

**TOWARD A PEDAGOGY
OF AFFIRMATION**

© **ROBERT BRIAN PETERS 1995**

B.Ed., University of Lethbridge, 1982

A Thesis
Submitted to the Faculty of Education
of The University of Lethbridge
in Partial Fulfillment of the
Requirements for the Degree

MASTER OF EDUCATION

LETHBRIDGE, ALBERTA

April, 1995

Dedication

This work is dedicated to:
Lydia,
Kaylee, Jeremy,
Lyndia

and to my parents and family
for their patience and support.

Abstract

This thesis is a journey of discovery into a personal pedagogical perspective which the author refers to as 'a pedagogy of affirmation'. Starting from the text of a teacher's written journal, the writer begins to question the source of teacher motivation and examines his own beliefs and thoughts about teaching within both his personal experience but also in more global contexts.

In conjunction with questions of personal and social identity, the author links characteristics of social dominance with those of dominant personality traits and illustrates the complexity of the individual with the use of mythology and through what is referred to as 'a poetic basis of mind'. By understanding more fully the question of identity, the author looks at the character of education today with particular reference to the influence of the business model. This he contrasts with characteristics such as caring, community, and communication.

Through questioning and coming to understand more clearly the characteristics of public education, the writer begins to recognize more fully his own involvement and personal perspectives with regards to the classroom. This he articulates in the final chapter of the thesis.

Acknowledgements

I am grateful for the people who have contributed so much to this work and my own personal and professional growth. I wish to acknowledge the following individuals for their direct contributions to this thesis:

Dr. David Smith for his thoughtfulness, his insights and his dedication.

Dr. Cynthia Chambers for her guidance and support, and for pointing me towards the caring in teaching.

Dr. Jane O'Dea for helping me to understand myself more clearly in my writing.

Dr. David Jardine for his questions and his willingness to become a member of our community.

I would also like to acknowledge the support of:

Dr. Ted Aoki in helping me to re-vision the supervisory process.

The different staff members and students who have helped shape my presence in the classroom.

The teacher and friend who so willingly shared her thoughts and ideas with me in her journal.

TABLE OF CONTENTS

INTRODUCTION	1
Understanding the Context	1
Personal reflections and challenges	2
Adminstration	3
Journals	5
Thesis: initial intentions	6
Am I up to it?	9
CHAPTER ONE	16
Shifting Focus	16
Masks and the Science of Personality	18
Growth and Individuation	20
Community	21
The Imaginal	22
A pedagogy of affirmation	23
Description	24
Endnotes	28
CHAPTER TWO: Am I up to it?"	29
Journal Entry: August 28, 1990	29
Back to school	29
Motivation	30
Personality	31
Orientation to Language	33
Understanding my own classroom identity	34
Individuation	35
Libido	37
Student Motivation: Bradly	38
Dominant Function and Dominance	41
Student as Complex	44
Classroom as individual	46
Teacher:	
Organization of Conscious Experience ..	47
Journal Entry: August 28, continued	50
Identity	51
Role of language	52
Review	54
Persona	55
Pedagogy of consciousness	57
Inflation and Deceit	57
Journal Entry: August 28, continued	59
Language in individuation	61
Journal Entry: September 3, 1990	61
Health, Time, Growth	63
Summary	66
Endnotes	68

CHAPTER THREE: The Inclusive Community	73
Journal Entry: September 5, 1990	73
Understanding children's thoughts	74
The use of reason	76
Language and paradox	81
Identity	85
Community development	86
Stages of development	88
The struggle of identity	92
The creative and the unique	92
The illusion of stability	93
Multiple Identities	94
Summary	95
Endnotes	98
CHAPTER FOUR: Poetics	100
Revision: Seeing again	100
'a poetic basis of mind'	100
The imaginal method	100
Soul	101
Consciousness	103
Journal Entry: September 5, 1990	104
From the voices of children	106
Surrender	107
Second Language	108
Carmen: the image speaks	111
Journal Entry: September 10, 1990	113
Reading the entry	114
Journal Entry: September 12, 1990	118
'passing' Carmen	118
Letting go	119
Summary	122
Endnotes	125
CHAPTER FIVE: The Spirit of Educare	126
Journal Entry: September 23, 1990	126
The spirit	127
Imaginal practice	128
Hermes	129
The idea	129
The child within	130
Penetrating literalism	132
The profit motif	133
Dominance	135
A new vision: practical commonsense and the economy towards a single perspective: gods and politicians whose meaning?	136
The dynamics of relationship	146
Transformation and vulnerability	148
Summary	149

Endnotes	153
CHAPTER SIX: A Pedagogy of Affirmation	159
Clarifying presence in the classroom	159
A description	
The importance of the quality of human relationships	160
Authentic growth	161
Communication and community	162
Relational element	163
Relationship, efficiency and monetary.	164
Individuation and critical awareness .	164
Liberation and creativity	165
Power and institutions	167
Growth and subversion	169
Pedagogical practice	172
Lisa and community	173
Responsibility	176
APPENDIX	180
REFERENCES	192

TABLE OF CONTENTS

INTRODUCTION	1
Understanding the Context	1
Personal reflections and challenges	2
Administration	3
Journals	5
Thesis: initial intentions	6
Am I up to it?	9
CHAPTER ONE	16
Shifting Focus	16
Masks and the Science of Personality	18
Growth and Individuation	20
Community	21
The Imaginal	22
A pedagogy of affirmation	23
Description	24
Endnotes	28
CHAPTER TWO: Am I up to it?"	29
Journal Entry: August 28, 1990	29
Back to school	29
Motivation	30
Personality	31
Orientation to Language	33
Understanding my own classroom identity	34
Individuation	35
Libido	37
Student Motivation: Bradley	38
Dominant Function and Dominance	41
Student as Complex	44
Classroom as individual	46
Teacher:	
Organization of Conscious Experience ..	47
Journal Entry: August 28, continued	50
Identity	51
Role of language	52
Review	54
Persona	55
Pedagogy of consciousness	57
Inflation and Deceit	57
Journal Entry: August 28, continued	59
Language in individuation	61
Journal Entry: September 3, 1990	61
Health, Time, Growth	63
Summary	66
Endnotes	68

CHAPTER THREE: The Inclusive Community	73
Journal Entry: September 5, 1990	73
Understanding children's thoughts	74
The use of reason	76
Language and paradox	81
Identity	85
Community development	86
Stages of development	88
The struggle of identity	92
The creative and the unique	92
The illusion of stability	93
Multiple Identities	94
Summary	95
Endnotes	98
CHAPTER FOUR: Poetics	100
Revision: Seeing again	100
'a poetic basis of mind'	100
The imaginal method	100
Soul	101
Consciousness	103
Journal Entry: September 5, 1990	104
From the voices of children	106
Surrender	107
Second Language	108
Carmen: the image speaks	111
Journal Entry: September 10, 1990	113
Reading the entry	114
Journal Entry: September 12, 1990	118
'passing' Carmen	118
Letting go	119
Summary	122
Endnotes	125
CHAPTER FIVE: The Spirit of Educare	126
Journal Entry: September 23, 1990	126
The spirit	127
Imaginal practice	128
Hermes	129
The idea	129
The child within	130
Penetrating literalism	132
The profit motif	133
Dominance	135
A new vision: practical commonsense and the economy towards a single perspective: gods and politicians whose meaning?	136
The dynamics of relationship	146
Transformation and vulnerability	148
Summary	149
Endnotes	153

CHAPTER SIX: A Pedagogy of Affirmation	159
Clarifying presence in the classroom	159
A description	
The importance of the quality	
of human relationships	160
Authentic growth	161
Communication and community	162
Relational element	163
Relationship, efficiency and monetary.	164
Individuation and critical awareness .	164
Liberation and creativity	165
Power and institutions	167
Growth and subversion	169
Pedagogical practice	172
Lisa and community	173
Responsibility	176
 APPENDIX	 180
REFERENCES	192

INTRODUCTION

What started out five years ago as an attempt to make the process of teacher supervision in our school a more humane and understanding practice, has grown for me into an array of thoughts and questions regarding classroom pedagogy, schooling, and my own place in all of this as an educator. The process of reflection and the act of writing about what has occurred since this time, has helped to me identify some of the key influences which have guided my own teaching practices by allowing me to understand more clearly my own values and beliefs and by making real, my connection to a personal history.

Through my writing, I have discovered that my belief in the classroom as a community is linked to my personal background of which the extended family played a prominent role. As a child, my holidays, weekends, and many of my evenings were spent within the context of large groups of extended family. Indeed, my first formal school experience took place in the basement of my aunt's home. The feeling I had of belonging was due largely to the result of a strong belief in the family and was linked to our ethnic and cultural traditions. But only recently, have I begun to understand the extent to which this permeates my teaching for these are also the characteristics which begin to shape a 'pedagogy of affirmation': caring, support, relationship,

and community. In many ways, what I have struggled to articulate is simply the recognition of myself in the larger context of education although in doing so, I have become aware of the transformation which takes place when one becomes conscious of oneself.

As I stepped for the first time into the classroom as a teacher, I was exuberant and happy to build relationships with my students. I enjoyed the playfulness of our interactions and those moments of sudden insight and resolve. Although I was unaware of it at the time, I began to nurture the kind of community I had experienced as a child. In doing so, I stumbled over several instances in which such a community was out of place and I began to recognize the inconsistencies between my own beliefs about the world and the beliefs of others. Indeed, it is a lesson I learn repeatedly although it is only recently that I have begun to understand that my perspective is not simply a lack of experience of the various world views or that it is somehow an inadequate perspective but rather, it is the basis for my own rich and varied experience which I bring with me to the classroom. This is perhaps, the greatest contribution this thesis has made to my own life and is to some extent, the underlying cause of the dramatic shift in format which occurs in the final chapter of this thesis. After having situated my own thoughts and actions within a larger, more theoretical context throughout the first five

chapters, I turn my back on what I recognize as the justification and legitimation of my personal pedagogical style, and begin, once again, to focus on the people in my classroom and on my own participation in a 'pedagogy of affirmation'.

As I have indicated, when I first started teaching, I discovered several instances when my belief in people was inconsistent with what I felt was being imposed upon me as a teacher and what I thought was best for the students in my classroom. I began to recognize that when students did not experience success it was not simply the result of difficulties in learning the material or student apathy but that it could at times be due to my method of instruction, my technique or even the format of a text. Although the questions of methodology and text are taken up in more detail throughout the thesis, it must be stated that even though I felt somewhat at odds with the prescriptive nature of many prepackaged materials and texts, the idea that a responsible critical pedagogy could critique these aspects of instruction was at that time, a thought I was either unaware of or not prepared to entertain.

When I was first hired as an administrator, many of the inconsistencies I had experienced as a teacher, resurfaced and in several instances, I found my personal beliefs at odds with the way in which I was to carry out my administrative duties. To some extent and upon reflection,

it can be said that some of this inconsistency may have been the result of the way in which I perceived the role of administrator and yet there were several aspects in which the inconsistencies were very real. The most significant of these was that of teacher supervision and evaluation. To carry out such a duty, each administrator in our school division was instructed in the use of a formal supervisory instrument. Despite my willingness to learn how to use this instrument, I became uncomfortable in its use with my staff. I found that it got in the way of our ability to communicate with one another about our classrooms and the issues that were important to us as educators. Although there were several strengths to the instrument itself, it seemed somewhat mechanized and distant from the lives of the teachers on staff. In particular, I felt that I, as an educator, had been left out of the process and that few, if any of my own talents and strengths were necessary to carry out this duty.

I had hoped that as an administrator I would be able to foster a sense of community within the staff much as I had done with my students as a classroom teacher. Although such a goal is more easily recognized in hindsight, I was aware that the supervisory instrument which was being used did not create the kind of school atmosphere I was hoping to achieve. It was at this point that I had begun my graduate work and it is here that I found not only the

means by which to revision my participation in education but I found an affirmation for the importance of people working in relationship with others. With renewed confidence, I proposed to my staff the use of journals for the purposes of supervision. It was my intention to open up communication between teachers and myself as much as possible. At the beginning of the 1990/91 school year, I provided each teacher with a coil bound notebook and asked that they record any thoughts, impressions or ideas about anything they thought was important to them or their students which would help us to understand our role as educators better. Simply put, I asked teachers to write about anything they would be willing to share with me about teaching. I asked the teachers to write on one side of the page while I would respond to them on the face side of the next page so that both of our texts would be visible as we read and discussed our ideas.

What I had not anticipated was the extent to which the teachers differed in their use of the journals. I had expected a sort of interweaving of texts and ideas but what I found was that in one instance, the journal was used much like a plan book with additional notes and comments scattered throughout. In another journal, only partial entries were made by a teacher who preferred to discuss her thoughts and who would abandon the permanence of the written text for dialogue. Although in two instances the

interweaving of ideas did occur as I had envisioned, one of these was filled with hard data such as the test scores of individuals and dialogues of phone conversations held with parents. Each journal was in its own way unique and personal and the different uses speaks to me of the need for recognizing the importance of understanding the unique as one of the characteristics of being human; a characteristic which I believe, finds itself at odds with a standardized curriculum and a common text as I will elaborate upon throughout the thesis. Indeed, despite my attempts to make the process of supervision more personal, I admit the error of having asked each of my staff to participate in the same method of supervision although at the time, it seemed enough to have taken the step away from the formal supervisory instrument which had been used up to this point.

Initially, my intentions for this thesis were to take one of the journals and to provide the reader with an interpretation of that which was written. It was my thinking that if teachers were allowed to describe what was important to their own practice, a great deal could be learned from what had been said. One of the things I had not counted on, however, was the influence the journals had on my own thinking. In reflecting on the conversations and the written text, I found it difficult to separate the questions which were either asked or led me to ask, from my

own life as an educator. I discovered that each of my interpretations became linked to my own personal beliefs and way of being in the world so that as the writing of this thesis progressed, I was able to recognize a little more clearly, my own face. What developed was a spiral of ideas which were not necessarily interpretive of the journal so much as they reflected my own journey into a greater understanding of myself as I began to see who I was within larger and still larger contexts.

I began the actual writing of this thesis by selecting one journal. It was chosen primarily as a result of the regularity with which the teacher wrote. But so as to set a context for our relationship for the reader, I must explain that this teacher and I had been colleagues for nearly four years up to this point and we had had an opportunity to speak frequently with one another for nearly two hours a day as we commuted with others and by ourselves to and from school for several years. Despite the dialogue which took place in the journal between the teacher and myself, I limited the thesis to the teacher's entries only. The main reason for this was the overwhelming volume of writing which was created when examining both texts. Perhaps this was also an attempt on my part to objectify the text, remove myself from the study. Such a likelihood becomes more apparent with an examination of the manner in which I have written chapters two through five. However,

the journal entries stand as the written record of what took place during that year and it is from here that I take my starting point.

The thesis begins with my response to this teacher's initial statement in her first journal entry when she reflects on her class of twenty-seven grade one and two students and asks: 'Am I up to it?' The question is in my mind, most significant for it is one thing to ask about the uncertainties and insecurities teachers face in the classroom and yet quite another to discover the honesty of a teacher who faces these uncertainties so truthfully. As with this statement, several comments made by teachers throughout the year allowed us to understand the openness and trust we as staff members had in one another and the need for such trust with the use of journals.

As I have indicated earlier, it was my initial intention through this thesis to bring forward an interpretation of the text so that issues and concerns in and about the classroom could be heard. Many of these points which I had hoped to raise were brought out by the teachers themselves as they reflected upon their writing and in our conversations. As a result, my own writing took a leap away from what had already been accomplished in our school to questions I needed to examine for myself. The question of 'trust' which we had achieved in lived experience, was still something I wished to understand

further. I felt that the notion of living truthfully with one's insecurities about pedagogy must also be grasped with the intellect. It became apparent to me that it was not enough for a teacher to simply 'be' with children but that s/he should also recognize and come to know the nature of his or her 'being'. For this reason, I felt it necessary to con'textualize' my experience within a theoretical perspective and for this reason, I chose to situate my own thinking within the work of Jung, Hillman, Becker, and Apple, to name but a few. Unfortunately, in many ways, this has proven to be the antithesis of what I had hoped to accomplish for 'a pedagogy of affirmation' must be bound up in relationship and in the real world and yet, teaching in the public school system can often lead to isolation and it was important to my own process of individuation that I mesh my own thinking with that of the theoretical for this has been an imbalance in my own character. It is my practice to be with children and I found it imperative to my own growth to become better acquainted with the theoretical.

The initial question, 'Am I up to it' was extremely important to the manner in which I went about my own questioning. To begin with, it was a question I could ask of myself in context with the writing of this thesis. Am I up to the sort of self discovery which is required of oneself as one looks at one's own beliefs and values? Am I

up to the kinds of changes that will be required if I am honest in facing my short comings? Do I have the stamina to pursue this writing despite the hours it will take me away from the people and the relationships that mean the most and without whom 'a pedagogy of affirmation' would be empty rhetoric. "Am I up to it?"

I began my response to this question by asking: what motivates a teacher? The term 'motivation' is itself common to the field of education although it is often limited to 'student motivation' and is predominantly behavioral in its interpretation. My own interest in motivation was in reference to the whole individual - this teacher, myself. I wanted to know why she could be so trusting, how it was that she could be so forward about her doubts. By asking the question of motivation, I wanted to come to know how she came to be who she was and how this influenced or motivated what she did with children in her classroom. In doing so, I came to know myself. I came to understand what I felt was important to me in my own classroom.

The transformation I have undergone in writing this thesis is not some radical shift in personality, it is simply a coming to know. The tensions I have wrestled with through this process have been immense, some of which refuse to go away. But I have managed an about face to rejoin the classroom to be with children and understand more completely, the manner of my being. Such a turn in

focus becomes obvious in the writing of the thesis itself through the complete shift in emphasis between the first chapters of the thesis and Chapter Six: A Pedagogy of Affirmation.

With regards to the content of the thesis, in chapters Two, Three, Four, and Five, I wrestle with my understanding of identity. I question not only the tendency to link identity with the ego, but attempt to illustrate how character itself can be reinterpreted. This I do using Becker's (1973) notion of the 'lie of character'. In my discussion of identity, I attempt to distinguish between the persona or mask through a description of the dominant character traits both as they apply to the individual as well as collective systems and ideologies. I bring into this question the role of schooling as it finds itself supporting both in practice and in syntax, the dominant traits exhibited by certain sectors of society such as business while denying what might be referred to as inferior traits such as spirituality and caring. In conjunction to this, I extend the understanding of identity to include both the unconscious as well as the conscious and suggest that much of what we know about good pedagogical practice often lies undifferentiated and unconscious as a result of this dominant discourse.

In keeping with the central theme of identity, I turn to mythology to discuss the character of Hermes. Hermes, it

is said, was the god of speech, the liberator of the child within, the guide of souls. He is also recognized as the god of transformation. In this thesis, I link many of these characteristics to the pedagogy of the teacher who writes the journal and use these to illustrate a pedagogy of affirmation. I suggest that character is itself multiple and at times paradoxical so despite these qualities of affirmation, it is not unbelievable that Hermes should also be known as the god of thieves as well as the god of commerce; of the businessman. I suggest that while certain characteristics of schooling such as: caring, nurture, individuation, creativity are devalued and other attributes such as efficiency, cost effectiveness, and value rise to prominence, this need not be understood as a radical shift in identity. Each of these characteristics have always played a significant role in education. The change in character is largely the result of the way in which business is attempting to dominate the interests of the public school system.

I describe the current attempt of business interests to dominate education with reference to the work of Michael Apple(1993) and what he has termed 'the conservative restoration'. I elaborate upon business involvement in the schools with a description of Whittle Communications and the success of Channel One in its commercial presentation to captive school audiences. In addition to this, I discuss

some of the characteristics New Zealand reform has exhibited in its attempt to get 'it-self', including the schooling system, in order. For this I refer to Roger Douglas' unfinished business (1993). I try to point out how these business traits come into conflict with those traits which support 'a pedagogy of affirmation'. I do so by providing a description of individuation which I use to help me to try to understand the notion of authentic growth. I proceed from this point to a description of community, the roots of which, as I have previously indicated, I have come to recognize within my own personal and cultural history, the theory of which stems from the work of Peck(1987). I also describe what Hillman(1989) refers to as a 'poetic basis of mind' which is a perspective from which life is read as poetry and metaphor. Hillman uses such a perspective, to help break through what he refers to as an excessive crust of literalism. From such, it is also possible to raise the question of spirituality, not so much in the denominational or theological but as a metaphor for the way in which individuals are informed.

One characteristic of community which I describe in more detail takes on a particular significance in my own life over the time in which this thesis was written. This is the characteristic of letting go, of dissolution. This question of dissolution is brought out when the teacher

describes her attempts to wrestle with the idea of promoting one of her students, Carmen, to the next grade part way into the school year. From an administrative view, Carmen is passed on to the next level. From a 'poetic basis of mind', Carmen has 'passed on' and the teacher is left to deal with his passing.

My own life has also come to experience the dissolution of community for during the time in which this thesis was written, I moved out from the school community and the world of journals to that of a community of graduate students and have since returned to teach at a middle school. What I have found and described in this thesis with regards to the loss of community for Carmen and for the teacher has also been my own experience. These transitions have not been easy and I can understand what Peck(1987) writes when he says that moving out of one community into a group of others who do not share your experience of community or understand your growth is an exceedingly difficult thing to do.

I believe that to some extent, my retreat into the theoretical aspects of individuation and a conservative restoration have been an attempt to shield myself from this transition back into the classroom and to ease the pain of the dissolution of community. In this way, I have begun to realize the tremendous evolution of my own self-consciousness as the thesis has progressed. Throughout much

of the work, I have struggled to legitimize the character of my own pedagogy, a pedagogy I came to recognize through my work with the journals and as a result of melding my own thinking with various theoretical contexts. But the intensity of this inward struggle, the discovery of one's own thinking and sources of insecurity are no less real than the pedagogical struggle within a classroom. Despite the obvious shortcomings in the use of a science of personality to help describe the relationships between people, the thinking and writing of the first five chapters have contributed enormously to my now being able to articulate what I have come to know as 'a pedagogy of affirmation' which I personalize in the final chapter. It is as though the first chapters were the ingredients and fermentation of a long period of introversion in which I began to understand myself. Initially, I saw the writing from this period of fermentation as the thesis itself without having articulated what it represented for me in the present. But it was the final chapter which allowed me to reemerge from the labyrinth of thoughts and feelings to reenter, voluntarily and with far greater realization of what I had to offer, the world of children and parents, of teachers and education. This has been a turning point for my own participation in the classroom: with my look forward I have also begun to look forward to the future with hope and confidence.

CHAPTER ONE

My experiences and concerns as a classroom teacher and as a school administrator have had a large impact on the way in which I understand Education and the manner in which I have pursued the writing of this thesis. My original intentions were to use a number of perspectives from the Critical Theory traditions from which to give a variety of readings of the journal entries I had been engaged with in the 1990/91 school year. I had hoped that a plethora of view points from structuralism, hermeneutics, psychoanalysis to feminism would satisfy my own curiosity and enrich my role in education as a teacher by understanding what other teachers were saying when given the opportunity to express their own concerns, joys, frustrations and perspectives on classroom experience.

To reach this point of departure and in addition to the multiple perspectives, my intentions were to satisfy my own interests in the field of English/Language Arts by looking more closely at the use of language in the journals. As I pursued this route I became increasingly aware of how each of the perspectives considered had been shaped by their own traditions, languages and sets of beliefs and, in turn I saw ever more clearly the influences which had shaped my own thinking. Recognizing myself within the context of various sets of histories, like seeing for

the first time my own image in the mirror, I was somewhat shaken by my own naivete and as a result I began to search desperately for some piece of certainty by which to ground my practice in the classroom. It was as if the 'circle of certainty' had been broken and I fled not so much from the fear of freedom, however liberating this was, but from the absence of certainty. I was struck by the fact that if all I believed in and worked towards could so easily be undermined by this pursuit, how easily a career could be challenged and how insignificant a life's work could seem to become.

What I had begun to recognize first as a teacher and then again as an administrator, was that the 'circles of certainty' which served as footings for a career could be radically altered. This was the belief instilled in me through the graduate course in which I took the risk of visualizing a new supervisory practice through journals. The instructor showed a trust in people and in the relationships they developed. But shifting one's belief in curriculum from the written text to the people is itself a huge leap in faith; one which takes on (it could be said) a completely different face. It was at this point, during this shift in focus and purpose that I took an interest in trying to understand what I was doing by taking down the mask I had worked under for so long to try to catch a glimpse of the living, breathing flesh which hid beyond it.

It was for this reason that the work of Becker (1973) with which I had long been familiar took on a special significance in his attempt to unmask from a psychoanalytical perspective the 'lie of character'. Mine too was an attempt to get behind the facade to the heart of what I was doing. This question of the living beating heart of the people who are the teachers of our schools came to a fore as one of the teachers asked: "Am I up to it?". It was a question I too was asking in conjunction with the initial writing of the thesis. Just as this teacher prepared to face the children in her class I too was preparing to embark upon the search for my own source of motivation with the knowledge that writing as a form of self-discovery would bring me to the question of: what is it that I'm really doing here? Within a broader perspective the question can not be taken lightly. Looking at my own source of motivation has required an intense investigation of my beliefs and my role as a teacher and as a member of a wider global community. It has caused me to reflect upon my ethics and my faith and has left me somewhat perplexed, disturbed and insecure. What I have discovered however, is my own belief in a kind of affirmation which this work has allowed me to bring to my own classroom practice.

Much of the work I have done in the second chapter centres on the use of a Jungian framework of personality which I use to help describe classroom experience. It has

been suggested to me that the connection between a science of personality and my intention to explore the humanization of education appears somewhat contradictory. In many ways this is correct. But perhaps the creation of this imperfect mask, can help to show the other characters for what they are: suave - perhaps, sophisticated - to be sure but human all the same, whether they be products of scientific culture or paper mache. For me this has been an intense struggle - to see that in unmasking professionalism and scientific method, I unmask myself - my hopes and my beliefs.

From the perspective that character like professionalism can be viewed as a facade or even a form of deceit, I found it necessary to struggle with the real reason I wanted to teach children. It is clear that the self-gratification which a teacher feels from providing students with the opportunity and the means by which to acquire the knowledge and skills the teacher has already perfected can itself be a form of narcissism. I believe there must be some other motivation, perhaps even some unconscious predisposition towards growth or 'Education' which teachers bring with them to the classroom. Having recognized how my own interests in English Language Arts had been informed by certain traditions and beliefs and that my growing focus was on the people rather than the mandated formal curriculum of a particular class, I began

to recognize that what was most important to me was that all members of the classroom were able to positively grow and develop. But growth is itself a metaphor which can be twisted and measured in various ways according to various purposes, and what I found was that in my Language Arts classes I hoped that students would be able to recognize the importance of and use language in particular to help them in their maturation. This interest in "growth" led me to Jung's notion of individuation and for that reason I chose to include this aspect of Jung's theory in the development of the thesis.

Within the text of the journal, I recognized the writer's focus on the importance of each child's growth as well as her attempt to bring each of her students together into some form of community. Her willingness to include and work with the classroom support staff and the purposefulness with which she tried to make each of her students feel accepted, led me to think about the development of community within the classroom. This was an extremely important question to me at the time of the writing, as I had just completed a year of secondment with the Faculty of Education at the University of Lethbridge during which time I had completed the last of my graduate courses in the Master's program. The relationships which were established in such an environment both through the academics and on a personal level were intense and

nourishing and I felt the challenges to be invigorating and purposeful. However, my return to a position in the public school system at a grade seven and eight level where a disproportionate amount of time seemed to be taken up once again with disciplinary actions was itself extremely challenging. I felt as if, on the one hand, I had been given an opportunity to step back to examine the broader issues of Education, to see the issues and concerns a little more clearly for what they really were, and then on the other hand suddenly I was asked to exclude that experience from my life so as to control and manage what took place within the four walls of my classroom. I felt as if my sense of community had been shattered and I felt isolated and abandoned. But it is through these feelings of abandonment that I have come to understand another of the characteristics which I felt I needed to foster in my own classroom - that of community.

As a public school teacher my role is to take each of the children from our extended neighbourhoods and include them in the classroom. This, as I discuss later, is not simply done through containment but as I have stated, by affirming the presence of each individual and finding opportunities for the process of individuation. As a core feature of what I have come to understand as my own set of beliefs for my personal pedagogy, to articulate a sense of an inclusive community is itself a considerable challenge.

And so it is that I found it necessary to come to an understanding of what I recognized in the journal entries as a teacher's attempt to build community in her classroom. In Chapter Six I relate an experience which both affirms the need for the inclusive community in the classroom but also it demonstrates one of the difficulties which I have encountered.

With the inception of the inclusive community I began to consolidate my ideas into a pedagogy of affirmation. Quite contrary but perhaps inseparable from the need to collect my thoughts on the matter, I began to recognize my own face, that character I wished to include in my own classroom pedagogy. Unlike the mask, I recognize the face which I have discovered. It is as I would have it be, and more than I could have created, but in the discovery, I have named my own place within my pedagogy. To this end this thesis is the tool by which my own transformation has taken place. But I still have fears of now myself becoming prescriptive. I have spent far too many years of my life trying to live up to the parameters which have been set for me to follow. If the text I have created is itself the map of a particular orientation to Education then let it be one which breathes, which opens up the possibilities to dignify life and the living. To this end I find it increasingly important to be mindful of what Hillman refers to as the imaginal - not as a prescription or a methodology but as a

means of combating literalism. In its own way the thesis has accomplished what I had set out to do. This is true not so much in having freed the voices of teachers to speak out through the journals as they might have but that in my pursuit to listen to these voices and recognize the faces I have suddenly come upon my own. As a result I now recognize more clearly what I perceive to be the needs of a public education system but I have also learned to know my place and my position as a classroom teacher.

In a general sense this thesis has resulted in the development of ideas behind a pedagogy of affirmation, a pedagogy which seeks to affirm individuals for who they are and which recognizes the need to understand and support the individuation process unique to each person. As in the individuation process, such a pedagogy brings to the fore the critical awareness which is necessary in the individual's growing consciousness of the patterns and norms which make up the different segments of a community or society from which s/he differentiates her or himself, and an awareness of his or her place in such a relationship. In addition to the individuation process, a pedagogy of affirmation seeks to open possibilities which allow for this individuation, and with an attentiveness which will ensure that the direction will "dignify human life, (and) recognize the playful and creative aspects of

people" (Apple, 1993, p. 3). But such a pedagogy also seeks to recognize the role of the community. Stemming from one teacher's written reflections regarding her attempt to include each of her students into her classroom community, and each of the staff into her own community of friends, I have begun to articulate the need in such a pedagogy for an understanding of an inclusive community.

The order in which this thesis is to be developed follows the ideas which were stimulated by my reading of the journal beginning August 28, 1990 and concluding on September 23, 1990. Following along side the journal entries, the writing process has followed a process similar to that of the individuation process, giving a description of what Jung described as individuation. This seems to be the result of the teacher's focus on the individuals in her classroom and differentiating such a pedagogy from one based on "official knowledge" as Apple (1993) would describe it. Furthermore, "As the individual is not just a single, separate being, but by his very existence presupposes a collective relationship" (Jung, 1971, p. 448), I have also attempted to define the collective relationship through a discussion of the Inclusive Community. In Chapter Five, I examine the process of individuation through a discussion of the 'image' which as Jung suggests, is "to some extent opposed to collective norms" (p. 449). I do this by providing a description of

a belief in the guiding spirit which makes this teacher and her pedagogy unique.

In Chapter Three I examine an important theme in the study of individuation, namely the fear of freedom which often results in what can be called "identity swapping", which involves the simple substitution of one identity for another without any real understanding and integration of new insight. I have linked this identity swapping with a current medical phenomena known as the multiple personality. Although 'switching' from one perspective to another allows an individual to gain new insights and become more fully aware of the limitations imposed by various other perspectives it also creates a potential for disorder as is recognized in the medical community as MPD or Multiple Personality Disorder.¹

The breaking down of literalistic, mechanistic understanding, and the move into a more pluralistic sensibility requires an awareness or consciousness of one's stance within multiple possibilities. This has presented considerable personal challenges. The discussion of pedagogy here, then, can be described as a search into the ways in which we come to know about classroom pedagogy, a task which Atwell (1990) links closely to the writing process. It is thus the purpose of this thesis to open a space for an affirmative pedagogy by starting with the voice of one teacher through her journal entries which in

turn allow me to reflect upon larger and more personal questions of my own participation and role in Education.

A pedagogy of affirmation seeks to recognize the importance of individuals in the classroom. It hopes to find ways to support these individuals by affirming the project of their human "becoming" as Freire (1967) calls it, and encouraging the uniqueness of their character in their strengths and weaknesses through the process of individuation. The initial use of journals was but one way that such a process can be facilitated. But the real focus must fall on a pedagogy of affirmation which teaches individuals to make critical distinctions, first between themselves and the individuals with whom they are surrounded and secondly between the various elements which form the context of their pedagogical and life experiences. Such a pedagogy seeks to affirm the value of these experiences as they contribute to our understanding of pedagogy and pedagogue.

Through the use of reflective journal writing, a teacher begins to see her own practice and attributes it with certain meanings. She begins to understand that she is both the author of a text and a pedagogical con-text. It is this text which serves as the starting point of my own 'reading' and the creation of another text which forces me to reflect upon my own personal and pedagogical experience. This thesis is that attempt to make meaning out of

pedagogical experience and forces me to ask questions regarding who I am as a teacher and as a person. For this reason, my response has become linked to the identity formation process and the struggles of individuation.

It is my hope that the pages of this thesis will contribute to a fuller awareness of how teachers may reconceptualize their personal and professional practice and provide an alternative perspective from which to re-visualize education. This re-visualization is simply a perspective which I have called a pedagogy of affirmation. As such, it is my hope that such a perspective will serve to affirm the place of teachers as full participants in the description of classroom pedagogy.

Endnotes: CHAPTER ONE

1. From the work of Pierre Janet the word disaggregation was used to describe what is now referred to as alter personalities which are understood as parts of the personality which have split off and which are capable of independent thoughts, actions and identities. Part of the symptoms created by this dissociation can be alleviated by bringing these split-off memories and feelings into consciousness. In many instances such dissociation is considered a disorder while in other instances it is seen as a highly creative survival technique in response to high anxiety situations for children when no physical escape is possible such as in instances of abuse. A variety of responses to therapy can be found in Multiple Personality disorder from the inside out (Cohen, Giller, W. ed. 1991). The term 'switching' is of particular importance to the MPD system. The term refers to the changes which take place between the different personalities or states of consciousness. The debate between disability or creative survival technique has interesting implications for various forms of education which extol the multiple perspective. Among these perspectives are my own attempts to understand the classroom in its multiplicity.

CHAPTER TWO
"Am I up to it?"

A tremendous amount of energy is required by a teacher. How does a teacher motivate herself to meet these energy needs and where does this energy originate?

Journal Entry:

August 28, 1990

Twenty-seven students! Wow!
Am I up to it?

Collecting materials was a necessary chore. Important to assure children's names are on everything and extras are kept in storage. (With Deloris and Cathy helping it took 1 period) but I feel this was well spent. The children were so excited showing us all their supplies and looking forward to their year at school, (new lunch kits, new outfits) How to keep them so enthusiastic throughout their elementary years is a good question? ?

Bradly was constantly asking questions, making comments etc. I want to strike a balance between keeping that enthusiasm he has and not having it to be an interruptive influence on me and the class. Also I want him to learn that others have contributions to make and he has to show patience when others converse.

I think I've figured it out. He responds well to praise and positive reinforcement. It also gets the rest of the class more involved to compete more with Bradly so he doesn't monopolize as much. I'm giving out tickets for Super things which I see happening in the classroom. These tickets are like money whereby the children save them up and at the end of September we will have a candy store where they can buy - candy.

It also works the other way whereby if someone does something unacceptable they will owe me a ticket. The grade 1's did this last year and they hate to lose the tickets! I think Bradly will respond well to getting the tickets.

We'll see! ¹

The first day back after summer vacation is filled with excitement and uncertainties. For the teacher there is

an onslaught of new faces, the buzz of voices and a surge of new lunch kits and new outfits. It is as though the silent weeks of summer have experienced a metamorphosis and the once quiet classroom now echoes the changes. The importance of insuring that each of the children will have a place in the classroom is marked by assuring that each of their names are on the materials. Everything needs to be in its place, a process which takes planning and time but something this teacher sees as well worth its while. But the excitement which is felt throughout the classroom is marked by something else. It is framed by a larger question: Am I up to it?

With the beginning of each new school year a teacher is suddenly faced with extensive demands on her time and energy. The journal entry of August 28, 1990 acknowledges the uncertainties and perhaps insecurities which accompany the beginning of a new school year. How does a teacher motivate herself to meet these demands?

The role of motivation in education can be addressed in many ways and yet in my own experience it most often refers to student motivation or motivational strategies for students. These discussions usually refer to studies in psychology which describe motivation in terms of behaviour as it relates to the initiation of behaviour, its direction, intensity, or persistence. Although the literature on student motivation is not unrelated to the

question I raise with regards to the source of a teacher's motivation, bound up in this question is that of the teacher's identity, her preparedness and her uncertainties.

My own thinking has led me to believe that the question of motivation must include the whole teacher, not simply her classroom management practices or organizational strategies but her aspirations and beliefs. For this reason, I have linked the discussion of this question of teacher motivation to that of identity in an attempt to gain a clearer picture of the whole teacher rather than, say, a teaching persona. To do so, I have aligned my discussion with the psychology of Jung and Freud so as to understand that motivation as it is manifest through behaviour is not derived purely from that which is accessible to the conscious mind but is the result of who this individual is based upon her life experiences. It is unfortunate however, that in speaking of the individual I refer to this teacher or her students in the language of psychology as a system of interrelationships. And yet, contemporary understanding of the individual in the Western tradition is often limited to the ego so that I find it necessary to describe the teacher and classroom experience through a broader description of the system of interrelationships between the conscious and unconscious elements which make up the psyche.² So it is that I begin my reading of the journal by acknowledging the role of both

conscious and unconscious experience and suggest that certain aspects of a teacher's motivation are instinctual or unconscious.³

Jung's (1954) (1971) development of a theory of personality type may be the most readily accepted of his works in the academic world. In this work he demonstrated that conscious awareness was the result of four mental functions and that the predominant use of one of these functions over the other is what differentiates one child's character from that of another (Hall, C., & Nordby, V., 1973). In addition to the four mental functions the two attitudes of introversion and extraversion determine one's orientation to consciousness.⁴

From an understanding of a classification of predominant patterns, as a result of a theory of personality, it is possible to recognize that some of the activities as they are being described in the journal entry clearly favour certain dispositions over others. A detailed analysis of the classroom itself might help us to recognize how students of an introverted disposition are disadvantaged by the activities of the first day, which appear to centre around the excitement of supplies: new lunch kits and new outfits - objects which lay outside the children in their new school environment. As of this point it may be difficult to suggest how introverted children may be disadvantaged by such an environment but it is clear

that some children are immediately drawn into a situation which reinforces their dominant mode of functioning in the world while others must draw upon what Jung suggests is their inferior function.

From all appearances, this manner of dealing with and organizing the world is firmly rooted in the activities of the teacher. Not only does she illustrate the necessity of collecting these materials, but she also demonstrates her attitude towards this act with her choice of the word 'chore'. "Collecting materials was a necessary chore." What is significant to our discussion is the question of the extent to which a teacher's preferred orientation to the world influences classroom experience or student success. In addition to this we might ask ourselves how the character of a written curriculum, a community, a dominant group within a community, or a society might create a dominant discourse which either knowingly or unknowingly favours one group of students over others.

Another important aspect of our understanding of the character of a pedagogy is its orientation to language. The teacher believes it is important to be sure that the children's names are on all the materials. This raises not only the question of ownership but also the more subtle ways in which language helps to create these experiences. It is not enough for us to expose the words which carry these dispositions; we must acknowledge too the part

language plays in the formation of a child's identity and participation in the classroom. Is the education process, as derived from the Latin root 'educare', a means by which to draw children from out of themselves? Or can we recognize from the journal the roots of the systematic development of extraversion? One aspect of the teacher's orientation to her pedagogy which is clearly established is the influence of consumer capitalism. Does such blatant use of classroom consumerism represent an acceptable orientation to classroom practice in North America or is it antithetical to the goals of a broader education?

As I start to see some of the characteristics of this teacher's pedagogy and the language she uses to perpetuate her practice, I begin to understand that how I address the question of the purpose and the direction of education is ultimately tied to my own sense of identity as a teacher. My own belief in the growth of the children both in their sense of identity and as language users helps me to recognize the importance I place on what Jung (1971) has formulated as the process of individuation.⁵ Although the identification of my belief in this aspect of pedagogy is itself an identification of my own orientation to education it helps me to understand more clearly that which I have come to value in my own practice. In recognizing this I have begun to understand why I have difficulty accepting an orientation to education which does not focus on the

students as individuals, as is often represented by the standardized text, common curriculum, or a management based philosophy. If the goal to individuation is self-consciousness, how can this be facilitated in pedagogy?

If we understand experience as having both a conscious as well as an unconscious component, it is possible to recognize how a pedagogy which perpetuates a dominant ego function would differ from a pedagogy of individuation. When pedagogy concerns itself with the organization of conscious experiences it functions like an ego in its role as gatekeeper, bringing certain perceptions into awareness while eliminating others. Understood as such, the main purpose of pedagogy would be in selectivity, the danger of which would be the identification of the pedagogy with its predominant function, which on the one hand, provides a stability by which individuation becomes possible while on the other, it inflates the dominant function of one orientation over the other. An important aspect of pedagogy would thus be to recognize how it perpetuates the dominant function of the teacher or community/society and to understand how this contributes to the individuation of the students in the classroom. This recognition begins with the understanding that while a class is in some ways one body, it consists of twenty-seven individuals. "Twenty-seven students! Wow!"

This initial segment of the first journal entry ends

with a question of student motivation, asking how it is possible to maintain the enthusiasm of these students throughout their elementary years. The question stands. What is the source of this motivation? If a teacher's pedagogy, like the ego, understands its task as the organization of conscious experience, it denies the students the primary source of psychic energy which is derived from unconscious or instinctive sources. It may also serve to establish a systematic approach to the dominance of the extraverted function by creating a dependency on these same systems and the objects from which they are developed. In its extreme, is it possible to conceive of education as the means by which the natural energies of the individual are supplanted by the highly selective and consciously manipulated attempts of the ego to maintain not simply the cohesion of its experience but control over it. This is not simply a question of the motivation of an individual teacher but of a social consciousness of which education is a means by which to order and control social experience. In this way, the social and political control over schooling and curriculum parallels what Freud conceived of as the Superego and acts as the judicial code to classroom experience, the task of which is, under legislative guidelines, turned over to individual teachers in the classroom. The tensions which are created not only for the teachers but also in the

students are compounded by their need to differentiate themselves from the ordering principle by which individuation is made possible. It is the process of knowing oneself more fully as a result of the exposure to other organizations of consciousness. It is not necessarily an identification with that pattern of consciousness but its effect in providing the individual with a sounding board for individuation. This is to say that in growing conscious of ourselves, we grow increasingly dependent upon the conventions which form the basis of this differentiation.

To begin with, the entry of August 28, 1990 helps us to focus on the individuals who make up the students of one classroom. It speaks to us of the energies which are required by the teacher as well as those of the students. While the question of motivation may be understood in a variety of ways, it is here addressed from the Jungian perspective of the libido. The libido energy was for Jung (1954) the psychic energy by which the personality performed. It is important to recognize that this energy is not simply channelled into conscious activities but manifests itself both consciously as well as unconsciously. From such a perspective it is not enough to focus on the contents of consciousness as a means of understanding a teacher's source of energy. The source of this teacher's energy is as likely to be found within her instinctive

behaviour, her affect, or the unconscious, as it is the result of will or a conscious striving. An understanding of the broader notion of the individual allows one to question the nature of pedagogy in its role in the process of individuation.

We have begun to examine not only the possible characteristics which contribute to a pedagogy of extraversion, similar to some of those exhibited by this teacher, but also the similarities between the ego as gatekeeper to a conscious order and pedagogy as the Superego function of a social order. While channelling the energy of the psyche within these socially acceptable patterns may eliminate the overwhelming abundance of possible experiences, it may also create tensions between the individual and the norm. It may be that individuation may be facilitated or inhibited by such tension depending in part on the dominant function of the individual.

The concept of individuation is developed further through the journal entries with the identification of a particular student. Bradley is constantly asking questions or making comments. The identification of the source of this participation is important to the teacher so that her enthusiasm may be maintained. But this energy must also be controlled or perhaps more fittingly, shaped. The teacher fears that Bradley's participation may also be an interruption to both her and her class. She is the

controlling principle not only for the social order of her classroom but for her own experiences as well, and to a certain extent she does not wish to have these disturbed. One question which this raises concerns what a culture assumes teachers to be: Do teachers represent the established social order as shaped by the wishes of a democratic society and as procured by legislation; or do they represent the stability of their own egos as they develop within that society? Would this suggest that the professional is understood by the general population to be an objective representative of the social order? Are teachers expected to sever themselves from the personal psyche so as to represent the social order in a superego-like capacity?

Our teacher wishes to teach Bradly that others have contributions to make and yet she does not wish to block the flow of his enthusiasm. But what sorts of contributions are possible? The child whose contributions do not support the existing order has the potential to more readily recognize his/her individual character against the established norm. Individuation may be possible in this way through an awareness of the inconsistencies between his/her own order and that of the teacher. On the surface, it would appear that a certain deviance may be useful to the individuation process. Deviance, however, creates instability and is thus understood as a threat to the

existing order. A significant challenge is to achieve the balance of which this teacher speaks.

Bradly was constantly asking questions, making comments etc. I want to strike a balance between keeping that enthusiasm he has and not having it to be an interruptive influence on me and the class. Also I want him to learn that others have contributions to make and he has to show patience when others converse.

How does one instruct an individual in the conventions of a social discourse, the elements of which may themselves lay unconscious while encouraging the process of individuation?

At this point, we might suggest that children in the classroom are exposed to experiences which are shaped with a conscious intent and they are drawn in this way to a greater consciousness of themselves. In doing so, the unconscious energies are exposed and when possible, trained within this order. A certain attitude must present itself in order for this process to occur. There must be either a willingness to comply or some sort of force beyond the student's natural libido which will coerce or lead the child into accepting the existing order over his own. This energy might be understood as one of the unconscious elements or appetites of the society in which it operates. For example, while a teacher would find it acceptable for a child to learn to write using a set of standard conventions, we might ask ourselves how the child becomes motivated to learn to write. Understanding that unlike the reward system which this teacher has established and that

not all motivation is extrinsic, we might ask ourselves how the intrinsic or unconscious energies contribute to the motivation associated with this one form of learning. We may recognize the role of the teacher who functions similarly to that of the collective ego and represents a culture or perhaps social order and as a representative of that order as symbolized by the educational institution, proceeds to acquaint the child with these conventions. But this is an observation of that which can be seen. Do we attribute the motivation to learn to write to good teaching simply because it is an observable act? Is it not also possible to suggest that both the teacher and the student may have intrinsic or even an unconscious source of motivation which may in some instances outweigh that which can be observed?

The question of the dominant function in schools and in society might be developed further through an analysis of dominance and power. Apple (1993) suggests that curriculum, instruction, evaluation, and policy do reflect the struggles of dominant groups in their attempts to create accords and compromises which will strengthen their dominance. For this reason it is important that educators develop a critical awareness not only of their own pedagogical practices, but also of the role of dominance within the relationship between power and people in the struggle to create an "official knowledge" (Apple, 1993).

With the goal of individuation being an understanding of oneself as an individual within the whole, a balance between one's conscious and unconscious experiences, it becomes urgent that educators be able to recognize the level of individuation that has been achieved by the groups and individuals who shape education. The danger being, that a close identification by any of these groups with their dominant function constitutes an imbalance or dissociated personality. If we carry this notion of the dominant personality type or of a group dominance into the hierarchy of the educational system, it quickly becomes apparent as Apple (1993) suggests, that certain kinds of knowledge determine what is important and that such importance serves as power. Domination is itself an act of power. When a group of like individuals serve to establish policy, or train to teach children, their understanding of the inferior functions, of what is oppressed, becomes crucial. If policy or the classroom becomes the site of this dominance, then the classroom community, society, and individual fail to develop. This subjugation of power to the dominant function of the undifferentiated individual or individual 'type' occurs not only at the expense of the individual's psyche but of the group psyche as well.

According to Jung, experiences which are not admitted by the ego do not cease to exist. These experiences lie in a realm of the psyche beneath the surface of the ego in the

personal unconscious.⁶ If we begin to understand the teacher as the voice of the ego it is possible to play with the notion of the student as an element of the unconscious. Not only is their level of individuation somewhat undifferentiated but they may act on the teacher in a way which is incongruous with the structures of consciousness which are represented in the classroom by its organization, assignments or activities and behaviour management. The student, Bradley, is an example of this level of the psyche. He exerts upon the teacher a certain level of energy which is at times sufficient to draw her attention and at other times not. The manner in which she organizes classroom experiences will contribute to their interaction. At one time she will acknowledge his enthusiasm while at others it will be directed into the experience or swallowed up by behavioural management. As with the experiences which fail to become conscious to the individual, the energy Bradley exhibits are not simply lost in the classroom.

To understand how the student may be understood as an element of the personal unconscious, it is useful to look at our teacher's response to Bradley in her first entry. Not only has she brought the individual child into consciousness but she has identified ways in which to bring his energy into association with the organization of her classroom:

"I think I've figured it out! He responds well to praise and positive reinforcement. It also gets the

rest of the class more involved to compete more with
Bradly so he doesn't monopolize as much."

As can be seen throughout the journal, other students also become the focus of the teacher, which is to say that their needs also become strong enough to draw her attention. Because of the selectivity of the ego or teacher, the needs of these students can not always be acknowledged but at some point each of their voices will be heard.⁷ I must state at this point that it is not my intention to attempt to construct a psychological profile of the teacher who has written the journal entry but I wish to suggest that a reflective practice, a practice based upon critical awareness would allow teachers to recognize areas of pre-dominance either within their own practice, the curriculum, or within the voices of the greater community and to acknowledge these voices in their classroom pedagogy.

Within the structure of personality the students could be understood as a complex of the personal unconscious. This comparison is made not in an attempt to diminish the importance of the children in the classroom but to illustrate a level of undifferentiated autonomy.⁸ Although situating students in the language of psychology seems almost the antithesis of what I hope to accomplish with the humanization of classroom pedagogy, and taken literally this would appear to be the case, it is the image I hope to create at this point of a single individual where-by the

teacher is the head or ego, while the students are not unlike the autonomous complexes which may or may not be differentiated to the point of creating a multiple personality. As such, our understanding of classroom practice might be informed by understanding aspects of the treatment of MPD. But complexes may not be as highly differentiated as to form an alternate personality and can also be understood as the drive or motivation which makes achievement possible. Understood in this way, the students themselves become a source of teacher and student motivation.

There is a second level of complex which exists.⁹ Any sort of preoccupation which dominates a classroom pedagogy could represent either a personal or a social complex. Such a complex may be understood to inhibit the functions of the individual although sometimes the individual is unaware that such a complex exists. If we were to speak of the struggle to maintain domination as an ego activity we might recognize the complex in its attempt to usurp this power. But overcoming a complex requires an identification of the complex and its incorporation into a greater balance of the self.¹⁰ Like the initial activity in the classroom, these autonomous entities need to be named.

It is important to note that a description of the structures of the personality do not represent a complete separation of one from the other. This is most important to

our discussion of the classroom for we are often inclined to view pedagogy as an operation rather than a set of interrelationships. Jung (1971) uses three sets of interactions to describe this relationship: compensation, opposition, and synthesis. What this means for the classroom is that the perpetuation of a dominant function will create a repressed unconscious attitude. What this suggests is that the weakness of a system will be compensated by the unconscious.¹¹

While it is important to understand this process of compensation, it must be recognized that these polar tendencies create the tensions which form the energy necessary for the development of personality. In the personality, these conflicts may shatter the personality by creating a neurosis or psychosis or it may also motivate the personality to a higher level of achievement. Like the individual, the classroom is a place which must express these tensions although for Jung (Hall, C., & Nordby, V., 1973) the climate must be one of synthesis.

Understood in terms of Jungian psychology, the classroom becomes a highly complex structure not unlike the individual. Not only does it offer the potential for any number of different personality patterns but too, it expresses the unlimited relationships which occur between these different personality 'types', and the source of their motivation through conscious and unconscious

structures. Compounding this complex set of relationships is the dynamic process of individuation which places the personality in a constant state of change. It is the teacher as social consciousness who contributes either consciously or unconsciously to a sense of stability and creates an environment for the individuation of her students.

How is this stability achieved? The journal entry of August 28th describes a reward system which makes use of tickets which are representative of a monetary system which rewards the students for 'super things' and debits those actions which are deemed 'unacceptable'.

I think I've figured it out. He responds well to praise and positive reinforcement. It also gets the rest of the class more involved to compete more with Bradley so he doesn't monopolize as much. I'm giving out tickets for Super things which I see happening in the classroom. These tickets are like money whereby the children save them up and at the end of September we will have a candy store where they can buy - candy.

As the organizing principle, the teacher has found a 'method' which has been used successfully in the past. As with any system, a degree of complexity is required to implement such a method. The question one might ask is if this management system is itself an indication of a complex and if so, what end does it serve? In addition to this it is necessary to consider the predominant function a method such as this addresses, and derive from this an understanding of the compensatory function.

To begin with, the monetary system is a means by which to establish an external value for behaviour. The attempt to place an extrinsic value on an experience is an act of extraversion. While the tickets may reward 'super things' that happen in the classroom, it may be difficult not to favour one temperament over another. While the extraverted student might be rewarded for his or her leadership, so too must the introverted child be rewarded for his or her own insight, creativity or silence. On the other hand, one would expect the reward system to challenge students to develop their inferior function; the extraverted child to be rewarded for his or her silence and the introverted child his or her participation. Such a task becomes horrendous and it is likely that such a system would be simplified for management purposes similar to the process of selectivity in the ego.

But what compensation takes place if such a management system is implemented? Although the children receive the benefit of learning the kinds of behaviours which are or are not acceptable, they are robbed of both the responsibility for certain behaviours as well as an internal measure of its value. The question this raises is one to which Jung would have a definite answer. Behaviourists would suggest that the child learns the value of his or her action as a result of the teacher's response. This would suggest that value is a social construct. Jung,

on the other hand, would suggest that value, like any other inherited pattern, is influenced by the collective unconscious. It is determined not simply by the culture in which one lives but is derived from a connectedness to the past. While both views are themselves constructs of social knowledge, one fosters a predominantly extraverted temperament while the other acknowledges that other ways of understanding the world, the classroom and the individual, are possible.

One of the difficulties is, as Jung (1956) points out, the result of language. Although this question of language will be taken up again, it is possible to say that language has been directed outwards as the basis of verbal communication and implies a social character. But "Language must be taken in a wider sense than speech, for speech is only the outward flow of thoughts formulated for communication" (p. 13). It is the intuitive and the unconscious processes that language has failed to differentiate. It is this language which is spoken to us through symbol or metaphor. It is the language of myth sometimes spoken through symptoms and complexes.

We began this entry by looking at the source of motivation and discover that the teacher uses a form of merit pay to reward acceptable behaviour and discourage unacceptable behaviour. Children quickly realize that the school provides them with external incentives. On the other

hand, the teacher quickly establishes a system of motivation which limits the opportunity for children to follow their natural and perhaps spontaneous energies. Although the socialization process would expect that these energies would be harnessed to an acceptable norm, it is clear that children become systematically disassociated from them'selves' and that such a disassociation is ironically for the purpose of self control. If the educational process is designed to lead one out of oneself, we must be clear as to whether or not this complements either the individuation process or the predominant mandate of the state or interest groups. Are children trained to meet the demands of a particular mandate or educated to understand the advantages and disadvantages of a particular society within a more global or holistic perspective? Oblivious of such questions, the students appear eager to 'buy' into a motivational system which offers candy as a representative of self worth.

Journal Entry: August 28, 1990 continued
Bradly made a remark this afternoon that made me respond immediately. Just out of the blue he said "All Brad's are retards" I had to look at him twice just to make sure that it wasn't Ken. I said to him "Bradly the word retard is a very bad put-down." Then we talked about put downs and how we do not tolerate them in our class. He hung his head and we agreed he would not say that again. Meanwhile, Bradley T heard what he said and he did not like it. I wonder if Bradley is corrected at home for such statements?? I feel that a great deal of positive ideas need to be worked on here. * Interaction with his peers in a positive way is going to have to be a priority for me to work through with Bradley (A).

Bradly makes a comment about his sense of identity. In the afternoon of the first day he says: "All Brad's are retards". A number of points come out of this. At first, we might ask if Bradly knows the meaning of the word or if he is simply bringing attention to a term he knows will draw a response from the teacher. Secondly, it may suggest a certain defense mechanism that Bradly uses for dealing with failure. A third point is the teacher's response when she says: "I had to look at him twice just to make sure that it wasn't Ken." Ken is an older brother who the teacher had taught in a previous year. The question the remark raises is that of reoccurring family patterns and of the greater pattern of the archetype. What similarities does this teacher recognize between Bradly and his older brother Ken? A fourth question which may have less relevance to our immediate discussion is that of the nemesis or as Jung (1959) has differentiated it, the shadow.¹²

In this split classroom of grade 1 and grade 2 students, there are two individuals by the name of Bradly. While Bradly A. is outgoing and vocal, Bradly T. who is a top student in the second grade, is quiet and polite. As we see from the journal, the statements of one are linked to the identity of the other: "Bradly T. heard what he said and he did not like it".

According to Donaldson (1978) what is said or heard can be quite different than what the meaning might be.

While the teacher is "conscious of language as a formal system" (p. 60) which can exist independent of real life experience, it is, according to Donaldson, not the way a child deals with language. A large gap exists between the way children use and understand language and how "it has come to be conceived of by those who develop the theories" (p. 61). We can understand from this particular situation that the teacher is responding to the semantics of the language while the child understands the meaning of the situation. In this particular instance it may be that Bradley is looking for attention or perhaps issuing a regret or dealing with an insecurity or disappointment. What takes precedence for the teacher is a more literalistic interpretation, and we are right to ask for this child as Donaldson has in her study: does the meaning of the language carry enough weight to over-ride the meaning of the situation. "Does the language have priority?" (p. 64).

From her work with children, Donaldson (1978) is prepared to state that children are influenced not simply by their comprehension of the semantics of language as a system but by their expectations of what they perceive the dialogue to mean as well as the impersonal features of the situation in which language is used. The conclusion she reaches is that "the child's own reading of the situation is what we must look to. It seems that what he attends to is fullness, even though the words he hears do not direct

him to it" (p. 68).

The point I wish to make is that the words which were spoken may have had little or no correlation with the meaning which was derived by either Bradley T. or the teacher herself.¹³ I believe that with regards to the journal entry, the teacher responds to the semantics and does not understand what the child has said. It is a question of meaning and the ways in which the situation can be understood. Like the child, the way in which the teacher understands a situation will determine the meaning she imposes upon it and the response she generates towards it.

The teacher's response to Bradley is immediate: "made me respond immediately". It is possible to question the meaning that the teacher has derived from this situation. Why is this word charged with such negative connotations so as to draw the teacher into such an immediate response? Is her concern for Bradley A., who is making the association with himself, or for Bradley T. who has suddenly been included in this association, or is there some attempt to make Bradley conscious and more accepting of people who have some form of mental retardation? It appears that her concern lies with Bradley A. although various degrees of other explanations may not be ruled out. While her immediate response is to give her explanation of why this term should not be used the way it was, her long range plans are to develop a means by which to make possible

positive interactions between Bradly and his peers and to develop Bradly's sense of identity.

If a Jungian analytical framework is followed, pedagogy is freed from the conventional or popularized language which conventionally dominates current discussion of classroom experience. Although the dangers of substituting one interpretive or language structure for another are obvious, it is clear that we must become conscious not only of our pedagogy but the language and terminology which shapes pedagogical practice. Jung's conception of the personality as a Whole, which can be conceived of as consciousness; the personal unconscious; and the collective unconscious; allows us an opportunity to understand pedagogy as involving a dynamic interrelationship of many complex structures. Such a framework acknowledges the role of the unconscious by developing a language by which to understand these processes. This is noticeably absent from current pedagogical discussion which tends to focus on the manipulation of that which is accessible to social consciousness. It is only recently that the notion of a reflective pedagogy, for example, has been popularized, although such a practice is considered a luxury in an educational system which actively deprives educators of the one element which allows such practice to flourish - time.

Even journaling, a reflective practice, impinges upon this scarce resource.

There is a certain element in the performance of the pedagogue which is somewhat of a facade for public exhibition. It is based upon the development of a face which is acceptable to the society in which it performs its duties. While Jung (1959) conceived of the persona as an archetype of survival, it also constituted the social mask needed for success and material reward. This mask constituted the mask of conformity which allowed the individual to be successful in different situations. To suggest that teachers are masters of disguise might be considered derogatory, especially if the identification of the individual with her persona is understood as inflation or an exaggerated self-importance. When Jung says, however, that "customs and laws that relate to personal conduct are an expression of a group persona" (Hall, C., & Nordby, V., 1973, p. 45) the persona of the teacher can also become the object of community perpetuation by a teacher onto her students. Because of the position of authority, though, a teacher's identification with her persona may inhibit the process of individuation within her students.

In addition to this, the concept of the persona reveals a most significant element of tension in the constitution of the teacher. Who is the individual behind the mask? While Jung suggests that many people are capable

of leading a dual life, "one which is dominated by the persona, and one which satisfies other psychic needs" (Hall, C., & Nordby, V., 1973, p. 45) the integration of the expectations of others into one's personal beliefs may be intolerable. In The Notebood of Malte Laurids Brigge, Rilke (1984) illustrates this recognition of the persona:

it has never occurred to me before how many different faces there are. There are quantities of people, but there are even more faces, for each person has several. (p. 6)

Rilke's description of how these faces wear, or for some, wear out, culminates in the woman who is caught with her face in her hands:

The woman took fright and was torn too quickly out of herself, too violently, so that her face remained in her two hands. I could see it lying in them, its hollow form. It cost me an indescribable effort to keep my eyes on these hands and not to look at what had been torn out of them. I shuddered to see a face thus from the inside, but I was still more afraid of the naked, flayed head without a face (p. 6).

For a teacher, what is at issue is more than the public face of professionalism. Also involved may be the traumatic realization that one is not this face. Jung (1963) suggests the reconciliation of one's public and private lives speaks more of a transconscious character and of synthesis, than the perfection of a single voice of a single persona.

Perhaps one of Freud's greatest contributions to psychodynamics or the study of "the formation of the human character" (Becker, E., 1973, p. 51) was his articulation of the underlying fear of knowing oneself (Becker). This

too, as Heidegger (as cited in Becker) suggests, is the anxiety about being-in-the-world. "That is, both fear of death and fear of life, of experience and individuation" (p. 53). As Becker says, character is the armor of the persona, a neurotic defense against the full realization of the true human condition. As Ferenczi suggested, "Character-traits are secret psychoses." (as cited in Becker, E., 1973, p.27).

One of the points in developing this perspective here is not to devalue the work which is done in our schools but to understand the potential for its inflation. If we can entertain Ferenczi's concept of the secret psychoses, we will recognize within pedagogy a certain economy of effort which has been developed so as to cope with social experiences. The products of this pedagogy, in-as-much as it reflects the psychoses of a culture, should be the source of analysis, not the crown of cultural accomplishment. From the latter perspective, pedagogy shields the culture in which it is practiced from understanding itself completely.

Raised here are questions regarding the pedagogy of individuation. Does the society perpetuate its complexes through the process of education? If the complex is understood as some central tendency around which are grouped associated secondary tendencies, then the identification of these complexes should be possible

through a variety of ways. One of the ways involves a form of critical consciousness, although not all complexes appear to consciousness. Some complexes appear to disguise themselves and are obscured by other complexes. What is important is that we must ask ourselves if certain central tendencies of a particular society or culture can be recognized through the expectations that society has of its teachers, through their practices or the language they use to describe those practices? One example might be the use of "tickets" in the classroom and its link to the business and hence monetary sector as the measure of that which goes on in our schools. This business involvement either in language or in practice in which students "buy" into a system or in which "students are sold as an audience" (Apple, M., 1993, p. 11) must be questioned not only for reasons of ethics but also because of the possible over-inflation of the profit motive within the social fabric.

The distinction which is being made differentiates between a pedagogy constructed on consciousness, or surfaces, as they might be called, as opposed to a pedagogy of wholeness. The pedagogy of consciousness, like egoism, operates only according to the constructs of the psyche which have become conscious. Such constructs are heavily guarded by the ego function and may make themselves visible only in the 'safe' institutions a society embodies such as in its family, political, or educational structures. A

pedagogy of wholeness however, involves an open, dynamic relationship which includes consciousness as well as the subliminal contents of the unconscious which lie largely undifferentiated by consciousness and hence, language. As Showalter, Gilbert and Gubar (Adams, H., 1971) have demonstrated, language plays a key role in shaping not only understanding but self-definition. Language cannot be separated off from the project of raising one's consciousness of subliminal contents. After all, the power dynamics which suppress these contents in support of the existing constructs of consciousness are closely linked to a supporting syntax. The process of growing into wholeness, or conscientization as Freire would call it, must begin with language which is capable of describing both consciousness and the emancipating, individuating self. Thus, as Jung says, "Only when the child begins to say 'I' is there any perceptible continuity of consciousness" (Jung, C., 1954, p. 52).

Journal Entry:

August 28, 1990 continued

*It was extremely rewarding for me this afternoon to work on journals with my class. The Grade 2 class said "Hurrah" when I announced we were going to write. The Grade 1's were not sure. The 2's were fairly independent except for place names. They wrote about what they did this summer. The Grade 1's did one sentence with a lot of help. By the end of the year they will be able to do 1-2 or even 3 pages of writing in this time period. I'm really glad that I have cultivated a love of writing in the Grade 2's.

*Paul and Harold seemed to do a lot better than I had imagined. It is funny to think that the supposition one has about children can be so small when in reality with a little push they can literally fly. Deloris sat with them and spoke very clearly, slowly and patiently with them and they completed their math. We were very pleased over this.

*Lori was a translator for us a couple of times. (Little people can do big things) at 6 years she is bilingual, and that's quite an accomplishment when you think of it.

An important function of the school is thus the development of a child's consciousness. One of the most obvious visible areas of this development is the control of the spoken or written word. On the last page of the first entry, the teacher demonstrates her sense of accomplishment and pleasure at seeing the progress the grade two's have made in comparison with the grade one's. Her pleasure rests not only in the "1-2 or even three pages of writing" but in her cultivation of a "love for writing." This is seen even more clearly in her comments regarding Paul and Harold who are two ESL students in her classroom. The teacher reflects on these young boys as if they were young birds ready to be pushed from their nest: "It is funny" she states, "to think that the supposition one has about children can be so small when in reality with a little push they can literally fly".

The teacher also reflects upon the language accomplishments of another of her students who is bilingual and acts as a translator for these ESL students. The teacher reflects not only on the feat of translation: "Little people can do big things," but on the

accomplishment of having two languages "at 6 years she is bilingual, and that's quite an accomplishment when you think of it."

The pedagogy of individuation is thus a process of using language to differentiate oneself from one's unconsciousness and the surrounding world. The product of this consciousness is the ego which learns to deal with increasingly complex structures in the world around it "expressing itself in a variety of ways" (Hall, C., & Nordby, V., 1973 p. 82). While the fragments of consciousness gradually become unified and the ego becomes the centre, it does so from the matrix of the unconscious (Jung, C., 1954, p. 52). "We reinforce this process in children by education and culture. School is in fact a means of strengthening in a purposeful way the integration of consciousness" (p. 52).

Journal Entry:

September 3, 1990

During the past summer due to health reasons I decided not to go to summer school like I had originally planned. Being home with time on my hands afforded me the luxury of having time to read. I read 2 church books; one written by a woman named Ardeth Kepp (My Neighbor, My sister, My friend) a very spiritual type of book, excellent reading.

Another was (After the Storm Comes the Rainbow) by Paul H. Dunn who is an apostle in the Latter Day Saint Church of which I am a member. Paul H. Dunn is a very spiritual man - a veritable spiritual giant!

There is so much in the book to refer to: (to read over again, discuss with people and yes, to write in my journal about) In this particular section he was talking about friends and how that grows into

toleration of people from different backgrounds and acceptance of people from all parts of the world. "It is very important that we learn how to live" he says. You don't learn how to live when you get old, it starts when you are young. He says, "Most of what he learned about how to live and what to do, he learned in kindergarten. "Wisdom is not at the top of the graduate-school mountain, but there in the sandbox." This statement really made me think about my role in the lives of my own children and in the lives of my students. I have to teach them to be "wise" people and wise takes in a lot of things. (Not only academic but learning for "life"

Paul Dunn says "These are the things I learned:
(in Kindergarten)

1. Play fair. (Wouldn't our world be a much better place if everyone did this)?
2. Don't hit people. (In order for a fight, or war to start someone has to strike first).
3. Put things back where you found them.
(De-forestation and the disappearance of rain forests etc).
4. Clean up your own mess, (ocean liners spilling fuel).
5. Don't take things that aren't yours.
(Sadam Hussein). Kuwait crises.
6. Say you're sorry when you hurt somebody.
A difficult thing to do but if people and nations did so there'd be less divorces and less wars.
7. Wash you hands before you eat.
This literally keeps you healthy.
8. Live a balanced life. (Take only what you need and give all you can).
9. Learn some and think some. (Reflect on what you have learned and try to use it in your life).
10. Draw and dance and sing and play some, (the importance of recreation and the arts in order to be a well-rounded person.
11. When you go out into the world hold hands and stick together. (No matter how old you are when you are in the world it is best to have friends, hold hands and stick together).

When you first read these 11 items they seem so simple but when you really look into them all, they are very profound. The importance of teaching children early in all the things they should do.

This poem which Paul H. Dunn used in his book really impressed me, (and it is something I'm going to keep in mind when working with adults or children or in general just being with people) The author is unknown but I'll just write it in here for you to

read.

It's great!

You never know when someone
May catch a dream from you.
You never know when a little word
or something you may do
may open up the windows
of a mind that seeks the light -
The way you live may not matter at all
But you never know, it might.
and just in case it could be
That another's life, through you,
might possible change for the better
With a broader and a better view,
It seems it might be worth a try
at pointing the way to right -
of course, it may not matter at all,
But then again - it might.

This is mind boggling when you think of it that I (not only as a teacher but simply as a person) have an unlimited influence on others to help them to develop. Think about our staff and the influence we have on children, parents, colleagues, friends and acquaintances (all the associates we meet from day to day).

I'll be referring to this book at times throughout my journal. It left a big impression on me.

There are a number of themes which emerge from the second entry. Initially the teacher speaks of her health: "due to health reasons I decided not to go to summer school". Ironically, with this "luxury of having time to read", the teacher turns her attention to her personal and spiritual development. Both books to which she refers are of a spiritual nature "a very spiritual type of book, excellent reading". The teacher dedicates three and a half pages of her journal to a discussion of what she has read. The teacher describes the benefits of these books on her own life but makes the connection to the lives of her students: "This statement really made me think about my

role in the lives of my own children and in the lives of my students."

If we look at this entry closely, we recognize the theme of health which might allow us to begin to consider this teacher's teaching as a pedagogy of healing. But the theme of healing is also an extension of that which we have recognized earlier for the etymology of the word healing is formed on the Germanic *xailaz* which means 'whole'. It refers not only to a soundness of body and mind but includes the spiritual both in terms of healing and growth. In addition to this, the teacher reflects upon friendship and the way in which friendships lead to tolerance and acceptance: "he was talking about friends and how that grows into toleration of people from different backgrounds and how that can grow into toleration and acceptance of people from all parts of the world." This sort of tolerance, she suggests, "starts when you are young." Part of this healing pedagogy is wisdom which is not an academic schooling. It is learned, she quotes, "in the sandbox". In her discussion of her reading she focuses on: fairness, responsibility, honesty, forgiveness, health, wholeness or balance, growth, recreation and friendship. Part of this teacher's pedagogy of health are her values for physical and spiritual wellness.

The point I wish to make is that teachers bring not only their pedagogical expertise into their classrooms but

their own aptitudes, temperaments, and personalities. Jung (1954) makes a similar point when he says:

the teacher "must be an upright and healthy man himself, for good example still remains the best pedagogic method. But it is also true that the very best method avails nothing if its practitioner does not hold his position on his personal merits. It would be different if the only thing that mattered in school life were the methodical teaching of the curriculum. But that is at most only half the meaning of school. The other half is the real psychological education made possible through the personality of the teacher."
(p. 56)

What Jung points out is that the personality of the teacher has a crucial role in the pedagogy of children. But this raises the question of whether pedagogy is itself simply the result of a preferred orientation towards experience, which when made conscious is developed into a methodology and/or legislated at a curricular level. The success of the empirical method might represent one instance of this. On the other hand, a school which chooses its staff from a range of temperaments and personality types may represent an attitude which seeks balance rather than consensus. How then does one delimit pedagogy apart from the individuals who practice this art? What form of training should teacher training take and what becomes the most important attribute of the pedagogical relationship between students and teacher? Is there a pedagogy with universal attributes or does pedagogy find itself situated in the dominant temperament of a society or of a classroom? What are its links with social arrangements of power?

As an expression of her temperament and her values, the teacher includes a poem in her journal. The poem speaks of the influence one individual has on those around her. It speaks of opening windows seeking out the light or perhaps enlightenment. It speaks of broadening the view. While the poem can be understood from the perspective of the influence teachers have in the growth of their students, the use of a poem to illustrate her experience demonstrates an attitude towards language and the role of the poetic.

Summary

Chapter Two has taken the teacher's question from her initial journal entry "Am I up to it" to discuss teacher and student motivation. The origin of the energy necessary in a classroom was described from a psychological model which served as a basis for the description of the classroom as a whole. The classroom community was compared to a single individual whereby the teacher with the responsibility for the organization of classroom activities and experiences was understood as the ego and the students compared to autonomous complexes. Highlighted were the roles of both the conscious and unconscious aspects of the individual and of the temperament of both the teacher and the society in which she lives. This pre-dominance of a particular temperament was discussed with regards to Becker's (1973) 'lie of character' and its potential for

inflation. For this reason, the need for a critical awareness was also discussed as was the role of language in this awareness. While the use of a language of a science of personality may be useful to help re-visualize classroom pedagogy it is imperative that it be seen as a means by which to re-open this dialogue and to orient the reader to the process of individuation central to a pedagogy of affirmation. This chapter has begun to create a metaphoric face which is important in helping us come to know the identity of our own classroom pedagogy and me, my own.

In Chapter Three we begin to see in more detail some of the individuals of this teacher's classroom and how she attempts to ensure their participation. It begins with questions of communication which arise out of the language of the students and the experiences the teacher provides for them. The use of one word in particular - the word 'reason' raises questions of our Western culture, a consideration which develops into a discussion of the struggle for identity between individualism and community.

Endnotes: CHAPTER TWO

1. Throughout the journal, references are made to specific students and/or others. The names used are pseudonyms but the gender used throughout the discussion will be consistent with the actual gender of the individual.

2. Jung (1954) has designated the term psyche to mean the whole personality. Developed from the Latin word 'spirit,' the psyche consists of all conscious and unconscious thoughts, feelings and behaviours. Central to Jung's concept of the personality is this notion of wholeness. The individual strives to develop this wholeness to the greatest degree of coherence and harmony guarding against the separation of its parts into "autonomous and conflicting systems" (Hall, C., & Nordby, J., 1973, p. 33). The goal of individuation is thus to differentiate and synthesize the parts of the psyche into the whole. Jung conceptualized three levels of the psyche: consciousness, the personal unconscious, and the collective unconscious.

3. In addressing the question of motivation and energy it is possible to look at Freud's theory of motivation and the concept of the libido. According to Freud, the energy used by our life instincts can be understood as libido energy. While Freud referred to such energy as sexual energy, Jung recognized the libido as the appetite of hunger, thirst, and the emotions as well. This energy is understood to be manifested consciously as striving, desiring or willing (Hall, C., & Nordby, V., 1973). As such, the question of a teacher's motivation can be revisited not simply as energy as in stamina, but as her desire to teach, the goals she might have, or how she feels affectively in her relationship with children. A focus on libido energy brings questions about the status of her emotional disposition to the fore. Is she feeling overwhelmed? Would this feeling be considered a normal response on the first day of classes and what influence might this feeling have on the classroom situation?

If we look closely at this question of motivation or of energy flow, we recognize the integration of the teacher's personality infused into her pedagogy. Her energy is derived from the characteristics of her personality which includes as Jung (Hall, C., & Nordby, V., 1973) suggests, predispositions and latent tendencies. This is to say that the energy she contributes to the classroom is a derivative of all of

her experiences. Perhaps the most important contribution made by both Freud and Jung to our understanding of this energy of the psyche is that it does not simply represent the individual's conscious experiences. While the majority of libido energy will enter the psyche through the sense organs, a secondary source is instinctual or unconscious.

4. Jung's four mental functions include: thinking, feeling, sensing, and intuiting. The extraverted attitude orients consciousness toward the external, objective world; the introverted attitude orients consciousness toward the inner, subjective world. Theoretically these two temperaments would be understood to be mutually exclusive.

5. Individuation is a term invented by Jung in the field of psychotherapy. It refers to a growth and a growth in awareness of an individual as it pertains to his/her own being. According to Jung, each of the different structures within the personality becomes differentiated from and within itself. Growth occurs when simple structures become more complex and capable of expressing themselves in a variety of ways. Such a process is inborn or autonomous but just like the body needs exercise and a proper diet, the personality requires appropriate experiences and education. Individuation is facilitated by a growing self-awareness and a growing consciousness which according to Jung, is the ultimate goal of education. In the process of individuation the unique is called for. This is a goal of human development: that we should become fully ourselves.

6. "All experiences that are too weak to reach consciousness, or too weak to remain in consciousness, are stored in the personal unconscious" (Hall, C., & Nordby, V., 1973, p. 35).

7. According to Jung, those experiences with insufficient strength to push their way into consciousness during waking hours may bypass the ego by appearing in dreams. The importance of this statement to classroom pedagogy lies not only in the recognition of the unconscious in the process of individuation but in gaining insight into the dominant function of the ego through an analysis of that which has been excluded from consciousness. Those aspects of the classroom which do not receive conscious attention might fall into two categories. They are either highly undifferentiated or they fit the existing structure.

This is significant to our discussion in that it suggests that both what is said and that which remains unsaid or perhaps unconscious may have significant impact on pedagogy. If a more highly individuated psyche moves towards balance, consciousness would reflect this balance. Likewise, the identification of the ego with a dominant function would also become obvious. An example of this might be a teacher whose dominant function is sensing. While dominance in any one category brings with it certain strengths and weaknesses (Lawrence, G., 1979), a teacher whose dominant function is sensing, if extraverted will favour hands-on activities and group work. If such a teacher identified with such a disposition and established this as the norm within her classroom then many of her students would be at a disadvantage. If, however, she is aware not only of her strengths but of the inferior functions as well, she would be able to design a variety of activities and experiences which would allow children to work within their own dominant function at different times. The work of Lawrence (1979) has developed from such a perspective.

8. According to Jung, the contents of the personal unconscious tend to cluster. The existence of these complexes were first identified with the creation of the word-association test. These complexes tend to function like separate individuals within the personality. Because of their autonomy, their influence upon the thoughts and behaviour of the individual can be extensive. It is possible to recognize a complex by the impact it has in the day-to-day activities of the individual.

9. In Jungian psychology the complex will be found in the personal unconscious and may consist of memories, feeling, or thoughts which have grouped together and form pockets of autonomous energy (Hall, C., & Nordby, V., 1973). The source of a complex was understood quite differently by Freud who suggested that complexes arose out of traumatic experiences in early childhood.

10. Jung understood the ego as the centre of consciousness and saw the personal unconscious acting as a storehouse of repressed material. He proposed that the psyche evolved out of a blueprint similar to the way in which the body developed according to the genetic structure of the DNA. This perspective allowed psychologists to speak not simply of a personal history of the psyche but of its evolution throughout

time linked to that of the organic evolution. Unlike Freud, Jung recognized a third level to the psyche which he referred to as the collective unconscious. The collective unconscious is differentiated from the personal unconscious in that its existence does not depend upon personal content and contains contents which have not attained consciousness by the individual.

The contents of the collective unconscious are also structured into various patterns by which personal behaviour is predisposed. The richer an environment, the more opportunity these patterns have of manifesting themselves and the more likely the process of individuation is possible. These contents are the archetypes or primordial images. Among the most important of which are the: persona, anima, animus, the shadow and the self (Hall, C., & Nordby, V., 1973). It is the archetype which forms the nucleus of the complex.

11. "The principle of compensation provides for a kind of equilibrium or balance between contrasting elements which prevents the psyche from becoming neurotically unbalanced" (Hall, C., & Nordby, V., 1973, p. 54).

12. The shadow represents the instinctive and often suppressed animal nature of the personality. It contains the motivation for spontaneity, creativity and insight. The person who has learned to civilize the shadow has according to Jung, cut "himself off from the wisdom of his instinctual nature, a wisdom that may be more profound than any learning or culture can provide" (Hall, C., & Nordby, V., 1973, p. 49). In this particular class there are two Bradly's of quite different temperament. Due to the common name, each of the boys feels implicated in the other's actions as indicated in the journal.

13. I wish to use a personal example to illustrate my point. A number of years ago I sat on the edge of my son's bed reading to him. My son sat quietly listening until suddenly he burst into tears. When I asked my son what the matter was, he replied: "My boss is going to fire me!". As out of place as this might seem with a preschool child, my understanding of his imaginary world allowed me to get past his state of unemployment to ask why being fired would be so devastating. At first it was obvious that we were not communicating until suddenly it dawned on me that his understanding of what it meant 'to be fired' was the result of a cartoon show in which quite literally the boss shot

his employee. Something which I could have treated lightly or ridiculed my son for was a matter of life and death to him -even if that life existed on an imaginary plane.

CHAPTER THREE
The Inclusive Community

September 5, 1990

When you were in my class yesterday and I asked the class "what does a p look like?" Jerry said "it looks like half an airplane... I thought that was very perceptive of him... I guess that is his point of reference with trying to put a form on something. And the use of "half" that was excellent. Then when I asked what does a "u" look like? How can I make it? Bradley A. said "it's an upside down "n". His point of reference was the "n" and with the use of "upside-down" he was able to communicate to me how to make the u.

The way children look at the world and solve problems is many times completely different than adults. Their point of reference is different, but it is so very interesting when they are given a chance to reason out things and to communicate.

If I had said a p looks like this and proceeded in this fashion I would never have known how Jerry looks at a p or how Bradley looks at a "u". Questions which seem so obvious to us or which sound so mundane may help you to unlock how the child thinks ...

Harold raised his hand for the first time today... to answer a question. That was very interesting to me. It was during Social Studies.

I asked the question "What are some things that you have to do to get yourself ready to come to school in the morning? After a few children answered Harold put up his hand and said "you have to remember to bring your lunch-box." Fantastic!! He communicated in a sentence. The class was amazed. Colby said, "Hey, Harold is starting to understand what we are saying." That is so rewarding to see him speak like that. I've found out that he is also talented at drawing. Whenever he has to illustrate something he does detailed work.

Paul, on the other hand; I'm not so sure if he understands as much. He has never volunteered yet and doesn't speak much. The other German speaking children really want to help out. Paul answers them in German and then they translate for me. Paul needs to gain more confidence yet, and I'm confident it will come in time.

It has been great having Cathy and Deloris this past week. They are both very committed ladies who are so willing to work with the children. Cathy is worried and asks frequently if she is doing ok? I'm very

pleased with the work she is doing and I keep telling her so. She told me she is enjoying it and she wants to do a good job but she is afraid of some parent coming in from the community to scrutinize or complain about her performance. She is really worried about this. I assured her that I am pleased in every way with what she is doing. We communicate on everything that is done... She wants to do her best and she is

...
Re- Carmen -

Cathy observed him on the playground and sure enough he was playing football with the grade 3-4 boys.

I'm not really an advocate of acceleration but in this case I feel it would be very good. I've seen positive and negative aspects of it. The question which is most important in my mind is * at this point in time with Carmen being the person he is what is best for him?? I can't see into the future to see what will happen. But what I think is important is now. What is best for him? How do his parents feel about it? How does Carmen feel about it?

Does a child automatically become a candidate for grade 3 at the magical age of 8? Or is it a matter of what the individual is? Do we all mature at the same rate? Do we keep him in grade 2 until it is convenient for us to send him to grade 3? Is intelligence or aptitude or maturity measured in years??

Help ! ! !

The teacher begins her journal entry for September the fifth with a discussion of how she makes sense of a child's thought process. Her description begins with the associations which children use as reference points to help them make connections between the known and the unknown. The connection Jerry makes follows a pattern similar to a system of problem solving known as synectics of which the free use of analogy and creative thinking form the basis.¹ If an adult were to use this technique s/he would engage the child by stating the problem as such: "How are an airplane and the letter 'P' similar?" The purpose of this

question would be to generate a variety of answers which illustrate the similarities between these two unlike elements and not to find one single or correct answer which would illustrate this similarity between the two items. The point I wish to illustrate is that Jerry seems to have entered into a problem solving mode similar to that of synectics in a spontaneous or natural way. The teacher allows for and even encourages this spontaneity in her attempt to understand how her students make connections.

The teacher is particularly pleased by the students' use of concepts which make reference to conventional systems. "And the use of 'half' that was excellent." For Jerry, the reference is mathematics "like half an airplane" while for Bradley, the point of reference is the language system itself "it's an upside down 'n'". The teacher notes the importance of Bradley's comprehension of 'upside down'. Through the process of understanding this concept, the teacher believes that communication was made possible.

The way children look at the world and solve problems is many times completely different than adults. Their point of reference is different, but it is so very interesting when they are given a chance to reason out things and to communicate.

The question of what makes communication possible is an important one.² A common curriculum helps to develop a set of shared references but as the teacher indicates, it is important to recognize that students arrive at their understanding of these commonalities in very different ways

not only from one another but in particular, from adults. The teacher suggests that children be given the chance to reason things out. On the surface, it appears as if the teacher expects that children will have, by the first or second grade either developed the ability to reason or that the ability to reason is somehow innate. The word 'reason', as it has been used by the teacher, may at first appear straightforward but I find that the use of this word illustrates some of the difficulties which are created by a common vocabulary. In this instance, the word 'reason' might more accurately be substituted with a phrase such as 'make sense of things' with the emphasis of this particular sentence: "it is so very interesting when they are given a chance to reason out things and to communicate" be placed on the word 'chance'. The word chance however, as it is used in this sentence, is not connected with randomness. The teacher wishes to provide students with an opportunity or 'chance' to construct meaning which she understands to be caught up in the reasoning and communication process.

Just as the students become engaged in the meaning making process, I too am involved in making meaning of this journal entry and this has significant impact on the way in which this teacher's pedagogy is understood. While during my initial reading of the text the teacher's use of the word 'reason' was clear to me, I have since found it increasingly problematic. To say that children reason

things out is not necessarily the same as saying that reasoning process is the way in which children try to make sense of themselves and the world around them. On the one hand, Reason is so readily accepted as an innate potential or an innate characteristic of being human that it is sometimes referred to as a faculty of the mind. What is often forgotten is that a description of that which appears to be taking place such as the Reasoning Process can not act as a substitute for the process itself. One might suggest that children do not reason but that Reason is a point of reference by which we attempt to describe what appears to be taking place in one's mind. In this way, the word 'Reason' would be imposed as a means of classifying the thought process or some portion thereof. But to what extent has the meaning of the word 'reason' replaced the word 'thought' and what role does this play in communication or in our understanding of this classroom?

In the Introduction to Nandy's Traditions, Tyranny, and Utopias (1987), Roger Garaudy reflects upon the way in which reason has come to be understood in the West. He describes the influence of Western Science in its understanding of the first use of reason which comes out of an understanding of cause and effect and which has permitted the adaptation to nature but which isolates and cuts off the second use of reason which is "the reflection on ends" (p. ix), that reflection by which life is directed

- wisdom. Garaudy suggests that the West has overexaggerated the first use of reason in its attempt to organize and manipulate the means by which to dominate and control nature, including human nature. The only criterion by which the value of this first use of reason is being measured, states Garaudy, is the effectiveness by which it produces a desired affect. Thus, according to Garaudy, the use of the word 'reason' is bound to a conception of linear progress which understands growth as increased power or 'efficacy' despite "the destruction of nature and people" (p. ix.).

There are two interconnected points I wish to illustrate with this description of the meaning for the word 'reason'. The first of these is that understanding is often delimited by the shared meaning of the words used in the description of a text or experience. It is important to understand that these shared meanings may be culturally based or, as Garaudy has indicated, defined through the policies of a particular nation or body of individuals such as the scientific 'community'.³ The difficulty with shared word meaning is that when words are understood to carry a specific meaning, it is the words which are taken to be responsible for communication, not the people. In its extreme, the use of language in this manner constitutes a certain literalism. Such literalism can be understood to inhibit the open communication necessary for the

development of community by excluding the experiences of people who give different meanings to words. In this particular journal entry, I do not understand the teacher to be suggesting that it is her objective to teach children to think in such a way as to become more expedient or linear in their thought. If this were the case, the classroom could be understood as the site in which children are given the opportunity to grow in their ability to reason which might imply the need for more exercise in linear thinking, or for cognitive puzzles that increase the efficiency of thought process. Although there are aspects of this first use of reasoning going on in the classroom, the teacher is also encouraging her students to explore in their own ways the possibilities she has provided for them which open the opportunities for a shared and open communication.

The next point I wish to describe is how this second use of the word 'reason' helps to illustrate the educative process as something other than a linear, step-by-step process as a means to an end. The teacher questions such a process when she writes:

Does a child automatically become a candidate for grade 3 at the magical age of 8? Or is it a matter of what the individual is? Do we all mature at the same rate? Do we keep him in grade 2 until it is convenient for us to send him to grade 3? Is intelligence or aptitude or maturity measured in years??

Her questions appear to come out of the cultural assumption that either children do mature at a similar rate or our

educational system of grading children according to their age is, as the teacher suggests, a 'convenience' for the management of children's growth, having less to do with the 'matter of what the individual is', or with 'intelligence or aptitude or maturity' as measured in years, as it does with the first use of 'reason' for the organization or management of children's growth. What this teacher is addressing appears to be the inclusion of the second use of reason - wisdom. In doing so, she has, in my mind, broken from the traditional way of understanding student growth and provided a description much closer to that of the individuation process.

Garaudy has thus made it possible for us as Westerners to reflect upon ourselves by extending our understanding of the cultural limitations imposed upon the word 'reason'. Simultaneously, the teacher makes it possible for us to see that with the extended meaning of the word 'reason', it is possible to understand our classrooms differently. Using only the first use of reason, the process of student individuation is difficult to describe and to some extent I find that individuation runs contrary to a management based educational system. By offering a challenge to existing patterns of understanding, be they semantic or interpretive, both Garaudy and the teacher create an opportunity for reflection upon current understanding and practice. It is the struggle for individuals to rediscover

themselves as participants and to reclaim what Freire (1990) states as an individual's right to name one's own word and world. To some, such a struggle is understood as a form of radicalization while to others it is a means of participating in the dialogue of civilizations, a means of transforming the world of each individual which we have come to know here as individuation.

Language use is in this way paradoxical: on the one hand and in keeping with the first use of reason, a person can employ words so as to narrow down the meaning of words and experiences in an attempt to eliminate ambiguity and to amplify the clarity of the word's meaning. Clarity would thus be the result of a precise and linear method of convergent thinking. But this conception of language is based, states Cassirer (1946), on a naive realism which sees reality as both tangible and consisting only of objects. From such a perspective, Cassirer continues, everything which is not solid becomes an illusion and is thus somehow fraudulent. Truth and understanding are thus measured by the object and the creative act is nothing more than imitation.

On the other hand, it is possible to acknowledge that while the meaning of a word can be precise it is also multifaceted and itself paradoxical. The reality of experience according to Cassirer (1946), can not always be grasped by any mental process and for this reason,

expression is driven to the use of the symbol. But the symbol not only lacks precision, "all symbolism harbors the curse of mediacy; it is bound to obscure what it seeks to reveal" (p. 7). What is expressed through language, states Cassirer, is a dead abbreviation of life with its "individual fullness of existence" (p. 7). As with any symbolic form whether it be language, art or myth, life is carried through the way in which the experience is seen and is understood through the function of envisagement or as Hillman (1989) suggests, through a perspective he refers to as 'the poetic basis of mind'.⁴ If we extend our understanding of language and its relationship to experience in this way, we begin to recognize as we did with our understanding of the word 'reason', that the classroom experience can be seen and described in a completely different way.

I believe it is possible to suggest that in her use of the word 'reason', this teacher has used the term symbolically, representing something she does not fully understand; an approximation for the way in which children do make sense of their world. In this way, the word 'reason' becomes a stepping stone, a reference point which allows an individual to speak of this mysterious process of making sense of the world without being fully accountable for understanding the process itself. The teacher does not appear to be defining the process by which her students

make sense of the classroom but rather, she gives them the opportunity to explore, with the full understanding that this exploration will not fit consistently into one pattern or another and that it will differ from one child to the next and most of all, from adults.

This teacher's understanding of 'reason' however, includes not only the process of association and the element of chance but the importance of listening to the students. This teacher has suggested that not only providing the space for children to make associations but listening to these associations is itself 'interesting'. There are, then, at least two levels at which the meaning-making process is taking place in this classroom, first for the students and secondly for the teacher. She is interested in making sense of how children make sense. This is to say that she is actively engaged in precisely the same activity as her students. She is a student of students. This becomes possible when she offers students the space to make associations between life experiences and school experiences, between the past and the present. She too has engaged herself in such an activity throughout the journal bringing her personal, educational and religious presence into the pages of her journal. In her description of what has taken place, the teacher suggests that had she provided the students with an explanation of how the letter 'p' is formed, she would not have gained these insights

into the children. It appears that this teacher takes not only an 'interest' in this part of her teaching assignment but a certain delight.

What also becomes apparent in this classroom is that this teacher's interests have become the cornerstone of her pedagogy. By recognizing the teacher's efforts to open spaces for the children to make sense of the classroom, I am able to make some observations about her teaching philosophy. The first of these is that she values a student-centered approach. She is willing to 'invest' what was earlier identified as one of the most important commodities in teaching, time. A teacher who is prepared to delight in the development of each of her children is not only child-centered but understands the need to develop what takes place in her classes from the unique backgrounds of these individuals. Although she may be unfamiliar with the concept of individuation, she appears to facilitate growth in her students consistent with the individuation process.

But my observations of this teacher's pedagogy, and the words I have employed to describe her practice, continue to exhibit some of the difficulties inherent in a common rhetoric. On the one hand, we have seen in Chapter Two how this teacher uses tickets and thus a banking/consumer business-style motif to help describe her classroom. On the other hand, we recognize a very child-

centered approach and a preoccupation or interest in children and children's thinking. I am caught in these contradictions myself. Indeed my own earlier description of time as a teaching commodity reflects not only the rhetoric of a business world, it also serves to reify any existing connection the classroom may have with the reality of the business sector by suggesting that time as a commodity is a way in which to clarify for the reader what is taking place in the classroom. What I am suggesting through this focus on the various words which have been used, either by myself or the teacher, is that by borrowing the rhetoric of business, education begins to define itself according to business practice, making a merger with business both practical and efficient. This is the intent of Chapter Five, to demonstrate how the rhetoric and practices of free enterprise have made significant inroads into the classroom and now constitute a significant challenge to teachers whose preferred practice is oriented more by listening, exploring, creating opportunities for communication and facilitating individuation within an inclusive community. At this point, it is important to ask not only how teachers can create communities within the classroom which will facilitate the process of individuation for each child but how education will develop its own unique potential, its own identity within the world community?

This question of identity, as with word meaning and

word use, can be addressed from at least two very different perspectives. On the one hand, the role of the student, the teacher, or the educational system may be clearly specified according to the needs or will of certain individuals, political systems or ideologies. Once this role or function has been determined and clearly articulated, the desired process can be carried out both effectively and efficiently to meet with the desired end. As Garaudy has indicated in his description of 'reason', such a method is implemented at the expense of people and nature. A second means of addressing the question of identity is to create the opportunity for dialogue and communication in an effort to create not only a classroom community but a global community. This dialogue of civilizations states Garaudy, is not only urgent but a necessity.

If we understand this classroom as a microcosm of the global community, it is possible to recognize several characteristics which contribute to communication and hence, community development. Although it is clear that the journal provides us with hints of each of these characteristics and that they do not exist in this particular classroom in some pure or unadulterated form, I hope to amplify those characteristics from within the classroom experience as it is presented through the journal entry for the purposes of developing the conditions which facilitate communication, the root for the development of

a classroom community.

The first, although not the most obvious of these characteristics is the teacher's willingness to be a student among students. This teacher is a participant in the learning experience not simply as a director of children's learning but as a student of children's learning or more importantly, a student of children. To do this, she has relinquished at least to some degree, the role of the authority both as it applies to her students as well as the subject matter. The hierarchy of teacher/student is minimized as all members of the classroom including the teacher, are engaged as learners. From my own experience, the members of a classroom setting under these conditions become more open, trusting, free to make mistakes and to communicate. This characteristic of decentralized authority is as Scott Peck suggests (1987), an essential characteristic of community.

A second characteristic which contributes to the development of community by building on more open dialogue and communication between its members, stems from the teacher's attempt to include each of her students. Frequently throughout the journal entries, the teacher demonstrates her belief in including each individual in a caring and thoughtful way both in her personal and professional lives. We recognize this to be true not only of the children in her classroom but with her colleagues

and peers.

These characteristics which further communication within the classroom are the same as those necessary to experience community. The struggle to communicate openly is the struggle of community. Such a struggle includes not only a growing awareness of others but an increased consciousness of one's own inhibitions, prejudices and motives. In this struggle for awareness of oneself and others, individuals learn to appreciate personal, cultural and religious differences and gain insights into a truly pluralistic world.

Peck (1987) describes community as a state of togetherness in which people learn to lower their defenses and not only accept but are enriched by the differences between them; a place in which individuals are free to be themselves. But such a place includes all aspects of the human condition including: conflict, chaos and a knowledge of 'ego boundaries'. Knowledge of these states must occur, states Peck, before the almost mystical experience of community can be achieved. This state of harmony, of community is, suggests Peck, a true alchemy and transformation. Although Peck acknowledges that they are in themselves incomplete, he describes four stages in the process of developing community: Pseudocommunity, Chaos, Emptiness, and Community.

The first of these stages - pseudocommunity, is

characterized by pleasantness and an attempt to avoid conflict. This characteristic of conflict-avoidance, states Peck (1987), runs contrary to true community which seeks to resolve conflict. In this first stage of development, individual differences and personal feelings are ignored or denied to maintain a conflict free environment.

The second stage of community development is that of chaos. At this point, individual differences not only emerge, they dominate. During this stage states Peck, good intentions also emerge and individuals try to win others to their own points of view. Peck suggests that in this stage individuals attempt to heal and convert others in their group in an attempt to make others normal which in other words, means: 'just like me'. This is at best a competition to see whose norms will prevail. It is a time of struggle and is often accompanied by a feeling of despair. With despair comes blame. Scapegoating occurs and during some point at this stage the group will often look for strong leadership to pull them through. Although a strong leader may bring the group out of this state, authoritarianism and organization are, according to Peck, incompatible with community. Despite the difficulties inherent in this stage, Chaos is the first step in dealing with differences and issues with openness.

The third stage is Emptiness. This stage, states Peck, is not only difficult but crucial. In the stage of

emptiness all ego barriers must come down. The individual must break down the bony plates which protect him/her - prejudices, fears, feelings, motives, and ideals to clear themselves of any barriers which would inhibit communication and thus, community. This time of emptiness, like silence, is transformative. It is a time in which preconceptions hinder the possibilities inherent in the unknown. It is a time when people recognize that their attempts to heal and convert are generally self-serving. It is a great levelling in which people are equal in who they are, not in their attempts to have equal control but to celebrate in their differences and in their willingness to fail. It is an about-face in which the Jungian concept of the shadow, with whom the individuals fought in the previous stage of chaos, is now suddenly heard and then shed. But the shedding of the ego is a sacrifice which does not come easily and is itself a form of death. It is the point at which the castles of personal accomplishment crumble and people share what they have in common: their humanity and brokenness. It is, states Peck, an expression of pain, suffering and vulnerability. No longer are the pleasantries of the pseudocommunity the norm but within community are included the feeling of sorrow, brokenness, aloneness, joy and fear but each in their proper amounts.

Community, as the final stage, is a gift. Healing occurs. But so does dissention, and the troubles which

plagued the previous three stages reappear and the process of community building are renewed.

Community, states Peck, begins with communication. It begins when people have learned to communicate openly and honestly with one another. But community must be inclusive. The exclusion of members from a community are the walls which keep community from occurring. This is not to say that communities do not struggle with the inclusion of its members or at times find it necessary to exclude an individual, but communities do not establish rules which govern who will be admitted and who is to be excluded. Part of this inclusion is not only the inclusion of persons but of all feelings, ideologies or ideas -"all human differences" (Peck, 1987). But such an inclusiveness does not come easily. A community must be willing to exist together despite differences. It must transcend and reconcile its differences. At times, a community will go beyond democracy in its attempts to transcend its differences. This is possible when decisions are made through consensus. But such transcendence, states Peck, goes beyond our vocabulary. Even our language fails to describe the experience of community and for this reason communities often turn to myth for "myths speak more eloquently to the truth of the human condition than do other kinds of prose" (Peck, 1987, p. 45). It is in the creation of this myth states Peck, that "a collective

creative genius of genuine community" (p. 45) takes place.

Another characteristic of community is its encouragement of the creative and unique; of individuality. Community is an environment in which all perspectives create a rich mosaic of life which can then be expressed. As such, community is realistic in that the wide variety of perspectives will more closely resemble reality. But within community one also becomes more fully aware of one's own limitations and is thus capable of humility. But such humility is also the knowledge of one's true worth. To this end, community is contemplative. "The essential goal of contemplation is increased awareness of the world outside oneself, the world inside oneself, and the relationship between the two" (Peck, 1987, p. 66). It requires a thoughtfulness about oneself and about the community. As such, a community can quickly become aware of its health and find the appropriate course of healing. The safety of community allows individuals to heal as well, and through the process of understanding his or her own brokenness, an individual finds the opportunity for transformation. It is this goal of individuation, the full development of the Self with Others, which is the transformation made possible through the individuation process. This, according to Peck, is the goal of human development.

On the other hand, growth or development, be it in or outside of the classroom, has often been linked to ego

development and the accomplishments of the individual. These accomplishments often come at the expense of the whole person or the community and fail to recognize that all individuals are imperfect and incomplete. The appearance that some individuals have complete control over their lives or have, as it were, 'it all together', isolates individuals from one another making community impossible. Peck suggests that the opposite of integration into a community is compartmentalization, the act of isolating ideas, things and people from one another. It is the erroneous belief that independence is a sign of strength rather than an act of separation, a belief Peck refers to as the "fallacy of rugged individualism". It is not only a difficulty inherent in specialization but exists as a tool for manipulation in a 'divide and conquer' mentality. The role of community however, is the integration of diversity, inclusiveness and the understanding and celebration of the multifaceted which is life. While individuation calls individuals to become fully themselves, it can not do so apart from others.

On the one hand, the struggle for identity can take place through the isolation and separation of oneself from the Other, be that Other individuals, social or geographical groupings or policies. When one tries to exist as a separate entity, it is necessary either to convert or dominate the Other in order to create what might appear to

be common ground. On the other hand, the struggle of identity might be bound up in the struggle to communicate openly and honestly within community.

There are many current examples in the international news which could be used to illustrate these approaches: The consequences of the break-up of the Soviet Union illustrates a national community in chaos; the cries from Quebeckers for separation from Canada; the business approach towards the 'management' of forests and reforestation practices of planting single species of trees. It might be appropriate to ask "How has our dependence on the first use of 'reason' contributed to our loss of integrity and our sense of global diversity?"

Our understanding of growth as individuals either as separated from or in community with others is not only played out in international politics or business practices but also in the medical profession as well. Society appears to have taken a sudden interest in what is known as MPD or Multiple Personality Disorder. Part of the intrigue results from the confusion between the application of psychological method and the real project of healing. What is brought to the fore is the question of the separation of identity or identities from one another, or the integration of one in communion with the other.

As with the medical profession, education must ask itself if its attempts to provide everyone with the same

basic service has contributed to a single-mindedness which destroys the diversity which emerges naturally through the process of individuation? In addition to this, we must ask ourselves how communication has been inhibited through the segregation and separation into specializations which function independently of one another. Can we see evidence of this separation in the schizophrenia of our institutions and if so, can it be called into dialogue and hence community?⁵

Summary

I began Chapter Three with an observation of how the teacher in this classroom tried to understand her students. I described how her orientation to the students not only encourages them to participate in making sense of the world but allows her to become a student in her own classroom. My description of children's thought processes included the notion of systems of reference which help make communication possible but which may also perpetuate a cultural understanding which, when understood from a more global perspective, can be recognized as a source of larger injustices and miscommunication. This is what we saw through the expanded use of the word 'reason'. My suggestion was that it is important that we reclaim our participation in the meaning making process both as individuals and as members of the larger global community.

The role of language in the meaning making process is paramount. But language is itself paradoxical and I attempted to illustrate the importance of language not only as it is used with precision towards clarity but introduced also the symbolic and the potential for language to obscure meaning. This paradox can also be recognized in our classrooms and schools which struggle for a more efficient school system on the one hand and a more humanized experience on the other. Such a struggle can be seen between the rhetoric of the business sector which has become increasingly common place within our schools and that of child-centered and community minded education.

I went on to describe what I meant by an inclusive community which included characteristics such as decentralized authority, trust, and open dialogue which is made possible through communication. I used the work of Peck (1987) to describe four stages in the development of community and linked the struggle of community to that of coming to know one's own personal identity and the process of individuation. In doing so, I brought forward questions of management practices which promote a single-mindedness in order to create the illusion of stability which can be linked to the identity formation process, Multiple Personality Disorder, and what Becker (1973) refers to as the lie of character. The presence of these personas is then questioned with regards to the rhetoric and the

conventional meaning making discourse which shapes the faces of education.

Chapter Four is an attempt to pursue further this question of the role of language in our understanding of education. Having discerned different ways in which language may be used in Chapter Three, it is my purpose to describe a poetic basis of mind which allows us to re-vision classroom practice. In doing so, we are prepared in Chapter Five to speak of the spirit of Education which struggles between the spirit of consumerism on the one hand and of relationship on the other.

Endnotes: CHAPTER THREE

1. I was introduced to the system of problem solving known as synectics as a student teacher when I participated in a practicum experience in a program for gifted students in the Lethbridge School Division. The theory of such a system is based upon the use of creative thinking, the free use of metaphor and analogy. This method of problem solving was used in small group work usually in informal settings.

2. My use of the word 'communication' is linked to my understanding of community. Community is made possible when a group of individuals can communicate openly and honestly with one another. From the French *communis* and the Latin *communicare*, communicate refers to a sharing of the Holy Communion. To commune or to communicate, in particular oral communication, refers to the taking part in spiritual intercourse. While both words communicate and community share a similar (or common) etymology through the French - *communis* it is interesting to note that that which is held in common in and for community is this communication itself.

3. As with the need to elaborate upon the meaning of the word 'reason', a distinction must be made between the use of the word 'community' to refer to a group of people with common interests or people of a particular area and the use of the word 'community' as it applies to a group of individuals who have learned to communicate openly and honestly with one another. The distinction becomes increasingly important to the development of the notion of an inclusive community. Such a community is almost the antithesis of what is commonly meant by 'community' in that it consists of individuals who have developed a commitment to one another not as a result of their common beliefs or experiences but as a result of individuals' abilities to transcend differences.

4. Cassirer (1946) suggests that language must express both the inner and outer world, the subjective and the objective but that in its attempt to do so, language gives individual fullness a 'dead abbreviation' of its own existence.

Understood in this way, words become empty shells by which to carry 'suggestions' of an actual experience. Following this line of thinking, myth, art, religion, language, and even theoretical knowledge become nothing more than conceptual,

arbitrary schemes or as Cassirer states: a phantasmagoria. What Cassirer refers to as Kant's 'Copernican revolution', is the point at which Kant came to understand that the measure of truth or meaning could not be compared to something outside oneself but that it was the forms themselves which must be understood to contain their own truths and meaning. It is these forms which must be considered as postulating their own life and spirit.

As symbols, art, myth, language, and science will be read by the force they have in their own world. Rather than forms of imitation, symbols are then understood as organs of reality, as it is through their agency that reality is made visible to us. Hillman (1989) and Cassirer would agree that by giving symbols and images the authority and voice with which to speak, the living soul can be heard.

5. Hillman (1989) addresses the question of multiplicity through a discussion of monotheism versus polytheism. Hillman agrees with Jung that the psyche is inherently multiple and that social repression of polytheism is played out in a fragmented society. This in itself states Hillman, contributes to a variety of forms of disintegration. The archetype of the hero as an example of the inflated ego and highly representative of a monotheistic thinking, runs contrary to the theme of multiplicity in that the ego attempts to gain control over the entire psyche. Hillman would suggest that the ego is not the centre of the psyche nor even the centre of consciousness but that it is a communion to which I would add, a community, of many faces. Without a conscious awareness of our polytheistic nature, Hillman asks if we are not more susceptible to this unconscious fragmentation called schizophrenia. Hillman also cautions against the use of the word wholeness for unlike Jung, he does not see the goal of individuation to be the individuated individual as a balanced whole but rather that the goal would be an awareness of the multiplicity of voices which are held in tension with one another where-by fragmentation may be an indication of the possibilities for individuation or perhaps even the result of individuation.

CHAPTER FOUR Poetics

Learning to re-vision classroom experience challenges the way we have learned to think about education. According to Hillman (1989), re-visualization may also require a countereducation. Such a countereducation may be necessary in an effort to break through the crust of literalism which hides the deeper and more polysemic aspects of experience. Hillman creates such a perspective through what he refers to as 'a poetic basis of mind' which looks at life and myth as poetry.

Hillman's radical departure in how we understand experience begins with the image - the image-able, the imagistic. It is a search for images which give rise to meaningfulness. He suggests that from the 'poetic basis of mind', words are no longer understood as tools for manipulation under the authority of the ego but are understood as Beings with the authority to speak. If we bring such a practice into the classroom it is possible to read a teacher's journal or other educational practices as poetry. From such a perspective, understanding classroom experience begins with a search for images and metaphors.

It is possible to make use of the poetic basis of mind not only in the analysis of classroom experience but in one's participation in the classroom as well. In order to do so, a teacher must place her own personal and

professional ego aside, in order to listen to the voices around her. It is through this shift in authority from ego to image or in the classroom from ego to child, that it becomes possible to glimpse what Hillman refers to as 'the soul'.

This metaphor of the soul becomes particularly important to our understanding of education as we begin to contemplate the 'spirit of educare', and the soul of the classroom. For a description of what Hillman means by soul one must turn away from science. The soul is itself a metaphor which is amplified through its association with mind, spirit, personality, individuality, God, and so on. It is often what is referred to as the *psyche* although popular psychology often assumes a scientific and more easily defined empirical meaning rather than qualities of metaphysics, the romantic or the indefinable. By soul, Hillman does not refer to a substance but a perspective, a reflection which mediates between the self and experience: it "is a reflective moment - and soul-making means differentiating this middle ground" (p. 20). It is an 'imagining substrate' upon which consciousness and the ego rest. The soul, as Hillman states, is that by which "the imaginative possibility in our natures, the experiencing through reflective speculation, dream, image, and *fantasy* - that mode which recognizes all realities as primarily symbolic or metaphorical" (p. 21).

According to Hillman, all that we know and feel is based in fantasy, as everything finds its base in images from the psyche. Given Being, these images are inventive, spontaneous, and organized according to various patterns. All perceptions of the world, according to Hillman, go through this process of psychic organization in order to occur at all. Thus it is that the understanding of the soul is not found in the operational definitions of science or of formal logic, for these are themselves metaphors. Rather, we begin with the recognition, within the poetic basis of mind, of the living image.

It is important that the authority of the image be maintained. It is seldom that an image is as our 'symbolologies' of established meaning would have us believe. If the images are linked to the systems by which they are interpreted, they cease to have life and they become their own defense against the metaphoric and the imaginal. As such they become allegorical conventions or moralistic stereotypes. As Hillman suggests, they become personified conceits. Connected as such to particular 'schools of thought' or harnessed to a means of persuasion, these images become tools or icons for instruction. The counter-educational is the iconoclast, the image which shatters allegory revealing new insights in the restoration of the soul.

Based upon Jung's method of *active imagination*,

Hillman employs the *imaginal method*. With such a method, an individual meets and dialogues with the image through word play. This is not so much an interpretive process but a process of letting the image speak. This can be accomplished by:

- (a) precise portrayal of the image; (b) sticking to the image while hearing it metaphorically;
- (c) discovering the necessity within the image;
- (d) experiencing the unfathomable analogical richness of the image. (p. 26)

But such method is paralysed when we understand language as nothing more than a tool to carry meaning between people. Words, suggests Hillman, can never be brought fully under control. Words have their own significance, their own power which gives them not only a personal presence but a power over people. For the poetic basis of mind "words are persons" (p. 29). "We need to recall the angel aspect of the word, recognizing words as independent carriers of soul between people" (p. 28). Here lies the importance of the recognition that through speech it is possible to realize soul. This is the importance of speech: to tell the tales of our soul - all else, suggests Hillman, is chatter. But the language of the psyche is a mythic language, a metaphoric language, a speech of ambiguities but also one of participation -a participation with that which is being spoken. It is a speech of the imaginal.

A final element of the poetic basis of mind is that of consciousness. "It is a historical truth that our Western

tradition has identified ego with consciousness" (p. 32). This tradition is difficult to break free of, but if we are to understand the poetic basis of mind, we must shift our understanding of the base of consciousness from the ego to that of the soul. On the one hand, the soul is the source of the imaginal, the image, the reflective; ego, on the other hand, is concerned with the manipulation of the image, or of 'objective' reality. The ego is the instrument by which an individual copes with the day-to-day world. As Hillman suggests, ego-consciousness is the root of the literalistic, personalistic, and humanistic fallacies. Consciousness which comes from the soul arises from the myths and the imaginative. It is these images which form the basis of understanding. Thus, the process of becoming conscious is a reflective awareness and recognition of the images all around us.

If we are to read the journal entry of September fifth using the imaginal method, it is important to point out that the children described in the journal can also be understood as imaginal Beings who help reveal to us the meaningfulness of classroom experience. But the children are also metaphors of the soul and speak to us of our own conscious and unconscious desires and appetites.¹

September 5, 1990

When you were in my class yesterday and I asked the class "what does a p look like?" Jerry said "it

looks like half an airplane... I thought that was very perceptive of him... I guess that is his point of reference with trying to put a form on something. And the use of "half" that was excellent.

Then when I asked what does a "u" look like? How can I make it? Bradley A. said "it's an upside down "n". His point of reference was the "n" and with the use of "upside-down" he was able to communicate to me how to make the u.

The way children look at the world and solve problems is many times completely different than adults. Their point of reference is different, but it is so very interesting when they are given a chance to reason out things and to communicate.

If I had said a p looks like this and proceeded in this fashion I would never have known how Jerry looks at a p or how Bradley looks at a "u". Questions which seem so obvious to us or which sound so mundane may help you to unlock how the child thinks ...

Harold raised his hand for the first time today... to answer a question. That was very interesting to me. It was during social studies.

I asked the question "What are some things that you have to do to get yourself ready to come to school in the morning? After a few children answered Harold put up his hand and said "you have to remember to bring your lunch-box." Fantastic!! He communicated in a sentence. The class was amazed. Colby said, "Hey, Harold is starting to understand what we are saying." That is so rewarding to see him speak like that. I've found out that he is also talented at drawing. Whenever, he has to illustrate something he does detailed work.

Paul, on the other hand; I'm not so sure if he understands as much. He has never volunteered yet and doesn't speak much. The other German speaking children really want to help out. Paul answers them in German and then they translate for me. Paul needs to gain more confidence yet, and I'm confident it will come in time.

It has been great having Cathy and Deloris this past week. They are both very committed ladies who are so willing to work with the children. Cathy is worried and asks frequently if she is doing ok? I'm very pleased with the work she is doing and I keep telling her so. She told me she is enjoying it and she wants to do a good job but she is afraid of some parent coming in from the community to scrutinize or complain about her performance. She is really worried about

this. I assured her that I am pleased in every way with what she is doing. We communicate on everything that is done... She wants to do her best and she is ...

Re- Carmen -

Cathy observed him on the playground and sure enough he was playing football with the grade 3-4 boys.

I'm not really an advocate of acceleration but in this case I feel it would be very good. I've seen positive and negative aspects of it. The question which is most important in my mind is * at this point in time with Carmen being the person he is what is best for him?? I can't see into the future to see what will happen. But what I think is important is now? What is best for him? How do his parents feel about it? How does Carmen feel about it?

Does a child automatically become a candidate for grade 3 at the magical age of 8? Or is it a matter of what the individual is? Do we all mature at the same rate? Do we keep him in grade 2 until it is convenient for us to send him to grade 3? Is intelligence or aptitude or maturity measured in years??

Help ! ! !

Using Hillman's 'poetic basis of mind', the journal entry is read as poetry and to some degree, the images which appear make themselves known. To begin with, the journal entry appears to concern itself to a large degree with the students themselves: "Harold raised his hand for the first time today" and "Jerry said 'it looks like half an airplane'". The voices of the students, of these living Beings, are being listened to. This surrender of classroom authority is itself an important aspect of giving voice to the imaginable just as it is an important affirmation of the students' Being. The insight this allows into the soul of the classroom begins with a teacher's willingness to

relinquish her control over the learning environment; a willingness to listen to the students and to learn from them: "If I had said a p looks like this and proceeded in this fashion I would never have known how Jerry looks at a p or how Bradly looks at a 'u'".

From the teacher's willingness to open herself to her students, she begins to understand that these Beings, understand and speak of their experiences differently than adults: "The way that children look at the world and solve problems is many times completely different than adults". She suggests that the points of reference which adults have in common are often "mundane" and "obvious". It is, perhaps, that by allowing herself to be influenced by the voices of her students, the teacher herself breaks through the mundane and obvious literalism which plagues adult thought and speech. The teacher acknowledges in this way, the influence her students have on her own experience.

In her effort to understand her students, the teacher allows them to speak much as the imaginal method gives Being to the images which arise by reading life as poetry. But this method of opening oneself to the voice of the experience is possible when the ego is prepared to surrender its armour and engage in the imaginative. Such a surrender invites the inventive and the spontaneous; a world in which letters of the alphabet and airplanes reside next to one another. It is a world where the notion of

children speaking a second language can be both literal and metaphoric.

What lies at the heart of this surrender lies also at the root of community, for it reflects the emptiness which accompanies the loss of ego and prepares the individual, as we have seen earlier, for community. Surrender, states Trungpa (1987), is a gesture of openness which allows direct communication with that to which one surrenders. The difficulties adults have in entering a community such as this, however, is reflected in Cathy, a classroom aide, who appears to require frequent reassurance for her work in this classroom. Her insecurities appear to grow not out of her involvement in the classroom but out of her concerns for meeting the expectations of the local community. In this way, the notion of surrender applies not simply to letting go of oneself, one's ego, as difficult as that might be, but of finding a way to let go of the greater community in which the ego finds a measure of its worth.

Harold, a second language student in the classroom, is beginning to make sense of the classroom experience through his use of English: "you have to remember to bring your lunch" he states in response to the teacher's question regarding what things must be done to prepare for school. Paul, another second language student, very seldom speaks: "He has never volunteered yet and doesn't speak much". While Harold mediates between two worlds, two languages,

Paul and Cathy reflect their uncertainties. Several of the second language students wish to help out by translating for Paul, his own experiences with those of the teacher. But who will translate a child's experience to Cathy as she learns to detach herself from her adult ties? And how do we, begin to translate the classroom experience through the language of the soul?

There are two, possibly three languages which are spoken in this classroom. The first of these is the 'mundane' and the 'obvious' language of the adult world. At this level, words are shared by a wide group of adults who value, among other things, the precision with which words define experience. In many ways, it is this world of the precise, literal language that children are being educated in. A second language is that of the children who speak English as a second language and have as their native tongue, in this instance, the German language. This too could be understood as a language of precision but its minority or second language status in the classroom offers the opportunity to decenter the strong, almost ego-like hold of the English language as the only means by which this classroom can be experienced. In a simple way, the use of German in this classroom helps us to understand that there are other voices which speak and that the way in which these voices speak may appear incomprehensible to other members of the classroom community. This language is

itself a metaphor for the language of the soul which is the third language spoken in this classroom.

The English language, in this instance, is also a metaphor for the ego's stronghold on classroom experience while bilingualism hints at the polytheistic nature of the meaning which can be derived. That various languages should be spoken within a classroom should come as no surprise just as one would recognize that various subcultures exist within any one culture. It is a reflection of the soul which by nature, suggests Hillman, is multiple or polytheistic. The difficulty comes, however, when these other voices are subsumed by some single or some dominant perspective as often occurs in an environment which is heavily authoritarian.

As we have seen in Chapter Three, the stage of domination is also the stage at which community development struggles with the attempt of its members to convert one another to their own points of view. It is also the stage of emerging chaos in which members look even more desperately for strong ego-like leadership. I would suggest that it is at this second stage, that many classrooms turn to the leadership of the teacher and submit to this domination in order to maintain the state of conflict-avoidance found in the pseudocommunity.

The metaphor of a second language within the classroom is extremely important for this reason. To begin with, it

speaks of a willingness to dethrone or surrender a strong central authority. It also speaks of a willingness to include that which might otherwise be understood as foreign where the onus has traditionally been placed on the outsider to fit in rather than on the community to stretch itself and to grow in order to include this new perspective or voice. This is the reason for developing 'a poetic basis of mind': not as an alter-ego but as a means of understanding experience from the voice of experience itself. Such a perspective calls on a dynamic set of relationships which changes not only the dynamics of the classroom but its personality. This, I believe, is what lies at the heart of individuation; of personal and classroom growth. The second language can thus be understood as the language of the soul which makes authentic growth possible.

In this entry, one student in particular has drawn the attention of the teacher. His name is Carmen. The issue she wrestles with is his growth although the term she uses is 'acceleration'. Despite her beliefs or misgivings about acceleration, the question at the fore in her mind is: "at this point in time with Carmen being the person he is what is best for him??" The tension she feels is created in part by her concern for the whole child on one hand, and the traditional or perhaps 'obvious' relationship between promotion and age, on the other. She asks: "Does a child

automatically become a candidate for grade 3 at the magical age of 8? Or is it a matter of what the individual is?" She wants to know if the lock-step grade-age relationships are simply a convenience or if they serve some other purpose. It appears that she has come upon one of the struggles which develop when the 'mundane' and the 'obvious' no longer appear appropriate.

The easiest decision may have been to admit that in the past, she has not believed in acceleration, and that every child in her classroom would be challenged. But understanding the way in which a child thinks is important to her, important enough for her to question the existing practices and norms in education. This seems to me to be highly significant. This teacher was prepared to re-examine her beliefs about education in order to do what she thought would be best for the child. In making her decision, she wishes to include the child's parents and the members of her professional community. Her plea for help is both an admission as well as an invitation to join her in a community building relationship.

In my response to her journal entry, I commented on the empathy with which she spoke of the children. I suggested to her that being able to place oneself behind the eyes of another involves both a risk and an attitude towards the importance of an individual's growth. When we see with the eyes of another, we become aware of our own

dispositions and risk having to admit that other ways do exist. Empathy is itself its own disposition towards growth as it embodies a willingness to see again, to re-vision who we are and what we believe. During one of our many conversations regarding our journal entries, I suggested to this teacher that she write her next entry as if she were Carmen writing in his own journal. What I had hoped was that by writing from Carmen's point of view, by using the imaginal method, the teacher would by-pass her own preconceptions - those 'mundane' or 'obvious' perceptions she shared as a member of the adult world, so as to re-think her decision about Carmen. It is through such a process that the image itself may speak, without the full and heavy handed domination of the ego. At the time, I was hesitant to make such a suggestion as it seemed to encroach upon my own beliefs about how rational educational decisions should be made. I had, however, used this process in a variety of situations and found that I was routinely surprised by the insights that I gained by writing from 'a poetic basis of mind'. Without hesitation, the teacher accepted the challenge and her next journal entry of nearly ten pages was neatly printed, two lines high, double spaced.

September 10, 1990

My name is Carmen M and I am in Grade Two at Enchant School. Bradly T sits on one side of me. I like Bradly becus he is nice to talk to. We talk sumtimes when we are doing journal. Mrs. B. says it's o.k. if we talk abowt ideas as long as we don't wast

are time.

I like writing in my journal becus I can write whatever I want. I can spell most of the words by myself. Mrs. B. says to write as much as you can by yourself. I only got stuck on a word one time this year yet.

Jimmy sits on the other side of me. He is a new guy and he is nice. I'm glad I got to sit in the front desk. I like it up front. Mrs. B. says we all hav to take turns so everybody gets to sit up front.

First thing in the morning this year we get math becus it's easy. I saw the marks for math the other day and I'm the only one who got all the questuns right. We did 14 pages alredy. I'm glad I got them all right. It's pretty easy for me.

In are readers we had a story abowt the Animals Walk. That Was a funny story abowt the animals who left the zoo and went to the city. I can read the story all by myself, with no help. Mrs. B. played the story on tape and we had to read with it. The animals had funny voices. The whole class lafed Mrs. B. did too. Reading is easy for me. I could probaly read the whol book by myself.

We have storytime and sharing time at the end of the day. I like listening to stories. I don't share to much now becus I don't have to much to tell. When hockey starts I'll have lots to say. I like playing hockey. I hope Michael and Jasin are on my team this year. I love to play hockey. It's my favrite.

This year we have a new person working in are classroom. Her name is Cathy M. I know her. Sometimes she works with the grade twos. If we need help we have to ask her but I never have to. I can do it by myself. When Cathy asks us questions I always know the ansers. It's easy.

The journal entry begins with the willingness of the teacher to let go, to surrender. Through the act of putting aside her expertise, her dependence upon test scores, checklists, or other so called professional guides this teacher exhibits a willingness to re-vision her understanding of classroom experience. She does so by surrendering herself to the experiences, language and

conventions of a grade two child. She does so by opening herself to a re-experience of her own classroom. Her willingness to surrender to this 'other' voice can also be understood as a willingness to let the 'image' speak.

The journal entry written as Carmen is not simply a description of the teacher's perceptions of this student. The entry is a playful encounter from behind the eyes of some 'other'. By freeing herself in this way, the teacher creates an imaginary voice through which she re-visits the question of Carmen's promotion.

In many ways, the journal entry reflects the various aspects of the community building process itself and to some degree, parallels what is developing throughout the journal. The entry begins with the naming process: "My name is Carmen". This is similar to the teacher's initial journal entry where she has stated the importance of assuring that children's names are on the materials. Although naming may be an effective way for the teacher to drop her own persona to try to take on that of the child, the naming process is for Hillman (1989), important to the recognition and separation of the multiplicity into personalities. But rather than appealing to the rational expertise of the teacher's professionalism or ego or appealing to other scientific or objective methods of division, Carmen has been personified as a living being. It is this process of personification which maintains this

living being whether it be this particular child or the image as described in Hillman's 'poetic basis of mind'. According to Hillman, this makes it possible for the soul to get around egocentricity.

The entry begins with Carmen's name and moves directly into an orientation to the classroom. His closest neighbours are Bradley T. and Jimmy. Through this description, the class is quite literally being personified. The sea of twenty-seven faces takes on individual identities and names. The individual members of this community are being identified. In addition to the names of the others, other aspects of the classroom are being identified. Carmen is at the head of his class: "I'm glad I got to sit in the front desk". While this can be understood literally with regard to the seating arrangement, it can also be read as metaphor. Carmen not only sits at the 'head' of the class, the whole purpose for this journal entry comes as a result of the teacher's willingness to consider Carmen for promotion into the next grade level. In this way, 'head' refers not only to a physical location but can be understood with regard to Carmen's academic or perhaps cerebral or intellectual success.

At this point in the journal entry, there is no attempt to address the question of classroom hierarchy but rather, the entry reflects the pleasantness and confidence

which characterizes pseudocommunity. Communication is okay "sumtimes" as "long as we don't waste are time".

Much of the remainder of the entry describes the confidence Carmen has in himself. He says: "I can write whatever I want" and "I'm the only one who got all the questuns right". "It's pretty easy for me". As in the second stage of community, the individual differences are emerging and with Carmen, confidence appears to be an important characteristic. But the description of Carmen's confidence can also be read as an appeal to a strong ego character, something which inhibits community growth. It is at this point we strike somewhat of a paradox. In order to consider Carmen's personal growth and individuation, we must do so in relationship to the growth of the community. On one hand, Carmen's promotion can be understood as conflict avoidance, a characteristic of pseudocommunity. But it may also suggest the inability of the community to reconcile individual differences which represents the second stage of community development. Clearly, it demonstrates an attempt to group like-minded individuals with others of similar ability and aptitude. More importantly, it acknowledges the vulnerability of the individual members when faced with the dissolution of community.

The concept of surrender is important to our understanding of community. Letting go is itself a form of

break-down. It is an opportunity for the ego to release its stronghold on the interpretation of experience. As I have indicated earlier, it is, on the one hand, a means of breaking down the single perspective into the many. But it is also the brokenness which allows us to feel sorrow, pain, and our aloneness. It is this surrender which allows us to hear the 'other' and to become mindful of our soulfulness.

September 12, 1990

Carmen -

Promotion - I feel that promotion for Carmen is the best thing because he will be challenged by the work in Grade 3. Humans need a challenge. In grade 2 he is finding the work so easy that it will give him a false sense of security - hey everything is easy ...

With Carmen I feel as Sharon does. Let him try it in all areas. Let him become one of the grade 3's - full time. He will fit in well socially since his playmates are 3-4 kids.

I think Carmen will feel good about himself. He has a good, positive self concept now. I don't think he'll brag about how smart he is.

I called Carmen's mom tonight and discussed Carmen's 'promotion'. She felt it would be a good thing for him.

She said that he told her that Grade 2 is very easy and she feels he is a bit bored with it. It's been hard to get him to school because of this.

Mrs. M. (Carmen's mom) said that she would like for him to be challenged and thanked us that we got on it soon rather than have him spend a year in Grade 2 and develop bad habits.

I'm tired and I don't feel like writing much today

With the decision to promote Carmen, the teacher has acknowledged that she must let him go - an act of

surrender. But reading the classroom as poetry, the language of promotion takes on a different meaning. While Carmen passes on into the next grade, the teacher must somehow deal with his 'passing'. In its own way, this small death requires a regrouping and an emotional withdrawal. Such a regrouping traditionally takes place during a break such as the summer vacation. This period of withdrawal can be understood as a period of psychological and emotional regrouping and mourning. After her decision to promote Carmen, the teacher writes: "I'm tired and I don't feel like writing much today".

Despite a teacher's participation in the development of community, it appears to be little recognized that the schooling system takes students and teachers through a similar process. Many schools open their classrooms in fall or late summer where it is the teacher's job to take what is often a divergent group of individuals into a single classroom. More quickly in some instances than others, the pseudocommunity of pleasantness and conflict avoidance gives way to a stage of emerging differences. Despite these differences, the community can often be seen following the strong leadership of the teacher in authority. Such a following may be the result of a teacher's personality, a strong curriculum focus, teaching techniques or what might be any number of other reasons. But at the close of each cycle, regardless of the level of community experienced,

each of its members must let go and the community dissolves.

This dissolution of community is not without its counterparts from antiquity for it resembles a number of initiation rites. One of these rites will be recognized in the myth of Dionysus. Dionysus, the god of wine, became himself the crushed berry. The fruit which was harvested, crushed and fermented into new wine was also the fate of the god himself for his followers in wild drunken frenzy, dismembered his body and spilled his blood. It was this new wine, this blood which was shed, which brought about the possibility of new life. Similar to this is the Christian image of a Christ crucified whose blood falls like semen upon the earth. In this way, the agrarian metaphor of planting and harvesting seeds becomes personified as an individual and becomes once again, a metaphor within the classroom. Growth is itself a metaphor of life and death, of transformation and renewal. Like community, the school year passes through a series of stages which end in the dis-memberment of the classroom in preparation for the new school year.

Another aspect of 'letting go' which may be considered is that surrender also acts as an admission. It is an admission that as teachers, we can not be everything to everyone. This may be complicated by the belief that teachers can and are expected to determine where each of

their students are and to help them grow from whatever point they find them at. Such an admission may become even more complicated when teachers believe that as professionals this is their job and that anything less would appear to be a weakness. This belief is firmly based in the ego and can easily be accompanied by feelings of guilt or inadequacy.

In this regard, many classrooms will never be considered communities. At best, they reflect the stage of pseudocommunity. The reason for this is a general inability to see the teacher as a human being; a living growing human being. Surrender is itself a metaphor for a willingness to take life as it is.

As I have indicated, the promotion of students to the next grade has close links to the dissolution (dismemberment) of a community and draws attention to the need for reintegration into the larger society and often the formation of other communities. This process is itself a transformation which is, as Peck (1987) states, often a traumatic time, best understood in the transformational sense in that it provides the opportunity for rebirth and further community. But Peck further believes that such a time must be marked by some sort of closure, some sort of liturgy to bring it to a close. The difficulty in facing a society which has not undergone this transformation into community can be overwhelming and the only promise is the

hope of further community. In the passing of Carmen, no such liturgy takes place.

Summary

I began the chapter by discussing the need to challenge the way in which we as educators have learned to think about education. The perspective I chose to describe was based upon what Hillman (1989) refers to as a 'poetic basis of mind' which engages the imaginal in an attempt to break through an excessive literalism. Such a perspective, it was said, attempts to look at life and experience as poetry in a search for images which give rise to meaningfulness.

The shift in perspective necessary for a poetic basis of mind can also be recognized as an attempt to strip away the authority of the ego so that words and images can be empowered to speak. In our reading of the journal entries, the images which were most clear were those of the students. I pointed out, as a result of what the students were experiencing in the classroom, how a second language created an opportunity to re-experience the classroom and how a second language could itself be a metaphor for understanding the soul of the classroom.

In the Carmen entry of September 10, the teacher attempted to decentre her own thinking by writing her entry as Carmen. We recognized from our reading of this entry,

aspects of the development of community and focused on certain characteristics of pseudocommunity, chaos and most importantly, the need for surrender. What became possible through the personification of Carmen in the use of the imaginal was a dialogue with the image through word play in an attempt to re-think his acceleration.

It was suggested that central to the development of both the poetic basis of mind and to community is the notion of surrender. Not only is it necessary for the ego to surrender itself to the voice of the image, the teacher to her students, surrender is also necessary with the dissolution of community. I suggested that while the dissolution of community is accompanied by a sense of mourning, Hillman makes it clear that it should also include some sort of liturgy. Despite the yearly promotion of students from one grade to the next, our understanding of the importance of liturgy at the conclusion of the school year appears somewhat limited. The exception to this may be the ceremony which accompanies graduation and perhaps the debauchery (a word I find difficult not to associate with the Bacchus or Dionysian celebration) which is often associated with this graduation. From our reading of the journal, it was understood that the teacher was somehow 'spent' with the 'passing' or promotion of Carmen although no special liturgy existed to acknowledge the extent of her loss.

In Chapter Five I hope to illustrate how a perspective such as Hillman's poetic basis of mind comes into conflict with other perspectives which promote strict control over the educational process and foster ties with economic interests.

Endnotes: CHAPTER FOUR

1. Jung (1956) speaks of the libido as an energy value which is able to communicate itself to any field of activity. The use of the word 'appetite' is an interpretation of this psychic energy which is experienced in the form of an appetite be it of: power, hunger, sexuality, or religion or so on.

CHAPTER FIVE
The Spirit of Educare

Sunday, Sept 23, 1990

Friday - the terrible, no good - very bad day. There is a children's book by that name. I think it's called "Alexander and the terrible, no good, very bad day". Like I told you in your office, I was really shaken up by it. It took me awhile to settle down again and I really do believe I wasn't a very good teacher that day. (It makes me understand better why children may act the way they do sometimes, if they have a bad morning). * Things that happen to us will affect our emotions, actions and thoughts. I was indeed thankful for Deloris and Cathy being there for me. And you, too. Thanks again.

When I came into the classroom the children all looked at me and one of the grade 2's said "Mrs. ***, do you have a cold?" I lied and said "yes". I just didn't want to go into the whole story with the kids. The grade ones could see that I was upset. I could see them watching my face and eyes and there was this sort of unspoken communication that they would be good for me. And they were, super !! I think children have this uncanny ability to sense when a person is upset. Anyway, the class went a lot better than I had anticipated.

On the way home on Friday evening I was indeed thankful that no accident had occurred. As I was driving along I had this distinct feeling that today I had been divinely protected. In my car I offered a prayer of thanks for the protection I had received today. This is the 2nd time this year. The other time was about 2 weeks ago on the Turin Hill. It was a Friday and I decided to stay about an hour later at school and tidy up etc. When I had reached the Turin Hill there was a hay wagon involved in an accident and bales were everywhere. I had the distinct impression that day that I should stay at school and as I drove by those bales it was as if I could hear a little voice saying "Be thankful you didn't leave at the usual time. You have been protected. Be thankful!" I know without a doubt that the Holy Spirit was looking after me on both occasions, and I'm grateful for that unspoken communication that I have with Him. It allows me to tap into a spiritual power that helps me everyday of my life.

...

Changing the subject ...

The arrangement of my classroom seems to be working. The grade one class has a long way to go yet

in working quietly. But it is coming. They are still in the egocentric stage where everything is centered around me, me, me. The grade 2's are beginning to enter the concrete operations stage where more and more independence is evident. The 2 groups are very different.

...
Changing the subject again, you asked in your last entry, how we create for others an opportunity to grow?

Well, I was at this sort of workshop on how you can use your personal qualities to help others. The "teacher" had us list on one side of a page, our strong points. Then on the opposite side to think of some of the people we meet in everyday life and write down some of the different qualities we see in them (those that need help). eg.

happy	
dependable	
married	unhappy
self worth	lonely
	single
	divorced
	poor self concept

Then we match up the good points you have with what you see in others needs. Then purposefully go after these people and become a friend. They can grow from your strengths. This really works because I did this last year with Rollan. You really have to gain the person's trust first. To gain a friend, first you have to be one. There are a lot of people out there that need help. People have to feel safe with you, once they do they'll grow. Kids in my class have to feel safe with me, that it is OK to make mistakes, we all do. Again it gets back to love and acceptance, Doesn't it?

As I read this journal entry, I am struck by the willingness of the teacher to include her spiritual beliefs and religious faith within her entry. She begins by describing her response to an experience she has had on the way to school. She explains how she was shaken up by her experience and states how her actions, thoughts and

emotions are influenced by incidents such as these. It is clear that she is suggesting that a teacher's experiences outside the classroom help to shape, or at least, influence the classroom environment. Of these experiences, her spiritual beliefs appear to play an important role. She believes that she has been both protected and informed by a divine or 'Holy Spirit'.

What is real in the spiritual life of this teacher is not what Hillman hopes to achieve through the imaginal method of greeting the angel. The first task in this imaginal practice, states Hillman, is to recognize the images religiously, as powers with claims. The image can only be fully realized when it is imagined as a living being. Although for Hillman, the appearance of the particular image is the angel, what bears significance is the perspective with which we respond to that image, listen to it, see it, smell it. As Hillman suggests, the way in which we hear or see the angel, influences the way that we act. This applies also to the metaphors of education for by listening to the voices of angels, we must also begin to teach differently.

But what are these images that speak in quiet whispers from the spirit world? In the Hellenistic period, these spiritual messengers were understood as daimones. From a Christian perspective, they were understood as demons. The word daemon is often used in positive contradistinction to

the Christian view reflecting at times, the language of psychology which describes the hidden insights from the unconscious mind revealed to the light of consciousness. In Greek Mythology, such a messenger was Hermes, the god of speech who transgressed the boundaries between the mortal world and the world of the gods. Perhaps, personified as Hermes, it is possible to look at the characteristics which influence education today.

Who is this god of speech, protector of travellers, messenger angel? In many ways, the character of Hermes encapsulates the pervading spirit of education. To begin with, he personifies a variety and at times contradictory set of character traits: god of speed, god of speech, guide of souls, protector of travellers, thief, and businessman. He is reputed to have invented a number of musical instruments, fire starting, and the alphabet. As his Roman counterpart Mercury, he is the spirit concealed in matter, the alchemists' quicksilver and according to Jung, the metaphor of the psychological journey to unite the opposites. In many ways, Hermes reflects what Hillman (1989) calls the *idea*, for it is the idea which transgresses the boundaries to provide an eye to the soul. So it was that the young Hermes was inspired on the day of his birth with the idea to create the lyre from the tortoise and to fashion from two sticks and fifty head of cattle stolen from his half brother Apollo - the barbecue.

He is the god of transformation, new beginnings as well as the rescuer of the child within.

In many ways it is such a spirit which pervades the pedagogy of this teacher. As the alchemical Hermes-Mercurius, this teacher looks beyond student to the child within. She too is like the mercury which adheres to the precious metal, the guide in the search for the metaphoric gold of the soul. But she also plays the role of the guide on the mystical, psychological journey of individuation. Perhaps she, like others in the teaching profession, is both a rescuer of the child - her students as well as her own inner child - but also a guide. Like the god of speech, she is strong in her ability to communicate which we recognize not only in her language instruction but in her development of community. Transformations, her own as well as the transformations which can be recognized as growth in her students, are made possible through her belief in the inclusion of all individuals, who shape, as a result, the classroom community with their participation and unique perspectives. This inclusion, like the characteristics of Hermes, forms a unique classroom personality, or perhaps, set of multiple personalities. But personality is not simply a literal description of the classroom itself. It is, like the 'poetic basis of mind' (Hillman, 1989), a perspective: "By seeing differently, we do differently" (p. 54). For this reason, it is possible to understand that if

we see education from a new perspective, pedagogy will be carried out differently. And to this end, it is important that we understand the perspectives, the spirit or the ethos which gives shape to schooling.

In this particular entry, as we have noted, the teacher gives her thanks for spiritual protection on her journey to school and then elaborates upon another instance in which she felt she had been divinely protected. The teacher understands that this 'Spirit' somehow makes possible "an unspoken communication". The pervasiveness of this belief: "I know without a doubt that the Holy Spirit was looking after me on both occasions, and I'm grateful for what unspoken communication that I have with Him" also shapes her belief in children: "I could see them watching my face and eyes and there was this sort of unspoken communication that they would be good for me. And they were". To this teacher, communication is not only spoken but felt. It appears to be a basis for both community and communion.¹

I am in no way suggesting that this teacher's belief in the 'Spirit' is a belief in Hermes for she is clearly making reference to the Christian deity. What I wish to illustrate is that a brief encounter with the image, helps us to revisualize education or schooling but also that as the teacher herself suggests: "Things that happen to us will affect our emotions, actions and thoughts" as will our

beliefs and our training. It is these 'things' which influence who we are as teachers and our relationships with children. This is not something that 'professionalism' magically eradicates or science manages to objectify, these are qualities which when undervalued, fall from consciousness despite their continued influence on behaviour. Ironically, what has risen into prominence in the field of education is another of the characteristics attributed to Hermes, namely his role as the god of commerce.

Understanding the variety of characteristics which make up the psyche, is more easily done as Hillman (1989) states, when we begin with the understanding that by its nature, the psyche is multiple. The difficulty in accepting a variety of natures including conflicting characteristics within a single individual, or social complexes, may be the result, as I have indicated earlier, of a monotheistic culture which attempts to pull individuals, classrooms, and communities into like-minded groupings. Such an attempt seems to be out of place with a belief in individuation, an inclusive community or in the 'poetic basis of mind'. Part of the difficulty, states Hillman, is in penetrating literalism.

Goethe (as cited in Campbell, 1968) appears to have addressed this question of rigid literalism from a different perspective. Goethe looks into a larger question

of cultural cycles and divides these into: Poetry, Theology, Philosophy, and Prose. It is the fourth stage 'Prose' which Goethe marks as the decline of a civilization which no longer wishes to humanize the heritage of earlier stages and in which every individual steps forward as a leader with some whole truth or 'circle of certainty' with which to encapsulate the other. But here too, at the fourth stage, individual characteristics which grew in conjunction with one another now work against each other. The god of commerce no longer embodies the spirit of the child, his transgressions are now the political and economic boundaries. The herms which marked the threshold of doorways and transcendence now stand like statues in our harbours, marking the boundaries of economic empires. Myth and poetry have been silenced by economic interests just like obedient children in a classroom.

It could be that what Apple (1993) refers to as 'the conservative restoration' in which human actions and interactions are increasingly measured only by the profit motive, might also be understood as an attempt to formulate a common system by which meaning is constructed. The current inflated belief in the free market alone to solve our personal and economic woes is however, almost pseudo-religious or perhaps, it reflects a belief in a monotheism turned monetary.² Certainly, the characteristics of business with its language of profitability, accountability, and

cost-efficiency appear to be ever increasingly the operative terminology with which education is described.

While Hillman (1989) speaks of literalization as repressive and the imaginal as a means by which to find 'soul', Nietzsche (as cited in Campbell, 1968) spoke of the science industry as having despiritualized and stunted that which had been rich and profound in education. What Nietzsche refers to as the cause of a European 'Flatland', Hillman refers to in psychology as an impoverished ideational process. He states: "*One aim of this book is the resuscitation of ideas at a time in psychology when they have fallen into decline and are being replaced by experimental designs, social programs, therapeutic techniques*" (p. 52). We might ask the question: To what degree has the literalism of experimental design and technique impoverished the educational process?

The difficult task of relating religious, educational, mythological, and commercial interests to describe pedagogy are at times formidable and yet they illustrate what has and continues to happen to our reading of education and classroom pedagogy. The greater the consistency in our approach to education the more likely the values and ideals of one group of people are being served. This can be seen throughout the history of religion and in the rise of commercial interests. It is not always that one belief system needs to be enlarged or replaced by that of another

but that an awareness of the systems of belief by which schools operate be made visible so as to inform our understanding of what is going on in classrooms.

As I have described earlier, the belief in a strong single perspective parallels the tendency towards a strong central authority of the ego over the other complexes of the psyche, and hints of a monotheistic power which consolidates the unique voices of individuals or species under the guise of an efficiency of management. Such a pattern was recognized in what was earlier described as the method used for treating Multiple Personality Disorder in which the original personality was broken into a number of other personalities under the guidance of the therapist. The question which was raised was the dominance of the therapist over the fragmented personalities of the individual under treatment.

But such an approach can also be recognized in the political sphere in which special interest groups are recognized, legitimized but then subsumed by the limitations imposed by the political institutions. According to Foucault (as cited in Dreyfus & Rabinow, 1982) the precedent for government to rule over the interests of its subjects; regrouping buildings, welfare, health, can be found as early as 1656 when the King of France declared that all subjects in his kingdom should be cared for and that he, as king, and a series of high level administrators

held absolute authority over their welfare. Within this rubric of care began the social internment, the isolation and control over entire groups of people. As I see it, this pattern continues to exist in what Apple (1993) refers to as the Conservative Restoration as business becomes king of both private and political interests. The method by which this is achieved appears to be through the disruption or perhaps fragmentation of the traditional systems of interaction or belief and the imposition of a dominant and controlling interest. The pattern which results is authoritarian although the myth it creates is democratic. This, according to Campbell (1968) is the Waste Land. It denies the spontaneity of life, the voice of the child, the poet's eye. It is an imposed myth.

But what is the myth which is being imposed and how does it contribute to the prevailing spirit of education? In his controversial book Unfinished Business, Roger Douglas (1993) offers a 'vision' for New Zealand policies and politics by returning to the *basic economic laws and ideological beliefs* to transform what he refers to as the 'New Zealand situation'. At the heart of the prescribed change, is "the creation of competition within and between the private and public sectors" (p. 3). In the end, Douglas sees individuals as consumers and as such, it is they who will decide.

Stated clearly in the foreword of his text, Douglas

(1993) describes how each of the issues: unemployment, race relations, crime, health, education, housing, welfare, debt and the economy are all interrelated and part of the same syndrome. It is Douglas' belief that on the whole, practical commonsense can solve these problems.

Douglas states that the policies of his book are based upon "the concept of individual choice and personal responsibility" (p. 1) but as they exist within his framework of social and economic policy. Although it is difficult to criticize either of the concepts of individual choice or personal responsibility, it is clear that according to Douglas, personal autonomy does not go beyond the realm of fiscal policy or the consumer model. It is, as Douglas states, a "changing from one system to another" (p. 4) and the question of the disadvantaged speaks as loudly as before especially in light of his comment, made with regard to the Labour Government of New Zealand: "It was obvious. If what we were doing wasn't working, then we needed to find another way to get what we wanted" (p. 9). Taken out of context like this, the statement is alarming and yet it clearly demonstrates Douglas' intentions to set New Zealand straight. But according to whom?

If we examine more closely some of the characteristics of Douglas' policies and ideas for the new Reformation of education, we see that the primary incentive for reforming the educational system is "to produce a better-educated

workforce in order to become rich or to stay rich" (p. 83). Much of the drive for a better education system is derived out of concern for the 'nation's wealth' and the 'quality of its labour force'. The need for educational success appears to stem from statistics which indicate that "the earnings gap between the poorly educated and the well educated is getting bigger" (p. 84) and that the "costs in the physical and emotional health of those people failed by the education system, and the costs to society as a whole, are huge" (p. 85). Although these factors are of concern to any government, it is clear that the measure by which education will be successful is in Douglas' view, monetary.

This is not to say that despite the inflated emphasis on the financial aspect of his reforms, that Douglas' ideas are without merit. Part of his reforms would include the decentralization of the education system providing greater autonomy for schools and the parents of its students. Such a shift would parallel the ego's release of its authoritative hold on the psyche and free the multiple voices which make up 'the system'. The danger is however, that the resurgence of standardized testing implies a detached authoritarianism which is no longer involved in the educational process but exists simply to measure its success and impose meaning upon their results. Even the free market approach of consumer choice as the decision making body falls by the way when external measures are

created and imposed according to a political agenda.

Other findings which Douglas sees as important to educational achievement are:

ambitious and clearly defined school goals; a strong leader with a greater interest in teaching and education than administration; and a strong sense of professionalism throughout the school. Principal and teachers all contribute to policy and decisions, there is mutual respect, strong team spirit and a belief among the teachers that what they are doing can make a difference (p. 89).

I agree with Douglas that there is little surprising in these findings. The difficulties I have with Douglas' description of reform is that the remainder of his chapter deals overwhelmingly with parent as consumer while the 'proposed system' is almost entirely devoted to the flow of monies. As Douglas suggests, "The key question, then, is: What sort of policy environment would be most likely to encourage the development of organisational characteristics that lead to high achievement?" (p. 90). Perhaps it would be more appropriate to ask: What sort of system is it that governments wish to manage? For it appears that Douglas is referring to an educational system within a management system not as an autonomy. If this were true, would such a system not depend more on the beliefs and management practices of the politicians rather than educational practice?

I also agree with the suggestion made by Douglas that many of the minorities, the disadvantaged, the gifted do not receive educational opportunities compatible with their

unique differences. But what Douglas does not mention is that the consumer model provides individuals with the opportunity to differentiate themselves from one another by matching personal characteristics or needs with opportunities. Private or special status schools have at their advantage the opportunity to provide selected services to a select few. What I believe Douglas sees as the advantage to the consumer model is not available to Public Schooling. What Douglas does not refer to are those individuals or groups of individuals who do not 'buy' into any particular model. Under a public school system, schools have been required to make provisions for all students regardless of their beliefs, abilities, or aptitudes. A classroom composed of such diversity is anything but efficient if students are to be treated as unique individuals- guided through a process of individuation. Douglas' distribution of the like-minded through the consumer model may in fact put in question the purpose of public schooling. Is, as Douglas believes, the delivery of education clearly not more efficient and more easily managed when the range of services provided are matched with those of the consumer and when these services exclude any opportunities which go beyond a clearly articulated definition of the ends it hopes to achieve? But is this not what Garaudy (as cited in Nandy, 1987) referred to when he spoke of the first use of 'reason'? Is this not also what

we saw occurring in the ESL classes before the practices of integration and inclusion? Segregated in this fashion, the danger of exclusion and elitism grows, although ironically, so does the polymorphic nature of education. The danger lies not so much in the separation but in the unconscious participation in a single perspective.

Becker (1973), describes this separation into groups in yet another way. He suggests that distinctions which are made between outsiders or aliens and groups of individuals are due to the group members' fear of taking on responsibility for themselves. The participation of the individual in the well defined group is a means by which to achieve power and reflects a tendency for individuals to submit to the strong leadership of one individual who is capable of inflating the life or set of beliefs of one person over that of another. It is, as Becker states, a failure of heroism which allows group members to feel omnipotent and dependent - the child's attempt to banish anxiety and create a safe environment. It is, perhaps, the antithesis of individuation in that freedom becomes dependent upon the central authority, and guilt and scapegoating become central forces in maintaining group dynamics. As such, the need of heroics becomes necessary and is somewhat reminiscent of a belief in 'the great protector'. But perhaps this is the myth of government which is being exposed. The great protector has become

indebted to its creditors and must admit to its electorate - that multiplicity of voters, that it has perpetuated an inflated image of itself and has in this way, denied its own mortality. Or, it may now wish to join with the new Olympians - those gods of commerce and the business community through one of its many god-like transformations.

3

Apple (1993) describes the dangers involved in the educational/business partnership with an examination of textbooks and a new phenomenon called Channel One.⁴ According to Apple, what Channel One signifies is the official sponsorship of school content. Again, the solution to our problems is stated as a return to a 'common culture' to help make schools more efficient and more competitive. Apple suggests that the rhetoric contains the suggestion that: "in essence 'too much democracy' -culturally and politically" (p. 95) -is at the root of our cultural and economic decline. Channel One's status as a 'reform' brings into question one of the primary roles of schools in our society. This is to say that the equalization of "the opportunities and outcomes of schooling has been seen increasingly not as a public right but as a tax drain" (p. 95). The ideals of democratic education are now considered too expensive to maintain. A large part of the problem appears to be an unwillingness to maintain the funding required to support the needs of diversity and special

needs programs.

An example of this unwillingness can be seen by looking at the programs which are either being considered as extraneous or are in fact being dropped from funding. The recent decision of the Alberta Government to cut funding for ECS is only one example. Debate over the status of Fine Arts programs, Second Language Instruction and Physical Education are also surfacing. Electives outside the common core are, in Alberta, no longer mandated.

Difficulties in education are compounded as business and industry exert pressure for tax breaks "cutting off money needed to finance public education" (Apple, 1993, p. 96). Placed in a difficult position, communities pit the taxation possibilities against the other benefits these businesses provide including services and jobs. Despite the highly publicized programs of financial gifts certain corporations give to schools, the funding involved is often considerably less than that which the taxes would have provided (Apple, 1993). Under such a financial crises, "a contract with Whittle Communications can seem quite attractive" (p. 97). Portraying themselves as the "crucial ingredient in the transformation of a stagnant and overly bureaucratic educational system" (p. 97), Channel One has created the captive audience. Understood in this way, what Apple (1993) calls the conservative restoration could be understood as an attempt to employ "the discourse of the

fiscal crises" (p. 99) as a divide and conquer or scrambling technique so as to harness the powers of society to its own agenda by working "ideologically on the fears of many groups of people" (p. 99).⁵ Apple lobbies such a criticism in particular against Whittle Communications, the owner of Channel One. Educational values and ideologies, says Apple, have been honed into 'profitable strategies'. As a result, "not only are schools increasingly incorporated into the market governed by the 'laws' of supply and demand and by the 'ethic' of capital accumulation, but students themselves become commodities" (p. 101). With Channel One as with Douglas' (1993) reforms, a major concern is the demand for "the educational system to do a better job at the 'production of human capital'" (p. 101).

One of the essential elements of the struggle which is taking place in education is that of the production of meaning. Apple (1993) describes how the way in which television makes sense of the world reveals a culture's ways of producing and maintaining power. He begins with a description of how a television image is created: "the viewer's attention is kept on what is shown, and not how it is shown" (p. 102).⁶ It is the missing perspective which raises the question of how the media constructs subjectivity and consciousness.

Such a wasteland is, in my mind, what is suggested by

Apple (1993) in his description of how the school's function has come to be a reproducer rather than an interpreter of knowledge. The school is the 'recontextualizing agent' charged with the responsibility to reproduce knowledge which has been compromised to meet the political and educational accords of a particular society. Such a school will find it difficult to build upon the alchemical fermentation of the spiritual gold of Mercurium, or the inclusive community. Such a school will rely upon the insemination of politically correct information, and increasingly find ways in which to manipulate technology to further this insemination without the vulnerabilities brought about through human relationships. It is more likely that such a school will become increasingly exclusive, finding ways to marginalize the needs of special interest groups including special needs students, the young, and areas of non-profitability such as the arts. This is the charge of a prescriptive reform imposed from above. What it lacks is faith in individuals to live in community in the human dynamics of a variety of relationships. It is a further denial of the humanization process of education. A sterility and decay which, paraphrasing Goethe, (as cited in Campbell, 1965) even the spirit of God would be hard pressed to create a worthy world from.

Such a schooling reflects the desire for power, not so

much for the growth of its young but in their allegiance to the structure of its authority. Its aim is subjugation. This is not the classroom of the teacher who writes these journal entries. The cinder block walls are not the hard limits of her authority but the security of a pedagogical embrace. It is a place of love and acceptance, a place of caring where it is OK for children to make mistakes as they grow.⁷

The "workshop" this teacher has attended exhibits some of these same tendencies and draws upon the ability to discern the strengths of the individual so as to serve or compliment the weaknesses of others in the development of friendship. Although such a pedagogy creates a dichotomy between strength and weakness it does so, presumably in an offer of servitude. But I am reminded at this point of Freire's pedagogy of the oppressed (1990) which differentiates in such a relationship between that which is recognized in an offer such as this and that which is not.

In many ways, the dynamics of a pedagogy which reflect the offer of one's strengths to compensate for the weaknesses of the other closely resemble the dynamics of the school and educational curriculum. The teacher begins from an area of expertise with a well defined curriculum and professional methodologies with which to teach individuals who do not have these advantages; children. But dynamics of this nature represent a relationship of power

which serves to reinforce the differences which form the basis of such a relationship. It is, as Garaudy (as cited in Nandy, 1987) suggests, that such a relationship can be seen in the hypocrisy of 'aid' which is not so much a contribution of the Western nations to the underdeveloped countries but the result of their allegiance to an economic oppression of the countries to which their support is offered. It is, as Freire (1990) states, that such a relationship is oppressive in that it is based upon prescription. This is clearly not the intent of the teacher for as we have seen earlier in *The Inclusive Community*, she has illustrated her willingness to participate in the weaknesses as well as the strengths of her classroom and collegial community, although this willingness is not a conscious element in either the organization nor in the perpetuation of curriculum in our schools. In all instances, schools are not simply prescriptive in their choice or adherence to curriculum but clearly reflect a hierarchy of school success in which those members of society who have met with classroom success now stand at the head of this order: as teachers. Such a relationship resembles what Freire describes as the oppressed having been bound to the transforming consciousness of the oppressor in which the oppressed know of no other transformation but to become the oppressor; the aspiration to become the other. The necessary transformation can only

be brought about, states Garaudy, when there is a free dialogue in which each participant is convinced that something can be learned from the other.

While it may have been necessary for the 'workshop' this teacher attended to promote its ideas from an ideology based upon the polarization of strengths over weaknesses, or to promote the use of the strengths of its students, what is not stated is the transforming consciousness which is made possible when the strong are brought into contact with the weak. The struggle to become more fully human, states Freire (1990), begins with the authentic struggle to transform the situation. To this end, it is the weak or the oppressed who hold the key to transformation, for they represent the antithesis for the identity of the oppressor and in the transformation of their own humanity, they provide the opportunity for the oppressor to recognize their own authentic being.⁶ What the workshop does not state or perhaps even fails to recognize is that through contact between strength and weakness lies the possibility of transformation and that individuals bring with them not only their strengths but their weaknesses. This is perhaps, the greatest attribute in any teaching situation: that the imperfect should come into relationship with others. Anyone who has stood in front of a group of grade one students knows the transformations which are made possible through the vulnerability and inexperience of these children, not

simply in the minds of the children but the transformation which takes place in the teacher. Specialization attempts to limit the possibilities of vulnerability by constructing whole truths which focus on subject specialization and portray the specialist in his/her greatest competence. It is a relationship between those who know and those who do not and uses as its basis the insemination of knowledge by those who have privy to this knowledge and for whom knowing is itself the power structure through which relationship is established. The unstated and undervalued strength of any teaching situation is however, the underrated human element which is neither predetermined nor predictable but dynamic and transformative.

Summary

The exploration of 'the spirit of educare' is an attempt, on one hand, to express the importance of the living, breathing people who make education possible. On the other hand, this exploration is an attempt to demonstrate the overriding pervading ethos of a form of education which 'borrows' heavily upon a business management/ consumer/capitalist model. Using the messenger god Hermes as an example, I have attempted to demonstrate that like the psyche, personalities like systems or 'isms' are multiple, and contain paradoxical characteristics some of which when inflated are misunderstood to represent the

whole personality or system in itself. This I have connected to the ego function within a personality. Such a function may attempt to limit, repress or oppress the other members of the whole in which case it becomes necessary to break away the established or institutionalized face in order to allow the other voices to speak.

I have indicated that the inflated set of characteristics which make up the ego may also be understood as the attempt to construct a single, consistent cultural set of ideals which I linked to what Apple (1993) refers to as the Conservative Restoration. Such a perspective was further linked to a monotheistic society and political institutions including the New Zealand model of Roger Douglas (1993). I suggested that the attempt to group that which is multiple within the rubric of a single dominant perspective as in aspects of the 'conservative restoration', the consumer model and the ego, is an attempt to usurp the energy of the system for the purposes of inflating power and will for such domination. Such an attempt can be recognized in various government's attempts to focus on a thematic 'salvation' through debt crisis management which makes use of 'scapegoating' by accusing public servants for having created the debt. Such a salvation becomes possible when a strong central authority can convince its members that equal opportunity in schooling or individuation is itself a threat to the whole,

which presently suggests that too much democracy is not only a tax drain but will eventually cause our bankruptcy. I referred to this situation as an imposed myth which I likened in this and other chapters to the myth of the consistent ego personality. In conjunction with this, I explained how one's participation in the single perspective could also be understood as a fear of responsibility within which lies the dangers of exclusion and elitism.

Part of the struggle to identify the spirit behind this myth-building force is to recognize its face. To do so, one must contrast this face with the faces of the oppressed, the silent faces and one's own face. Such a struggle is an attempt to break through the literalism of experimental design and technique, money and management and power which, as I have indicated, can also be recognized in specialization. From this point of departure, one must also recognize one's own participation in the power of knowledge and in knowledge of oneself as the oppressor. Having unmasked one's own participation, the struggle is not simply personified but personalized as I have had to ask myself: What is my responsibility as a teacher? What is it that I wish to create in the lives of these students and in my own life?

Stripped of the comfortable pew - the central significance of curriculum, the importance of technique or money and the guise of professionalism, one is left with

the question of how one lives one's life in relationship with the lives of children. This is what lies at the basis of Chapter Six: A Pedagogy of Affirmation.

Endnotes: CHAPTER FIVE

1. An important aspect of this discussion and one which I will attempt to elaborate upon further at this point, stems from the teacher's introduction of 'the spirit'. I must point out that it is not my wish to discern the nature of this particular spirit according to any doctrine or in accord with this teacher's beliefs as the belief in a personal guiding spirit can pose serious questions within a public schooling system. Indeed, the belief in such a spirit may have very real positive and negative implications in the classroom. One such implication might be the belief that teacher, as guide, will always be there for each of the children despite the number of children in her classroom or the children's personal needs. While such a belief may foster the individuation process it is also possible to recognize within this belief a certain narcissism and the possibility of an inflated individualism which schools might well examine and accept at least some responsibility for. My discussion of 'the spirit' is thus not an attempt to demonstrate any interrelationships between schooling practices and various denominational beliefs but to introduce the role of the spiritual within the lives of teachers. It has been my experience that the notion of 'teacher as spiritual being' is not taken seriously as a descriptor when referring to teachers. While in most instances teaching is understood by the characteristics which most clearly define it, I am at this point more interested in understanding what meaning can be taken from the silence which surrounds the question of spirituality in education.

But this question of a teaching spirit is not limited to the individual and must, I feel, be examined in the pervading spirit or ethos which directs education. The difficulty lies in our coming to understand such a spirit through the specific or individual lives of teachers and in the more general community expectations and political directives. As a pebble tossed into water, the difficulty in understanding the interrelationships is compounded as the ripples spread further and further afield and one moves from the individual to township to political borders and then into a global community. In my use of the spirit of Hermes I wish to illustrate the need to be able to pass from one state of understanding to another as Hermes himself passed between the worlds of the gods and those of humans. I also wish to illustrate that like Hermes, paradoxical and sometimes contradictory attributes exist within a single character as we find also in education. Indeed, this

is the single importance of using the illustration of personality, multiple personality and teaching persona's throughout this thesis: the face which has been created is often a mask - the harbinger of change -not to be understood at 'face value' but as metaphor for that which is living in its folds. The question I ask is: by what method do we chisel through the make-up of one face or the other to find this spirit in matter. In my own practice I must ask if the use of journals helps to free my understanding of what makes teachers living breathing human beings, or how the practise of the imaginal might open this crust of literalism which might also be recognized as our professionalism, institutionalism or any 'ism' by what-ever face it is known? By what means do we search for the soul of education so that by doing so, we may find our own. To begin with, I must entertain the spirit. I must admit the spiritual within education so that in a similar way to my growing understanding of Hermes, I might begin to explore the many faces. This is not semantic but a life's drive: to understand my life in the lives of these children who are my own students.

2. The link between capitalism and certain Protestant traditions has been well established through the work of Max Weber (1993). Weber argues that a certain capitalistic ethic grew out of Calvinist beliefs which made possible a spirit of modern capitalism. Weber builds his thesis to some extent on the Calvinist belief in predestination. A logical conclusion to such a doctrine appears to have been that if the precepts for daily living were not followed then clearly one was not of the chosen. The attempt to strive for grace was understood as a sign of that grace and thus good works was an indication of God's favour. What took place during the time of the Reformation, suggests Weber, was the belief that God favoured those who did his calling and that such a calling could be one's vocation within the world. It is this legitimation of one's vocation which when combined with the ethics of systematic and diligent work produced the spirit of capitalism: capitalism governed by ethic. In one sense it legitimized the process of acquisition which could be understood as the fruits of one's salvation. In addition to this, the systematic use of time and a deliberately modest standard of living helped to compound this acquisition or assurance. What accompanied such investment was the highly predictable, slow but modest gains of a rational approach to the market. At the basis of such an approach were the "virtues of thrift, diligence,

hard work, dedication and persistence." (Marshall, 1982). Such virtues, as recognized in the writings of Benjamin Franklin, were as Weber suggests, what made possible the spirit of modern capitalism.

It is possible that all of Chapter Five could be devoted to a discussion of Weber's thesis as it relates to the modern ethos of schooling and this highly evident connectedness to capitalism. On the one hand, many of the virtues of which Weber speaks can be recognized in the methodical and rational use of time and organization of instruction in our classrooms. On the other hand, the struggle to understand and articulate the guiding ethos or spirit of a single individual, a particular period in time or a set of perspectives is a struggle I share with Weber. The context of Weber's thesis was however, the rise of large-scale capitalism in Germany which according to Marshall was largely forced through political concentration. The question of capitalism was, during Weber's time, of central significance to the national interests of the German people and was asked in an attempt to formulate both social and industrial strategy. The question of capitalism had been explained up to this point in relationship to both Jewish and Catholic beliefs and traditions and in this way, the link to Protestantism was itself a variation of a theme. Although Weber's link between the Protestant tradition and capitalism is significant, one might ask instead, how these different religious practices or disciplines predispose its adherents to certain successes within a capitalist system. One might go further to ask how these practices or virtues might also contribute to the goals and practices of public schooling. Drawing more explicitly from Weber's text itself, it is possible to ask how the 'rational' approach to book-keeping or accumulation could be understood both in its relationship to 'the spirit of capitalism' and that of public schooling in light of Garaudy's (as cited in Nandy, 1987) explanation of the meaning and use of the word 'reason' as I have described in Chapter Three. But the most important feature of Weber's thesis is in the approach he takes in developing the nature of 'the spirit of capitalism' as opposed to 'a spirit' or 'the spirit'. This is perhaps a weakness within my own writing for I have purposely used the personal 'guiding spirit' as a wedge to open the question of spirituality and a 'spirit of education'. In order to construct a 'spirit of capitalism', Weber has attempted to gather a collective ethos which he finds exemplified in the writings of a single individual. My own attempts to discern this spirit lies both in the identification of

a collective social will to construct a series of perspectives which constitute a prevailing spirit but also to identify that which is living in each of us in each of our classrooms. Perhaps a differentiation could be made between such an ethos which might be considered the 'spirit of education' as opposed to the living which exemplifies the 'soul'. In this way, Weber's description of the connection between a 'spirit' of Protestantism and the 'spirit of Capitalism' might be extended to ask about the connectedness between the 'spirit of capitalism' in relationship to the 'soul of education'.

3. The question of dependency is also one of major consideration at this point. What Peck (1987) described as 'The Fallacy of Rugged Individualism' denies that in our uniqueness we are weak and imperfect. Such a perspective, Peck states, teaches us to hide our weaknesses and failures and to be ashamed of our limitations. The motto is that we should : have it all together. Such a belief contributes to the need for heroics and strong leaders. The inclusive community offers a different perspective, one that is supportive and admits our interdependence. I would suggest that the extended family within which I was raised offered an example of the inclusive community which seemed to run contrary to society's attempt to foster the independence of the 'rugged individualism'. It seems ironic that the dependence upon members of the extended family was traded away for an independence mortgaged at the financial institutions. What was once a part of the fibre of community appears to have become objectified through finance.

4. Apple (1993) describes Channel One as a specific kind of 'text' which is a television program produced commercially by Whittle Communications and now broadcast to thousands of students in the United States. The format is simply ten minutes of international and national news along with two minutes of commercials aimed at a captive audience.

5. In the May 17, 1994 edition of *The ATA NEWS*, Joanna Beresford (as cited in Gariepy) suggests that in order to sell its reforms, the New Zealand government used "people's natural fear of debt ..." (p.1). By threatening people with debt, economic restructuring becomes the salvation. Part of the strategy is scapegoating: blaming the public servants for the debt. Despite Douglas' (1993) reforms, Beresford states that the net debt in New Zealand has tripled. The model of partnership in education has

proven successful but the partnership is between government, teachers, and parents. Joanna Beresford is the assistant secretary of the New Zealand's Educational Institute.

6. Lutz and Collins (1993) describe how images of the non-Western world are made and consumed through an examination of National Geographic photographs. These photographs, far from being a simple and objective mirror of reality, reflect as much the who behind the lens as the editors and designers, and readers: seeing with the 'tutored' eye. Lutz and Collins state that as one of the primary means by which Americans receive information about peoples and cultures outside their own borders, these photographs have a large impact on the identity formation process which draws on the images of 'the other'. The non-Western or the primitive are used to develop an alterego which helps shape the Western self. While their discussion includes the term: ethnocentrism, the question Lutz and Collins ask is: how do these images or photographs fill the imaginative spaces within the Western mind? What paradigm do they create? "Does the identification rely on static humanistic principles that assert universal sameness across boundaries of race, class, gender, language, and politics or on a progressive humanism that seeks to understand and historicize the differences that separate interconnected human beings?" (p. 3). One of the main questions this raises is that of the kinds of hierarchies which photographs have helped to create when dealing with these separations.

Lutz and Collins go on to ask 'how photographs signify' and develop the term acculturation in connection with the tie between the American Government and the National Geographic Society who is reputed for "safeguarding important American values and traditions" (pg. 5). Most evident, say Lutz and Collins, is that the National Geographic is not a forum in which there is an exchange about the third world and that the purpose of the magazine is the mass-production of images sold to reading/viewing consumer.

7. The focus of schools as places of caring is discussed by Nelson and Somers (1994). They begin their description with a quote taken from Eisner which I would like to include at this point.

Developing an ethic of caring and creating a community that cares is, as far as I know, on no one's list of educational priorities - but ought to be. The article goes on to describe how schooling has in

the past contributed to the 'look out for myself' independence which I have discussed under Peck's (1987) 'rugged individualism' and compares this to the present need for teachers to develop caring and community first within the classroom and then in the larger community.

8. I would like to point out at this point the link between Freire's understanding of the role of the oppressed in transforming the oppressor to the identification of the persona, face or spirit which prevails in education. Despite a somewhat superficial imposition of a science of personality over our discussion of the journal content, the attempt has been made to intertwine the notion of character or personality traits with the prevailing characteristics of education in order to demonstrate a certain human-ness or personification which includes a description of the ego's attempt to maintain its power without admitting its weakness. As with repressed contents, the unconscious or the disempowered, the oppressed can be read or understood as a metaphor which when acknowledged, bring about the possibility of transformation. When these unconscious contents are recognized for what they are - through the imaginal or otherwise; when these contents are allowed to speak as beings - growth becomes possible. The struggle for the oppressed to become the oppressor intensifies or further inflates the characteristics of the oppressor much like the character of Humpty Dumpty upon his wall. The intensity of the ego to maintain its position and balance becomes all encompassing at the expense of others. It is in context then with these 'others' that the 'make-up' of the characteristics of this persona, master, or in Freire's terms the oppressor be identified. With this identification it becomes possible to distinguish what the terms of enslavement or oppression are but not necessarily in the language of the oppressor. I see this as a major difficulty which accompanies the work of many forms of liberation: emancipation is not only physical but a syntactical and semantic struggle. Both the oppressed and the repressed must speak for themselves in their own words. Perhaps this is a larger part of this thesis than I first recognized in that I have begun to hear my own voice in my own place in the classroom.

CHAPTER SIX
A Pedagogy of Affirmation

As I reflect upon the first five chapters of this work, I realize that what I have created is a map of some of the influences which have shaped my own pedagogical practice. In many ways these are landmarks of places I have been and people I have met either in person or in text and yet understanding their influence has helped to clarify for me my presence in the classroom in the here and now. This is for me, the most significant aspect of my thesis. Since my work with teachers and journals and the onset of this thesis, I have returned to the classroom to teach Language Arts to Grade Seven students. What I have discovered through the present writing has been the different avenues by which I have come to be where I am. Such a discovery has led not only to an understanding of the past but has served as a buoy during my transition back into the classroom. It has led to an awakening of the present and a strength to look forward to the future with hope.

Despite an increasing awareness of the strengths and weaknesses of my own pedagogical practice I have only recently been able to articulate certain aspects of my teaching which have allowed me to conceptualize what I refer to as a Pedagogy of Affirmation. In this chapter, it is my intent to provide a description of the most salient of these features as they have been conceptualized, to

include some of the implications such features have in my own practice and how they relate to the question my own responsibility as a teacher.

A Pedagogy of Affirmation
A Description

When the notion of an affirmative pedagogy began to take root it did so not on the basis of a search for one word which would encapsulate what I felt to be important to pedagogy but as a result of how the writing I had done made me think about children, about students and teachers - about myself. In an almost Heideggerian way, it raised the question of my Being within the classroom. I asked myself about my relationship to the students and the ways in which we could best spend our time together. The answer which resonated most clearly was that the quality of human relationship was of great importance. For an educator it is the students and the teachers who make the difference and that above all else, my description of what is important in the classroom or to Education had to put human relationships at the centre. Unlike my need to root my ideas and thoughts as I have in a science of personality or in relationships of power and culture, or text, it was clear to me that I must begin with the life that was all around me. As with my own experiences of school, what I

wanted for my students was a classroom environment which would let them know that they would be cared for - loved and accepted, regardless.

Although an unconditional acceptance of every student meets with considerable challenges throughout the year, it is my belief that growth becomes possible when people establish supportive relationships built on trust and communication. There are two aspects of this statement which I wish to develop further. First, the classroom must be an environment in which children will grow. I have compared this growth to the process of individuation but here a pedagogy of affirmation is immediately at odds with the belief in the standardized curriculum, the instruction of specific content or the use of prescribed methodology, all of which assume the presence of children as a general social category but without the recognition of specific individuals. This is not to imply that methodology, content or curriculum have no place in education but rather that a pedagogy of affirmation would look first at the people who make up the classroom community, transcending curriculum or methodology to discern the needs of the students. In this way, growth is no longer defined by a student's success as compared to the measure of some prescribed content. Measured in this way, the student soon learns that success is determined by how well s/he measures up to some outer norm and in this way, is robbed of his or her

responsibility for or relationship with personal growth. The authentic growth of individuals is thus one of the key elements of a pedagogy of affirmation.

The second point I wish to make from my belief that growth becomes possible when people establish supportive relationships built on trust and communication, is that each of us is unique as an individual and that together we are not simply one class but a community of individuals. As a public school teacher, my part is not only to accept and support each of the students in my classroom but to actively build a community which will include each individual in spite of our differences. The classroom becomes a site in which to foster creative, critical relationships rather than conformity. Again, we see that the attention turns towards the people within the classroom and is supported by a nurturing and caring community in which spelling and close reading take second place to listening and communication. Once again I must emphasize that it is the human relational quality which makes growth and relationship possible but I would also suggest that despite the emphasis in many classrooms on content or methodology, it is the relational element which prevails - whether it be consciously cultivated or not. The danger I see in the lack of awareness of this importance in the development of relationships between individuals is that once ignored, it is possible to move swiftly from a

pedagogy of affirmation to that of a pedagogy of technology. Without the reminder that relationships are necessary to the function of community, individuals quickly become isolated and separated in what was their uniqueness.

As I have indicated throughout the thesis, there are several important characteristics of the classroom which contribute to a pedagogy of affirmation. With a focus on the people who make up our schools, characteristics such as caring, loving, nurturing, supporting or listening seem obvious. To this end a pedagogy which affirms the growth of the individual, and establishes as its core the humanization of education, is not unlike the philosophy and classroom practice of many if not most classroom teachers. It is not a radical pedagogical shift but rather a shift in emphasis or in perspective. Perhaps, it is nothing more than a reminder of those things we know to be important to every classroom but if this were true, why is there so little emphasis placed on these elements in educational literature and why does such a pedagogy find itself increasingly at odds with what is expected of our schools?

A pedagogy of affirmation begins then by supporting the people in the classrooms. It seeks to affirm individuals for who they are and helps to support them in ways which will contribute to their sense of authenticity. To do this, it must recognize that each person in the classroom is a living, breathing human being. As I have

stated, such a pedagogy begins with the premise that each individual is unique. This premise while understood at the heart of much pedagogical practice, is immediately in conflict with the school institution which finds its basis in a monetary system which holds at its core the principle of 'efficiency in all matters'. The pedagogy of affirmation is not a denial of the importance of funding in education nor of the role of efficiency in education, particularly in the public school system which is supported financially by the government purse, but rather it acknowledges the extent to which finances and the notion of efficiency have influenced and perhaps indebted our educational practices so as to create a dependence on monies and management, thus legitimizing the place of finance at the centre of our schools. As Apple (1993) has stated, "capitalism establishes a metric that measures everything - including persons" (p. 5) and harbours I might add, a condemnation of those who disturb the profit ideal. Exposure and analysis of the infrastructures which decentre the human at the heart of the educational institution are indicative of the critical consciousness which is required of a pedagogy which understands education as the transformation of the individual in the transformation of his or her world.

The role of affirmation in a pedagogy of affirmation is to support the individual through a process of individuation. Such a process is based upon the growth and

development of self-knowledge or consciousness of oneself. Pedagogy of affirmation is thus a pedagogy of consciousness for with increased consciousness there is always increased individuation. But a growth in consciousness is the result of a fuller understanding not only of the unknown but also a critical awareness of how that which is known has been shaped and indeed, imposes itself upon the individual. Perhaps, as Louis Gates (as cited in Apple, 1993) suggests, critique is an affirmation in itself, one which indicates one's citizenship and belonging. This critical consciousness is not unlike the term *conscientizacao* which Freire (1990) uses to refer to the awareness of the social, political, or economic orders which impose themselves upon the reality of the individual. But a pedagogy of consciousness is not to be misunderstood as a pedagogy of objectivity which claims to sever the object of consciousness from the source of this consciousness. A pedagogy of consciousness is a critical consciousness which reinstates the connectedness between the subject and the object.

In a pedagogy of affirmation growth is closely linked to the process of individuation. Such a process is fostered by a growing critical awareness of the contents which make up the individual consciousness as well as those contents which help to shape the environment in which individuation is made possible. While some of these elements may be the

product of a social, political, or economic order, they may also be of an unconscious nature. A pedagogy of affirmation recognizes that any pedagogy which sees as its basis the humanization of education, must include not only the individuation of its students but of each of its participants. This recognition must include the ways in which we research education as well as the description or the language with which we speak of teachers. A pedagogy of affirmation must include a sensitivity not only to the language used but to the context of words used in describing both students and teachers and must therefore be a listening pedagogy. Due to the shift towards the human subject, listening must include not simply an objectification of the speech act but an attentiveness to the affective and intuitive which are common attributes to all individuals and strengths of the common teacher. To this end, a pedagogy of affirmation is not strictly a rational pedagogy but also one which seeks to understand and describe pedagogy in ways which parallel the unique process of individuation. In this way, a pedagogy of affirmation seeks both liberation and creativity or as Apple (1993) suggests, an attentiveness to ensure that our course will "dignify human life, recognize the playful and creative aspects of people" (p. 3). Viewed from the efficiency model or even various models of business management, a pedagogy of affirmation may at times appear

irrational, subjective, or anarchic and in-as-much as it contributes to a pedagogy critical of an existing order, it may not only appear alien but finds itself more fully aware through the process of alienation which is itself the element of differentiation and liberation which makes individuation possible.

While a pedagogy of affirmation seeks to move individuals to a more complete understanding of themselves, it does so with the knowledge that the more fully differentiated its members, the richer the community of which it is composed. While there are advantages to an identification with a group, the unconscious identification with a group can be devastating. It is for this reason that the process of individuation must include a critical consciousness. And it is for this reason that guardians of the established order associate such a pedagogical shift with fanaticism. Fanaticism, as Freire (1990) has pointed out, is not the goal for radicalization, for when radicalization is accompanied by a critical consciousness, it is creative not fanatic. It is a source of living. It is the established norm which alienates individuals from themselves by offering a constitution which is often represented by its institutions in an effort to maintain a status quo. The danger lies not only in its maintenance but in the power with which this constitution acts. These dangers exist regardless of the institution, for any

constitution represents a collective interest and as such, must denounce any attempt to shift the balance of power.

This then, is the pedagogical struggle. It begins with the recognition of the unique process of individuation in which each individual is differentiated and separated from one another. But such a struggle can only exist in relationships with others and for this reason, growth occurs through growing consciousness of oneself and of others. As individuation of the individual takes place, he or she begins to see more clearly that as their separation increases, so too does their vulnerability and their need for relationship. The means by which individuals enter into relationships may vary greatly and for different purposes. On the one hand, an individual may enter into relationships which support his or her ego or personal exploits. On the other hand, an individual may understand how they may make a unique contribution to the community of individuals around them. To some degree, the type of relationship established will be the result of temperament but in other ways, the relationships will reflect their degree of individuation.

Individuation is however, not simply an individual accomplishment for it reflects the willingness of the larger group to accept and promote individual differences amongst themselves. To this end our understanding of the pedagogical question is crucial. Is it the responsibility

of schools and teachers to perpetuate a standardized curriculum as legislated by government or to foster personal growth and understanding of one's self within the context of one's community and the greater society? Although one might assume that all learning contributes to the process of individuation, Apple (1993) reminds us that government has had much influence in determining the official knowledge which has in turn contributed to conflicts of culture and power. It is my contention however, that a significant amount of individuation which is made possible in the classroom is the result of human beings in relationship with others despite curriculum.

In the classroom, a pedagogy of affirmation turns its attention to the individuals. Its goals are to support each of these individuals in increased awareness of themselves, each other and the context in which they find themselves. Because a pedagogy of affirmation attempts to be sensitive to the needs of the individuals it is also a pedagogy of healing. Growth is itself therapeutic in that it brings one forward from out of oneself. This is the healing of transformation. But growth can also be subverted so that the undifferentiated individual becomes calloused and uses what he has become conscious of to guard himself against further change or against the ideas of others. Through the ossification of knowledge the individual shields himself, fortifying his position, recruiting a battalion, colonizing

and converting others to his structures of consciousness. This form of egoism can be understood through metaphors of fortification and colonialism but can also be recognized as the persona and the mask. It may also be thought of as a form of narcissism in which a particular form of consciousness constructs within the world around it, the images which reflect the inner patterns of its thinking.

A pedagogy of affirmation begins by recognizing that the process of individuation is itself unique in all individuals and that the adaptation to the world around them requires the ability to assume various roles throughout one's lifetime. There are times when the contents which have been made conscious must be grouped and their similarities recognized in comparison to the patterns of other individuals, communities or societies. The recognition of these similarities make communication of meaning possible. A critical consciousness must accompany this communication to help recognize the interests these patterns serve, the oppression which is made possible and the people who are marginalized as a result. A pedagogy of affirmation does not deny the need for commonalities but undertakes to support the unique character of each individual suggesting that commonalities are themselves a footing from which to develop individual differences. A pedagogy of affirmation admits that by placing this emphasis on the unique nature of the individual, it too

assumes a hierarchy at which the individual becomes the head of a variety of other possibilities but it does so unapologetically in the hope of entering into a dialogue with peoples and pedagogical practices. In this sense, a pedagogy of affirmation is humanistic in that it finds its centre on the people who make up our schools but it is also humanitarian in that it recognizes the role of the unique in the support and growth of the community.

My own experiences have demonstrated that a pedagogy of affirmation can at times border on the chaotic, and is highly dependent on the temperament of the individuals involved. While the longing for conformity is sometimes great, the elements of chaos and personalities can be understood as strengths for such a pedagogy breaks down the faces of our institutions and reveals to us the building materials of possibility. Despite the logical, almost idealistic focus on the nurture and the affirmation of individuals in the classroom, the formal organization of schools often does not give its support to the caring teacher. This show of the affective, although taken somewhat for granted as a decisive factor of good teaching, is the undercurrent of pedagogical practice which has slipped quietly into the unconscious and has fallen from our understanding of professionalism, replaced by methodology, quantitative research, standardization of

curriculum, provincial exams and union membership which in turn have become the objects of our attention in the field of education. It is the human being working together with other human beings which must once again be raised to consciousness and recognized as the centre of this practice. Understanding this, I have begun to realize as a classroom teacher, some of the difficulties inherent in such a pedagogy.

Pedagogical Practice

There are several challenges that a pedagogy of affirmation presents to my own classroom. Although the Language Arts curriculum allows for a great deal of flexibility and creativity, there is much I hope to teach my students and an even greater range of expectations from students and parents. At times the challenge is simply finding space within the classroom for all the board games, posters and three-dimensional projects students are capable of producing. At other times I must reexamine my own personal philosophy to see how it fits with the goals of the institution in which I work.

Perhaps one of the greatest challenges to my belief in a pedagogy of affirmation has been my attempt to pursue community development with each of my classes in seven periods which range in length from forty to fifty minutes. I have found that it is much easier to conceptualize a

classroom where students are affirmed for who they are and accepted as they are then it is to actively develop such a community.

One of the particular concerns are those students who for what-ever reasons, do not wish to be a part of either the classroom community or its activities and actively seek out opportunities to destroy the possibility of forming such a community. One of these challenges was Lisa.

Lisa was a bright, attractive grade seven student. During the first few weeks of school she was usually attentive, participated well and completed most of her assignments. By the end of September, her behaviour had deteriorated significantly and she had become manipulative and often sought attention by calling out rude or inappropriate comments. I struggled many months inside the classroom with Lisa as I did at home with my growing awareness of my beliefs about my own classroom pedagogy. In this one instance, critical awareness was a double burden for not only was I failing to create the kind of classroom I had hoped to develop by consistently excluding Lisa from our classroom activities when her behaviour warranted it, but I was going home fully aware of the contradiction between my beliefs about classroom pedagogy and what was taking place in this classroom. During these days, there were many times I wished for a class that might run like clock-work, a step-by-step behavioural management

program or a miracle. At times I simply wanted control. So did Lisa. Through her manipulation, Lisa managed to create such rivalries that she would incite fist-fights in the few minutes between classes. At times girls in the seats next to her would begin crying, huge sobs in what could be an otherwise busy or quiet classroom. At the root of their despair was always Lisa.

I could not reconcile Lisa with my pedagogy of affirmation. I grew angry with her, impatient, annoyed. She began drifting into class 15 to 20 minutes late and I found myself appreciating the time with the other students. But there are two points which need to be brought out with respect to Lisa. A pedagogy of affirmation does not work without its limits and I console myself by suggesting that Lisa chose to violate the limits in which such a pedagogy becomes possible. While it is true that some students require more time with the teacher than others, not unlike large corporations, Lisa knew the advantage of the monopoly. But there is another side to this story. I was fortunate to have a team of student teachers participate in the classroom community for a number of weeks. It was the relationship between these two student teachers and Lisa which reaffirms within me the importance of people in the classroom. As she had in the early part of the year, Lisa once again worked hard, participated and demonstrated considerable talent in the community which developed with

the addition of these two teachers. Unfortunately, I was unable to sustain this kind of relationship after their departure.

The point of this description is not to illustrate my failure nor to discourage others from making a conscious effort to develop community and relationship within their classes but to share the reality of the struggles, the paradoxes, the tensions which make up human dynamics. Being human means the full range of sensibilities, emotions, difficulties and aspirations. It is the pedagogy which assures me of my success that I become suspicious of for it must either exclude the human element or be a utopia.

Lisa was a student I didn't understand. She was abused as a child and showed her emotional scars. She switched from passive to abusive, on one occasion striking another classmate with a chair while on another, sitting behind in an empty classroom apparently oblivious to the fact that the bell had gone many minutes before. She was a bright child and in many instances in good humour while at other times she was vindictive and destructive. But she was willing to enter into relationship, even forty minutes a day, with two student teachers who apparently exhibited some qualities which she felt she could trust. This is not one of those small victories which teachers say keep them in the teaching profession; that would be naive or somewhat simplistic. The point is that when after a particularly

violent incident in which this student was involved I was asked if I thought she should be sent home for the duration of the year, I said, with some hesitation, no. I wished for the good of the class that she would but I could not reconcile this with my belief in an inclusive community. But the struggle was intense.

Do we expel one child for the good of the others? Do we lower the standard of education to include Lisa? It was clear that the students learned more when Lisa was not present. This was made obvious when Lisa was moved from her home later in the year and left our community. But until that point, Lisa was a community member. As a public school teacher, I expect that she too will be a member of my classroom as well. But Lisa was not cost effective. Her demand for attention was itself abusive which when stated as such, demonstrates the cost of abusive relationships - not Lisa's part as victim but of affirmations and support which have not been experienced in the classroom, in community, in relationship.

Responsibility

Throughout the writing of this thesis my increasing awareness of myself and of pedagogical practice has caused me to reflect upon the roles and responsibilities of teachers - my role and my responsibility. In light of the Conservative Restoration and the new ties government would

have Public Education forge with the business community, I have felt increasingly disassociated from my chosen field of Education. In many ways this is the result of a critical consciousness and a greater awareness of the global issues of domination and oppression but it is also the result of my coming to know myself, my beliefs and background and recognizing the assumptions I have had and in some instances, assumptions I continue to live by. It is the awareness which has caused the greatest difficulties for as I have indicated, awareness is not simply understanding but refers to a thoughtful response within knowledge towards praxis.

The more I have struggled to understand this praxis the more I realize how interrelated life experiences become. Questions of theology have implications on forestation practices and research into laser technology is implicated in the business practice of corporatism. All of this has its influence in the classroom whether it be as Apple (1993) suggests via technology or textbooks or through a scientific literalism as Hillman (1989) might call it. Through whatever means, I myself have felt the tension between this rigid literalism which I have understood in the form of professional duty, curriculum, methodology or prepackaged materials and the living breathing individuals which I understand as the creative, the spiritual and the transformational. But in many ways,

understanding a pedagogy of affirmation has also led me to understand that creativity and spirituality can also become locked into literalism while on the other hand many aspects of business reflect the open flexibility and creativity that I have pursued in a pedagogy of affirmation.

What I have referred to in Chapter Five as The Spirit of Educare can easily be misinterpreted by those who use similar criticisms of institutionalized religion as those I have levied against the business sector. The link between Christian monotheism and monopoly capitalism has been clearly established (Weber, 1985) but what I had hoped to demonstrate was that while teachers do come from various backgrounds and traditions, they, like the students, are the life which makes hope possible and change inevitable. Despite a literalism so concrete as to provide the building blocks of our institutions, where there are people there will be life. This is what I have come to understand from the use of journals. The importance lies not in the text which resulted but the dialogue which took place during the time in which they were written and the possibility for further dialogue and relationship as a result.

In many ways, what I have done in the Second through to the Fifth Chapter is the antithesis of what I hoped to accomplish through a pedagogy of affirmation in the very act of grounding my thoughts and ideas to specific traditions, authors or texts, and yet it was these

influences which helped me to see in the journals my own hopes and aspirations, to consolidate what I wish for my own pedagogical practice, for my own growth and transformation. And now I am ready to move onward, to meet with new beginnings, to enter the classroom more fully aware of the world, of my place and of my aspirations for my students. I am also more fully aware of my responsibility to these students who are in my care, to their parents, and to the society in which I live but how this responsibility becomes evident in my praxis is itself uncertain.

The thesis has become for me a kind of a proclamation of a pedagogy which places human beings at the centre of education and warns against the domination of formulae, and rationalisms, such as those found in various business theories as one example, with which to discuss that which takes place in our schools. But it is also a simple reminder that in all things, there is a need to dignify life and to this end, my wish to affirm those who will share with me the experiences of the classroom.

APPENDIX 1
Journal Entries

August 28, 1990

Twenty-seven students! Wow!
Am I up to it?

Collecting materials was a necessary chore. Important to assure children's names are on everything and extras are kept in storage. (With Deloris and Cathy helping it took 1 period) but I feel this was well spent.

*The children were so excited showing us all their supplies and looking forward to their year at school, (new lunch kits, new outfits) How to keep them so enthusiastic throughout their elementary years is a good question? ?

Bradly was constantly asking questions, making comments etc. I want to strike a balance between keeping that enthusiasm he has and not having it to be an interruptive influence on me and the class. Also I want him to learn that others have contributions to make and he has to show patience when others converse.

I think I've figured it out. He responds well to praise and positive reinforcement. It also gets the rest of the class more involved to compete more with Bradly so he doesn't monopolize as much. I'm giving out tickets for Super things which I see happening in the classroom. These tickets are like money whereby the children save them up and at the end of September we will have a candy store where they can buy - candy.

It also works the other way whereby if someone does something unacceptable they will owe me a ticket. The grade 1's did this last year and they hate to lose the tickets! I think Bradly will respond well to getting the tickets. We'll see!

Bradly made a remark this afternoon that made me respond immediately. Just out of the blue he said "All Brad's are retards" I had to look at him twice just to make sure that it wasn't Ken. I said to him "Bradly the word retard is a very bad put-down." Then we talked about put downs and how we do not tolerate them in our class. He hung his head and we agreed he would not say that again. Meanwhile, Bradly T heard what he said and he did not like it. I wonder if Bradly is corrected at home for such statements?? I feel that a great deal of positive ideas need to be worked on here. * Interaction with his peers in a positive way is going to have to be a priority for me to work through with Bradly (A).

*It was extremely rewarding for me this afternoon to work on journals with my class. The Grade 2 class said "Hurrah" when I announced we were going to write. The Grade 1's were not sure. The 2's were fairly independent except for place names. They wrote about what they did this summer.

The Grade 1's did one sentence with a lot of help. By the end of the year they will be able to do 1-2 or even 3 pages of writing in this time period. I'm really glad that I have cultivated a love of writing in the Grade 2's.

*Paul and Harold seemed to do a lot better than I had imagined. It is funny to think that the supposition one has about children can be so small when in reality with a little push they can literally fly. Deloris sat with them and spoke very clearly, slowly and patiently with them and they completed their math. We were very pleased over this.

*Lori was a translator for us a couple of times. (Little people can do big things) at 6 years she is bilingual, and that's quite an accomplishment when you think of it.

September 3, 1990

During the past summer due to health reasons I decided not to go to summer school like I had originally planned. Being home with time on my hands afforded me the luxury of having time to read. I read 2 church books; one written by a woman named Ardeth Kepp (My Neighbor, My sister, My friend) a very spiritual type of book, excellent reading.

Another was (After the Storm Comes the Rainbow) by Paul H. Dunn who is an apostle in the Latter Day Saint Church of which I am a member. Paul H. Dunn is a very spiritual man - a veritable spiritual giant!

There is so much in the book to refer to: (to read over again, discuss with people and yes, to write in my journal about) In this particular section he was talking about friends and how that grows into toleration of people from different backgrounds and acceptance of people from all parts of the world. "It is very important that we learn how to live" he says. You don't learn how to live when you get old, it starts when you are young. He says, "Most of what he learned about how to live and what to do, he learned in kindergarten. "Wisdom is not at the top of the graduate-school mountain, but there in the sandbox." This statement really made me think about my role in the lives of my own children and in the lives of my

students. I have to teach them to be "wise" people and wise takes in a lot of things. (Not only academic but learning for "life" Paul Dunn says "These are the things I learned: (in Kindergarten)

1. Play fair. (Wouldn't our world be a much better place if everyone did this)?
2. Don't hit people. (In order for a fight, or war to start someone has to strike first).
3. Put things back where you found them. (Deforestation and the disappearance of rain forests etc).
4. Clean up your own mess, (ocean liners spilling fuel).
5. Don't take things that aren't yours. (Sadam Hussein). Kuwait crises.
6. Say you're sorry when you hurt somebody. A difficult thing to do but if people and nations did so there'd be less divorces and less wars.
7. Wash your hands before you eat. This literally keeps you healthy.
8. Live a balanced life. (Take only what you need and give all you can).
9. Learn some and think some. (Reflect on what you have learned and try to use it in your life).
10. Draw and dance and sing and play some, (the importance of recreation and the arts in order to be a well-rounded person).
11. When you go out into the world hold hands and stick together. (No matter how old you are when you are in the world it is best to have friends, hold hands and stick together).

When you first read these 11 items they seem so simple but when you really look into them all, they are very profound. The importance of teaching children early in all the things they should do.

This poem which Paul H. Dunn used in his book really impressed me, (and it is something I'm going to keep in mind when working with adults or children or in general just being with people) The author is unknown but I'll just write it in here for you to read.

It's great!

You never know when someone
May catch a dream from you.
You never know when a little word
or something you may do
may open up the windows
of a mind that seeks the light -
The way you live may not matter at all
But you never know, it might.
and just in case it could be

That another's life, through you,
might possible change for the better
With a broader and a better view,
It seems it might be worth a try
at pointing the way to right -
of course, it may not matter at all,
But then again - it might.

This is mind boggling when you think of it that I (not only as a teacher but simply as a person) have an unlimited influence on others to help them to develop. Think about our staff and the influence we have on children, parents, colleagues, friends and acquaintances (all the associates we meet from day to day).

I'll be referring to this book at times throughout my journal. It left a big impression on me.

September 5, 1990

When you were in my class yesterday and I asked the class "what does a p look like?" Jerry said "it looks like half an airplane... I thought that was very perceptive of him... I guess that is his point of reference with trying to put a form on something. And the use of "half" that was excellent.

Then when I asked what does a "u" look like? How can I make it? Bradley A. said "it's an upside down "n". His point of reference was the "n" and with the use of "upside-down" he was able to communicate to me how to make the u.

The way children look at the world and solve problems is many times completely different than adults. Their point of reference is different, but it is so very interesting when they are given a chance to reason out things and to communicate.

If I had said a p looks like this and proceeded in this fashion I would never have known how Jerry looks at a p or how Bradley looks at a "u". Questions which seem so obvious to us or which sound so mundane may help you to unlock how the child thinks ...

Harold raised his hand for the first time today... to answer a question. That was very interesting to me. It was during social studies.

I asked the question "What are some things that you have to do to get yourself ready to come to school in the morning? After a few children answered Harold put up his hand and said "you have to remember to bring your lunch-box." Fantastic!! He communicated in a sentence. The class was amazed. Colby said, "Hey, Harold is starting to understand what we are saying."

That is so rewarding to see him speak like that. I've found out that he is also talented at drawing. Whenever, he has to illustrate something he does detailed work.

Paul, on the other hand; I'm not so sure if he understands as much. He has never volunteered yet and doesn't speak much. The other German speaking children really want to help out. Paul answers them in German and then they translate for me. Paul needs to gain more confidence yet, and I'm confident it will come in time.

It has been great having Cathy and Deloris this past week. They are both very committed ladies who are so willing to work with the children. Cathy is worried and asks frequently if she is doing ok? I'm very pleased with the work she is doing and I keep telling her so. She told me she is enjoying it and she wants to do a good job but she is afraid of some parent coming in from the community to scrutinize or complain about her performance. She is really worried about this. I assured her that I am pleased in every way with what she is doing. We communicate on everything that is done... She wants to do her best and she is

...
Re- Carmen -

Cathy observed him on the playground and sure enough he was playing football with the grade 3-4 boys.

I'm not really an advocate of acceleration but in this case I feel it would be very good. I've seen positive and negative aspects of it. The question which is most important in my mind is * at this point in time with Carmen being the person he is what is best for him?? I can't see into the future to see what will happen. But what I think is important is now? What is best for him? How do his parents feel about it? How does Carmen feel about it?

Does a child automatically become a candidate for grade 3 at the magical age of 8? Or is it a matter of what the individual is? Do we all mature at the same rate? Do we keep him in grade 2 until it is convenient for us to send him to grade 3? Is intelligence or aptitude or maturity measured in years??

Help ! ! !

September 10, 1990

My name is Carmen M and I am in Grade Two at Enchant School. Bradly T sits on one side of me. I

like Bradley because he is nice to talk to. We talk sometimes when we are doing journal. Mrs. B. says it's o.k. if we talk about ideas as long as we don't waste time.

I like writing in my journal because I can write whatever I want. I can spell most of the words by myself. Mrs. B. says to write as much as you can by yourself. I only got stuck on a word one time this year yet.

Jimmy sits on the other side of me. He is a new guy and he is nice. I'm glad I got to sit in the front desk. I like it up front. Mrs. B. says we all have to take turns so everybody gets to sit up front.

First thing in the morning this year we get math because it's easy. I saw the marks for math the other day and I'm the only one who got all the questions right. We did 14 pages already. I'm glad I got them all right. It's pretty easy for me.

In our readers we had a story about the Animals Walk. That was a funny story about the animals who left the zoo and went to the city. I can read the story all by myself, with no help. Mrs. B. played the story on tape and we had to read with it. The animals had funny voices. The whole class laughed Mrs. B. did too. Reading is easy for me. I could probably read the whole book by myself.

We have storytime and sharing time at the end of the day. I like listening to stories. I don't share too much now because I don't have too much to tell. When hockey starts I'll have lots to say. I like playing hockey. I hope Michael and Jason are on my team this year. I love to play hockey. It's my favorite.

This year we have a new person working in our classroom. Her name is Cathy M. I know her. Sometimes she works with the grade twos. If we need help we have to ask her but I never have to. I can do it by myself. When Cathy asks us questions I always know the answers. It's easy.

September 12, 1990

Carmen -

Promotion - I feel that promotion for Carmen is the best thing because he will be challenged by the work in Grade 3. Humans need a challenge. In grade 2 he is finding the work so easy that it will give him a false sense of security - hey everything is easy ...

With Carmen I feel as Sharon does. Let him try it in all areas. Let him become one of the grade 3's - full time. He will fit in well socially since his playmates are 3-4 kids.

I think Carmen will feel good about himself. He has a good, positive self concept now. I don't think he'll brag about how smart he is.

I called Carmen's mom tonight and discussed Carmen's 'promotion'. She felt it would be a good thing for him. She said that he told her that Grade 2 is very easy and she feels he is a bit bored with it. It's been hard to get him to school because of this.

Mrs. M. (Carmen's mom) said that she would like for him to be challenged and thanked us that we got on it soon rather than have him spend a year in Grade 2 and develop bad habits.

I'm tired and I don't feel like writing much today

September 16, 1990

Your discussion in the staff room after school on Friday was very interesting. I'd like to see that movie myself. (Cipher in the Snow). The need of every human being for love and affection and acceptance is of the utmost importance I think (and animals as well, they need it also).

It set me thinking of a few instances in my class on Friday. In the morning during math period I gave the class some numbers to trace and that way I could sit back and watch the dynamics in the class. I noticed that Paul and Harold were working ever so quietly while the rest of the class chatted occasionally to each other. Paul and Harold were entirely left out. The class ignored them. Then I said "Oh I really like the way Paul and Harold are working so quietly and I'm really counting on the class to help them out. If you see that they are stuck at something or need something, I want you to be helpful to them OK? They all said yes and pretty soon when Harold was reaching to the middle of the table Clay said "Harold, what color block do you want?" Harold said "blue" and Clay gave it to him. That was the first thing that had been said to Harold at his table for 20 minutes (This was first period on Friday). Also, others at the table were helpers after that, helping out with color words etc. I think that they had to know it was OK to help Harold and also that it made me happy that they were helping (Grade ones always try to please the teacher).

At Paul's table the same thing happened. The only difference is that Harold tried to respond as best he could in the English he knows and Paul nodded his

head. It was a start. I noticed that Brandon really tried to be a friend to Paul and they talked several times and Paul was smiling. (Friendship - the hand of friendship and acceptance - it is so important at every age of human development).

At the end of this math period Clay came up to me and patted me on the derriere. I looked quite surprised and Clay was smiling up at me. I gave him a hug and told him he was a cute little boy and I was glad how he helped Harold. He was happy to hear that.

This brings me into the afternoon and what happens there... It was Health class and we were talking about 'feelings'. We role played several feelings with all 26 of them getting a chance to do one. We talked about things which make us happy, sad, frustrated, afraid, grieve, etc. They offered some very good answers. (Paul and Harold both role-played happy !!!)

I role played a mother with Leslie and Brandy as my daughters. We did love and I gave each of them a hug. First I said your mom or day show that they love you when they give you a hug, don't they? Jimmy said "no, my mom never hugs me!" Jimmy is now a candidate for my special Love Touch. (A kind word, a word of praise and a hug).

For the last role play I thought I would just see what they would do. I was curious ... I pretended to be a little girl Sally who had just come into the class. I took a seat and looked forlorn and afraid. Arman turned around and we introduced ourselves. Then ... and I wasn't ready for this... The grade one class all got out of their desks and ran over to me, extended their hands and said, "Hi, I'm Bradley, or Karren." I told them I was so proud that they would welcome a strange person like that. And I said to them "it makes me feel good to be accepted by you and I'm sure Sally would not feel afraid or scared any more." The grade 2 class stayed at their desks but said "Hi Sally!" We really had fun with this class.

I believe that love and acceptance is not only important at the childhood level but at the adult level as well. Here, I'm thinking staff!! Last year we had two very different people on staff - Nancy and Rollan, both of whom I became close with. I'd like to talk a little about my friendship with both and what they told me when they left Enchant School (extremely confidential)

Nancy (what can I say). As a teacher she was up on the latest techniques, knew a lot about whole

language, travelled extensively, had met a lot of people, had very different tastes and ideas than our staff members, looked at the world differently than we did because of her (religious) up-bringing and yet... as an individual was very insecure. She wanted to impress people, had a lot of acquaintances but few 'true friends." We talked a lot and I got to know her very well. At the time I met her she was going through a break-up with a live-in boyfriend who tried to take her share of worldly possessions as well as his own. Her ex-husband wanted custody of all four children. Her mental and physical health were deteriorating and she was starting a new job - teaching at Enchant School. And you know the rest.

Nancy really needed friends and I decided I would be one. She phoned me at any time when she wanted to talk, her kids came here when she was at the University taking her courses etc. She had been married to a (member of a specific religious group) man but did not believe in it or in her life the way she believes. Yet ... most of her friends were (of that specific religious group). She knew I was and yet she trusted me. We had many discussions on religion, and she seemed to appreciate people who truly acted in Christian ways. She said of you and Carol "They truly are the most Christian people I ever met". She really liked you both.

Nancy and I were totally different in every way but we were the same in one - love and acceptance. She felt that she was not accepted by the staff and I felt that she wasn't either. I feel that she came across strongly in what she believed in and methods of teaching. I think our staff was intimidated by her and felt that they needed to stick together against the "person" who was trying to turn everything "upside-down". We were not ready for her, instead of investigating her "professional expertise" we "ignored" it. And in the process we ignored getting to know Nancy. I'm thankful that I had the chance to drive with her because I learned a lot from her and I think she learned a lot from me, too. We still are very good friends. My 2 children Andrew and Christi loved her as a teacher and they also got to know her out of school.

And Rollan ... he is such a different person than what the staff perceives him to be. When I first met Rollan, he was suffering symptoms of some sickness. First, I was sympathetic, then I said Rollan, go seek medical help... it's no use complaining all the time

go seek help. Nancy told him the same. He did, and finally got to feeling good. The main thing about Rollan was his insecurities. He was insecure about riding with you because the rest of the staff thought he might be "sucking up" as he said. A few bad encounters with administration had left him distrustful of principals.

He also felt an insecurity about going in the staff room because he felt that nobody liked him. I told him that if he stayed out that would look like he did not want to associate with the staff * it works both ways. I decided I would make a point of visiting his classroom each day to chat and get to know him. I feel that when a person is insecure, then we should make that extra commitment to get to know them.

Rollan is a witty, funny man with an off-beat sense of humor. Last year he was hit extremely hard by the fact that school was difficult and the home-front was also difficult. When your spouse is sick and can't do the things you want to do socially and your spouse is depressed because of the sickness it takes its toll on you. Rollan has visited my home several times, we talk on the phone and now he drops by whenever he's in town! I'm really glad I got to know Rollan!

My student teachers, astute ladies that they were picked up on the lack of staff cohesiveness last year. Elenore made a point of being friendly to Rollan and bringing treats to his room. He often came into our room to chat at recess. Tanya and Elenore were special ladies who extended friendship and empathy to Nancy and Rollan.

LOVE and Acceptance - Everybody needs it !

Sunday, Sept23, 1990

Friday - the terrible, no good - very bad day. There is a children's book by that name. I think it's called "Alexander and the terrible, no good, very bad day". Like I told you in your office, I was really shaken up by it. It took me awhile to settle down again and I really do believe I wasn't a very good teacher that day. (It makes me understand better why children may act the way they do sometimes, if they have a bad morning). * Things that happen to us will affect our emotions, actions and thoughts. I was indeed thankful for Deloris and Cathy being there for me. And you, too. Thanks again.

When I came into the classroom the children all looked at me and one of the grade 2's said "Mrs. ***, do you have a cold?" I lied and said "yes". I just didn't want to go into the whole story with the kids. The grade ones could see that I was upset. I could see them watching my face and eyes and there was this sort of unspoken communication that they would be good for me. And they were, super !! I think children have this uncanny ability to sense when a person is upset. Anyway, the class went a lot better than I had anticipated.

On the way home on Friday evening I was indeed thankful that no accident had occurred. As I was driving along I had this distinct feeling that today I had been divinely protected. In my car I offered a prayer of thanks for the protection I had received today. This is the 2nd time this year. The other time was about 2 weeks ago on the Turin Hill. It was a Friday and I decided to stay about an hour later at school and tidy up etc. When I had reached the Turin Hill there was a hay wagon involved in an accident and bales were everywhere. I had the distinct impression that day that I should stay at school and as I drove by those bales it was as if I could hear a little voice saying "Be thankful you didn't leave at the usual time. You have been protected. Be thankful!" I know without a doubt that the Holy Spirit was looking after me on both occasions, and I'm grateful for that unspoken communication that I have with Him. It allows me to tap into a spiritual power that helps me everyday of my life.

...

Changing the subject ...

The arrangement of my classroom seems to be working. The grade one class has a long way to go yet in working quietly. But it is coming. They are still in the egocentric stage where everything is centered around me, me, me. The grade 2's are beginning to enter the concrete operations stage where more and more independence is evident. The 2 groups are very different.

...

Changing the subject again, you asked in your last entry, how we create for others an opportunity to grow?

Well, I was at this sort of workshop on how you can use your personal qualities to help others. The "teacher" had us list on one side of a page, our strong points. Then on the opposite side to think of some of the people we meet in everyday life and write down some of the different qualities we see in them (those that need help). eg.

happy
dependable
married
self worth

unhappy
lonely
single
divorced
poor self concept

Then we match up the good points you have with what you see in others needs. Then purposefully go after these people and become a friend. They can grow from your strengths. This really works because I did this last year with Rollan. You really have to gain the person's trust first. To gain a friend, first you have to be one. There are a lot of people out there that need help. People have to feel safe with you, once they do they'll grow. Kids in my class have to feel safe with me, that it is OK to make mistakes, we all do. Again it gets back to love and acceptance, Doesn't it?

REFERENCES

- Adams, H. (Ed.). (1971). Critical theory since Plato. Toronto: Harcourt Brace Jovanovich.
- Apple, M., (1993). Official knowledge : Democratic education in a conservative age. New York. Routledge.
- Atwell, N., (Ed.). (1990). Coming to know: Writing to learn in the intermediate grades. Toronto: Irwin.
- Becker, E., (1973). The denial of death. New York: The Free Press.
- Campbell, J., (1968). Creative Mythology: The masks of god. New York: Penguin books.
- Cassirer, E., (1946). Language and myth. New York: Dover Publications.
- Cohen, B., Giller, E., & W.,L. (Eds). (1991). Multiple Personality Disorder from the inside out. Lutherville: Sidran.
- Donaldson, M., (1978). Children's minds. Glasgow: Fontana.

Douglas, R., (1993). Unfinished Business. Auckland: Random House.

Dreyfus, H., Rabinow, P., (1982). Michel Foucault: Beyond structuralism and hermeneutics. Chicago: The University of Chicago Press.

Freire, P., (1990). Pedagogy of the oppressed. New York: Continuum.

Freire, P., (1987). Literacy: reading the word and the world. New York: Bergin & Garvey.

Gariepy, R., (1994). Exporting New Zealand. The ATA NEWS, Vol, 28, Number 18.

Hall, C.S., & Nordby, V., (1973). A primer of Jungian psychology. Scarborough, Ontario: New American Library.

Hillman, J., (1989). A blue fire. New York: HarperCollins.

Jung, C.G., (1971). Psychological types. Princeton: Princeton University Press.

Jung, C.G., (1963). Mysterium coniunctionis. Princeton: Princeton University Press.

Jung, C.G. (1959). Aion : Researches into the phenomenology of the self. Princeton: Princeton University Press.

Jung, C.G., (1956). Symbols of transformation. Princeton: Princeton University Press.

Jung, C.G., (1954). The development of personality. Princeton: Princeton University Press.

Lawrence, G., (1989). People Types & Tiger Stripes. Gainesville: University of Florida.

Lutz, C., Collins, J., (1993). Reading National Geographic. Chicago: The University of Chicago Press.

Nandy, A., (1987). Traditions, tyranny and utopias. Calcutta: Oxford University Press.

Newman, J. (Ed.). (1985). Whole Language: Theory in use. Portsmouth: Heinemann.

Peck, M.S., (1987). The different drum: Community making and peace. New York: Simon & Schuster Inc.

Rilke, R.M., (1984). The notebook of Malte Laurids Brigge. New York: Oxford University Press.

Schmitt, A., (1992). Brilliant idiot: An autobiography of a dyslexic. Intercourse, PA.: Good Books.

Trungpa, C., (1987). Cutting through spiritual materialism. Boston: Shambhala.

Weber, M., (1993). The protestant ethic and the spirit of capitalism. New York: HarperCollins.