no words when they talk about the damaging lifestyles we have chosen for ourselves within our paradigm. Following their description of the vast magnitude of addictive drugs pervading the lives of the citizens of the world, they state:

Next in the line of killers are process addictions, the ones society applauds: addiction to working, winning, high stress, fast track jobs, perfectionism, relationships, making money, spending and debting, gaining power, getting fame or notoriety, living out family dramas, or-brace yourself-shopping. Sex can be another process addiction...Gambling

is an old addiction which, with all the state lotteries, is coming back now with a vengeance, especially among young people.

Even the most lauded activities-religion, scientific study, academic inquiry...may take on classic addictive patterns. Scientific study turns into dogma, as if collecting enough facts will make up for a narrow world view. Academic inquiry becomes an in-your-head addiction-quibbling esoterica with rabid acrimony, fiddling while Rome burns.

Addictive Systems/Frightening Behaviours

While substance and process addictions may not afflict us personally, they nevertheless affect us and our children. Teachers, as with others in our society, are hit one by one by workaholism, anxiety, stress and addictions to food, alcohol, nicotine, dogma: the addiction to status, money, control, divisiveness and the status quo also oppress us.

When something so important cuts across society, we have to look at what we share: our social systems. In her book *When Society Becomes An Addict* (1987), Ann Wilson Schaef suggests family dynamics, school rules, workplace policies and procedures, bureaucratic hierarchies, etc. all operate in ways that set us up to behave addictively.

Award-winning teacher, John Taylor Gatto (1992, p. xii), pulls no punches about the messages schools send through their structures: "I began to realise that the bells and the confinement, the crazy sequences, the age-segregation, the lack of privacy, the constant surveillance, and all the rest of the national curriculum of schooling were designed exactly as if someone had set out to **prevent** children from learning how to think and act, to coax them into addiction and dependent behavior".

Thus far it has been suggested that our systems are betraying their service to us instead of performing their rightful functions of educating (schools), nurturing (families),

promoting public good (governments). They're actually abusing us and we're turning into people we never wanted to be.

Specifically in educational practice, John Gatto (1992, p. 4-11), has drawn up a list of the strange, complex and frightening ways he found he had internalized the scientific paradigm and its associated systems and perpetuated them in his teaching. He discusses how he has taught:

1. the un-relating of everything; an infinite fragmentation, the opposite of cohesion.
2. indifference. since when the bell rings, no matter how enthusiastic the students are about the lesson, they must move on to the next lesson.
3. emotional dependency. "By stars and red checks, smiles and frowns, prizes, honors and disgraces, I teach kids to surrender their will to the pre-destined chain of command".
4. intellectual dependency with good students waiting for the teacher to tell them what to do, waiting for other people better trained than themselves to make the meanings of their lives.
5. Constant surveillance and control even so far as "homework", so that "surveillance... travels into private households, where students might otherwise use free time to learn something unauthorized from a mother or father, by exploration or apprenticing to some wise person in the neighborhood. The meaning of constant surveillance and denial of privacy is that no one can be trusted, that privacy is not legitimate".

Gatto (1992, p. 12) concludes by stating how well our system has done at "dumbing us down": it is the great triumph of compulsory, government monopolized mass schooling that among even the best of my fellow teachers, and among even the best of my students' parents, only a small number can imagine a different way to do things.

Our own experience and this literature survey indicate that our social systems reward habits that blast our innate worth, creativity and spirituality-and penalize people

who put inner-directedness first. For example, in schools, those students who do homework and extra assignments, choosing that time over time with their families or "having a life", are rewarded with extra marks and often an improved grade. The choice of certain students not to be workaholics often costs them advancement. This reinforces habits that put the needs of connectivity, creativity and relational thinking last.

Disconnection and Fear in Educational Practice

Academic culture discourages us from living connected lives. It encourages us to distance ourselves from our students and our subjects, to teach and learn at some level removed from our own hearts. The increasingly managerial, corporate and technical environment of education strains the notion of education as a living process of engagement between teacher and young people (van Manen, 1991, p. 4).

We are distanced by a grading system that separates teachers from students, by departments that fragment fields of knowledge, by competition that makes students and teachers alike wary of their peers, and by a bureaucracy that puts faculty and administration at odds.
Palmer, 1998, p. 36.

Educational institutions are full of divisive structures, yet if educators were to withdraw our assent from the structures, they would collapse. But, we collaborate with them. What is it then that causes teachers to trade pedagogic relationships for managerial ones? In his thorough account of this phenomenon, Palmer (1998, p. 36) states it is our fear that distances us from our colleagues, our students, our subjects, ourselves. "Fear shuts us down when we have an "experiment with truth", which allows us to weave a web of connectedness." Gandhi spoke of his life as "experiments with truth." This referred to

learning experimentally that we flourish on some connections and shrivel up with others (Palmer, 1998, p. 16).

As children, most of us were in too many classrooms riddled with fear. This is a fear that leads many students, born with a love of learning, to hate school and want to get out as quickly as possible. I have a sister who had a successful teaching career, yet she would have recurring nightmares about taking tests. This is not uncommon. Fear shuts down our capacity to teach, too. As teachers, we are at our worst when fear takes the lead, whether that means teaching in fear of our students or manipulating their fears of us. Fear cripples our humanity. Enriching relationships with colleagues are often strangled by fear; fear is nearly universal in the relation of faculty to administration. To reflect on this statement, one need only ask teachers, "How free do you feel to express yourself to your superiors?"

We often hear stories such as this one about a young teacher who tells of the principal questioning him about what was happening in his classroom and saying, "it looks like chaos whenever I walk by." Rather than share his excitement about what was happening in his classroom, the teacher agreed to "crack down." The principal was pleased. The teacher was overcome with his fears.

David Whyte (1996, p. 53) lists a few of many fears that writhe just below the surface of professional life, holding us in their grip. He includes "the parent of all these vulnerabilities is...the deep physical shame that we are not enough, will never be enough, and can never measure up." Thus it is that teachers may become impervious, defensive

even, wearing their "mask of confidence" (McCaffrey, 1998, p. 2), to ward off the terrible spirit of failure and rejection.

Control, Disconnection and Fragmentation in Educational Research

In educational research, habits derived from the control paradigm are translated into disengaged methods of research seeking to measure, classify, describe and analyze children as objects of study for two dominant purposes: prediction and control (Clifford, 1991, p. 8).

In most of what passes for scholarly research and in educational practice, we rarely see the power structure reward someone for acting pedagogically. The life many educational bureaucracies have taken on is like that of "an educational factory--crowded, authoritarian, devoid of feeling of humanity" (van Manen, in Aoki, 1981, p. 22). And the products of such educational practice can be likened to a puzzle with each puzzle carrying the caption: "Can you find the child?" (Flintner, 1982, recalling Langevald, in van Manen, 1991, p. 139). It is no wonder, with this kind of emphasis, that it is unusual for teachers to be oriented to connecting with the life-worlds of their students.

The industrial operations approach in which schools are supposed to produce a certain kind of product leaves little room for individualization and provides a vast amount of potential for self-serving trendy educational research (Coles, 1989). Coles remarks that usually the rise of someone through the junior ranks of academia depends on their facility for abstraction and their expertise as an ethnographer, critical theorist, ethnomethodologist and so on. Additionally, in their self-consciousness as theorists, educators lose sight of human particularity. As they mobilize their theoretical apparatus

to the task of explaining what is going on, they often explain *away* those people who are the centre of their research.

Much of contemporary research has been characterized as the trivial pursuit of fragmented knowledge. Larry Brendtro (1990, p. 1) notes that in the area of working with children, "Our field seems to be caught in a dilemma where those who research and write don't practice while gifted practitioners don't believe they have the time or talent to write."

Reductionism and instrumental ideology in curriculum thinking have also been criticized. Max van Manen discusses how many of the critiques address attempts to reduce all educational processes to the tune of behavioural instructional objectives. Further, he points out how others have criticized the "oversimplified reduction of 'basic' education to some rock-bottom core of knowledge, as if there were such firm bedrock of knowledge upon which competent citizenship can be founded" (in Aoki, 1981, p. 22). Additionally, still other curriculum writers criticize the prevailing instrumental attitude fostered by the business-minded approach to evaluating curriculum in terms of cost-effectiveness and product efficiency (Hargreaves et al. 1997).

"Positivism", states van Manen, "so thoroughly pervades the way in which we orient children, to the knowledge we teach and to the way in which we give accounts of how we are doing what we are doing as educators," that to push off positivism is a shaking endeavour. "It shakes up virtually every conceptualization we hold as a result of many decades of research and theory building" (van Manen in Aoki, 1981, p. 22).

The Invitation

It doesn't interest me what you do for a living.

I want to know what you ache for, and if you dare to dream of meeting your heart's longing.

It doesn't interest me how old you are.

I want to know if you will risk looking like a fool for love, for your dreams, for the adventure of being alive.

It doesn't interest me what planets are squaring your moon.

I want to know if you have touched the center of your own sorrow, if you have been opened by life's betrayals or have become shriveled and closed from fear of further pain! I want to know if you can sit with pain, mine or your own, without moving to hide it or fade it or fix it. I want to know if you can be with joy, mine or your own; if you can dance with wildness and let the ecstasy fill you to the tips of your fingers and toes without cautioning us to be careful, be realistic, or to remember the limitations of being human.

It doesn't interest me if the story you're telling me is true.

I want to know if you can disappoint another to be true to yourself. If you can bear their accusation of betrayal and not betray your own soul. I want to know if you can be faithful and therefore be trustworthy. I want to know if you can see beauty even when it is not pretty every day, and if you can source your life from God's presence. I want to know if you can live with failure, yours and mine, and still stand on the edge of a lake and shout to the silver of the full moon, "Yes!"

It doesn't interest me to know where you live or how much money you have.

I want to know if you can get up after the night of grief and despair, weary and bruised to the bone, and do what needs to be done for the children.
(italics mine.)

It doesn't interest me who you are, how you came to be here.

I want to know if you will stand in the center of the fire with me and not shrink back.

It doesn't interest me where or what or with whom you have studied.

I want to know what sustains you from the inside when all else falls away.

I want to know if you can be alone with yourself, and if you truly like the company you keep in the empty moments.

Oriah Mountain Dreamer, First Nation Elder, 1994

Oriah Mountain Dreamer eloquently states that many are "weary and bruised to the bone", and are having trouble caring for the children. As has been discussed

formerly, many educators have been taken in-without even knowing it-by the systems which envelop us. Many of us have compromised our ideals. Leo Buscaglia (1982, p. 9-10) details how when we start behaving in our teacher *role*, we find ourselves saying all kinds of things we wish we hadn't said and doing all kinds of things we wish we hadn't done. Universities prepare teachers. Then the new teacher enters a classroom, and she comes back saying, "I find myself using all the horrible things that I hated the other teachers for saying, such as: "I'm sorry class. We can't go now. We're all waiting for James". In so doing, the teacher humiliated one student so that he could be used as the leverage to control the whole group. Onlookers can just see James and the other students saying, "You old bag. You pathetic, manipulating, desperate person." Probably out of neediness or sympathy or even blind obedience, a number of them will assist in trying to hurry James along. This is the role many of us teachers find ourselves in. Buscaglia (1982, p. 10) believes we're failing in schools of education "because we're not helping teachers to shed the role of teachers and become fully whole human beings who guide."

Teaching is a risky business. It is a vocation where we are open to attack daily. We do not have to have our personal secrets exposed in order to feel stripped and embarrassed in front of our class. The things we teach are the things we care about and as the students chat amongst themselves disregarding our hard-planned presentation, we can easily feel our selfhood being bruised. While teaching offers deep and profound experiences, it also touches those who teach at the center of their fear and sorrow. How do teachers become more opened by their teaching experience, rather than becoming

shriveled and closed from fear of further pain? How do they become and remain pedagogically strong? This is the question.

Teachers usually choose their vocation for reasons of the heart and soul, because they care deeply about helping people to learn, and they have a passion for their subject. But the demands of the classroom, the system and the community cause too many teachers to lose the heart they had. This thesis seeks to discover how certain teachers have kept their heart in teaching and retained their passion for one of the most difficult and important human endeavours.

The Heart of the Matter

Like any truly human activity, teaching emerges from the inner life of the educator. Parker J. Palmer (1998) has provided an inspired articulation on this topic. In his book, *The Courage to Teach*, he compassionately and insistently asks us to recognize that our capacity to do good work springs from our recognition of who we are. Among many points he makes, here is a summary of those most relevant to this thesis:

He agrees that fear permeates the outer world of teaching. However, teachers, in this case pedagogic teachers, do not collaborate with it. They do not have the fear of having a live encounter with some “other”, whether the other is an inner dissenting voice, a student, a colleague, a parent, or an administrator. Teaching is more than technique. Technique is what teachers use until the real teacher arrives, hailing from personhood and wholeness. When a teacher has a strong sense of the “I” who teaches, they in turn give sense to the “thou” who learns. Teachers with pedagogic presence grow a sense of self which depends and doesn’t depend on the responses of others. These teachers not only

reflect solitarily on their own nature, but they also respond to others' impressions. This they do out of commitment to self and to the greater good in their relationships with others.

At the heart of teaching is authentic relationship, moving beyond fear into respect for, even a need for, otherness. This is a relational way of knowing, wherein love removes fear and co-creation replaces control. It is a way of knowing which claims a capacity for connectedness. Pedagogic teachers honour their soul, the "inner" teacher which gives life. They realize their self is not a scrap of turf to be defended, but a capacity to be enlarged.

Finally, to understand the landscape of teaching thoroughly, three important paths must be taken: intellectual, emotional and spiritual. None should be ignored. If teaching is simply reduced to intellect, then it becomes a cold abstraction. If it is reduced to emotions, then it becomes narcissistic. And if it is reduced to the spiritual, then it loses its anchor to the world. "Intellect, emotion, and spirit depend on one another for wholeness. They are interwoven in the human self and in education at its best"(Palmer, 1998, p. 4).

In our often frenzied world of teaching, we are surrounded by a cacophony of voices-some gruff, some shrill, some loud, that stake a claim on the singular definition of good teaching. As with my own voice, in the high needs inner city school of my first practicum (Chapter One), certain voices become silent when they hear the noise, hesitating to reveal themselves. If one cares to listen hard enough, one may hear the following seldom-mentioned qualities suggested by van Manen (1991, p. 8) and echoed in the original research done for this thesis: a sense of vocation, caring for children, moral

intuitiveness, self-critical openness, thoughtful maturity, a pedagogical understanding of the (student's) needs, a passion for knowing and learning the mysteries of the world, active hope, humour and vitality.

It has been made clear that it is possible for someone to learn all the techniques of instruction and still be found wanting as a good teacher. To be a good teacher includes something that cannot be taught formally: the most personal embodiment of educational attunement. Good teaching is a practical discipline whereby educators need to be prepared to stand out and be criticized in order to stand up for the welfare of students. It is also a self-reflective activity whereby a teacher must be willing to question critically what she or he does and what it stands for.

My task here is to invite quiet voices to speak, and to hear my own voice in the process responding to the true sense of teaching that stirs within each of us.

CHAPTER THREE

THE CALL TO THE METHODOLOGY

Stand still. The trees ahead and bushes beside you
 Are not lost. Wherever you are is called Here,
 And you must treat it as a powerful stranger, must ask permission to know
 it and be known.
 The forest breathes. Listen. It answers,
 I have made this place around you,
 If you leave it you may come back again,
 saying Here.
 No two trees are the same to Raven.
 No two branches are the same to Wren.
 If what a tree or a bush does is lost on you,
 You are surely lost. Stand still. The forest knows
 Where you are. You must let it find you.
 Given by a First Nation elder. translation by David Wagoner. in Whyte,
 1996. p. 259-260.

During the research process, my intent was to listen for answers, asking permission to know and be known (Wagoner, in Whyte, 1996, p. 259), and allowing answers to find me. Throughout this study, I have included narratives and reflections of my own, as the pivotal learner. My commentary documents an evolving process. It presents personal learnings which came to consciousness through connecting with my past, and interacting and informing the present as prompted by dialogue with the co-researchers.

There are other valuable reasons for including personal reflections. First, they explain why this subject has stirred my interest as, "It is only when I have first understood the motivating meaning of the question that I can begin to look for the answer" (Gadamer, 1981, p. 107). Second, personal reflection is essential for what Bateson (1980, in Dudley, 1987, p. 15) referred to as "disciplined subjectivity". This is

the activity of a person bringing her/his subjectivity to a level of consciousness so that it can be made explicit in her/his written work. Therefore, my intention throughout the research process and the written work was to have an ongoing focus of self-awareness and understanding. Making my perspectives and personal longings clear placed me in relation to the co-researchers and the phenomenon which generated open dialogue and an understanding interrelated with an understanding of myself.

Personal Background

The poem at the start of this chapter is the kind of teaching story which is handed from generation to generation. It brings with it the quiet, yet knowing, voice of an elder who has lived through and learned from life. It is a story for those who have come to a place of needing to know. "What do I do when I am lost in the forest?" I realized I was lost when, after a particularly difficult day at work and then at home, I recalled the harshness of my words to my children and became aware of the hardness of my heart to my students and my family. I wanted to be different with them, to be caring, patient and attuned. I tried to do all the right behaviours: eye contact, smiles, creating warmth and a trusting environment and the like, but I felt like a fraud, like the teacher described by Leo Buscaglia as a "pathetic, manipulating desperate person" (1982, p. 10). Coming to my senses and admitting I was lost was both a shattering and liberating experience. I had devoted my whole life to cultivating an image of being a hard-working, warm and loving human being with infinite patience for others; yet I was someone who would keep my own family waiting because there was important work to do for others. Superficially, to the outside world, it looked as if I was good at what I did. Teaching evaluations proved

this, yet I knew I was lost because it felt like I was trying to maintain a veneer of being a good teacher and parent, and I was failing. A great deal of my exhaustion from work came from losing sight of the world and the people I was serving. I became swamped with details and then lost sight of the simplicity, the informing principle which gets lost in worldly complexity. Living in a rural First Nation community helped me to pay attention to the natural world, and in stopping long enough to appreciate the trees, sky, sun and rivers. I began the first faltering connections back to my element and to myself.

I remember reading the following poem and being stirred again to the truer sense of what pedagogy is:

The old man
 must have stopped our car
 two dozen times to climb out
 and gather into his hands
 the small toads blinded
 by our lights and leaping, live drops of rain.

The rain was falling,
 a mist about his white hair
 and I kept saying
 you can't save them all.
 accept it, get back in
 we've got places to go.

But, leathery hands full of wet brown life,
 knee deep in the summer
 roadside grass,
 he just smiled and said
 they have places to go
 too.
 "Birdsfoot's Grampa". Bruchac, 1978.

Something in Birdsfoot's Grampa's patience and deep respect for the life paths of other living things touched me at the level of my soul. My soul, hungry for belonging.

had attempted to fill the void with many of the activities and addictions, not least of which was workaholism, as described in Chapter Two. At last, natural beauty, memories of the character of some of my teachers, and the beckoning quality in the words and careful watching and doing of First Nations elders allowed me to slow down and "let the forest find me". As I reconnected with the earth, I reunited with the humus, the dark, damp moistness, the living, generative character of our home. I also regained a sense of humility and humanity as "the forest" answered me, and listening. I became more awakened to understanding the nature of pedagogy and qualitative research, particularly phenomenology.

Discovering Qualitative Research

Discovering other legitimate ways of knowing came as a real shock, but felt like a homecoming. After years of schooling and being part of a school system, I was well conditioned by the objectivist approach, but even though it was all I was familiar with, I felt uncomfortable and unnatural with it. For me, any kind of knowing is relational and is motivated by my desire to commune more deeply with what I want to know. This kind of knowing builds bonds of belonging, respect and attunement. Rosser (1992, p. 46), describing the Nobel prize winning biologist Barbara McClintock, illustrates the point that our knowing comes from connecting to the world, not by disconnecting from it. She says McClintock "gained valuable knowledge by empathizing with her corn plants, submerging herself in their world and dissolving the boundary between object and observer."

Guba and Lincoln (1982, p. 239) suggested that there can only be meaningful knowing when there is a congruent relationship between what is being studied, the paradigm and the method. To gain a living understanding of how teachers are able to face someone in a genuine pedagogic way requires responsiveness and reflexivity to the central human experience which is at the heart of pedagogy. Gaining a living understanding requires admission into the life world of teachers who are responsive to the pedagogic call. Principles inherent in the qualitative research paradigm have, therefore, guided this research. These principles have been widely discussed in the literature by such people as Rowan and Reason (1981), Guba and Lincoln (1982) and Davis (1991). The basis of this paradigm is that "a true human inquiry needs to be based firmly in the experience of those it purports to understand" (Rowan, 1981, p. 113). The qualitative research paradigm provides an alternative to quantitative research for exploring human phenomena.

Qualitative methodologies have evolved as a result of methodological soul-searching on the part of increasing numbers of social scientists and are a response to "the loud and persistent call for maintaining the essential fidelity to the human experience...and a growing readiness to allow the nature of the subject under study to determine the most meaningful methodology or combination of methodologies" (van Hesteren, 1986, p. 201). At the core of this attitude is a heightened awareness of the limitations of research methodologies based upon the world view of the physical or natural sciences in the study of distinctively human experience. Educational statistics can and do indicate problems, but they have done little to bring us any closer to responding as

moral human beings with our essential humanness to the interpersonal, interactive process that is pedagogy. I wanted to follow a research methodology where the process of coming to know echoed the goodness of Birdsfoot's Grampa as he gently lifted the toads one by one. Caring for students and for teachers called me forth and, as I cared, I wanted to know what contributed toward their good. So the principle that guided my methodology was a sense of the pedagogic Good (van Manen, 1990); at the same time, I wanted to remain sensitive to the uniqueness of each situation for each person I encountered.

The Phenomenological, Human Science Approach

Phenomenology is a human science which studies persons. What characterizes phenomenology is that it begins in the life world. This is the original, pre-reflective and pre-theoretical experience of everyday life and it brings this life world to reflective awareness. Bringing everyday events to reflective awareness edifies personal insight (Rorty, in van Manen, 1991, p. 7) and enables us to transform ourselves in the authentic sense of education. Phenomenology implicates each person in the phenomenon. Jardine (1990, p. 212) describes it thus:

Suddenly in the midst of attempting to understand a common feature of teaching, I am no longer just anyone. Who I am and how I live my life with the children I teach is implicated in this reflection. Self-understanding and self-reflection is required from which no theory will exempt me. My patience, my frustrations, my tolerances and preferences, my deeply held beliefs as to whether children are worth listening to, whether this child here, now, is one for whom I care—all of these issues forth in the living experience of facing children and thereby, issues forth in my attempts to understand this lived experience.

Phenomenology also reintegrates the parts into the whole as it tries to understand the particulars of an experience in the context of the communal. It offers an approach to understanding ourselves where the paradoxes and ambiguities of human life are embraced because they are worth thinking about. In Heidegger's *What is Called Thinking?* (1968), he prompts the questions: What is it that thoughtful inquiry heeds? What is it that we are deeply responding to in education?

Phenomenology encourages careful and attentive awareness to the gifts and the subtleties bestowed in everyday life. This cultivates one's being and becoming. It is the opposite of being lost. "No two trees are the same to Raven. No two branches are the same to Wren. If what a tree or bush does is lost on you. You are surely lost" (Wagoner, in Whyte, 1996, p. 259-260). It also elicits comfort with silence out of which the researcher eventually responds with something worth saying.

The Nature of Human Science Research

Human science research encompasses the idea that knowing is primarily relational (Heron, 1981, p. 25). Therefore, the relationship between the researcher and the respondents is marked by cooperation and reciprocity so that they may work together integratively and synergistically as co-researchers explicating the meaning of a phenomenon (Rowan, 1981, p. 113).

There are a number of characteristics of human science research which make it the choice of method for studying pedagogical orientation. The following is a summary:

1. Human science research facilitates collaboration and emancipation. "This new framework transcends all divisions on which hierarchy and domination have been based

and advocates a paradigm of power that is integrative and synergistic: a being with the other that empowers both self and other” (Dudley, 1987, p. 24). Teachers are increasingly assailed with bureaucratic and societal demands. Many have been misunderstood and bullied by uncomprehending critics who resort to labeling and blaming teachers for society's ills. Oppression results when criticism and increasing demands come from an adversarial atmosphere rather than dialogue. When this happens, teachers are objectified, with the "whole inward side of living life weakened, devalued or destroyed" (Rogers, 1961). This is paralleled by students being criticized and blamed. Additionally, as has been seen in Chapter Two, they too are objectified.

Collaboration, emancipation and empowerment is a value in this research. The structure and methodology purposefully valued a being with the other that honours both the self and the other. The teacher co-researchers became learning partners in the study and were asked to voice their autonomous and particular thinking and insights. From the start, "they were privy to the research thinking" (Heron, 1981, p. 22) so that they could be fully informed about all aspects of the study. In this way, I was careful to provide as many details as possible so that they could make an informed choice about becoming involved in this project and then when committed, could provide and derive optimal benefit from familiarity and concurrence with the study. Together we discussed that this was not to be:

(My) research on you, but rather a research project in which together, in dialogue, we will come to know each other better, and the reality in which we find ourselves so that we can more effectively transform that reality. Friere, 1970.

2. Human science research facilitates dialogue. This inquiry provided opportunities for each person who was involved to reflect on new and deeper insights about their own experiences. "Through such dialogue, research becomes a means of raising fresh questions, creating feedback loops in an ongoing living process of uncovering relationships and constructing meaning. In this way, the research process itself, creates data" (Dudley, 1987, p. 30).

Genuine human research, by including a trusting dialogic approach, passes beyond research in its limited sense and occasions insight (Colaizzi, 1978, p. 69). It integrates rather than distancing, and promotes interpersonal knowing. In turn, this evokes empathy toward the other, openness to new consciousness and an invitation to affirm oneself in the experience of the cooperative inquiry.

Clearly, knowing how to facilitate dialogue is important to a study of this kind since dialogue enables people to reveal themselves in their rich uniqueness and complexity (Rogers, 1945, p. 229-283). Dialogue, according to Rogers, is best facilitated when there is:

1. a climate for discovery
2. congruent behaviour on the part of the researcher
3. unconditional positive regard- a genuine capacity to accept another
4. no desire to change another
5. empathy for another - in dialogue, the level of understanding attained is directly related to the degree of empathy experienced.

Throughout the research process, I attempted to ground my relationship with the co-researchers in the conditions as listed. A poem written by a colleague characterizes this posture as I have tried to live it over the past years.

For Mary, She Grows with the Students

The native man looks to the sunset,
 long hair blowing in the winds of change,
 the silhouette against the horizon of turbulent times.
 Approaching is the woman dressed with ribbons of color.
 You, Mary, standing not as part of the winds of bitter change,
 but with understanding of our ways.
 the ways we live and think.
 You listen to our voices, often unlistened to today.
 whistling in the fir trees.
 the waves of water blue and with such energy,
 the bird takes flight and soars overhead.

The lives of the people, the troubles and the triumph.
 You, You listen with your eyes.
 You listen with your heart. Somehow you can see the daily courage, the
 strength, the stamina and the spirit.
 You, You live, growing, taking stride, waking the purity of spirit
 relationships.
 Embrace the full circle we are all one people.
 You stand with patience and respect.
 You dance with joy and celebration.
 Molly Chisaakay, 1991.

3. Human science research facilitates whole person learning/knowing.

Much of educational research tends to pulverize life into minute abstracted fragments and particles that are of little use to practitioners. So it is perhaps not surprising that a human science that tries to avoid this fragmentation would be gaining more attention. Its particular appeal is that it tries to understand the phenomena of education by maintaining a view of pedagogy as an expression of the whole, and a view of the experiential situation as the topos of real pedagogic acting.
 van Manen, 1990, p. 7.

Congruent with my way of being, my desire was that this research would be person-centred with a holistic personalism that regards human beings as people in relationships, with both the people and the relationships in a dynamic of being-becoming. The task with whole person learning is to recognize and reflect on the attitudes, beliefs and feelings as they exist for a people at the moment they are (or were) being experienced, perceiving them as whole, as unity (Moustakes, 1974, p. 107).

Abraham Maslow has written that if we want to learn about people, we have to practice approaching one person at a time, with the following state of mind:

Any clinician knows that in getting to know another person it is best to keep your brain out of the way, to look and listen totally, to be completely absorbed, receptive...patient and waiting, rather than eager, quick and impatient...If your brain is too busy, you won't hear or see well.
In Reason and Rowan, 1981, p. 83-84.

This approach fits with pedagogic practice, where, as Nelle Morton said, one of our great tasks is to "hear people to speech" (Morton, 1985, p. 85). Hearing others to speech as a principle of pedagogy and human science meant that, in this study, as co-researchers we needed to make space for each other, be aware of each other, pay attention to each other and honour each other. As the lead researcher, it meant not rushing in to fill the silences and not prompting to hear what I suspected I wanted to hear. It meant entering the co-researchers' worlds empathically, with the promise of being able to hear their truth.

Being able to understand the whole person (or phenomenon), rather than selected split-off parts, depends on the relationship between each person (and the relationship

between the researcher and the phenomenon). At the heart of pedagogy as with human science is an "I-thou" form of knowing.

4. Human science embodies an empathic, I-Thou approach to knowing. The I-Thou, interpersonal, Agapean-love relationship between two people, describes educational love which is "Free of any oppression, which would always be present in a compassionate relationship" (Bollnow, in van Manen, 1989, p. 46). It also describes the nature of the caring co-researching relationship between the knower and the known. Maslow states:

The ultimate limit, the completion towards which this kind of interpersonal knowledge moves, is through intimacy to the mystical fusion in which two people become one in a phenomenological way that has been best described by mystics, Zen Buddhists, peak experiences, lovers, aestheticians, etc. In this experience of fusion, a knowing of the other comes about through becoming the other, i.e. it becomes experiential knowledge from within...Do you want to know? Then Care!

Maslow, in Reason and Rowan, 1981, p. 84.

Both co-researchers and I came to treasure the dialogue generated throughout our inquiry together. Together we developed a "we-ness" (Stark, 1991, p. 228). The research process demanded my thoughts, feelings and interpretations of the co-researchers' experiences and I could not help but share connections to my own experiences. This research necessitated the sharing of interpretations. I valued and needed the co-researchers' responses. I characterize our research relationships as "caring and being cared for" (Stark, 1991, p. 311), with caring meaning a way of relating with others, rather than something one does.

An example of the power of the I-Thou was given by one of the co-researchers when he said, "Over all the years of teaching and in all the workshops and conferences,

this conversation we are having today has been the most meaningful and enlightening to me". An I-Thou relationship enlarged our sense of the research with the process becoming "dynamic...a powerful and instrumental device in uncovering and tackling individual values and beliefs, biases and preconceived notions"(Beck and Black, 1991, p. 138). Together, we constructed and generated knowledge in a personally involving and evolving process.

5. Human science research recognizes the importance of 'story'. Narrative inquiry is an expression of a person's practical knowledge. The narrative or story is rooted in experience and often acknowledges "the secret life, one that is grounded in their emotions, their bodily relationship to the world and to themselves"(Berman, 1989, p. 110).

Over the last decade, a number of researchers have elaborated on the importance of storytelling in developing theory. In his book, *The Call of Stories* (1989, p. 30), Coles calls us to recognize that stories and personal narrative are an authentic and rich source of learning for everyone involved. "Their story, yours, mine, it's what we all carry with us on this trip we take, and we owe it to each other to respect our stories and learn from them". Bruner (1990, p. 72) points to the role of narrative in the constructions people make in understanding their lives. He describes how an infant makes meaning through "the grasp of context". Language and narrative discourse are the natural way of making meaning over time and through action.

For teachers, narratives have been found to be successful ways of conceptualizing the personal, embodied, constructed and extremely complex knowledge of the classroom.

The story is the very stuff of teaching, the landscape within which we live as teachers and researchers, and within which the work of teachers can be seen as making sense. This is not merely a claim about the aesthetic or emotional sense of fit of the notion of story with our intuitive understanding of teaching, but an epistemological claim that teachers' knowledge in its own terms is ordered by story and can best be understood in this way.

Elbaz, 1988, p. 3.

Narrative inquiry is clearly a necessary approach to exploring the embodied nature of personal, practical knowledge. The story is a traditional way of knowing in all cultures and is a living aspect of the co-researchers' lives. Conversations between the co-researchers and myself immediately took on a story quality. Their stories of experience were personal, contextual and resonant. It is likely that narratives flowed freely due to four factors. First, having lived in First Nations communities, I was used to story being told so that the storyteller and the listeners could glean knowledge from each person's experience. In fact, three out of the four co-researchers had lived and worked in First Nations communities so they, too, were comfortable and expectant of this form of learning and communication. Second, a friendly relationship already existed between the co-researchers and myself which contributed to the comfort level and trust in our conversations. Third, from the inception of this study, I made it clear that my intention was to make meaning rather than to judge. A deep level of trust existed between us that elicited truthfulness in our conversations. Fourth, I was genuinely sincere in valuing the co-researchers' experiences and the knowing of these experiences. It was my genuine hope that I could comprehend fully the co-researchers' real life experiences. The research was based on the premise that our mutual respect would lead to joint efforts in which

everyone knows something but is ignorant of something else, and all arrive together to understand more.

The co-researchers' stories are a way of knowing that is common to the ways we all make sense of the world we live in (Latta, 1992, p. 98). They also communicate understanding to others with understanding coming from "constant reference to (our) own perspective" (Tappan, 1990, p. 248). This was true of both the co-researchers and myself. The narrative process was one of clarification and reinterpretation, which required a large time commitment on the part of everyone. Rather than this being a problem, this added to the integrity of the research process. Mishler (1990, p. 427) speaks of this: "a potential warrant for the validity of (the) interpretive account is whether it makes sense to the respondent" (or co-researcher). Resonance for everyone involved indicated Truth, or essence and that takes the story beyond the lived experience of this group of individuals to stand alone, to speak in its own way to those who are ready to listen.

6. Human Science, particularly Phenomenology, is the study of Essences

Phenomenology attempts to look for and uncover that which makes something what it is (Husserl, 1982; Merleau Ponty, 1962). This is the essence of the phenomenon which can be described by studying the structures that govern the internal meaning of lived experience. The essence is intuited through a study of particulars as they are encountered in lived experience. The essence of the experience is then written and made explicit, with the essence or truth "being an eternal conversation about things that matter, conducted with passion and discipline" (Palmer, 1998, p. 104).

Unlike objectivism which propounds that the essence or truth belongs in the conclusions we reach about the objects of our study, human science understands truth within a process, a "passionate and disciplined process of inquiry and dialogue...the dynamic conversation of a community that keeps testing old conclusions and coming into new ones" (Palmer, 1998, p. 104).

The study of essence or truth begins with hearing and responding to the call of a phenomenon. The idea of a phenomenon calling us is more than a metaphor. If knowing begins with being fascinated by a subject, then that fascination is a result of the interaction of the subject with us: poets hear the whispering of words and archeologists hear the voices of those who died long ago. We in turn are drawn towards them-each of us is drawn towards a different subject or phenomenon wanting to commune with its essence or "Secret" (Frost, in Lathem, 1979, p. 362). If we are passionate about the subject, we want to know the subject intimately. As with other caring relationships, we develop a kinship with the subject which embodies the qualities inherent in the I-Thou relation. Believing in the subject's inner life or essence, we empathically relate to it. Relating at this level requires an intimate knowledge of our own inner secrets and mysteries-without this capacity, we cannot hope to know the inner life of something else. Barbara McClintock epitomized this quality as "someone who understands where the mysteries lie" rather "than someone who mystifies" (Shapiro, 1992, p. C16).

This thesis represents a response to the call of pedagogy. The co-researchers, myself, interested others and the subject itself, formed a community where a certain naming became possible, false interpretations were corrected, and insight deepened. To a

degree in this research, I have understood the experience of becoming and remaining pedagogically strong, yet the subject can never be completely understood. It has many more secrets to reveal. The essence of the experience has awakened an awareness of its significance, but it continues to beckon those who care for it into its mystery. Wanting to know the essence of a phenomenon requires a lifelong engagement, since it cannot be reduced to once-and-for-all certainty.

Investigating the Experience

Max van Manen came to the human sciences in his studies of pedagogy in the 1960s. In his text *Researching Lived Experience* (1990, p. 30.), he provided the following "elemental methodological structure" for human science research. He suggests that this research may be seen as a dynamic interplay among six research activities as follows:

- 1) turning to a phenomenon which seriously interests us and commits us to the world;
- 2) investigating experience as we live it rather than as we conceptualize it;
- 3) reflecting on the essential themes which characterize the phenomenon;
- 4) describing the phenomenon through the art of writing and rewriting;
- 5) maintaining a strong and oriented pedagogical relation to the phenomenon;
- 6) balancing the research context by considering parts and whole .

These methodological suggestions were built into the framework of the whole study. My role was as a co-producer of learning. It was based in part on the role of basic researcher (e.g. eliciting underlying patterns in data, developing new knowledge) and applied researcher (e.g. building trust, working collaboratively). In part, my role consisted

of facilitator of consciousness raising (Friere, 1970). Underscoring the entirety of the experience for me was an openness and a commitment to understanding the phenomenon itself. In order to do this, it was necessary to be conscious of my desire to control and to classify according to preconceived notions. Becoming conscious of this tendency was not enough; it needed to be released over and over. It was necessary to commit and recommit to contacting the phenomenon as the co-researchers experienced it.

The Question of Validity

Issues of validity have been attended to as an intrinsic part of the research methodology by following the suggestions of Reason and Rowan (1981, p. 242). These include:

1. The lead researcher cultivating a high quality awareness
2. Going around the research cycle several times
3. Seeking multiple viewpoints, wherein, rather than saying or simply writing "I know",

"we can move towards an intersubjectively valid knowledge which is beyond the limitations of the knower."

The latter part of this chapter will demonstrate more substantially how issues of validity have been dealt with.

The Co-researchers

Five people were initially invited to join me, as co-researchers or partners in learning in this mutual learning endeavour. Each of them was keenly interested in the topic. Gail, however, had limited time, and so she "piloted" the project, helping to formulate and reformulate the questions which guided the interviews with the others. The

remaining four accepted the invitation to participate in the study and made a commitment which included a willingness to examine, reinterpret and give feedback on meetings, conversations and transcripts, and to be active partners in uncovering meaning and themes.

Each of the co-researchers was selected on the basis of specific criteria. They were invited to become involved in this study because I had direct and close experience with them either as teachers of my children, teacher colleagues, or they were recommended by others who had experienced their wonderful work. Since the purpose of this study was to arrive at an understanding of how teachers remain genuinely oriented toward the well-being and growth (being and becoming) of their students, it was important to talk to teachers with whom people had experienced pedagogical presence. They embodied qualities, such as the following which were described by Bollnow as "virtues" (Bollnow, in van Manen, 1989, p. 37-62): trusting and believing in the child or learner, human love, patience-as manifested in an attentive accompanying of the student's course of development, hope, serenity, goodness and humour.

The open relationship I had with these educators was a fundamental part of this research. However, I did not know any of the details of their lives well enough to interfere in the process of hearing them as if for the first time. They were the 'kind' of people I was interested in (Bogdan, R. and Taylor, S., 1975, p. 102). They were ideal for me to work with. As Osborne (1990, p. 83) described, "an atmosphere of respectful concern for participants, a shared interest in illuminating the phenomena, a good rapport, are essential for the dialogical relationship between co-researchers".

Out of our relationship came the conversations providing the grounds for an interpretive understanding of the subject.

Evelyn Keller, commenting on Barbara McClintock and her studies of genetic transposition, said in her relation with ears of corn, she practiced "the highest form of love, love that allows for intimacy without the annihilation of difference" (Keller, 1983, p. 200). It was the respect, and intimacy that does not destroy differences, a mindfulness of the sacred, which I yearned to keep at the heart of this research project.

Contracting with Co-researchers

Stanley and Wise (1983) have stated a mark of authentic research which empowers is to provide a full description of why and how particular research came to be carried out, and why and how the researcher came to know what she/he knows about the research. In my first conversations with the co-researchers, I began by explaining my orientations as a parent, teacher and counsellor and why I am interested in the subject of pedagogy. I also provided information about the phenomenological method and a copy of my research proposal which gave a step-by-step description of the methodology. We talked about the level of commitment involved in the study and ethical considerations. Questions and concerns were answered, although there were few, since the co-researchers were keen to discover more about the topic themselves and the methodology was very much part of their own "gestalt".

Once each co-researcher had a chance to reflect on the proposed research and their part in it, the contractual arrangements for a core research interview or series of interviews were discussed. An agreement was made, based on the feedback from each

participant, which indicated each person's commitment to this project. Nancy Dudley (1987, p. 54) provided a list of issues she found useful to discuss with the co-researchers during the contracting phase of the relationship and these issues formed the basis of each contracting discussion:

- 1) confidentiality, including the choosing of a pen name for the study, as each person prefers;
- 2) choosing a time and place for the research interview, or interviews, that meet the needs of the co-researcher;
- 3) provision of opportunities to listen to the audio-tapes of the research interview and/or read all data derived from the interviews;
- 4) freedom of the co-researcher to withdraw from the process at any time;
- 5) freedom of the co-researcher to change or delete anything in the written work;
- 6) provision of opportunities to debrief the feelings and learnings provoked in the interview process.

Gathering the Data

David Jardine (1990, p. 230) provided insight into the etymology of "data" which helped to set the tone for the interview, in fact, the whole research process. He said:

it originally means 'that which is given' or 'granted'. Inquiry must open itself to that which is given or granted. It must be able to listen or to attend to that which comes to meet us, just as it comes to meet us. It need not prepare itself by arming itself with methods which demand univocality and clarity. Rather it must do what it has always claimed to do-it must 'gather' data. This metaphor should not be lost. What is given or granted is precious and delicate, and it must be gathered with all the love and care with which we gather the fruits of the earth, careful not to do violence, careful not to expect too much, prepared to wait, prepared-dare we admit it?-for the possibility that *nothing* will come forth (a possibility that teachers and parents live with all the time in living with children:...)

Creating an atmosphere of quiet, with unnecessary distractions being cleared away as much as possible, we created a space for hearing significant words, gestures, even tears. The interviews focused on the nature of remaining pedagogically strong in the

face of many unfavourable forces. The interviews were informal, but questions were used to guide the discussion and to facilitate dialogue. Questions such as the following were raised:

- 1) What is the purpose of your work as a teacher?
- 2) Describe your work as a teacher.
- 3) Describe your relationships with the students.
- 4) What do you consider are the most important aspects of helping others to learn?
- 5) Describe the main themes running throughout your life as a teacher.
- 6) What personal and professional experiences contributed to, and what literature and people were influential in shaping your development as a teacher?
- 7) What was your formal training experience like?
- 8) Does it relate to the frameworks guiding your practice today?
- 9) Describe specifically how you work with students.
- 10) What is your understanding of what it means to be human, human growth and attaining potentiality?
- 11) For you, what are the most important aspects of helping students to learn?
- 12) What are the most difficult aspects of being a teacher? How do you address those difficulties?

Based on van Manen's (1990, p. 66) guidelines, interviews were used (1) as a means for exploring and gathering experiential narrative material; (2) as a vehicle to develop a conversational relation with the learning partner about the meaning of the experience. Interviews, then, were both focused and open-ended, with the fundamental structure maintained by the central topic.

Time for interviews was unlimited, but most came to a natural end at the two-to-three-hour mark. The co-researchers gave their responses to focus points in their own way, with their own style. When either partner in the interview process saw the need to further explore the phenomenon, a follow-up interview or interviews was arranged. Interviews were taped and notes were taken. Follow-up meetings to check transcripts and verify the meaning of interview content were held, which generated more information.

Seeking Meaning, Reflecting on Essential Themes

Berger, Berger and Kellner (1974, p. 14) noted that even though the consciousness of an experience is a subjective phenomenon, once its significant elements are shared, it can be described objectively and systematically because "it is organized in patterns". Once the interview material was gathered, it was searched for the pattern, essence or eidos of the experience. The essence was captured by way of thematic reflection (van Manen, 1990, p. 86).

According to van Manen (1990, p. 88), theme is:

1. the needfulness or desire to make sense
2. the sense we are able to make of something
3. the openness to something
4. the process of insightful intervention, disclosure of meaning
5. the means to get at the notion
6. the way to give shape to the shapeless
7. the way to describe content.

Once interviews were transcribed, they were checked for validity and completeness with each co-researcher. Changes were made in response to the feedback. Then the material was searched to uncover the themes that revealed the core structure of the experience. The following approaches were used: (1) The wholistic approach in which the text as a whole was attended to so that fundamental meanings in sententious phrases could be captured. (2) The selective approach in which the text was read several times with the following question in mind: "What statements seem particularly revealing about the phenomenon or experience being described?" (3) The detailed reading approach while asking, "what does this sentence or sentence cluster reveal about the phenomenon or experience being described?" (van Manen, 1990, p. 92-93). In addition to this process, follow-up conversations with each person were arranged that were conducive to collaborative insight and interpretation. In these conversations, together we attempted to interpret the significance of the preliminary themes which were uncovered in the light of the original dialogue. At this time, the accuracy and significance of each theme was assessed by asking, "Is this what the experience was really like?"

The final stage of interpretation involved writing Chapters Four and Five of this thesis. Chapter Four provides the themes that emerged from the narratives and weaves them together with related literature. Chapter Five considers the themes further: on me personally, highlights of meaning, and implications for practice.

The creation of this text is an attempt to bring this conversational research to a temporary, yet satisfying end. Bollnow (1982, p. 41-47) has described how good conversations tend to end: they lapse into silence when something has been fulfilled.

CHAPTER FOUR

BEING PEDAGOGICALLY STRONG: THE THEMES

Only a few achieve the colossal task of holding together, without being split asunder, the clarity of their own vision alongside an ability to take their place in a materialistic world. They are modern heroes...They are artists of the living.

Irene Claremont de Castillejo

In Whyte, 1996, p.v.

My Personal Experience

This chapter was extremely difficult to create and write. As much as I believed in this project, there was still a part of me that longed for the simple, one-size-fits-all solution to writing this thesis. As someone who has many interests and a zest for different experiences, spending copious amounts of time with the transcripts of the co-researchers, dwelling on their words, and somehow supporting the creative process of allowing themes to unfold, seemed like a much more difficult, risky and time-consuming option than simply analyzing the data and arriving at some statistically neat and tidy conclusion. Having chosen a human science methodology, I was now intimidated by the huge moral responsibility to maintain fidelity to the essentially human experiences described to me.

A period of uncertainty followed each of the interviews. During this period, even when I was not consciously thinking about what a co-researcher had said, I was overcome with more questions for further discussion, wanting to go deeper into the phenomenon. Sometimes the co-researchers, in reflecting on what they had said, called me and said that they had discovered an insight about something they had formerly discussed and they wanted to meet to tell me about it. Janet was especially active in uncovering themes and

wanting to take her awarenesses further. Original interviews were followed up with phone calls, and further interviews at the convenience of each person. Collaboration and making meaning from each person's lived experience were inextricably intertwined.

As the lead researcher, my life was changed with each awareness. For me, the research process was like a piece of a hologram which comprised each of the co-researchers' stories, and mine too, and mine became accelerated in the ten-month research process. Holograms are remarkable, for every part of the hologram contains all of the information possessed by the whole. William Blake anticipated holographic logic two and a half centuries ago when he suggested we can "see a World in a Grain of Sand" (in "Auguries of Innocence", Erdman, Ed., 1988, p. 489). As I attempted to honour the essence of each interview, I found myself swamped by whole sand dunes full of information which blinded me to the overall themes. As time went by, I slowly realized that I needed to lift up one grain of sand to the light. I needed to do this in order to see clearly the inner logic "so profound that every critical piece of it contains the information necessary to reconstruct the whole-if it is illuminated by a laser, a highly organized beam of light" (Palmer, 1998, p. 123). This process required delving deeply, finding a pivotal idea, and understanding it, so that I could appreciate the foundations of each person's being.

Patience was an essential aspect of this process. "Patience is the virtue of waiting" (Bollnow, in van Manen, 1989, p. 48), the opposite of which is impatience or haste. Haste has its roots in the human desire to skip the present and reach the goal as fast as possible. Yet in skipping the here and now, the opportunity to be in harmony with the course of

time is lost. Otto Bollnow (in van Manen, 1989, p. 48) indicates that impatience "always signals insecurity; one does not dare to wait, one is afraid of missing something". I was thankful at least for the knowledge of how my insecurity could undermine the integrity of the research process. Without patience, wanting to be finished as soon as possible would diminish the value of everyone's work. I realized that I needed to take a look at why I was fighting the prospect of being in the here and now with the transcripts.

Originally, I forced this to be the bulk of my work for a ten-month period of time. After a while I discovered that, despite everything our society and our inheritance may tell us, "work is not and never has been the very center of the human universe; and the universe, with marvelous compassion, seems willing to take endless pains to remind us of that fact" (Whyte, 1996, p. 4). The quotation at the start of this chapter characterized the task I had in hand: "the colossal task of holding together, without being split asunder, the clarity of (my) vision alongside an ability to take (my) place in a materialistic world". It felt like I was a battle ground for the concrete paper and ink world of the transcripts and the deeper shackled energies alive in every element of the words and meanings. Despite my best hopes to keep fear at bay and to "get this under control", the hidden energy insisted on welling up and overflowing from the very ground of my existence. David Whyte writes that it is this energy that arouses the heart.

It is the part of life that carries passion, sound and fury, or frightening emptiness...It is the part of life at which we might gladly shake our fist...Yet the sound and fury of an individual's creative life are the elemental waters missing from the dehydrated workday.
Whyte, 1996, p. 7.

These are passions that come only with our souls and with the presence of our soul we are "lead always into the 'depths'" (Hillman, 1989, p. 20).

At the height of my struggle came an interview with Jeff, one of the co-researchers. Our interview went deep. It was as if this interview was meant to be, was synchronous and somehow he had experiences to tell about that were meant to connect me back to myself. Jeff talked about earlier days in his teaching career when he thought that he should separate work life from soul life. Raised in a traditional, fragmented world, the furthest thing from his mind was deriving soul nourishment from the activity that paid the bills. His life became exhausting and had little joy. He thought of leaving the profession. The summer holidays came and he missed the students terribly. He ached to get back to the classroom, yet he knew something was awry. He then described to me his process of personal awakening by quoting Dante: "In the middle of the road of my life I awoke in a dark wood where the true way was wholly lost". Then he described the artificiality of separating work life from the rest of life, by spending far more time in the workplace than any other place, yet attempting to live out his life in the 15% of the waking time that was left, with most of that time in recovery mode. He said:

For all my work, for the most part I realized I had missed the boat, because I couldn't see that I had spent ten months out of every twelve involved in work that is the ultimate in spiritual service and spiritual learning...it is here that there is zipper after zipper and nose after nose after nose. Here every kid has their own unique needs and there are upset kids. It is the work here that has demanded the full spectrum of me...it's here that everything I used to think spiritual people did out in the world, it's in this place that it's asked of me again and again and again.

Driving home from my meeting with Jeff, I realized I was having trouble keeping the courage of my own convictions. Writers can become isolated from a community which provides collective wisdom and a place to practice the language of the heart. I realized this is what I had allowed to happen to me, and Jeff had stepped into the breach. At other places in the interview, he had described how this very phenomenon had happened to him as a new teacher, with colleagues practicing professional autonomy and leaving him to face tremendously challenging situations by himself. Jeff's words were an invitation back to fidelity to the process and to trusting the inner wisdom inherent in whole person knowing. The process of recognizing the significant learnings from the interviews called for a surrendering on my part of the desire to control the process and slot information into tidy categories with which I was familiar. The process of unearthing and comprehending the learning truly mirrored the pedagogical journey as described by each of the co-researchers. It was a critical part of my own life journey. It was risky because it promised change and caused feelings of discomfort and vulnerability. However, the promise of the joy of new understandings and personal integrity remaining intact left no choice but to continue the struggle and to keep my soul in the work.

Reflecting on the Co-researchers' narratives

This chapter will explore themes that impacted me as I learned from the co-researchers' lived experience of teaching and will weave them together with literature which I found significant. Each theme has run through each of the narratives. The passages from the co-researchers' transcripts have been chosen, which helped to illuminate and give me insight into the meaning of their teaching experience. As a result of their recollective reflection, I

have become a more experienced practitioner, because my life has been enriched by their reflective experiences that offered new or deeper understandings.

A Brief Biography of each Co-researcher

Janet has been involved in the field of education since 1972. She has worked in predominantly cross-cultural situations, first teaching English in a French language high school and recently working for a period of eleven years in a First Nations community. Freedom is a very important value to Janet. She has gone to great lengths to develop a non-judgmental attitude. She believes it is important for everyone to be able to experience what they want to, as long as it is not hurting other people in the process. Personally, she has made a point of experiencing outdoor activities which have required risk-taking and special personal preparation in terms of getting mentally prepared for the task.

Janet is very supportive of others, supporting them to live their lives as they choose. As a parent of two children, she has been clear and firm, while at the same time giving them lots of freedom to choose experiences from which to learn. She loves teaching and has always taught, even when she didn't have a full-time, permanent position. She created a teaching situation so that she could do what she loves. She clearly enjoys being around people and people are drawn to her. She has a lively sense of humour, without having the need to draw attention to herself. And, being an English teacher, she likes to play with words and have fun with language.

Regarding rules, Janet says that every school has its little deals which it decides it has to enforce. Inexperienced teachers are forced into following the rules which get them

into conflicts with the students. But a more mature teacher, even a brave teacher, will create her own environment within the classroom. She observes:

what seems to happen with educational systems is that they become little empires which aren't flexible enough to accommodate individuals. Less mature teachers pick up the tone from their bureaucrats and then they perpetuate the inflexibility with the students because they think they have no alternative. In fact they do, but they need strength of character, clarity of purpose and their own sense of what's important in teaching to be able to withstand being pulled into the flow.

Janet believes that often the small stuff becomes the huge controlling issue to the detriment of all involved in the teaching endeavour.

Jeff is an elementary teacher, currently teaching grade two. He has been teaching in and around Calgary for eight years and has worked in two different schools.

It is Jeff's understanding that teaching is the work of the heart. He doesn't believe teaching is a job. It is a relationship and a gift. At the core of what he does is a set of beliefs that have resulted from his life experiences. These guiding principles form a backdrop—mentally, spiritually and emotionally, that remains constant. Jeff believes that everything that happens is ultimately and without exception for the best. His word is important, he says. "Make only commitments you can keep, keep all commitments you make." He believes in giving to the world that which he would most want to receive, and doing less, accomplishing more.

For Jeff, teaching is about coming to personal truth. He says "truth" is something that people come home to, uncover and understand—it is not something you tell, teach or sell.

For Jeff, experiences have value, regardless of how those experiences are interpreted by anyone else. In experiences, he looks for spirituality / integrity / respect: health / vitality / energy; joy / laughter / adventure; love / relationship / acceptance: excellence / contribution / growth.

Recently, Jeff took the plunge and started taking lessons to learn to play the instrument he has always loved: the Celtic harp. He hopes to story tell through songs and music to mark life's journey. Teaching is a rich experience for Jeff. It is something he would do for free. He only has one rule in his classroom--"do whatever you want as long as it doesn't get in the way of your job or anyone else's". He believes that he will have been successful in repaying the gift of teaching if he makes it possible for the young people with whom he works to come closer to their own core experiences of themselves.

Mary Anna has her M.A. degree in learning strategies and reading skills, and has been a teacher and principal for more than 20 years. Originally from the U.S.A., she and her husband came to Canada to assist Stoney Nakoda people who wished to translate the Bible into their own language. She and her family have lived and worked with the Stoney people for 30 years and have been adopted by families in the community.

At the heart of Mary Anna's teaching is the principle of respect. She is very measured in her words and quiet in her actions, and that is part of respecting all living creatures, especially children. She sees herself as being a member of a community of learners with relationship being the glue for all learning and activities. She believes that over time, she can create a relationship with almost anyone whom others have written off. It's the same with a class.

“It can be tough until November when we’re comfortable enough to understand each other. But after that, the class begins to form a learning community.”

Characterizing Mary Anna’s teaching is her willingness to learn more about the people she is in relationship with. She will relate to people so that they feel comfortable. It is part of her humility and desire not to impose her will on others. This way of relating translates into people trusting her at a deep level. A Stoney elder once told her fondly, “now you’re talking like a Stoney.” For Mary Anna, this was a rite of passage, since she felt there were now fewer barriers between her and the community, and more room for both to learn in mutual exchange.

Intrinsic to Mary Anna’s teaching is the principle of standing alongside people as they experience the freedom and joy of learning. Mary Anna’s disdain for unequal power relationships is clear. She insists “learners have to learn for themselves, not for someone or something else.” Mary Anna takes her responsibility very seriously. She reflects extensively on teaching situations and how to turn them to the good. This reflection springs from her observation of herself as a teacher, her students, as well as other teachers and students, and the interactions between them all.

Jerre began teaching in 1964 when he volunteered to help troubled young lads at the William Roper Hull Home for Boys. The task seemed simple: the lads made it rather difficult. He found the challenge irresistible enough to switch from the dentistry program in which he was registered as a 19-year old naïve student to an education program. He saw that was the right choice then, and 35 years later, he still sees it that way.

His first job was at William Aberhart High School in 1967 where he discovered that the classroom was only one of the many venues in which a teacher taught. He taught English in the classroom, on the wrestling mat, on the dramatic stage, on the school bus, at the local kindergarten, and anywhere he found himself with students.

Very early on, he began to travel with his students, including a trip to Japan in 1970, England a couple of years later, Moses Lake in the mid-seventies (with a wrestling team), and others places he can't even recall.

In 1979, after having spent more than five years as a department chair looking after budgets and curriculum and troubled teachers, he went to England with Dr. Harold Rosen to begin and complete his Ph.D. For that undertaking, he felt he had to bring all seven of the teenage lads in his research study to Canada. Jerre wrote: "What a trip we had. And the writing they did and the learning that I enjoyed about youth, learning, the written language, research, the power of teaching and magic of a dream!

"Once my adventure with a Ph.D. thesis was over, I returned to Canada to put my new found, hard won, and shiny ideas to practice" in a school for adults on a Native reserve in Split Lake, Manitoba. It was there and then that Jerre realized that teaching was all about learning. There was no time for him to become jaded--worn out he would become from time to time, but jaded was not in the books. From the Manitoba reserves, he moved to the classrooms of the University of Brandon, the University of Calgary, the University of Lethbridge, the Alberta Vocational Centre, and finally, for now, Mount Royal College. All in all, his teaching experience seems like one continuous journey--he

recalls the classrooms, many of his students and the issues he believed in and taught. all the theories which got him in trouble when he encountered jaded, staid colleagues.

The staid colleagues are nowhere in his life; those who had passion then remain in his life now. As a result, at 53 years old, he is as active as he was at 19. And the passion he feels for the art of teaching just feels a little more mature, but no less electric.

The co-researchers introduced here were not the focus of the research for this thesis; rather they were the instrumental means through which the research topic spoke to me. By focusing on the meanings embedded within each narrative, literature and other sources, themes emerged which provide me with a clearer understanding of what it takes to become and remain pedagogically strong. Let us now turn to the first theme which has been hinted at in the co-researchers' introductions and which focuses on the importance of the teacher's ability to stay open to the lessons which life presents to him or her and embrace life purposefully, wholeheartedly and affectionately.

Theme 1: Self awareness

From a sense of the experiential whole, relating and questioning, I became aware that an openness to learning from life experiences powerfully influences the growth of educators. The co-researchers, for instance, have chosen to view life as a journey, a search for meaning and for purpose. In the same way as becoming involved in this project offered new opportunities for further understanding, each person embraces life experiences and makes meaning of those experiences within his or her framework of being a good teacher. Life has meaning for Janet, Jeff, Mary Anna and Jerre and the teaching part of their life is central to who they are, how they stand in the world, and how

they continue on with their learning journey. Their stories told of moving out of personal comfort zones. They told of growth and risk. They also told of frustration, ambivalence and, at times, heartbreak. There was definite sadness in some of the interviews and other signs of grief. But always, what struck me most, was their underlying orientation towards the good which could come out of a situation.

Janet and Mary Anna have paid a high personal and professional price for their commitment to teaching in a community which has been plagued by political interference in the educational system. Both had senior administrative positions and both were suddenly fired, in the middle of the year following an election. However, it is not an attitude of bitterness, cynicism or depression which prevails with them. Instead, they have refused to harden their hearts. Indeed, they have met challenges with heart, that is, according to Palmer (1998, p. 11) "heart in its ancient sense, as the place where intellect and emotion and spirit and will converge in the human self". Janet stated:

People who are really comfortable with who they are can be comfortable even when there is chaos all around them. Yes, it has been chaotic and yes, creating a new private alternative school is very, very hard and there's hardly any money in it. I suppose I could easily give up and become a waitress. But I won't and that's for two reasons. The first is personal integrity, I am a teacher and this is part of what I want to do as a teacher. The second is the students. If I quit now, it would be letting the students down. Yet, this is financially detrimental and sometimes I wonder what it is I am doing.

The journey may be seen as an ever-present metaphor which has been critical in helping the co-researchers understand themselves as teachers and the pedagogy of teaching. They have not been faint of heart in embracing the journey, whether it be to

face the outer tribulations or the inner struggles which form the landscape of teaching.

Jeff puts it this way:

I love the idea that it is really the soul-searching in life. In fact, *The Heart Aroused* is one of my favourite books. It is so moving, in fact, I've read it three times now. The part about the merchant who abandons everything and has to go through the dark, dark wood. Well, that's what life is like, isn't it? But it is so necessary, that passage through those difficulties in life is what makes you a real human being and it only makes sense that, in teaching, it would make you a real teacher.

Viewed from this perspective, teaching provides a mirror to the soul. Palmer (1998, p. 2) suggests, "If I am willing to look in that mirror and not run from what I see. I have a chance to gain self-knowledge-and knowing myself is as crucial to good teaching as knowing my students and my subject".

Theme 2: Integrity

Self-awareness is an intrinsic part of journeying. Without it, the journey goes nowhere. Self-awareness provides the opportunity for integrity. Prior to interviewing Jeff, Jerre, Mary Anna and Janet, I wondered what they embodied that enabled them to develop such qualities as sincerity, a sense of responsibility, self-critical openness, the moral courage to stand up for something, hope in the face of crisis, and, not least, good humour and vitality. Their personal qualities were what drew me to them, but I did not comprehend what was the core from which those qualities emerged. As I became immersed in the study, with reading, with the interview dialogues, with transcribing tapes and notes of the sessions, with the quest for meaning, I gradually became aware of an underlying foundation. Each of the co-researchers had engaged with the complex, life-long and demanding process of self-discovery. They not only "know themselves", but are

real in discerning what is integral to their selfhood-including the shadows, fears and wounds. "Integrity" is defined in the Oxford English Dictionary as "... honesty, wholeness, completeness, unimpaired or uncorrupted condition". Palmer's (1998, p. 13) definition is:

...whatever wholeness I am able to find within that nexus (a moving intersection of the inner and outer forces that make me who I am), as its vectors form and re-form the pattern of my life. Integrity requires that I discern what is integral to my selfhood, what fits and what does not-and that I choose life-giving ways of relating to the forces that converge within me...By choosing integrity, I become more whole, but wholeness doesn't mean perfection. It means becoming more real by acknowledging the whole of who I am.

Janet said on more than one occasion, "I'm no great light in the darkness". She doesn't say this out of false modesty or insecurity. Nor does she use it for endearment, to somehow precipitate the process of relationship building by being unthreatening. Instead, she comes from an undivided self which is willing to own all of her life experiences, to examine them, and to not run from what she sees. Janet stated:

When I reflect back on certain situations, I realize I've done things that were selfish, but I always try to never leave a job undone. I believe we do things for survival sometimes. The thing is not to stay in survival mode, but to come back to that place of integrity, harmony and community well-being as quickly as possible. You see it's very important for a teacher to understand what makes them tick, so they can understand what they bring to the workplace. I have seen many teachers bring so much baggage to the classroom that they're not really in the room with their students and their subject; instead, they're in the room with their choked-up feelings. For me, every new minute is a fresh beginning.

By not turning away from her personal self, Janet is able to connect more of that self with her subject at the level of personal and embodied meaning. The closeness to her

personal truth is reflected back in the fullness with which she engages with her subject and her students. Palmer (1998, p. 10) puts it this way:

...in every class I teach, my ability to connect with my students, and to connect them with the subject, depends less on the methods I use than on the degree to which I trust my selfhood-and am willing to make it available and vulnerable in the service of learning.

Self-knowledge is not rooted in narcissism or conceit. According to spiritual teachings, it is a force that fills gaps, heals wounds and allows our soul to speak to us. Self-knowledge allows us to admit what we see on the road we are taking and to grieve for what we do not see. Self-knowledge keeps our consciousness awake, rousing a part of us that lies at our core. The price of ignoring our fears is our passion, our bliss, or our destiny. According to Whyte (1996, p. 28), in the book that Jeff loves so much, *The Heart Aroused*, self-knowledge awakens a central soul experience to the part of us that loves to sleep and denies our vitality.

For most people, looking into our being is like looking into an inner pool of darkness. Many of us avoid going anywhere near the pool. As teachers, our professional clothes keep us at a safe distance from the water's edge, since they are not designed for entering the dark and usually muddy depths. But it is in those waters that we will find our destiny as we enter the dreams of our lifetime. Our human experience involves darkness and light. And our health and creativity are, according to students of the psyche as well as the spirit, strangely linked to that part we usually keep in the dark (Whyte, 1996, p. 34).

Theme 3: The Courage to Listen to and Follow One's Own Heart

A willingness to enter the "darkness" is a characteristic of the co-researchers. This is a journey with heart, and it means, according to Kathryn Skau (in Jones, 1995, p. 110), "daring to follow one's own intuitions; reflecting upon one's own value systems; and making one's own view of the world explicit so that students may see by example how following one's own passion influences the way we live".

Accepting her last position took Janet into the place of darkness. Choosing to take it was part of following her intuition and acting upon her value system. Janet described how she accepted the invitation to take the job, in order to honour her personal and professional capacities fully. In doing the job, she felt extreme satisfaction: it was as if she had served a well-learned apprenticeship in her many years of experience and personal and professional growth. She felt the joy of her own fulfillment, but also of being in a position to make an even greater contribution to the web of life in the community. Yet in accepting this job, relationships with colleagues fractured and she was almost certain that it would mean an end to her work in the community should the political situation change. But she held true to her bliss and quenched her soul's thirst by accepting that position, risks and all. David Whyte (1996, p. 15) would say that in this act, she preserved her soul. He describes preservation of the soul as "the palpable presence of some sacred otherness in our labors, whatever language we may use to describe that otherness: God, the universe, destiny, life or love. Preservation of the soul means allowing for fiery initiations that our surface personalities would rather do without".

Sorrow happens, hardship happens,
 the hell with it, who never knew
 the price of happiness, will not be happy.
 Yevgeny Yevtushenko, in Whyte, 1996, p.15.

Theme 4: A Willingness to be Vulnerable and to Respond Pedagogically, to Grow as a
 Teacher

If teachers are not able to make the teaching experience come alive, then they are not alive themselves. It's about having a pedagogic orientation to the whole of life, it becomes your nature. In this way, when I'm faced with a problem in my personal or professional life, I don't fall apart or become hard on the students, because it has nothing to do with them. Students dropping out, loss of colleagues, lack of funding, changes in plan or a lack of follow through, all those things take their toll. What is most needed at that time is compassion for those who are involved, including yourself. I don't blame others or fall apart. I own it and do what I need to do to take care of the tension for awhile, knowing that it will eventually be resolved.
 Janet, 1998.

Fiery initiations hurt, as do those circumstances described by Janet in the quotation above. The quote by Yevtushenko indicates that sorrow and hardship are inextricably linked with happiness and fulfillment. The very nature of the teaching life is about vulnerability. Teachers do not need to reveal personal secrets to feel naked in front of a class. Mary Anna tells of times when students didn't take her carefully thought-out lessons seriously. At other times, the students teased mercilessly in order to get a rise out of her. Janet recalls adult students passing notes and giggling, oblivious to her and the lesson. All teachers can remember those times when we are faced with the fact that it doesn't seem to matter to those we hope to inspire. Some feel sick about it, others experience pervading self-doubt. Perhaps we don't own those feelings enough. Whether we own them or not, the fact remains that most teachers teach because they care and they

teach things they care about "and" as Palmer (1998, p. 17) points out, "what I care about helps define my selfhood".

Teaching involves connecting ourselves with our students. It also involves connecting our students with our subjects. As teachers engage in this work, they become vulnerable to being ignored, judged, ridiculed, and rejected. Their selfhood is at stake. All who teach have felt the panic and the danger.

Teachers can respond to their vulnerability in two basic ways. The first is seen when teachers choose to retreat into their fear, disconnect from their students, from their subjects and even from themselves. This is clearly what many teachers do as has been described earlier in this thesis. In order to protect themselves, they come out fighting. They appear to be at war with the students, but really they are at war with themselves, disconnected from their own truth and the passions which took them into teaching in the first place. This point provides an opportunity to reflect once more on the power of fear in a teacher's life. Jane Tompkins (1991, in Palmer, 1998, p. 28-29) has written an essay, "Pedagogy of the Distressed", which speaks directly to the condition of becoming removed from self because of the reaction to vulnerability. Tompkins says that she became obsessed with "(a) showing the students how smart I was: (b) showing them how knowledgeable I was: and (c) showing them how well prepared I was for class. I had been putting on a performance whose goal was not to help the students learn but to act in such a way that they would have a good opinion of me". Tompkins takes her essay further by asking, "How did it come that our main goal as academicians turned out to be

performance?" Her answer is "Fear of being shown up for what you are: a fraud, stupid, ignorant, a clod, a dolt, a sap, a weakling, someone who can't cut the mustard".

The second way is to respond with love and self-acceptance, then vulnerability provides an opening to re-member who we are. It can provide a potent opportunity for the pedagogic good. Jeff offers a compelling story to illustrate how vulnerability can lead to a greater experience of self, rather than a loss of passion and heart. Over the years, he has reflected on situations in which he felt discomfort. In his reflection, he has been able to integrate the difficult life experiences to bring him and his students wholeness and life, not the fragmentation and soullessness found when there is combat rather than craft in the classroom.

Jeff's reflections are real, and his reward for honest appraisal came when the forces of self-doubt no longer impinged upon his work. That is not to say that Jeff does not continue to be reflective-to be pedagogically thoughtful about his work. Rather, he has embraced reflection as an embodiment of his integrity as he naturally calls into question dimensions of his professional practice. Implicit in the questioning is the possibility of practicing differently, subtly "changing the hue of one strand in the fabric of life chang(ing) the color of the cloth only slightly, but giving the cloth a different cast. During renewal, old strands remain...so that the fabric remains recognizable and strong even as it is changing." (Oberg and Blades, in Evans, Winning, and van Manen, 1990, p. 171). The process of a teacher evolving, yet maintaining his or her identity, is like a continuous circumnavigation: continually returning to the place of origin, soul, but it is

not the place they have left. In knowing himself, Jeff has become a better teacher. Jeff said:

I realized what was most important to me as a teacher about five or six years ago, after teaching had become its absolute deadest for me. I was in a school where I was going to do this, and I was going to do that, but I couldn't because I had somehow lost something. You see in my first year of teaching, I had the grade one class. And it just so happened that it was that year that all the kids who were most challenging ended up in that class. Anyway, we did all of the things that I always thought you should do in school and I was really punished for it especially the following year, administratively and by some of the parents. It was so hard to give everything I had and to know that those children loved what we did, but to not have the skills myself, or whatever it was to defend it to people, who wanted a linear curriculum and a linear process. And so I learned how to teach safely with packages and themes, pumpkins this month, apples the next month. I did that for a couple of years and could always sneak in a few nice things. But teaching just became more and more of a chore. I knew I was making them do stupid things, and I knew they were doing it because they loved me. But it was wrong. And I started to think about getting out. And I couldn't imagine what I could do instead. And then I came here, and I started to understand once more, that my role was not to jump through hoops or to make them do things which would satisfy outside authorities but which made little difference to their lives.

Jeff said that about five or six years ago, he had lost something. He had lost heart because he was attacked, devalued and unsupported and he didn't yet have the authority to explain to others why he was doing what he was doing. For a number of years, Jeff's teaching life experienced a period of drought with short sprinklings of rain as he got in a few "nice things" every once in awhile. But Jeff's soul was anxious to regain its former place as the seat of creativity in his life and in his teaching. As he began to reappropriate his experiences, the tensions and contradictions with which he had been living began to surface. He heard the cry of his own voice championing freedom and authentic relationship. He remembered how he loved teaching that first year. "We had so much fun

together and we learnt so much". He realized the significance "that all who reflect thoughtfully on professional practice are bound to face: the struggle to balance the tensions that are endemic in the institutionalization of educational work" (Oberg and Blades, in Evans, Winning, and van Manen, 1990, p. 169). Jeff's story clearly illustrates the tension between the established prescriptions of bureaucracy, the parents who held that better control over the students and the classroom would make for better teaching, and the energy that was released when Jeff rekindled the creativity, and the empowerment. Palmer (1983, p. 8-9) says:

The minds we have used to divide and conquer creation were given to us for another purpose-to raise awareness of the communal nature of reality-to reach out with intelligence to renew the bonds of life. The failure of modern knowledge is the failure of our knowing itself to recognize and reach for its deeper source and passion, to allow love to inform the relations that our knowledge creates-with ourselves, with each other, with the whole animate and inanimate world.

Jeff's heart was aroused again by the knowledge he gleaned in his reflection about what teaching really meant to him, by his reading and willingness to remember and to act on the truths and the passions which took him into that first teaching job. Palmer (1983, p. 20) suggests that "Re-membering involves putting ourselves back together, recovering identity and integrity, reclaiming the wholeness of our lives". But what was the event which eventually called into question the dimensions of his professional practice? Jeff actually reached for his deeper source of passion due to the example of his students. He had the opportunity to revisit similar territory to that of five or six years previous and this time, he found his way out of the "dark, dark wood". He recalls:

I realized why teaching was so rich for me because it's here that I learn. And the students taught me day after day what it was like to absolutely love being alive—even if they were in the middle of the most horrible things school-wise, like printing practice or desk clean-outs. And I remember working with this boy who was hyperactive, and I knew I was supposed to make him see the error of his ways, and he had a great time no matter what I did to him. I kept trying these awful things, so he could see that this was serious. But if he was on time out in the hall, he would be singing, and talking to the kids going up and down. And that ability to absolutely love, to find something that you love, even when people are trying to make it awful for you, was something that I realized I needed to do. We forget that as an adult. And I think when I articulated that the first time of realizing it, I would joke, "I go to school to learn, not to teach". but it's actually the truth.

The old proverb says, "we are never too old to learn". Jeff and the other co-researchers have shown how growth remains a human possibility throughout life. In fact, they have demonstrated that it is an essential element which keeps their teaching authentic. Van Manen (1991, p. 33) points out that this kind of self-knowledge is not so much a vigorous introspective process, "as a process of becoming. We learn to know who we really are when we become who we really are". Jeff's recollections show how he became more himself, more genuine, more what he wanted to be, as he allowed the process of becoming to unfold. Florida Scott-Maxwell (1983, p. 42), writing as an octogenarian with the benefit of her life-long perspective, comments, "You need only claim the events of your life to make yourself yours. When you truly possess all you have been and done...you are fierce with reality".

Reality comes from allowing oneself to be vulnerable and vulnerability is a fact for teachers. Jeff's story of becoming echoes how the good comes from the vulnerable. We are reminded of this fact in the testimony of Vaclav Havel, a leader in the Velvet

Revolution, liberating Czechoslovakia from Russian institutional oppression. He said, "...the salvation of this human world lies nowhere else than in the human heart, in the human power to reflect, in human meekness and in human responsibility" (1990, p. 14-15).

Theme 5: Recognizing Students have their own Journey and Guiding them.

I want to read you a poem. A student wrote it for me. I'm moving out from the city to live in the foothills, actually quite close to her soon:
 "Flowers bloom. Flowers sway in the wind.
 Howl like the wild wolf, down in the dark.
 Shadow of evil crosses over the land.
 It's the cry of the wolf that still is heard in the Rockies, that's seen in the flowers blooming below in the valleys.
 Do not ask me how the words came to me. How I see them in the flower bud."

She's in grade two. And to think that so much of my preparation to be a teacher was how to "manage" the students! How to juggle them! How to keep them busy! This is who she is. She writes poetry on her own. *What is teaching really about? It's about recognizing that the students with whom we live are real people with a pathway before them in the world. They aren't in school killing time until they are eighteen. It's just helped me to understand that my role here is to learn about them and from them. I can provide a window of time, where as much as it is possible. I can appreciate who they are, I can honour what they are bringing with them and I can support them in where it is they will go* (italics mine).

...In coming to know myself as an adult, I've had this feeling that I should somehow make the world a better place. I've wanted to be more environmentally conscious, joining Greenpeace and the like. It's been hard for me to accept, because teaching is so enjoyable, and it comes so easily, but teaching might actually be that way of making the world somehow better. It seems so presumptuous when so much of our work is getting them to line up, or talking about listening, but I think that what people carry with them is the interactions, it's never the room or the building or the papers. It's the impression that the teachers leave with us. Does the teacher leave a dent or a caress? Is it something that enriches and makes a difference to the evolving life of a student?

Jeff, 1998

In the classical understanding, education speaks to the meaning of leading. Education means "ex", out of; "ducere", to lead; a leading out. Jeff puts it this way: "I... honour what they are bringing with them and I...support them in where it is they will go."

"Leading in education means, essentially the leading of people from where they are now to new possibilities. To lead in such a way requires that the leader follow the essentially true of what education is" (Aoki, 1991, p. 11). This is the teacher whom Kahlil Gibran described as giving of faith and lovingness...not bidding the student to enter the house of his (the teacher's) wisdom, but rather leading the student to the threshold of her/his own mind (Gibran, 1973, p. 62). The co-researchers, by their teaching and in their lives, attempt to lead out from the self of their students a core of wisdom, with the power to live in the light of truth. Janet puts it this way:

I run the classroom with the philosophy that whatever may have happened in the past with a student (even if that past was just a minute ago), it has nothing to do with what's happening now. I've always been very aware, even when teaching adults, about who has the power in this relationship and not to take advantage of it. If I feel uncomfortable about a conversation with a student, following reflection on the conversation, I will always go back to the student. I always make a move to bring the relationship back to a place of comfort, free from tension. The students see the human qualities in me and in accepting me, they are, in fact, accepting themselves.

This kind of teaching is different than holds sway in most quarters. Teaching is more than a mere interchange of moments, a course, or a semester in the lives of a teacher and a few students. The co-researchers' quotations resonate with thoughtful caring: embodied being and doing with "thought and soul embodied in the oneness of the lived

moment" (Aoki, 1991, p. 5). The words are filled with their ability to watch their students with caring thoughtfulness, which seems to carry with it the hope that wherever the students may go in this world, they will fare well. This is a mindful watching that "overflows from the good" (Aoki, 1991, p. 5) in the teaching situation. As Aoki points out, teachers are much more than they do; "they are the teaching".

Jerre's words provided opportunities for further insights. He described the exceptional experiences he had when he first went to university. The experiences were formative ones which kindled the flame of his own knowing about learning and teaching.

He described Amelia Ray, a teacher of English:

"...who through her teaching moved me very, very deeply, into the literature itself. Amelia expressed and shared her love for the subject matter. She loved the language and she had a beautiful voice and was able to enunciate. When she spoke, it was so beautiful that I found myself just memorizing her voice in my head. I took her voice into my head you see, and internalized that woman and that voice and that passion. She managed to do that because she really believed in what she did. She lived literature and learning and she somehow was able to prompt those learning literature-loving secret places of the soul in others. It was magic time. She had the whole class in love with her. So it couldn't have been just her subject, it must have been who she was, something in her presence.

In 1963-4, Amelia and some other professors started a group called "the college". It consisted of a number of professors and students who were recommended by the professors. The professors led, but only as long as we needed it. The aim of "the college" was to transcend the barriers of the classroom. They said, "We think that you're interested in more than we're offering in our courses, so let's get together in the evenings once a month and we'll eat dinner together, and we will bring in speakers who will sit with us at our tables. We will talk to each other on equal terms, so it's "Mr." and "Mrs." and "Miss" for everyone with no first names. And they took us to S.A.I.T. for dinner, and I came from a working class community and we had never had food like that. And the group's first guest was Robertson Davies, and we didn't know who he was. He was just a guy with this long beard sitting at the table, but he evoked a special quality. He just had a quality and I didn't know what that quality was. It was the same

quality that Amelia had. And I didn't understand it. And part of the evening was devoted to student papers. So here was Robertson Davies, the head of psychology at the U. of C., and other professors, and the paper for the evening was mine. They listened to a paper that an eighteen-year-old kid had written on Anthony and Cleopatra. Now I didn't understand what it meant, but I knew that special people were listening to my paper. And I knew that my paper was made special because of it. And at that moment, I understood that here was a community of people who had transcended the community of daily living with whom I was usually involved. All my experience had been was of daily living, of planning for goals which had to do with holidays, but little more. Suddenly there was something that went way beyond that. I didn't understand what their goals were, but I had a feel for it. It was like getting a sniff from a gourmet kitchen without knowing the source of those wonderful fragrances, but you know you have to get closer to the door. And when you get in the kitchen you don't have a clue what to make of the food, you need someone to help you. And it was there that I learnt that teaching is very powerful and very sensual, because it's of the whole person. Because here we were, listening to one another, talking among each other, travelling in care with each other, eating with each other, shaking hands, meeting the flesh, nudging each other, hearing stories, even playing basketball with each other.

We had an anthropologist come in and give us a talk about his most important discovery. I didn't know what anthropology was. He opened his suitcase full of fossilized human feces, and taught us about how they discovered how corn got developed as a harvest crop by the first peoples. And I just saw things. I saw where discipline and passion could lead you. I understood that through his discipline and his passion that he became enamoured by a civilization that was long dead, but which resulted in the civilization that I was enjoying now, and that was all done through an educational process where the classroom was only a starting point, but nevertheless the teachers were the original guides. And in the end, I saw that it came out of his exploring the kind of life that they were inviting us to explore. I understood that a teacher is a teacher of people. That subject matter is not particularly relevant except that you had to have a love of something. Amelia's love was of English but it went beyond that because she had us involved in the learning and growing and contacting one another and discovering and going on wonderful journeys. *She helped us to find where we wanted to go and then to shape the form of the journey* (italics mine).

Amelia Ray, Robertson Davies, and the anthropologist in Jerre's story are examples of educators who respond to the call of being deeply human, heed that call and

"walk with others in life's adventures" (Aoki, 1991, p. 21). Aoki explains that "such a person is more than possessing knowledge or acquiring intellectual or practical skills and that basically, it is being concerned with dwelling aright in thoughtful living with others".

Theme 6: Teaching with Moral Vision

We mature into our moral vision. It's a moral vision meaning it is to do with people in relationships. It goes beyond avoiding punishment, receiving punishment, maintaining peace, order and harmony, being willing to violate some laws because they aren't quite in the best interest of this individual. As a teacher, you have to be prepared to live at the level of principle. A teacher has to be at that level of moral development in order to do the leading. There is no choice for good teachers. For a bad teacher, there are choices. Maybe there's comfort for a bad teacher in having choice. But for a good teacher, there is no choice. Because they live a principled moral life and they are morally responsible. There are no choices when you have a vision. There is no choice but to realize that vision by dwelling morally with the students.

Jerre

Of great personal significance, I came to realize that the co-researchers, in being concerned with dwelling morally with others, bring the totality of who they are to the educative relationship. They also practice a pedagogy that understands deeply what it is to shepherd the mystery that is life. Mary Anna states it plainly: "We're here as guides, to help students to find their way and help them along it. If we don't help them to find what is truly theirs, then we have failed...It's so important to pay attention to them-I watch them and look below the surface to see the real person underneath". Looking below the surface to see the real person underneath and shepherding the mystery that is each student's, requires a wisdom and self-confidence to "let students learn" and this is no common place thing. Heidegger (1968, p. 15-16), in his book, *What Is Called Thinking*,

provided words that shed some light on the exceptionality of teachers shepherding the mystery in another, giving clues as to why many fail:

Teaching is even more difficult than learning...Teaching is more difficult than learning because what teaching calls for is this: to let learn...If the relation between the teacher and the learners is genuine...there is never a place in it for the authority of the know-it-all or the authoritative sway of the official...It...is an exalted matter...to become a teacher-which is something else entirely than becoming a famous professor...We must keep our eyes fixed firmly on the true relation between teacher and taught.

Jerre shared the example of the anthropologist in his narrative. He was a man who opened a student, namely Jerre, to his own path, not the teacher's. He affirmed a living of his (Jerre's) life. Jerre's narrative is full of examples of pedagogic circumstances-the kind of relations, situations and interactions which allow growth. In each circumstance, something transpired between the older or more mature person and the younger, not-so-mature person-Amelia and Jerre, Robertson Davies and Jerre, the anthropologist and Jerre. In each case, there was a complexity of interactional influences: there were many things going on, yet the influence of the teacher on the younger person had the quality of opening up the student to possibilities of being and becoming.

There are clues within this window on Jerre's world about what is meaningful in the being together of teacher and student. In his description, Jerre said that, as much as possible, artificial barriers to "being together" were removed. Everyone was called by the same nomenclature. There were no head tables. There were no big and pompous introductions to the "honoured guests". Everyone belonged together, related because of their interest in learning and helping others to learn, "held together in a nexus-within connections wherein categories are intertwined in a unity of togetherness" (Aoki, 1991, p.

45-46). The teachers in his group called on their natural authority "to be". Natural authority is based on "expertise, knowledge, experience, and a willingness to treat others who may have fewer of these qualities with respect and genuineness" (Weinhold, 1976, p. 130-131). Authority, as different from power, works from the inside out, rather than the outside in. Authority has the word "author" at its core. The teachers Jerre described clearly authored their own lives, actions and words rather than playing a role removed from their hearts. Those teachers did not need to hide behind a podium or their status. Jerre had no idea of who Robertson Davies was. He was just a "guy who evoked a special quality". Jerre described how the teacher and the taught came together in a relationship of being. This is pedagogy.

Van Manen has written, "What is a child? To see a child is to see possibility, someone in the process of becoming" (1991, p. 1). The vocation of teaching, of being educationally involved with children and young people, is to empower children to give active shape to their life's uncertainties. For teachers, this means that each young person must be nurtured in his/her ability to make critical choices and commitments in life: students should have opportunities to be real agents of their own destinies. This kind of teaching is motivated by love or concern for children and young people. It is motivated not in an objectified curiosity, "but rather in interest in the child's growth for the sake of the child" (van Manen, 1991, p. 33).

Each of the co-researchers spoke of their vision in life with respect to other people's learning and growing. Mary Anna talked about how getting back to the basics is not about the three Rs, but rather it is about creating a respectful place for learning, with

enough attunement to the students that there are sacred spaces in the curriculum for the students to encounter their passion.

Van Manen (1991, p. 4) says a moral vision means being able "to stand in a relationship of thoughtfulness and openness to children and young people rather than being governed by traditional beliefs, discarded values, old rules and fixed impositions". And Jeff spoke of his willingness to go beyond the traditional in order that all involved may find their life in their learning:

This is a place where I grow and I learn alongside the students. I had such an incredibly potent experience last year. We had spent four months putting together this production, "The Dream of Angus", and I think that was my first real experience with real risk-taking--putting myself on the line with my kids. You always have sneaky little risks, but it's usually in one aspect of the day, only one thing that you would get your wrist slapped for. But this was everything. I had pitched it and sold it to the parents. The kids were pumped with it. We had just an incredible four months exploring this whole thing and the class had created their own musical and dance production which we were going to present to the whole school, and their parents. The kids had taken it upon themselves to do all kinds of their own research. They had created this incredibly difficult and complex thing. It was theirs. The feeling I had inside was so incredible. It wasn't pride. It was just beyond anything I've ever felt as a teacher before. It's really something to watch. You know, a few weeks before, we had gone to the Jubilee (Auditorium) on a field trip, because they were getting very concerned with the performance getting closer, and they had some crucial questions they needed to ask real performers. They had questions such as, "what do you do if your kilt falls off in the middle of a performance?" And they were treated with such respect by the actors. They knew the anxiety that the children were talking about. And to see this come together. This was the ultimate definition for me of the mystery, the wonder, what the possibilities are in the work that is done. *When you watch them give themselves away entirely, when they have a life of their own, and they create something magical* (italics mine). This inspired me to really figure out what teaching really is about.

The co-researchers revealed how good teachers don't cling to fixed impositions. Throughout, I have used the metaphor of the shepherd. Shepherds care for and protect their sheep. They keep the flock intact, and they think on their feet when responding to the demands of nature, in order to save their sheep. The principle of saving students' lives, both at the level of their mystery, but also physically, in these days of tragic student suicides, was raised in the interviews. In the latter case, Janet told of a student who was in terrible crisis in school. She truly believed this student's life was saved by a teacher's willingness to choose the principle to protect him and actually physically hide him, over and above following the anger-filled, fear-based directions of the principal. In this case, Janet says, the principal was not seeing the student in the situation, rather was only seeing himself. Unlike the teacher, the principal still exercised his power of choice. It would seem he lacked the moral vision to shepherd his students.

Theme Seven: Being Validated by Mentors

Ah, not to be cut off,
 not through the slightest partition
 shut out from the law of the stars.
 The inner-what is it?
 if not intensified sky,
 hurled through the birds and deep
 with the winds of homecoming.
 Rainer Maria Rilke, "Ah, Not To Be Cut Off". in Stephen Mitchell, Ed.,
 p. 191.

In the same way that the co-researchers shepherded others to the reality of their own experience, they too have been shepherded by teachers and by texts which connected them with their inner wisdom, their soul, their teacher's heart. Their mentors provided them with validation for their journey toward wholeness. Janet talks about her mentor, an

elder who was employed as a counsellor for the students, but who made no distinction between students and any other person when she cared. Janet describes her mentor with adjectives which can be applied to pedagogues: "humble, strong without egocentricity, watchful, tactful, with a genuine interest in the well-being of other people, not without tragic circumstances but facing them whole-heartedly, refusing to lose faith, remaining curious, articulate, laughing generously and a full participant in life". Mrs. M. was a sort of midwife to Janet. She acknowledged and supported the day-to-day trials Janet encountered and provided a normalizing voice of strength and calm. "She would always invite me into her office, no matter how busy I thought I was, and somehow stop the world (or worldliness) for a minute. She would always give me tea, ask about my family, and then gently invite me to explore what was eating away at me. She would bring a sense of perspective, and help me to discover my own wisdom and hear my own voice".

Mary Anna, too, speaks of elders who clearly had wrestled with their own inner struggles and in so doing, offered the hand of a fellow traveller on the sometimes glorious, and often rough, road of life. The mentors Mary-Anna describes give room and understanding, support for experimentation and acceptance of failure, and provide a confidence that the struggles of life bring spiritual and creative awakening. Additionally, the mentors bring a sense of community, that while the struggle is one person's, that same struggle has been faced, perhaps with different aspects, but still essentially similar, by many others before. The mentors in Mary Anna's life served to connect Mary Anna with the community experience of struggle along with the inspiration to not shy away from the difficult and troubling aspects of life. Rilke, the German poet, said:

Winning does not tempt that man.
 This is how he grows: by being defeated, decisively
 by constantly greater beings
 Rainer Maria Rilke, "Ah, Not To Be Cut Off", in Stephen Mitchell, Ed,
 p. 191.

The mentors who were found by the co-researchers go beyond the question of winning or losing to the place of "experiencing life with an ever-increasing depth" (Whyte, 1996, p. 71).

Jerre provides this vivid example of the mentoring he received when, as an eighteen-year-old, he felt he was losing in life's game. His sense of being cheated was transformed by the creative openings that his mentor provided for him, and to which he responded. Jerre as a young man was empowered with the experience of the older teacher and in the process he discovered that, while there is discomfort in growth, the discomfort ultimately hails profound joy. Jerre said:

I was eighteen years old, at the University of Calgary and I was really upset with one of my profs. He wasn't a teacher, he was an operator of the job, an exploiter of the position and all that stuff. I don't know why he was that way. I think it was because he didn't have something to believe in. So I went cruising down the hallway looking for somebody to talk to. Student counselling was closed and I wanted to complain about this teacher. Again I was only eighteen, and I was mad, upset and disappointed. Along the hallway I found a door open, and I went into the office. And there was a smallish man sitting there. It was Merron Chorny, and he looked up at me and said, "are you in trouble?" And I said, "I'm mad, can I talk with you?" I didn't know who he was; he might have been the caretaker, I didn't know. And he said, "talk". So I did and I complained, and he said, "I can't solve your problem but I'd like to invite you to take my course." It was a graduate course and I was only in my first year. He just responded. He must have seen something. I said okay. He gave me Jerome Bruner's book to read and he said, "I'd like you to read this and do a review for the other students." Well, I read it and understood very little about it. I walked into the class very upset because I didn't know what to say. Merron said, "Jerre, you read Jerome Bruner's book, and I said "yes". and he said "what do you think of it?" And I had notes and everything and I said, "I don't understand

it" (which took all my courage and presence of mind, because I had had very little sleep at that point). And he said, "let's find out where you began to find it difficult to understand (he always had a way of putting things positively), "find the place". So I did and he said, "lets all talk about this", and we all did. At the end of the day, I ended up leading the discussion about the book, only to find out that everyone else had had similar difficulties and through my hard work, I had resolved some of those difficulties, or taken steps to. And he said, "thank-you for teaching us today, Jerre". I replied, "did I do that?" It was really neat. So I learnt that I didn't have to be an expert, I had to have a passion. I had to have a question. I had to be prepared to go and be enjoined on a journey of knowing. That was exciting. Because I had these adults sitting around me. joining me on this journey. He became my mentor. And I learnt something about mentorship. You don't get assigned a mentor. You find them walking down a hallway.

As Merron did for Jerre, the power of the mentors has been in their capacity to give heart to their students to bravely go down into the depths rather than to tremble afraid on the shore, covering up the fear with layers of blame, cynicism or resignation. Another mentor Janet described "was a fantastic role model, someone who let things happen, supported a maturation process in his teachers without bullying them to be a certain way". Janet described his personal qualities by saying he was what she considered to be a "great human being": with a humanness which gave expression to characteristics of compassion, honesty and integrity, embodying the essence of the all the world faiths- even though he was a professed atheist. According to Janet, he didn't have the "bells and whistles", but real integrity and depth of understanding about the human condition and the teaching condition. He stood up for what he believed in, in the light of compassion and understanding for the other. With this man, Janet felt her personhood both as a teacher and a human being was validated. And while they had differences of opinion,

Janet didn't experience those differences as power struggles, rather instead, as a partnership of co-creation, exploration and learning.

To summarize, the mentors roused a truth about learning and teaching within their students, which the co-researchers reclaim each time they recall the mentors' impact on their lives. The co-researchers didn't lose themselves in the mentors' identities: instead the memory of the mentor provides a mirror for each person to take a look into their own hearts and ignite anew their sense of self-acceptance and renewal to answer the call of teaching.

Conclusion

Reflection upon the narratives and the literature provoked me to understand further how successful teaching is far beyond instruction. "Instruction" grows from a theory of child training which is the converse of "education". "Pack the information in: or draw the talents out. The former does not spare the rod, but may destroy the education" (Shipley, 1964, p. 114). According to Olsen (1989, p. 183), with instruction, the teachers and the students construct and build external learning. This kind of learning can be seen on bulletin boards and in the students' workbooks, but often that is where the learning stays. Education, however, clearly has a different purpose. In order to lead out and help students to grow, the teacher "dwells" (Heidegger, 1977, p. 337), pedagogically seeing where each individual dwells in order to lead them forward.

As part of the pedagogy the co-researchers described, I became very clear that they trust themselves and the process of where they lead the students. There is a firm belief in their task. As Janet said, "Being fully present to the task in hand is what it's all

about. I take my life as a teacher very seriously. It's all or nothing for me". Jerre's words echo a similar belief: "I have the here and the now to create something with the students. Talking about potential maintains, because that somehow delays to the future. I'm not in charge of the future, I'm in charge of the here and the now. That's what I'm responsible to. Phew, it's a big responsibility."

Making a huge impression on me was the understanding that the trust they have in themselves comes from their authenticity, a sense of the value of their work and their vision and experience of life. They are committed to "seizing each moment" for the opportunity that it presents to journey, both for themselves and for their students. Fostering the unfolding, not dictating the direction of the unfolding, is the vision on which the co-researchers base their practice. They hear their students to speech: to find their voices, speak their voices and have their voices heard. They are renewed by their journeying. Jerre draws a parallel between the adventure of leading his students into new learnings and being the leader on the Starship Enterprise. There is no end to the universe. There are no ends to learning when a person has a moral vision. With a moral vision, a teacher maintains the integrity of the here and now, and trusts that she or he will be able to respond pedagogically.

CHAPTER FIVE

SUMMARY AND IMPLICATIONS

The time will come
 when, with elation,
 you will greet yourself arriving at your own door, in your own mirror, and
 each will smile at the other's welcome,
 and say, sit here. Eat.
 You will love again the stranger who was yourself,
 Give wine. Give bread. Give back your heart
 to itself, to the stranger who has loved you
 all your life, whom you ignored
 for another, who knows you by heart.
 Take down the love letters from the bookshelf,
 the photographs, the desperate notes, peel your own image from the
 mirror.
 Sit. Feast on your life.
 "Love after love". Walcott. 1976.

The purpose of this final chapter is to consider what I have come to understand through this research process, about being and becoming pedagogically strong. There will be a threefold approach: first, the impact of the research on me; second, the highlights of meaning from the narratives and literature; and third, implications I see for practice. The interpretation and suggestions I provide naturally arise out of my specific interest, experience and sensitivities. First, I will comment on how this research has impacted me as the pivotal learner, as I have come to greet myself "arriving at (my) own door" (Walcott, 1976).

My Personal Journey

The quotation at the start of this chapter, along with the comments which formed the first part of Chapter Four, indicate some of the trouble and transformation which I have encountered. In the Gage Canadian Dictionary (1994, p. 1203), the first definition of

"trouble" is "distress, worry or difficulty". The third definition is "an occasion or cause of affliction, distress, vexation, etc". According to the same dictionary, transformation implies "turning from one condition to another". Thus has been my experience: trouble/transformation; more trouble/more transformation. This research has been an irritant, like sand in an oyster. There have been moments of sublime understanding, followed by yet another crisis in confidence, particularly the fear that I can't "deliver" what is required of me at the graduate level and will be judged as wanting when it comes to making the grade. This was a shocking realization, that even though I found the control paradigm thoroughly abhorrent. I continued to be guided by fear-based thoughts which whispered as I wrote, "justify", "validate". "who says this is true?" Such thoughts shut me down and obstructed my ability to interact with the topic in an open and flowing way. They also fragmented my connection to the phenomenological experience of the co-researchers. Yet, the transcendent truth waited to be revealed. Robert Frost, in his poem "The Secret Sits" (in Lathem, (Ed.), 1970, p. 862), encapsulates the character of the phenomenon with this couplet:

We dance round the ring and suppose,
But the Secret sits in the middle and knows

Thankfully, at the centre of my efforts was a topic which continually beckoned me deeper into its own secrets. It refused to be reduced by fear and a desire to come to conclusions about it. The subject matter called me in the first place, and I responded, and yet again, it seemed to call me out of myself and into my own selfhood. To know this

subject well, I couldn't simply stand in my own shoes. To know the mystery of this "other", I needed to encounter and know the mystery of my self.

There is an ancient saying, "when the student is ready, the teacher will appear". In and of itself, this project has been my teacher. Additionally, the co-researchers have taught in the meaning of their narratives and in the dialogue they have shared. Together: researcher, subject, co-researchers, literature and life, we formed a community. The discovery process where secrets revealed themselves was complex, ambiguous, pregnant with creative conflict, holistic and relational. From the literature, I derived the reassurance that this process was good. Palmer (1998, p. 101) describes it thus:

In the community of truth, as in real life, truth does not reside primarily in propositions, and education is more than delivering propositions about objects to passive auditors. In the community of truth, knowing and teaching and learning look less like General Motors and more like a town meeting, less like a bureaucracy and more like bedlam.

Holding the tension of asking the question central to this thesis and then "indwelling" in the subject itself, provided the experience of being in relationship with it. And, as with relationships between human beings, for fullness to be actualized, honesty, time, trust, exploration and dialogue needed to be experienced. While the subject offered itself to be known, it became clear that in order to know it wholeheartedly, I needed to reconcile myself to my own heart, my inwardness, integrity and identity, so that I could meet it, and everything else in my world with humility, curiosity and equality. While there was tension in this transformative journey, the words of the humanitarian founder of L'Arche communities Jean Vanier (1998, p. 15-16) offered comfort:

Reality is the first principle of truth. To be human means to remain connected to our humanness and to reality. It means to abandon the loneliness of being closed up in illusions, dreams and ideologies, frightened of reality, and to choose to move towards connectedness. To be human is to accept ourselves just as we are, with our own history, and to accept others as they are. To be human is to accept history as it is at work, without fear, towards greater openness, greater understanding, and a greater love of others.

After many uncomfortable realizations, I understood that with truth came revelation. Finally I understood that rather than disowning the fact that my own conditioning in the scientific perspective and its accoutrements still had a hold on how I experienced the world, all I needed to do was to become aware of how it informed me. Jean Vanier (1998, p. 15) said, "Each one of us needs to work at searching for truth, not be afraid of it. We need to strive to live in truth, because the truth sets us free, even if it means living in loneliness and anguish at certain moments". Indeed, this has been a very slow process of realization. Slowly, I learned that the truth sets us free if we let it penetrate our hearts and tear the veil that separates heart from head. As I increased my awareness of my control-based prejudices, I was able to be more open to the Secret of the subject matter, and I learned to be increasingly guided by what was revealed in that encounter.

In interpretive research, understanding a subject means that the researcher who wants to understand, "is willing to enter into dialogue with the subject and be told something by it" (Rich, 1994, p. 147). For myself, that which I felt was sacred and worthy of respect in the subject kept me open. When I was able to quiet myself long enough and listen, I comprehended the inner life of the phenomenon: I heard its voice.

Listening came once I was open to the risk of personal transformation. As the inner life of the subject became more comprehensible to me, I went deeper into my own inner life. In turn, the more I deepened an inner life of my own, the closer I came to responding authentically to insights. As I experienced the research, I experienced the freedom of truth.

This process has deeply transformed my sense of self. Formerly my sense of lacking freedom was derived from fear-fear of reality and fear of others. In my fear, I clung to illusions and prejudices and even to lies. It meant I imposed old visions on reality instead of forming new visions of reality as I understood more. The freedom I claimed through the research process is based on knowing who I am, with all that is beautiful and broken. I know that freedom comes from discovering that the truth is a mystery that is entered into personally, one step at a time, rather than a far-off, idealized goal. Thus has been the process of "giving back (my) heart to itself" (Walcott, 1976).

David Jones (1995, p. 195) discusses how this kind of learning cannot be promoted by force. It is "the attraction of an individual to the aroma of truth" and is beautiful because it is patient and accepting: "the flower opens and waits but does not impose". Such has been the experience of becoming open for me.

I was motivated to do this study by a desire to understand more about what keeps teachers pedagogically oriented. My interest arose out of a commitment to use my increased understanding in my personal life especially as a parent, and in my work life as a counsellor and educator. I believed that I could become more pedagogical if I learned more about the lived experience. I have come to understand through being opened up by

the research process that if a person works in any area of education, such an ability to be open is healing and crucial to pedagogic practice. I applaud my advisor for standing back and giving me the space to "let learn" (Heidegger, 1968, p. 15). It provides me with my own lived experience of being on a brink in the depth of silence and letting learning come forth, as described by Paz in his essay "The Poetic Revelation" (1973, p. 13):

And that brink is called silence...A silence that is like a lake, a smooth and compact surface. Down below, submerged, the words are waiting. And now one must descend, go to the bottom, be silent, wait. Sterility precedes inspiration, as emptiness precedes plenitude.

My advisor's approach has allowed me to experience a pedagogic knowing that opens a student to a path which is the student's way, not the pedagogue's way, affirming a personal understanding of life. This pedagogy has allowed me to create and follow my own natural path, which allows a coming into my own as a teacher. I have experienced the nurturing of my natural growth pattern as have the co-researchers. This research has been truly authentic: I have experienced and in some sense I have the felt assurance that I "know". The next section of this chapter will summarize the highlights of meaning from the narratives and relevant literature.

On Keeping Pedagogic Practice Strong

a) Accepting and Sharing the Self

Truth is within ourselves: it takes no rise
From outward things, what'er you may believe.
There is an inmost centre in us all,
Where truth abides in fulness;...and to know
Rather consists in opening out a way
Whence the imprisoned splendour may escape.

Than in effecting entry for a light
 Supposed to be without.
 Robert Browning, "Parcelus"

I would suggest that the co-researchers and other teachers who make pedagogic responsibility the centre of their practice, are people who open out to the world their inmost "splendour" as it is described by Robert Browning above. Literature such as the writings of van Manen, Aoki and others relates to traditional, time-honoured themes as well as to contemporary perspectives on pedagogic traditions and educational thinking. Such literature suggests that pedagogic practice comes forth from the way that educators deepen and share their sense of self as it relates to living with children with good effect. In essence, they honour their inmost centre and bring it forth into the world. Jones (1995, p. 202), comments thus: "If the spirit of teaching excellence involves the great spiritual question of who we are, perhaps we have always been it. Discover that, then possibly our purpose and how to achieve it".

Nelson Mandela, president of the Republic of South Africa, provides an arousing vision for everyone to claim his or her being. In his inaugural speech, he said:

Our deepest fear is not that we are inadequate. Our deepest fear is that we are powerful beyond measure. It is our light, not our darkness, that frightens us. We ask ourselves, who am I to be brilliant, gorgeous, talented and fabulous? Actually who are you not to be? You are a child of God. Your playing small doesn't serve the world. There's nothing enlightened about shrinking so that other people won't feel insecure around you. We were born to manifest the glory of God within us. It's not just in some of us; it's in everyone. And as we let our own light shine, we unconsciously give other people permission to do the same. We are liberated from our own fear, our presence automatically liberates others.
 Quoted in *Neotic Sciences Review*, Winter, 1995, no. 36, 48.

Jones, too, describes how lifting the bushel that hides the light of our soul is not as simple as may first seem. He states (p. 202), "In reality, the bushels that hide our own light are grown into us, are root-bound in us, and anchored deep in our being". Breton and Largent (1996, p. 214) discuss this question too. They include Tarthang Tulka's (1978, p. 80) perspective in which he concludes: "opening out a way for our souls to emerge is the issue". Somehow, the co-researchers are at home in their being and their teaching. They have consented to pull away the bushel, and they have found help in doing it.

b) Liberating What is True

The co-researchers give vent to their inner fire, their source of warmth and light, thus liberating what is true by following the messages of their hearts and minds. This inner presence has been described in many terms: the soul, our inner nature, God's spirit, our inner wisdom and so on. Whyte (1996, p. 91) adds to this list by calling it our "inner fire". He says that this inner vitality always smoulders in us whether it has an outlet or not. If we wish to learn from the co-researchers' experiences, then we will follow their example by giving room to our creative imperatives and opening out a way so that our flame can burn with the oxygen of life. Continuing with the same imagery, hiding our flame and its light under a bushel starves it of oxygen, resulting in our clarity of purpose being clouded by smoke and soot. Whyte (1996, p. 92) points out "the toxic components of the smoke are resentment, blame, complaint, self-justification and martyrdom"-the antithesis of a pedagogic attitude.

c) Responding to Personal Awakening

Social theorists, spiritual people and psychoanalysts believe that our real identity does not emerge until we go through periods of intense personal awakening through questioning our beliefs, assumptions and the influences that have shaped us, crisis and rejection or reclamation. In their book, *Adult Children* (1988, p. 129), psychologist John Friel and recovery therapist Linda Friel explain the value of such challenging, which in effect, is a challenging of the paradigm structures all around us:

We must question our religious beliefs, the values with which we were raised, career choices that our parents may have overtly or covertly made for us, lifestyle preferences and the like. We may come back to those childhood beliefs after this period of questioning, but we won't be children when we do and we won't be doing it "just because someone told us it was the right way to live or think."...

I will take this questioning even further, because the co-researchers question the bureaucratic system, the pettiness of certain personnel and the unreasonable demands which are made of them. By listening to and having faith in their own identity, they realize that those things are not them, they are simply things outside themselves which do not reflect on the integrity of their own being.

Dzogchen Rinpoche, at a Spirituality in Education Conference (Yuhua, 1988, p. 2), said that this rediscovery of our own basic nature reminded him of the title of the movie "Back to the Future"-that we are going back to the original state of our mind which is "fully awakened", with the whole purpose of our journey being to rediscover our enlightened heart.

Let us now examine some of the ways in which teachers can learn to detach themselves from debilitating personal histories and aspects of the system of which they are usually a part. These suggestions are rooted in critical reflection on both the narratives and the literature.

Application of Learnings to Educators

a) Listening

In order to hear the voices of truth, whether they be our own, the truth spoken by our students, or the transcendent truth of the Secret as described earlier in this chapter, it is essential to cultivate a close relationship with silence and emptiness. In the Eastern traditions, this is termed 'not knowing'. It has developed as a way for cultivating attentiveness and a mind which is not given to easy answers. Inner silence is the way that contemplative traditions describe not having easy answers to everything. Being able to live with the silence is our first step to being awakened, for it is in this silence that we are roused by our inner voice. Teachers are some of the busiest people in the world. Yet, as Whyte points out (1996, p. 98), "even the busiest person wants wisdom and sense in the busyness". Learning to maintain the inner quiet is a difficult and perhaps harrowing experience, but it is necessary if we are serious about the soul at work. The culture of the workplace can support contemplation and inner silence by encouraging people to admit that they do not have an answer. School administrations can create a roomy learning atmosphere for their teachers, which encourages a quiet and extensive depth and breadth of perspective. In turn, teachers can create such a pedagogic atmosphere in their classrooms.

An understanding of the concept of responsibility helps to highlight the importance of a spacious attitude to learning. Oberg and Blades (1990, p. 170) point out that a teacher's ability to stand aside and be silent, when grounded in pedagogic responsibility, allows space for students to come forward and to speak. In this case, the teacher encourages the students to think and to speak. The teacher's silence is not about relinquishing the role of teacher; it is more about "relinquishing the role of being responsible for students' learning" (Oberg and Blades, 1990, p. 117). In this atmosphere, it is a sign of respect, not abdication, that the teacher acknowledges the students to be responsible for their learning. Implicit also is the teacher's acknowledgement as being responsible for his/her own learning, rather than a conduit for information which remains external to everyone.

b) Reflecting

Reflection, too, is an important aspect of contemplation. Reflection is a human experience that "distances itself from situations in order to consider the meanings and significances embedded in those experiences" (van Manen, 1991, p. 102). The inner quiet that teachers may carry with them supports this kind of contemplative attitude. Reflecting allows for a suspension of immediate gut reaction, in favour of a certain mindful approach, even in action. Reflection describes a way of being rather than a process. When teachers are reflective, they are responsive and responsible to self and to others. Reflection does not have a fixed form. It is not habit, yet it requires frequent practice. It is not problem-solving, yet it melts away the intensity of situations, without diminishing them, and allows possibilities of action (or inaction) to emerge. Reflection is not just

intellectual nor is it just corporeal. Being reflective is a total personal response in a pedagogic situation. Form is perhaps less important than prevalence. Reflection is important to our evolution as pedagogues. It helps us to act thoughtfully, as we create the space to make room for our students' understanding in our understanding, while preserving everyone's integrity. With mindfulness comes a deepened understanding of the nature of pedagogic relationships. Reflection requires self-responsibility. It requires times of being alone, but it does not ask of a teacher that they be isolated. Teaching and learning involve relationships. It is a seeming paradox that our capabilities for individual growth are nurtured in the relationships that we have with others. It is now time to examine the importance of these relationships for teachers.

c) Community and Replacing Discussion with Dialogue

i) Community

Much of what has been said in this thesis relates to teachers cultivating an inner capacity for their craft. The groundedness which comes from creating the space for quiet reflection allows teachers to know themselves. I suggest that as teachers learn to commune within, consenting to "lift the bushel", a community can provide assistance to help find ways to lift our bushel completely. In this case, community members model integrity and identity in and through their relationships.

For teachers to grow in their pedagogic practice, it appears there are two directions to go. The first is inward to meet and greet the "stranger who was themselves", and to teach from that place. The second direction is outward, to a community of teachers and other individuals from whom teachers can learn more about themselves and their

craft. For teachers to teach well, it is critical for them to consistently explore their inner ground. However, if teachers are constantly alone in their exploration, they can easily get lost. Then they may wander, frustrated and cut off, looking for the shortest pathway to apparent companionship in the ways of the dominant paradigm. Then they will be caught in the trap of delusion and self-preservation which is far from the freedom of truth in pedagogy.

Teachers need the give and take of a community of thoughtful educators and others concerned with pedagogic good. Such a community can offer support in times of trials and in everyday inherent vulnerabilities. Such a community can help a person to discover and hear their inner teacher. The narratives described community in action, and where community fell short. Jerre provided a vivid description of the community setting for his learning as a university student. His instructors, their guest speakers and his fellow students provided a vital community setting for learning and teaching. Janet described the courage she mustered within a community of educators, life skills counsellors and elders to work on personal development and know herself more intimately. For Mary Anna, it was grassroots community people; the elders and those who provided undivided attention and gentle interest, who helped her develop the appreciation for the journey as a teacher in a First Nation cultural setting. Both Mary Anna and Jeff, however, indicated the struggle to access from other teachers the resources that could help educators teach better. Mary Anna noted the "cliques" that developed between teachers and Jeff told how he, in his first year of teaching, was left alone in his harrowing struggle with parents and then bureaucracy. Chapter Two of this thesis

examined many of the fear-based fragmentalising barriers which are built between colleagues. Chapter Four examined how the four educators overcame the forces of alienation by recognizing their fears and not living in them. Not without pain, they keep their hearts and minds open, since this is a critical element in their task as educators. Jerre said it thus: "I have no choice but to act this way", since he has been claimed by the call to educate.

Involvement in a community of pedagogical discourse with honest dialogue about good teaching offers a place where teachers can learn a lot about themselves, their fears, blockages, the violence which has been done to them and which they have done to others, as well as their capacity to nurture life. Involvement in such a community promises opportunities for individuals to grow in their selfhood and hence in their craft. The power of community can be profound. Jerre drew attention to this fact in his interview when he said with much conviction, "If you want to know why I'm still feeling so strong in my teaching, it's because of the wonderful community that Merron Chorny centred. It was wonderful. It came at the right time in my life. Merron centred that community, but he didn't dominate. He made possible. The community faded but the sense of community lingers. He's gone, but I've somehow internalized him. The sense of community lingers and still gives life." And it was dialogue which was the nature of communication in this kind of community.

ii) Replacing Discussion with Dialogue

There is a way of breathing
that's a shame and a suffocation.

And there's another way of expiring,
a love-breath that lets you open infinitely.
Rumi, in Coleman Barks, trans., 1993, p. 57.

Teachers talk to each other all the time, but they don't usually feel "opened infinitely" as a result. Our talks, unfortunately are discussions, not dialogue. David Bohm (in Senge, 1990, p. 238-249), compares discussion to ping pong: a competitive game of scoring points, argument, rebuttal with one position finally prevailing. Discussion is useful in the thick of action: "Do we let the students play basketball at lunch-time?". but it isn't equal to the challenge of exploring a deeply human, multi-dimensional and multi-optional activity like teaching. For a teacher who raises a real problem he or she is having, discussion usually results in quick fixes and advice giving - "so and so has written a book on that. it really helped me". Quick fixes remove possibilities for learning and growth. That's the inadequacy of discussion: "...it isn't equipped to explore these possibilities: it's designed to eliminate as many options as possible so only one view remains" (Breton and Largent (1996. p. 218). This model leaves people who share problems feeling unheard, inadequate and dismissed, often with a sense of danger about speaking and raising concerns.

Dialogue has a very different dynamic than discussion. Dialogue allows us to discover truth, to love the truth, with no winner or loser and without having to prove a position or provide fast answers for others. Dialogue allows us to support each other's inner lives, as we listen with the same quality to others as to ourselves. Such listening allows us to be present to others, to see and hear them quietly and receptively, and to patiently support the other person's soul to find its own answers in its own way and at its

own time. According to Palmer (1998, p. 151), dialogue is a perfect match for the soul's nature: "the soul is like a wild animal-tough, resilient and shy. When we go crashing through the woods shouting for it to come out so we can help it, the soul will stay in hiding. But if we are willing to sit quietly and wait for a while, the soul may show itself".

In educational settings perhaps more than any other, we need to understand and apply criteria for dialogue. First, if we are serious about an educational imperative of leading others to the "threshold of their wisdom" (see quote at head of Chapter One), we need to give up on the win/lose, control-paradigm response. One-upmanship is antithetical to creating grounding in the wisdom of the soul. David Bohm states (in Senge, 1990, p. 240): "We are not trying to win in a dialogue. We all win if we are doing it right".

Second, since truth is so great and defies any one of our perspectives, dialogue begins when we are willing to suspend our models of reality and to keep our options open. T.H. Huxley (in Talbot, 1991, p. 9) has described it thus. "Sit down before fact like a child, and be prepared to give up every preconceived notion, follow humbly wherever and to whatever abyss Nature leads, or you shall learn nothing".

Third, we need to see each other as equals, not in a hierarchical pecking order. If hierarchical considerations are at play, we are either too intimidated by those we consider superior to us, or too concerned about holding on to our superior position to give truth an opening. To have dialogue, we need to create a space where it is safe to explore possibilities. This doesn't mean being without differences, but instead of using differences to divide us, we can use them to expand our awareness. Dialogue opens us up to other

ways of knowing (see Chapter Two), which have been largely disregarded in our school and educational settings.

In dialogue, Bohm contends, a group accesses a larger 'pool of common meaning', which cannot be accessed individually....Individuals gain insights that simply could not be achieved individually. 'A new kind of mind begins to come into being which is based on the development of a common meaning....People are no longer primarily in opposition...rather they are participating in the pool of common meaning, which is capable of constant development and change'.

Senge. 1990. p. 240-241.

A learning environment of this nature is stimulating, consciousness-raising and growth-promoting. Dialogue is like a breeze which provides air to give life to our inner wisdom.

Fourth, the genuine spirit of inquiry which is necessary for dialogue needs to be protected. In classrooms, this is the task of the teacher. Among faculty, a facilitator can be appointed who carefully keeps the context of the dialogue safe for risk taking and exploration, keeping at bay put-downs and polarized win/lose thinking. With a genuine spirit of inquiry, no-one, not even the teachers, has to worry about scoring points or looking good. In dialogue, we're all together in pursuing a common quest for understanding. Dialogue is at the heart of the practice of the co-researchers. It is also a critical element in the enduring influence of their mentors since it is with them that the co-researchers have had powerful dialogue experiences. If we reflect on the whole dynamic of dialogue and its (life-giving) properties, we can see how it carries the pedagogic principle of giving and giving back, which is quite different than the standard principle of giving and taking.

d) Living With Courage

Listening, reflection and dialogue are three ways teachers can use in order to discover their identity and passion and then be who they are. When teachers greet themselves, knowing that teaching is in their heart, then they can make a most powerful contribution to the world. If they should happen to discover that teaching is not, in fact, in their heart, for whatever reason, listening, reflection and dialogue will help them to know what brings them vitality, what it is that is their "gold" to share with the world. Being who we are and following our soul's purpose makes life worth living and is something our educators and our students need very much. The co-researchers discovered and so far appreciate beyond measure, how precious are their lives and the expression given to life through their teaching. Each co-researcher stated, however, that should a time come when teaching is not a rewarding experience, then they will leave with the intention of embracing new experiences. This is reality when a person does not demand immunity from the soul's leading even when it may appear to the outside world that a person has failed.

Letting go of immunity as the be-all and end-all of our lives, teachers can claim the integral voice of the soul, ready to say what may appear to be, in a materialistic, control-based world, the strangest, most eccentric things. Responding with courage to those things which teachers intuit lead to a loss of vitality requires a conviction and then decision. The decision can make a person feel very lonely, isolated and vulnerable. Yet, perhaps only in the midst of what appears to be a deadly dangerous situation, do people find what is life-giving. The co-researchers, in their own ways, find courage to make

decisions which can easily lead to loss of status, loss of reputation, loss of job, and loss of friends. Where is it that they find this courage? I suggest that there is a key in this study along, with the knowledge that we have about the lives of people like Nelson Mandela and Vaclav Havel. Although Mandela and Havel have more visible lives, each has come to understand that there is no punishment worse than the punishment we sentence ourselves to. This sentence is to bring about our own diminishment. We are made small by living lives where we sell out on ourselves by failing to decide to speak and act in the outside world in ways harmonious with what we know to be true on the inside.

I suggest that as soon as teachers decide what a soulful approach to work might mean, (and this may come at first from simply being able to say "no" to those things which they intuit lead to a loss of vitality), then amazing things happen. To start with, there are no more "enemies". When Jeff decided to stop making his students do "stupid things", it was partly an acknowledgement that by conspiring with what was not pedagogically-oriented, he helped to create more of the same. As teachers conspire with fear-based education, we help to create more fear. But teachers can change all that by deciding to live with integrity; no longer dividing their outside actions from their inner guidance system.

There are great examples to inspire us.

Einstein overturned physics and Gandhi overturned British colonialism in India...What if Arthur Schindler hadn't lived his soul's truth, or Chiune Sugihara, known as the Japanese Schindler, hadn't? For six weeks during the summer of 1940, Sugihara, the Japanese consul in Lithuania, "acted

against orders from Tokyo and issued visas to some 6,000 Jews who sought to flee Nazi Europe".

Breton and Largent 1996, p. 360-361, quoting Christian Science Monitor, 16 November 1995.

The threat of imprisonment or death for Ghandi, Mandela, Havel, Schindler, Sugihara and countless others meant little compared to the self-imposed imprisonment they would have endured had they not lived their soul's truth. Refusing to participate in abusive systems gives teachers the power to create their own freedom and other people's, too.

If the beating of a butterfly's wings changes the weather, then teachers' consciousness and the actions springing forth will affect the lives we connect with.

Wherever you are on your journey, try to understand what it means to live no longer divided, "not cut off", living not from the control paradigm's definition of us, but from the whole being called forth for a purpose. This is what the co-researchers have taught me, and it is never too late to begin. Many times it looked as if Gandhi had been beaten by the South African and British Government, and at those times he withdrew and contemplated, reflecting on his purpose in the big picture (Gandhi, 1957). If teachers come to understand the decision to "be not cut off" from ourselves, our students, our colleagues and the world's people and ecosystems, then we will have lived lives well worth living.

Implications for Teacher Education

As I survey young teachers in preparation after nearly thirty years as an educator, I cannot help the feeling that many are lost and that most consider themselves cosmic orphans in a world and universe that do not care about them, that have no order, no purpose, no progression. In this

dim view, existence is cold, chaotic, thankless, and loveless. Students desperately need an alternative interpretation to consider...They need to hear from those who...have seen meaning in life...
Jones 1995, p vii.

The real power of this thesis has been in my personal learning. The literature and the compelling and introspective stories of the co-researchers provided me with a bounty of understanding. The most notable understanding is that teaching can be a deeply moral activity, the heart of which is the teachers' discovery of, and faithfulness to, their true self, and its journeying. This journeying is not limited by personal or societal expectations, but is guided by its own possibilities.

Teacher training and professional in-servicing programs need to incorporate this orientation, as Jones would say, "hearing from those who have...seen meaning in life".

In his narrative, Jerre attested to the power of belonging to a community of great teachers and other adults who were living their life's purpose with passion, when he was a student. There were no artificial constraints of role responsibilities and hierarchical barriers to a sentient and prescient experience of learning. Teacher-leaders who intentionally create and safeguard an atmosphere for dialogue about teaching and learning invite students out of their conditioned isolation and fear into generativity. Remember the sensual atmosphere described by Jerre in the learning group shepherded by Amelia Ray. Teachers and students travelled together, ate together, listened to each other, touched each other in hugs and handshakes and at least one person, Jerre, was inspired. This was people connecting meaningfully with each other. Contrast this vision with the approach of some faculty who speak as if they neither value teaching nor talking

about it. Leaders in teacher preparation programs need to candidly look behind any masks they might be wearing and perceive their true condition. Being a teacher leader-"one who opens, rather than occupies, space" (Palmer, 1998, p. 161) requires the same soul-led, inner journeying as the co-researchers have described. It is encouraged in communities where people can be called back to the passion and to the connection they have with teaching, learning and with each other. In this setting, it is not intellectual discussion (the root word of which is discussare meaning "to tear apart" or "to drive away") which dominates and fragments. Instead, such a community offers healing, respect for otherness and values creativity and resourcefulness. Teacher preparation programs and in-servicing workshops need to be places for helping people to understand their journey of growth. If those who lead and teach begin with themselves, deepening their inner qualities, they do influence their students to journey beyond fear and into authentic selfhood.

While experience doesn't guarantee a good teacher, the more journeying and positive assimilation a teacher does, the more students who are working their way along the journey of life naturally engage with him or her. Such teachers are considered as mentors. In First Nations communities, those who have journeyed well are called wise and are often, but not always, elders. Jerre told the following story which is relevant to those who teach in teacher preparation programs and have the ability to affect many students through their student teachers. The story was told to Jerre by an education student called Tony Brightnose who at forty years old went to his grandfather, to ask about the personal turmoil he was experiencing. His grandfather said:

My son, when you have questions about yourself, you must look to yourself for the answers. So to answer this question that you have, I will take your right hand and hold it up so you can really see it, because your hand has things to teach you. Hold your right hand up, hold it up straight, with your thumb facing you. Let's take your pinky finger. It is the first part of your hand and represents the beginning of life in infancy. It is the smallest and most fragile finger on the hand. Nevertheless, it's the finger on the hand that faces life as life comes at it, so it must be formed well. It is the finger that cuts a path through life, so it must be strong, and it has its own power. All things come at it, yet it survives.

As it grows it becomes the next finger (the ring finger), where youth dwells. And it gains physical stature, but it pays the price for it with its awkwardness. It is the most awkward finger on the hand to move and that is the nature of youth. As youth develops, it gains the stature that was its goal, and the middle finger hooks into life and holds it close, in the stature you have as an adult. The next finger (the pointer) shows the decline of physical prowess and the beginning of knowledge and wisdom. It is the finger you use to point in the direction you are going and in the direction you have come from.

The final finger (the thumb) is maturity, and it is set apart from all the other fingers. It is the finger that allows you to grasp on to life and hold it dear to you and cup the meaning. It's fat with the power of all the fingers before it. It's the only finger that can touch and caress the tips of all the others. That is wisdom, my son.

So where is the teacher in this metaphor? The teacher is represented in all of the fingers as being on a journey. While student teachers see the journey ahead somehow, they may not understand it because they're preoccupied with survival (the little finger). As we continue on our journey, we're preoccupied with becoming elegant and graceful in life. This is followed by becoming preoccupied with power and all of its implications including the possibilities of abuse of power. Next, we travel to that place where we are concerned with understanding the nature of our knowledge and seeing clearly where we are going and where we have come from until we can assimilate it all and understand our

own journey. When we have travelled well, we come to the place where we are no longer preoccupied, but where we simply experience and bring forth what we are and what we might be. Once here, we experience for prolonged periods more profound meaning in life and work-"the work of belonging in a deeper way to those people and things we have taken so long to learn to love" (Whyte, 1994, p. 307).

As members of the human family, we're all one as represented by the hand and can identify with certain passages through life. The neophyte teacher coming in to teaching clearly has a role of being on a journey, and this needs to be made manifest. Teacher preparation and professional development workshops can help teachers to understand the journey and the dangers of becoming stuck in any of the stages. Teachers need to understand where they are at any one time, and that there is a community who can support them as they test and break through their self-imposed boundaries to liberate their pedagogic self. The findings of this thesis suggest that teacher education programs (and educational settings in general), need to provide a community for teachers to be encouraged to develop self-knowledge, to embrace their personal journey and experience inner liberation.

Student teachers will grow in their pedagogic practice if they go inward to meet and greet the "stranger who was themselves". and teach from that place. The recently developed "Masters of Teaching" program at the University of Calgary includes courses which require students to engage in the process of self-discovery and acceptance. Unrecognized concerns, attitudes and values, along with unmet needs and unresolved issues critically affect teachers' interaction with others. While there is no quick fix for

self-discovery, courses such as *the Artists Way* (Cameron, 1992) and those at the University of Calgary offer a teachable framework for unblocking creativity and discovering a new sense of self. They provide a foundation for students to begin to excavate their buried self, which is tricky process. The mere act of bringing to light the authentic self usually electrifies our denial system. There is much grief, loss and pain. "We mourn the self we abandoned. We greet this self as we might greet a lover at the end of a long and costly war" (Cameron, 1992, p. 6). Growth is a spiral path and teacher preparation programs offer enough time over the course of the entire program for students to circle through, in a teacher's life, there is no such thing as "being done". Disappointments and celebrations are always part of the journey. But if one can find the trail, establish a path and start the ascent, the experience, while arduous, will lead to vistas of freedom for ourselves and for those whom we teach.

Finally, at every level of education, pedagogic behaviour can be heightened when the practice of pedagogy is put at the centre of attention. People usually enter the teaching profession caring deeply about others and their learning. Over time, many come to treat students as objects to be repaired and controlled with techniques and management. I suggest schools of education look to adopt a model of learning similar to that originally developed in the medical school at McMaster University as described by Palmer (1998, p. 124-128) and recently introduced in the Faculty of Education at the University of Calgary. Here, those learning to be teachers, with the guidance of a mentor, gather in small circles around real learners and examine what it means to be that certain learner in that specific situation. Independent library research, seminars, workshops and labs centre

on helping them to understand further, with new insights always connecting back to the learner. The learner represents the reason most students want to be teachers. So throughout the duration of their teacher education, student engage at the level of their original motivation.

Such a learning community has pedagogical power. First, it establishes an environment where students learn together, each contributing to the communal inquiry. Learning together offers opportunities for dialogue, a chance to broaden one's views as students look at the world through the viewpoint of others.

Second, learning is enhanced when students learn about education through a learner's story. They make patterns of meaning through interpretation and linking rather than through receiving isolated bits of information.

Additionally, years after graduation, when a teacher is confronted with a particular learning situation, he or she will remember the experience of "Jessica Bowen". for instance, not the example given at arm's length in a methods text book. The teacher's memory will continue the human communal connection.

Palmer (1998, p. 127) states that with this model, ethical behaviour increases since students are reminded constantly that they are learning to help others better learn, not to get better marks than their competition. In fact, when a pedagogical being replaces an ego-driven being, one can only hope it travels with educators into and throughout their professional life.

BIBLIOGRAPHY

- Allen, P. (1990). The sacred hoop. Boston: Beacon Press.
- Alverman, D.E., O'Brien, D.G. & Dillon, D.R. (in press). What teachers do when they say they're having discussions following content reading assignments: A qualitative analysis. Reading Research Quarterly.
- Aoki, Ted T. (1981). Rethinking Education: Modes of Inquiry in the Human Sciences. Edmonton: University of Alberta Press.
- Aoki, Ted T. (1989). Beyond the Half Life of Curriculum and Pedagogy. Presentation to the Alberta Teacher's Association Specialist Council Seminar. Sept., 1989.
- Aoki, Ted T. (1989). Layered Understandings of Curriculum and Pedagogy: Challenges to Curriculum Developers. Presented at the symposium, "Empowering Teachers as Curriculum Developers." Alberta: March 4, 1989.
- Aoki, Ted T. (1991). Inspiring curriculum and pedagogy. Edmonton, Alberta: University of Alberta Printing Services.
- Bach, Richard. (1970). Jonathon Livingston Seagull. New York: The MacMillan Company.
- Barrett, W. (1986). Irrational Man: A Study in Existential Philosophy. New York: Doubleday.
- Bartlett, D. & Steele, J.(1992). America: What Went Wrong? Kansas City, Mo.: Andrews and McMeel.
- Beck, D. & Black, K. (1991). Redefining research relationships: Two heads are better than one. The Alberta Journal of Educational Research, xxxvii (2), 133-140.
- Belenky, Mary Feild et al. (1986). Women's Ways of Knowing-The Development of Self, Voice and Mind. New York: Basic Books Inc.
- Berger, P., Berger, B., and Kellner, H. (1974). The homeless mind: Modernization and consciousness. New York: Vintage Books.
- Berman, M. (1989). Coming to our senses. New York: Bantam Books.
- Bickhard, M.H., Cooper, R.G. & Mace, P.E. (1985). Vestiges of logical positivism: Critiques of stage explanations. Human Development, 28, 240-258.

- Binswanger, L. (1956). Existential analysis and psychotherapy. In E. Fromm-Reichmann and J. L. Moreno (Eds.), Progress in psychotherapy. New York: Grunne and Stratton.
- Binswanger, L. (1963). Being in the world. London: Souvenir Press.
- Bogdan, R. & Taylor, S. (1975). Introduction to qualitative research methods. New York: J. Wiley Sons.
- Bogdan, R.C. & Biklen, S.K. (1982). Qualitative research for education: An introduction to theory and methods. Boston: Allyn and Bacon.
- Bollnow, O.F. (1979). On the virtues of the educator. In Education. Vol. 20.
- Bollnow, O.F. (1982). On silence-findings of philosophical pedagogical anthropology. Universitas. Vol. 24, No.1, 41-47.
- Bradshaw, J. (1988). The Family: A Revolutionary Way of Self-Discovery. Deerfield Beach, FL.: Health Communications.
- Brendtro, L., Brokenleg, M. & Van Backern, S. (1990). Reclaiming Youth At Risk: Our Hope for the Future. Bloomington, Indiana: National Educational Service.
- Breton D. & Largent, C. (1996). The Paradigm Conspiracy. Centre City, Minnesota: Hazelden.
- Bruchac, Joseph. (1978). Entering Onondaga. Cold Mountain Press.
- Bruner, J. (1990). Acts of meaning. Cambridge: Harvard University Press.
- Buber, M. (1958). I and thou. (R. G. Smith, trans.) New York: Charles Scribner's Sons.
- Buscaglia, Leo. (1982). Living, Loving and Learning. New York: Ballantine Books.
- Buytendijk, F. J. J. (1947). Het Kennen van de innerlijkheid. Utrecht: N. V. Dekker and van de Vegt. Referred to in van Manen, M. (1991). Tact of Teaching, p. 229.
- Cameron, Julia. (1992). the Artist's Way. New York: Jeremy P. Tarcher/Putnam.
- Capra, F. (1975). The tao of physics. Berkley, California: Shambala.
- Capra, F. (1982). The turning point: Science, society and the rising culture. New York: Simon and Schuster.

- Chisaakay, Molly. (1991). "For Mary, She Grows With the Students". Unpublished poem.
- Claremont de Castillejo, Irene. (1974). Knowing Woman, A Feminine Psychology. Harper Colophon Books.
- Clifford, P. (1991). Ph.D. Candidacy Paper. Department of Educational Policy and Administration Studies. Calgary: University of Calgary.
- Code, L. (1988). Feminist Perspectives. Toronto: University of Toronto Press.
- Colaizzi, P. (1978). Psychological research as the phenomenologist views it. In R. Valle & M. King (Eds.) Existential-Phenomenological Alternatives for Psychology. New York: Oxford University Press.
- Coles, R. (1989). The call of stories. Boston: Houghton Mifflin Company.
- Committee on Tolerance and Understanding. (1984). Final Report. Alberta: Department of Education.
- Couture, Joseph. (1987). What is fundamental to Native education: Some thoughts on the relationship between thinking, feeling, and learning. In L. Stewin & S. McCann (Eds.), Contemporary Education Issues (p. 178-191). Toronto: Copp Clark Pitman.
- Dalai Lama, H. H. (1998). His Holiness, the Dalai Lama, Education and the Human Heart. Transcript from the Spirituality in Education Conference, May 31, 1998.
- Deloria, V., Jr. (1973). God is Red. New York: Grosset and Dunlop.
- DePorter, B. & Hernacki, M. (1992). Quantum Learning. New York: Dell.
- Dewey, J. (1902). The relation of theory to practice in the education of teachers. Third Yearbook of the National Society of the Scientific Study of Education. Bloomington, Ind.: Public School Publishing Company.
- Dossey, Larry. (1989). Recovering the soul: A scientific and spiritual search. New York: Bantam Books.
- Dudley, N. (1987). The experience of changing to a new world view: A phenomenological study of the emergent paradigm. Unpublished Doctoral Thesis. University of Victoria.

- Eisler, Riane. (1988). The Chalice and The Blade. San Francisco: Harper.
- Elbaz, F. (1988). Knowledge and discourse: The evolution of research on teacher thinking. Unpublished manuscript, prepared for the International Study Association on Teacher Thinking. University of Nottingham, England. September, 1988.
- Elkind, David. (1988). The Hurried Child-Growing Up too Fast, too Soon. Reading, Massachusetts: Addison Wesley Publishing Company.
- Erdman, D. (Ed.) (1998). The Complete Poetry and Prose of William Blake. New York: Doubleday Anchor.
- Erikson, S. (1972). In Gooderham, Kent. (Ed.), Notice this is an Indian reserve. Toronto: Griffin House.
- Evans, P. R. (1989). Ministrative insight: Educational administration as a pedagogic practice. Doctoral Thesis, University of Calgary.
- Evans, R., Winning, A. & van Manen, M. (1990). Reflections on Pedagogy and Method. Proceedings, the Banff International Pedagogy Conference.
- Ferguson, M. (1980). The aquarian conspiracy: Personal and social transformation in the 1980s. Los Angeles, California: J. P. Tarcher, Inc.
- Friel, John, & Friel, Linda. (1988). Adult Children: The Secrets of Dysfunctional Families. Deerfield Beach, FL.: Health Communications.
- Friere, P. (1983). The pedagogy of the oppressed. New York: Continuum Press.
- Gandi, M. (1957). Gandhi: An Autobiography: My Experiments with Truth. Boston: Beacon Press.
- Gatto, John Taylor. (1992). Dumbing Us Down: The Hidden Curriculum of Compulsory Schooling. Philadelphia: New Society Publishers.
- Gibran, Kahlil. (1973). The Prophet. New York: Alfred A. Knopf.
- Gilligan, C. (1982). In a different voice: Psychological theory and women's development. Cambridge, Mass.: Harvard University Press.
- Giorgi, A. (1970). Psychology as a human science. New York: Harper & Row.

- Goethe, Johann Wolfgang von. (1963). Goethe's world view, presented in his reflections and maxims. New York: Frederick Unger.
- Green, Maxine. Landscapes and Meanings. Language Arts. 63 (8), 776-784.
- Grof, S. (1985). Beyond the Brain: Birth, death and transcendence in psychotherapy. Albany, N.Y.: State University of New York Press.
- Guba, E.G. & Lincoln, Y.S. (1982). Epistemological and methodological bases of naturalistic inquiry. ECTJ, 30 (4), 233-252.
- Guba, E.G. & Lincoln, Y.S. (1985). Naturalistic inquiry. Beverly Hills: Sage Publications.
- Haig-Brown, C. (1991). Resistance and renewal. Vancouver: Tillacum Library.
- Hanen, M. (1988). In Code, L., Mullett, S. & Overall, C. (Eds.). Feminist Perspectives. Toronto: University of Toronto Press.
- Hargreaves, A. (1994). Changing Teachers. Changing Times: Teachers' Work and Culture in the Post Modern Age. London: Cassells; New York: Teachers College Press; Toronto: University of Toronto.
- Hargreaves, A. (Ed.) (1997). Rethinking Educational Change with Heart and Mind. ASCD Yearbook. Association for Supervision and Curriculum Development. Virginia: Alexandria.
- Havel, Vaclav. (1990). Speech delivered to joint meeting of U.S. Congress. quoted in Time, March 5, 1990.
- Hay, Louise. L. (1989). Healer, heal thvself. In R. Carlson (ed.) Healers on Healing. Los Angeles: Jeremy P. Tarcher.
- Hayward, J. (1984). Perceiving ordinary magic: Science and intuitive wisdom. Boulder & London: New Science Library, Shambala.
- Heidegger, M. (1966). The end of philosophy and the task of thinking. In D. F. Krell (Ed.) (1977). Martin Heidegger/Basic writings. New York: Harper & Row, Publishers.
- Heidegger, M. (1968). What is Called Thinking? New York: Harper & Row

- Heron, J. (1981). Philosophical basis for a new paradigm. In P. Reason & J. Rowan (Eds.), Human inquiry: a sourcebook of new paradigm research. Chichester, Great Britain: John Wiley & Sons.
- Hillman, J. (1989). A Blue Fire. New York: Harper & Row.
- Huebner, D. (1990). The search for religious metaphors in the language of education. Phenomenology and Pedagogy, 2 (2): 112-113.
- Hunt, D.E. (1987). Beginning with ourselves in practice, theory and human affairs. Cambridge, MA: Brookline Books.
- Husserl, E. (1970). The crisis of European sciences and transcendental phenomenology. Evanston: Northwestern University.
- Ihde, D. (1977). Experimental phenomenology: An introduction. New York: G.P. Putnam's Sons.
- Jardine, D. (1990). Glimpses of Descartes' Nightmare. Unpublished manuscript. Calgary, Alberta: University of Calgary.
- Jardine, D. (1990). Awakening from Descartes' Nightmare: On the love of ambiguity in phenomenological approaches to education. Studies in Philosophy and Education, 10, (1), 211-232.
- Jones, David. (1995). The Spirit of Teaching Excellence. Calgary, Alberta: Detselig Enterprises Ltd.
- Keller, Evelyn Fox. (1985). Reflections on Gender and Science. New Haven, Conn.: Yale University Press.
- Key, W. (1989). The Age of Manipulation: The Con in Confidence, the Sin in Sincere. New York: Henry Holt.
- Kohn, A. (1993). Punished by Rewards. New York: Houghton Mufflin.
- Kolkelmans, J. J. (1975). Toward an interpretive or hermeneutic social science. Graduate Faculty Philosophy Journal: New School for Social Research, 5 (1), 73-96.
- Kuhn, Thomas. (1970). The Structure of Scientific Revolutions. (2nd edition.) Chicago: University of Chicago Press.

- Larsen, S. (1976). The shaman's doorway: Opening the mythic imagination to contemporary consciousness. New York: Harper & Row, Publishers.
- Lathem, Edward Connery (ed.) (1979). The Poetry of Robert Frost. New York: Henry Holt.
- Latta, M. (1992). Coloring Outside of the Lines. M.A. Thesis, Department of Curriculum and Instruction. Calgary: University of Calgary.
- Linklater, C. (1974). The world as it was, the world as it is, the world as it should be. In Teacher Education Programs for Native People. Ed. M. Aldous, D. Barnett. Regina: University of Saskatchewan.
- Mandela, Nelson. (1995). Quoted in Neotic Sciences Review, Winter, 1995, no. 36, 48.
- Maslow, A. (1968). Toward a psychology of being. New York: Van Nostrand Rheinhold Company.
- Massarik, F. (1981). The interviewing process re-examined. In P. Reason & J. Rowan (Eds.). Human inquiry: A sourcebook of new paradigm research. Chichester, Great Britain: John Wiley & Sons.
- McCaffrey, Mark. (1998). Educating for Compassion, Mission and Meaning. Rachel Remen Report: Spirituality in Education Conference. Colorado: Naropa Institute.
- Merleau-Ponty, M. (1956). What is phenomenology? (J. F. Bannon, trans.) In M. Friedman (Ed.). The Worlds of Existentialism: A Critical Reader. Chicago: The University of Chicago Press.
- Merriam, S. B. (1988). Case Study research in education: A qualitative approach. San Francisco: Jossey Bass.
- Messinger, S. (1982). Alternative education for behavior disordered and delinquent youth: what world-Maybe? Behavioral Disorders, 7-91-100.
- Miller, A. (1983). For Your Own Good. New York: Noonday Press/Farrar, Straus, Giroux.
- Miller, John. (1993). The Holistic Teacher. Toronto: The Ontario Institute for Studies in Education.
- Mills, James. (1986). The Underground Empire: Where Crime and Governments Embrace. New York: Doubleday.

- Mishler, E.G. (1990). Validation in inquiry-guided research: The role of exemplars in narrative studies. Harvard Educational Review, 60 (4), 415-442.
- Mitchell, Stephen, ed. (1995). Ahead of All Parting: the Selected Poetry and Prose of Rainer Maria Rilke. New York: Modern Library.
- Mitroff, I. I. & Kilmann, R. H. (1978). Methodological approaches to social science. San Francisco: Jossey-Bass Publishers.
- Molnar, A. & Zahorik, J. (1977). Curriculum Theory. Washington, D.C.: Association for Supervision and Curriculum Development.
- Moore, Thomas. (1992). Care of the Soul. New York: Harper Collins.
- Morton, Nelle. (1985). The Journey is Home. Boston: Beacon Press.
- Mountain Dreamer, Oriah. (1994). Self Publication.
- Moustakas, C. (1974). Individuality and encounter. Cambridge, Mass.: Howard. A. Doyle Publishing Co.
- Moyne, John & Parks, Coleman, trans. (1984). Open Secret: Versions of Rumi. Putney, VT: Threshold Books.
- Myerhoff, B. & Ruby, J. (1982). Introduction. In J. Ruby (Ed.), A Crack in the Mirror: Reflexive Perspective in Anthropology. Philadelphia: University of Pennsylvania Press.
- Osborne, J.W. (1990). Some basic existential-phenomenological research methodology for counsellors. Canadian Journal of Counselling Psychology, 24 (2), 79-91.
- Palmer, Parker J. (1989). To Know As We Are Known: Education as a Spiritual Journey. San Francisco: Harper.
- Palmer, Parker J. (1998). The Courage To Teach. San Francisco: Jossey-Bass Publishers.
- Parks, Coleman, trans. (1993). Birdsong: Rumi. Athens, GA.: Maypop Books.
- Patton, M. Q. (1975). Alternative evaluation research paradigm. Grand Forks, N.D.: University of North Dakota Press.
- Patton, M. Q. (1981). Qualitative evaluation methods. Beverly Hills, California: Sage Publications.

- Paz, O. (1973). In the bow and the lyre. Austin, Texas: University of Texas Press.
- Pearce, J.C. (1977). Magical Child: Rediscovering nature's plan for our children. Toronto: Bantam Books.
- Plymouth City Council. (1980). Report on Socio-Economic Conditions by Area. Plymouth, Devon, UK.: Challenged Children Task Force.
- Polakow, V. (December, 1985). Whose stories should we tell? A call to action. Language Arts, 62:8.
- Polanyi, M. & Prosch, M. (1975). Meaning. Chicago: University of Chicago Press.
- Polkinghorne, D. (1983). Methodology for the human sciences: Systems of inquiry. Albany, N.Y.: State of University of New York Press.
- Reason, P. (1981a). Issues of validity in new paradigm research. In P. Reason & J. Rowan (Eds.), Human inquiry: A sourcebook of new paradigm research. Chichester, Great Britain: John Wiley & Sons.
- Reason, P. (1981b). Patterns of discovery in the social sciences by Paul Diesing: An appreciation. In P. Reason & J. Rowan (Eds.), Human inquiry: a sourcebook of new paradigm research. Chichester, Great Britain: John Wiley & Sons.
- Reason, P. & Rowan, J. (Eds.) (1981). Human inquiry: A sourcebook of new paradigm research. Chichester, Great Britain: John Wiley & Sons.
- Reich, C. (1995). Opposing the System. New York: Crown Publishers.
- Rich, M. (1994). Spirituality and Counseling. Unpublished manuscript for the Master of Science degree. Calgary, Alberta: University of Calgary.
- Rogers, C. R. (1945). The nondirective method as a technique for social research. The American Journal of Sociology. Vol. 50, p. 279-283.
- Rogers, C.R. (1961). On becoming a person: A therapist's view of psychotherapy. Boston: Houghton Mifflin Company.
- Rogers, C. R. (1964). Toward a science of the person. In T.W. Wann (Ed.), Behaviourism and phenomenology. Chicago: University of Chicago Press.

- Rowan, J. (1981). On making sense. In P. Reason & J. Rowan (Eds.), Human inquiry: A sourcebook of new paradigm research. Chichester, Great Britain: John Wiley & Sons.
- Rowan, N. (1998). Spirituality in Education Conference. Notes. Colorado: Naropa Institute.
- Schwartz, H. & Jacobs, J. (1979). Qualitative Sociology: A method to the madness. New York: Free Press.
- Scott-Maxwell, Florida. (1983). The Measure of My Days. New York: Penguin Books.
- Senge, Peter. (1990). The Fifth Discipline. New York: Doubleday/Currency.
- Shaef, Ann Wilson. (1987). When Society Becomes An Addict. San Francisco: Harper San Francisco.
- Shapiro, James. (1992). "Dr. Barbara McClintock, 90. Gene Research Pioneer Dies". New York Times. Sept. 4, 1992, p. C16.
- Smith, H. (1976). Forgotten Truth. New York: Harper & Row.
- Smith, H. (1982). Beyond the post-modern mind. New York: Crossroad.
- Smith, S. (1990). The spoken and the unspoken: The story of an educator. In Reflections on Pedagogy and Method. Proceedings of the Banff International Pedagogy Conference.
- Stanley, L. & Wise, S. (1983). Breaking out: Feminist consciousness and feminist research. London: Routledge & Kegan Paul.
- Stark, S. (1991). Toward an understanding of the beginner teacher experience: Curricular insights for teacher education. Journal of Curriculum and Supervision. 6 (1), 294-311.
- Stoll, L. and Fink, D. (1996). Changing Our Schools. Buckingham and Philadelphia: Open University Press.
- Suransky, Valerie. (1983). The Pre-Schooling of Childhood. Education Leadership, March, 1983.
- Talbot, Michael. (1991). The Holographic Universe. New York: Harper Collins.

- Tandon, R. (1981). Dialogue as inquiry and intervention. In P. Reason & J. Rowan (Eds.), Human inquiry: a sourcebook of new paradigm research. Chichester, Great Britain: John Wiley & Sons.
- Tappan, M.B. (1990). Hermeneutics and moral development: Interpreting narrative representation of moral experience. Development Review, 10, 239-265.
- Tompkins, Jane. (1991). Pedagogy of the Distressed. College English. 52 (6).
- Tulka, Tarhang. (1978). Skillful Means: Gentle Ways to Successful Work. Berkley, C.A.: Dharma Publishing.
- Van Hesteren, F. (1986). Counselling research in a different key: The promise of a human science perspective. Canadian Journal of Counselling, 20 (4), 200-234.
- Vanier, Jean. (1998). Becoming Human. Toronto: Anansi Press.
- van Manen, M. (1984). "Doing" phenomenological research and writing: An introduction. Monograph #7, The University of Alberta.
- van Manen, M. (1987). We need to show how our human science practice is a relation of pedagogy. Phenomenology and Pedagogy. 4 (3).
- Van Manen, M. (1989). Phenomenology and Pedagogy. Vol. 7. Edmonton: University of Alberta.
- van Manen, M. (1990). Researching lived experience: Human science for an action sensitive pedagogy. London, Ontario: Althouse Press (in Canada); New York: SUNY Press (in the U.S.A.)
- van Manen, M. (1991). The tact of teaching: The meaning of pedagogical thoughtfulness. London, Ontario: Althouse Press.
- van Manen, M. (n.d.) Exploration in the human sciences.
- Vigotsky, L.S. (1962). Thought & Language. Cambridge, Mass.: The M.I.T. Press.
- Walcott, Derek. (1976). Sea Grapes. New York: Farrar, Straus and Giroux, Inc.
- Whyte, David. (1996). The Heart Aroused: Poetry and the Preservation of the Soul in Corporate America. New York: Doubleday.