A VIEW OF SELF IN THE TEACHING-LEARNING PROCESS:
SELF DEVELOPMENT AS AN APPROACH TO THE
EDUCATION OF TEACHERS

DISSERTATION

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by

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DEDICATION

to

Tom Riordan

My Father
ACKNOWLEDGEMENTS

I came to seek truth, instead I found life.

Special thanks and deepest gratitude to three brilliant, insightful, and life-giving men, Charles M. Galloway, Paul R. Klohr, Ross L. Mooney.

Most of all, my total appreciation to Nancy, my wife; we have been companions through many experiences, the most wonderful of which has been extending life to Casey, our newborn daughter.
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CHAPTER I

INTRODUCTION AND STATEMENT OF THE PROBLEM: THE NEED
FOR AN ALTERNATIVE PARADIGM FOR
SELF DEVELOPMENT IN EDUCATION

Background

The professional literature of education continues to assert the crucial role of self and selfhood in the teaching-learning process. Even early efforts to establish directions and set goals invariably gave at least tacit recognition of this need by proclaiming the importance of "self realization" as a desirable outcome of education. And, with the emergence of a more adequate foundation in phenomenological and transactional psychology, the emphasis on self became even more widespread. Yet, for all of this professional rhetoric, there is massive evidence that we do not yet have the concepts and operational understanding of them to translate these concerns about self into meaningful behavior in our teaching and curriculum development activities.

Philip Jackson's Life in the Classroom and John Goodlad's Behind the Classroom Door are but two recent reports which reflect this serious gap between our intentions as educators and our actual classroom practice. Charles Silberman's
extensive Carnegie-funded examination\(^1\) identified what he called "mindlessness" in our schools. Simply stated, he found that educators were not aware of what they were doing; i.e., they had no sense of who they were, what values they held, and in what ways they were "intervening" in the educative (or mis-educative) process. Richard Jones, in his work with Jerome Bruner on *Man: A Course of Study*, often conceded to be the most imaginative national curriculum reform effort to date, called attention\(^2\) to the fact that Bruner and others had overlooked the role of fantasy and feeling in teaching and curriculum development.

There is a common tendency to dismiss this gap between statements about our intentions and what we are able to do as simply "that is the way the world is." After all, Paul Mort and other researchers found that there was a fifty-year gap between the time when an idea in education was found to be desirable by accepted criteria and the time when it was widely diffused. And, recent investigators have hypothesized that this gap may have been "cut back" to only twenty years. Such analyses have often led to the conclusion that all we need to solve the dilemma are more highly refined techniques for diffusion and better "delivery systems"--to use an industrial metaphor.

\(^1\)Charles E. Silberman, *Crisis in the Classroom* (New York: Random House, 1970).

However, there is an increasing body of social criticism which focuses on the problems of education in ways that point to quite different conclusions about both the nature of the dilemma and what is required to cope with it more adequately. Since this criticism provides much of the supporting rationale for the theory being generated in this study, a summary of several of the most significant efforts is warranted here as background for the study.

Thomas S. Kuhn's analysis of the structure of scientific revolutions is a case in point.\(^3\) From his perspective as a philosopher of science, Kuhn pleads for the development of alternative paradigms for viewing our world and finding meaning in it. He reports that we have been "caught up" in a paradigm and its language forms that no longer squares with reality, that, indeed, requires us to mis-perceive reality. One is reminded of a viewer's experience for the first time with the distorted room and the trapezoidal window demonstrations developed by Adelbert Ames.

Charles Hampden-Turner echoes Kuhn's analysis in his reference to the "borrowed toolbox\(^4\) and the consequences of our using it as a base for our view of man and his education.


After identifying eight myths widely held in "objective" studies in the social sciences—myths that range from the belief that science is value free to those that place merit on reductive analysis—Hampden-Turner makes his proposal. He writes: "What is required is a new philosophy for the social sciences—a complete reassessment of what a science of humanity should be." This calls for, in his judgment, the creation of new modes of inquiry, different language forms that free our perceptions from the narrow blinders of the borrowed technological toolbox.

Michael Polanyi⁵ has reinforced this plea in his position that, as scientist, he places great value on his "personal knowledge." This emphasis permits him to acknowledge the "tacit dimension" of his experience—that domain that is caught up in the expression that holds "I know more than I can say."

Yet one more such example merits inclusion here because of its possible impact on major educational decision making. Willis W. Harman, who directs the large-scale studies underway in the Educational Policies Research Center at Stanford, one of two such centers funded by the U. S. Office of Education, concludes that one alternative future might well be a

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person-centered future. To develop appropriate concepts to foster the emergence of this future, Harman asserts that educators must rethink their values and must create language forms and concepts that more nearly describe the role of individuals as self-actualizing persons. In effect, he writes, they must learn how to acknowledge their selfhood and the selfhood of others. This requires, among other things, a reconceptualization of educational research and what is involved in the relationships between research and practice.

An Emerging Perspective

Against this background there emerges a perspective which underlies the study to be undertaken. Before the problem is stated explicitly and the mode of inquiry identified, it is important that some dimensions of this emerging perspective be delineated. It will be noted that this initial statement has all of the characteristics of Polanyi's "personal knowledge." This represents a deliberate effort on the part of the investigator to begin to create a new and different paradigm—a paradigm that will raise fresh questions and lead into yet uncharted domains for further research.

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Every person has at least an implicit view of self and decision making. However, it is important, indeed crucial, to note that this value-laden view reveals the way a particular person thinks and feels about himself and the world as he has experienced it. His view, or viewpoint, tells the story of himself as a particular man-in-the-world. (Hereafter, man is used generically to include woman). No matter how long or hard a particular person strives to talk about man and the world "in the abstract" and "objectively," apart from himself, he cannot escape from talking about his experience of himself-in-the-world. A viewpoint toward man and the world, then, cannot be divorced from the person holding that viewpoint. In this sense, the viewpoint is a "lived-viewpoint."

This investigator's experience with pre-service and inservice teachers and with other educational practitioners and theoreticians underscores the fact that many of these educators have allowed their own lived-viewpoint to remain largely unexamined. Several reasons come to mind that pertain to a person who allows his lived-viewpoint to go on in such a way. First, one may not even be aware that his view of man and the world is so crucial. He may not be conscious of the relationship between his past experiences and the present moment. Secondly, he may feel it is his duty to be objective about decisions and problems, concerned not to let himself get in the way of his own work. Furthermore, a viewpoint may remain unexamined because it shelters deeper anxieties.
related to the individual's own life; he is afraid he may be leaving himself open for an unwelcome intrusion if he allows his "self" to show through in his work.

But the point to be made here is that the individual cannot divorce self from work, be it providing personal guidance to students or making decisions about curriculum and instruction. One cannot be objective without being subjective at the same time. This is to say that one cannot escape his own viewpoint if he is genuinely concerned about process.

Claims of objectivity, assumed to exclude subjectivity, are common in educational literature. Support for such a view comes, in part, from what is assumed to be "scientific." Being "value-free" in one's work is taken to be a mark of the scientist at work; thereby one is presumed to be able to remove himself from the realm of human error and responsibility, and to be delivered into the realm of "reality" which is taken to lie "out there." Both Polanyi and Hampden-Turner refer to this stance as a myth which pervades our contemporary theory.

Experience with the studies of perception undertaken by Adelbert Ames at Hanover and Ross Mooney at Ohio State 7

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clearly shows further the fallacy of this perception of what is real. Earl Kelley\textsuperscript{8} has also done much to trace out some of the practical implications of education for what is real. Despite this growing body of knowledge, educators generally tend to operate on the premise of a subject-object split.

Let us examine, for instance, commonly held notions about learning and teaching. Learning is something going on in the learner; teaching is something going on in the teacher. The learner and the teacher are two separate bodies, the one owning learning, the other owning teaching. The teacher is posited as doing something to the learner, i.e., as being a subject acting upon an object; the one gives; the other receives; the one knows, the other is ignorant; the one is full, the other is empty. The learner is defined in terms of what the teacher does to him; the teacher is defined in terms of what he does to the learner—and not in terms of what the learner does to him. This, essentially, is a mechanistic model.

Seen in terms of process, teaching and learning are synchronized phases of experiencing shared within an inter-relation of (at least) two persons. The basic image is that of persons-experiencing-each-other in the course of the offering and receiving (accepting) of meanings. In the com-

munication of meanings, the word, teaching, refers to what is experienced as a meaning that is offered; the word, learning, refers to what is experienced as a meaning that is received and accepted. Either person, whether in the social role commonly called "teacher" or "student," is engaged in both teaching and learning if the process is valid teaching-learning. The view is not that of objects, but that of persons experiencing each other in their interrelation while seeking to generate mutually relevant meaning.

Such a conception calls for a reconstruction of many dichotomies common in education, one of which is that of "public" and "private" experience. Currently, what is public is what can be put out in the open to be examined, tested, and evaluated. The private refers to inner thoughts, reflections, and feelings which do not necessarily have a visible counterpart in the "objective world." As long as something private can be demonstrated to be "objectively" valid, then it is subsumed under the name public, is no longer private, and is thus acceptable. What is needed, however, is a view that feelings and reflections can be shared openly as part of the public experience. Richard Jones, among others, emphasizes this basic need in his plea for attention to fantasy and feelings. Man and the world is any conceptualization of process. If the world is seen as "out there" and as "objective," then one's thoughts, feelings, and reflections are "in here" and "subjective."
The objective is seen as the "real." The subjective is held as "fantasy" and is seen as misleading, unsafe, and risky. The way to truth is through the use of the scientific method which helps to objectify, quantify, and measure so that evaluation of results can be made. For the scientist who trusts his methods more than he trusts himself, truth must lie outside of man, somewhere "out there" in the world. Too many educators who call themselves scientists insist that the world is out there, an object existing apart from the self. One who falls into such a way of thinking cannot admit that, once he begins talking about the world "out there," he is talking about his experience--of the world, of himself in the world, and of the relationship that exists between himself and the world. His experience is usually referred to as being "in here." Michael Polanyi's description of the tacit dimension of knowing referred to earlier is helpful here; subject and object are clearly intertwined through man's perception and experience. Thus "self" which is generally assumed to be "in here" and "world," generally assumed to be "out there," are interdependent and exist in a dialectical relationship, such that self and world are both at the same time "in here" and "out there."

R. D. Laing's description of the interrelationship between experience undergone and behavior observed, two

notions important to the social sciences and research, conveys the image that self and world are inseparable. What man recognizes as "self" is his experience of himself as already-in-the-world; and what he recognizes as "world" is his experience of the world as already-in-himself.

An imaginative approach for conveying to educators this process image of teaching-learning would call for a view of developing self and of making decisions as a person-to-person relationship which involves subjects interacting and sharing experience rather than as a subject-to-object relationship. This shift in the relationship between teacher and learner clearly calls for a reconceptualization of roles in the education of teachers and in the practice of teaching in the classroom.

Fortunately, we have available the underpinnings provided by humanistic psychology and the field-tested work of men like Paulo Freire\textsuperscript{10} to give us a new sense of direction. Freire says that the search for and the creation of meaning is a mutual endeavor in dialogue, the very nature of which is founded in the dialectic of reflection and action whose synthesis is praxis. He adds that we can no longer talk of educational experience in terms of a "banking concept," where the teacher deposits information into the student's head.

Humanistic education, he says, is truly liberating only if persons have engaged in dialogue and have combined thought with action: praxis.

Newmann and Oliver of Harvard are convinced the teaching-learning process does not take place in a value-free environment, nor should it. They also believe the process should not take place isolated from the community, local or international. In fact, they set forth a proposal for schools to foster values of "missing community" rather than of "Great Society," and for schools to utilize resources outside school walls.11

Since the concept of process is itself dynamic and developmental, teaching-learning considered as a process is also developmental. Teaching-learning is inseparable from selves interrelating and, as a process, must include the notion of self as developmental. Teaching-learning is to be seen, then, as a process involving the self development of persons interrelating; and such interrelating is the content of the process called "teaching-learning."

Implications of this consideration for the field of research are many. First, in order to research the teaching-learning process, researchers who are simultaneously teachers and who view their teaching as part of a research endeavor

are needed to do such work. Second, the research itself must be viewed as dynamic and developmental and, therefore, as a process. Third, the research needs to be done in an actual teaching-learning setting in order that the researcher may check out his own and others' perceptions of what is taking place in the particular teaching-learning process. Fourth, a method of researching any teaching-learning process needs to be a process method itself, that is, dynamic and developmental and, therefore, on-going. Research of teaching-learning must be viewed as a continuum accompanying the on-going teaching and professional life of the teacher-researcher, and consequently, the researcher's own self development. Fifth, the field of research is in need of doctoral dissertations which are themselves developmental. This means that the self development of the dissertation researcher is bound up with the method of researching and with the research itself reported in the dissertation and, of course, with the researcher himself.

The dissertation is, then, an appropriate place for the researcher to report on his inquiry and discoveries regarding his own self development, on his view of the teaching-learning process, and on the relationships of these to his actual involvement in his own teaching-learning setting. The contribution of the teacher-researcher to the field of education is one of establishing a process of researching
one's own and others' self development in the experience of human relationships within the teaching-learning process.

Statement of the Problem and the Mode of Inquiry

In the traditional format of reporting doctoral research in education and in the light of the emerging perspective sketched above, the problem of this study may be stated as follows: to develop an alternative paradigm for the process of education, one that draws on the developing self knowledge of the researcher, himself. Self knowledge based on one's life history and personal experience can lead to self development in the teaching-learning process. An analysis and interpretation of this self knowledge is the basic data source for the study.

In conventional research terms, the study, then, utilizes a philosophical-logical mode of inquiry in the generation of a new conceptual structure, or theory. But as in the case of any new paradigm, the effort will generate also different language forms and metaphors appropriate to these forms. It will, of necessity, then, extend the inquiry beyond the conventional base and into the "personal knowledge" realm as Polanyi conceives of that term and as Mooney hypothesizes about the role of the researcher "keeping track of
himself" as he shifts from a consumer to a producer role. Moreover, the investigator will assume the role of participant-observer in the process, a role taken to be basic in the work of cultural anthropologists and relevant in the development of more adequate research in education. Seymour Sarason is perhaps the best exponent of this research stance as he explicates the need for holistic, ecological views of the nature of the educative process. He speaks from his extensive experiences as evaluator of the major SMSG mathematics project.

The theory generated in this study must stand the test of any good theory—namely, does it really describe what is real? Can it be used to raise questions which help us explain educational phenomena? Does it permit us to predict what might happen as we "field test" the concepts which have been generated? Does it lay out significant new questions to be explored in further research?

Organization of the Study

The study will be reported in five chapters. The first chapter, discussed the need for educators to adopt a view of


13 Seymour Sarason, The Culture of the School and the Problem of Change (Boston: Allyn & Bacon, 1971).
teaching and learning as a process of self development involving conscious thinking and feeling human subjects (persons). Along with the adoption of this view, the need was expressed for a change in the notion of "public" so that it is inclusive of the realms of feeling and reflection, traditionally looked upon as "private." There is enough knowledge available on perception and knowing to substantiate the need for a more appropriate view of our selves in the teaching-learning process and of the process itself and to support the need for a reconceptualization of roles and a change of behavior in the teaching-learning process.

Chapter two will demonstrate, through the written life history of the investigator, a tracing of his self development, privately and publicly, personally and professionally in order to show a continuity in that very development. In short, the chapter is the story of how a teacher developed as a result of undergoing life. The life history will be inclusive of early childhood through to present day, from the viewpoint of reflecting upon and evaluating experiences. The "life history" method of research, as explained in Good and Scates' Methods of Research, will be used as the vehicle for relating autobiographical material. The life history will lend itself to the formulation, in chapter three, of principles and predictions about the behavior of the investigator.

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as a teacher in the teaching-learning process, based on insights as to how and why he developed to be a teacher concerned about self development.

In the third chapter, the investigator as a teacher-researcher will enumerate a set of principles about the way self development derives from reflection upon past experiences. Secondly, a number of key concepts will be stated to demonstrate that self development derived from reflection upon one's past necessitates a reordering or a clarifying of one's thinking. The investigator will fulfill this requirement of development by stating what exist for him as key concepts in understanding his view of self development as applied to the teaching-learning process. Thirdly, the investigator in this same chapter will make a set of predictions about how he believes he would subsequently behave with students in the teaching-learning process in his own classroom. These predictions flow from two basic sources: one, his own life history which provides data about his past behavior; two, his derived principles on self development which provide motive and perspective about past experience and behavior and which give some indication as to what sort of teacher this person would be.

During the course of teaching over four weeks time, two junior colleagues of the investigator, themselves teachers, and a senior professor of education, himself a teacher and researcher, will attend the classes of the investigator to
observe his teaching and to participate if they wish. The main body of content for chapter four will be their perceptions of his teaching, as well as the perceptions of his students regarding his teaching. Their delineating their perceptions in writing will be the way they express their judgment as to whether his teaching does, in their views, foster development for his students, themselves future teachers, and for himself, a teacher and researcher. In assembling chapter four, the investigator will report the findings of his colleagues, professor, and students and will, in turn, offer his own reflections upon their written offerings. The purpose of the chapter as a whole, then, will be to provide data from sources other than the investigator and his own consciousness. In chapters two and three, he will have looked at his life and development. He will have made certain statements about himself and how he as a teacher attends to his own self development.

He implicitly believes that others can find certain elements in him, in his life, and in his teaching behavior that foster his self development as a professional educator and that have generalized value for fostering the development of his students as future professional educators, and even for the development of the colleagues and professor who observe his teaching.

Based on the investigator's and others' personal knowledge formulated in chapters three and four, the fifth chapter
will attempt to identify a new paradigm for the fields of teaching and research by way of sets of assumptions, operating principles, and images. The assumptions are what need to be agreed upon by educators who are truly concerned about the development of persons in educational settings. The assumptions refer to humankind, its environment, and its institutions.

The investigator related what was stunting and what was nurturing of growth in his own life in chapter two. In chapter three he tried to relate whatever wisdom and knowledge he gained from reflection on his life and how he can aid his own and others' self development. In the fourth chapter he invited others to share their perceptions with him in order to provide external check points for him in evaluating his teaching performance. Now, in chapter five he will state assumptions that he believes to be crucial if persons are to attend to their development in educational settings.

The investigator then will try to provide, by way of guidelines, a set of operating principles for teachers who are concerned about self development in their own classrooms. He also will provide accompanying images that need to account, at least partially, for the way teachers and students view themselves if they are to experience and attend to their self development in the teaching-learning process.

It is the hope of the investigator, then, that other teachers and researchers will test out and attempt to verify
these assumptions, principles, and images. He also hopes that any testing out will lead to fresh and further considerations and questions regarding the nature of self development in the teaching-learning process.

Summary

In this chapter, I set out to show that there is present in current educational thinking and writing the emergence of a focus on humankind and the world from an experiential point of view; that is, a person's experience of his "self" in the world is the starting point for logical inquiry into and reflection upon the human condition. Educational researchers and philosophers of science demonstrate in their writing the establishment of principles of behavior and consciousness of humankind, viewing him existentially and phenomenologically.

I stated the problem of the study to be the need to develop an alternative paradigm for the process of education, one that draws on the developing self knowledge of the researcher, himself. Self knowledge based on one's life history and personal experience can lead to self development in the teaching-learning process. An analysis and interpretation of this self knowledge is the basic data source for the study.

I also stated that the study would utilize a philosophical-logical mode of inquiry.
Conclusions

The educational process of teaching-learning is seen as human interaction and transaction of persons-experiencing-and-sharing-life-together. Persons no longer fill and play roles of dispensing and gathering-in information, for the process of seeking information itself becomes a shared experience of living persons concerned about the acquisition of useful data from a transactional world. The field of education needs a new paradigm in which life and what is life-giving become the criteria for viewing the quality of interactions and transactions that are part of the teaching-learning process.
CHAPTER II

LIFE HISTORY: THE DISCOVERY OF A
"CONTINUITY OF CONSCIOUSNESS"

Purpose

The purpose of this chapter is twofold. The first is to demonstrate that "life history" is a process of inquiry into the continuity of one's own consciousness, from past to present. This process reveals self as developing and as developmental; and the process, by its very nature, is a means of developing self through broader insight into the patterns and structures of one's own values, attitudes, beliefs, dispositions, and so forth.

The second purpose is to show that "life history" is a way of relating history and story to certain "identity" or "formation" points in a person's life. The meaning of autobiographical examples is able to unfold and give credence to the insight that there is inherent in the developing self a "continuity of consciousness" that can be described in terms of values, attitudes, beliefs, and dispositions in the self, held as meaningful both in the past and in the present. What is meaningful is what affects one's thought and action and is, in turn, shaped by them.

An attempt to incorporate this view into research regarding self development has rendered the investigator
capable of an insight into the disciplines of history and literature—namely, into their "lived" dimensions; the insight is such that these disciplines reveal the unfolding of consciousness in himself as a living human being. The historic dimension tells of a person growing from childhood to adulthood, all the while inquiring into the nature of relationships between self and world. Time sequences, events, dates, and places are not abstractions but are "lived" realities of experience. The dimension of literature as "personal development" tells both a story and a way of telling the story. This lived-history and literature claims the name "life history" because it sets forth the movement of the past of a person (self) developing and of a developing self in a way that enables him to gain insight into his self and to realize a general truth: that there is a "continuity of consciousness" in the self that can be viewed as a thread running back as far as that person can remember, and even beyond.

It is appropriate to proceed, at this point, to relate important autobiographical illustrations which are intended to lead the reader to view the "life history" as a mode of inquiry and as a process revealing the self development of the writer.

As I lay out my life history in the pages to come, my insight into the nature of "life history" itself will take form and substance as does a work of art; such a development will then show that the significance of the insight lies in
the phrase, "the continuity of consciousness," which tells the living story and history of what it means for a person "to be" in the world.

**Awakening in St. Louis: A Re-emergence of Recollections from Early Childhood**

My recollections from early childhood in St. Louis (birth to $3\frac{1}{2}$) are the ones I have carried with me and been able to bring forth from time to time for my own contemplation and wonderment. It is at this time that the significance of these memories has become apparent; the role they have played throughout my life in shaping various realms of meaning has now come to the forefront of my mind. It is appropriate to honor their re-emergence in a way that does justice to their significance and role in my life.

The remembrances from life in St. Louis are few compared to those from my later development but are tremendously important. The time sequence is not necessarily chronological; events are in the order of being remembered and form a pattern of order that has been consistently the same each time I have remembered them at various points in my life.

For me, it is utterly amazing to realize that at age three (c. $2\frac{1}{2}$-$3\frac{1}{2}$ yrs.) I was already aware of meaning taking shape in me and of me shaping meaning through conscious (though, at that time, not explicitly reflexive) perceiving, valuing, sharing, and patterning. At age three, I was already aware, and joyfully so, that I was a son of nature.
as well as a son of man. I was consciously celebrating life—life around me, life within me, and life in between the making of me and my world. The age of three also held for me the conscious beginnings of the inner voice of anxiety that, by age six, was to have a firm hold on my inner life and a direct influence on my way of living.

A Nightmare.

I was about six or seven years old when I first became aware that I had a personal history. The first chapter of that history was the recollection of a nightmare that I had at age three. I sensed a man looking through my bedroom window. Although I was completely horrified, I felt the need to look at him. As my eyes met his, fear overcame both of us. He had lifted the shade so that he could look into the room; but, upon seeing me, he dropped the lifted end of the shade, rapidly descending the ladder propped against the house. His fleeing was accompanied by my burying myself in the covers. My blood had turned to ice. My every muscle flexed till I felt the pain of oncoming cramps; my body stiffened as a corpse to ward off the lingering presence of the would-be prowler, mugger, assassin, whatever. I remained motionless for some minutes as I hid in the refuge of a blanket that I somehow thought would shelter and protect rather than outline and indicate my whereabouts. The important thing was my hope for safety. All the while
literally undercover, I wondered if my sister, in her own bed next to me, had seen the man. But I dared not ask her lest I be detected by the outsider, although I knew he had fled. So I remained silent and soon fell back to sleep.

My first recollection of the nightmare, and until recently, every subsequent recollection of it, was accompanied by reliving the horror of that night; by the presence of a sense of sadness for that little boy whose happiness was overshadowed by that nightmare as a curtain filtering out much of the joy brought by the sun shining through a window; and by the anxiety of feeling condemned to a life dominated by fear. I knew I preferred joy to fear (as many of my recountings will indicate), but felt enslaved and ill-fated to a life of mental suffering.

No longer do I feel anxiety and fear in reliving the experience of the nightmare; in fact, there is a tendency in me to dismiss the nightmare as insignificant. But to do so would be a denial that I lived for so many years under a cloud of anxiety, tension, and mental enslavement. And yet the admission of the dream's significance no longer leaves me feeling morbid and piteous toward myself. The reason is that for well over twenty years I envisioned that boy as a victim of oppression, as a deep desire for liberation, and as a pawn controlled and moved about by the master at the chessboard. Presently, I feel free to live according to my own choices within, of course, the limits of my environment.
Throughout my life I craved happiness but genuinely believed I was unworthy to have it because of sinfulness on my part. My lot in life was one of misery coupled with guilt, deference coupled with envy.

Perhaps more than anything else the nightmare was an indication for me that some force of evil was deliberately pursuing me, attempting to rob me of the right to a happy life. I could never understand and was, indeed, bitter toward God and the world for condemning me to undergo such a horrifying experience at an age supposedly characterized by innocence, carefreeness, excitement, and happiness. I felt hatred toward God for not protecting me from such a demonic experience, especially at an age too early to understand and grasp the meaning of the experience. Yet perhaps I was intuitively understanding something in my family life that I was not "supposed" to know about at the age of three. Family problems and suffering that were finding roots in me as far back as St. Louis still hold in me today in Columbus.

Recollections of the nightmare were times of realizing the depths of my questioning nature. The questions of who I am, and what it means to be aware of myself in the world, and how the contradictions and paradoxes of life fit into my experience, and how they effect meaning in my life—these questions I would continue to ask each time I would recall and attempt to understand the significance of the nightmare. So, by the age of six I was a student of life, an inquirer
into the nature and meaning of experience. And at this age I was already aware of the importance of imagination and emotion played in an overall vision of my self-as-conscious-subject, as experiencer of life, as a being-in-the-world.

The Boy as Artist

Of the entire portrait that I have of my experience of life in St. Louis, the nightmare, as far as I can recall, is the only blotch on the canvas. The other pieces that fit into the picture are basically cheerful and pleasant to think about. The boy at age of three was already the artist experiencing the flow of life in his flesh and blood and perceiving form and shape and color as meaningful dimensions of experience.

I remember one sunny day standing on the sidewalk in front of our two-family home and looking up the street at the row of brick two-family houses that looked much like ours. As I stood there in the sun I knew that it was spring and I knew what spring meant to a living organism. Spring was the time of year that a person came outside after being in the home protected from the cold and darkness of winter. I knew it was spring because I could feel the sun penetrate to my bones and thaw the winter from the marrow with a massaging warmth peculiar to the solar rays. My bones told me it was time to remain outside and feel life moving through my bloodstream. I stood there soaking in as much sun
as I could welcome. It is amazing how spring warmth gives a body confidence in its own good feelings. I experienced a certain confidence about life as I saw and felt it in nature. And I knew then that life and I had a basic understanding of each other. I had awakened from the great sleep of winter and was brought to life, unfolding and opening up facing the sun, arms extended.

The row of humble brick homes that lined our street, Coronado Avenue, provided the context for my experience with the sun in spring. I had always liked that neighborhood and those houses because, as I realize now, they added a sense of community and a friendly set of associations.

As I was awakened early to a love of life in nature and in myself, so too did my fascination with form and shape and pattern in artifacts become obvious to me at the early age of three. I recall that several times I walked with my father to the corner gas station. I can still see the red star of the Texaco sign. I was always excited about going there because at one corner of the station lot was a long and high white lattice-work fence that captured my attention and played upon my imagination. It was just very recently that I realized the memory has always been a delight for me because, when I would visit the station, the sight of the fence would sweep my mind and imagination away in its delicate and graceful intermeshing movements, forming an externalized web of the associations and relationships in life
perceived by a man's mind and imagination. The fence was the patterns of my mind writ large, and identifiable as having meaning at the intuitive level for a three-year-old boy.

Another early childhood experience important to note but difficult to picture is the time my dad and I walked to some neighbor's house late one summer afternoon. We entered their backyard by walking in between theirs and their neighbor's houses. As we did, we entered the heavily shaded area noticeably cooler than the area outside its boundaries. Entering the shade and standing there protected from the summer heat lightened the burden of the scorching sun placed on my back. I experienced the shade as a refuge and shelter place from the elements. But beyond this, entering a shaded area was at that time, and has been ever since, a journey into the caverns and recesses of my mind where tranquility, peacefulness, and harmony abound. Experience in the shade is, for me, a trip into the primeval forest where I feel identity with the earth and at home with my self. There is no struggle in the shade--only the cool comforting and soothing of body and mind. Shade is the place where fatigue is exchanged for restfulness, worry for quietude.

Color and the atmosphere provided by it were also of great value for me at age three. I can recall quite vividly sitting in our living room in the evening. The soft yellow light cast by a table lamp created an atmosphere in which one tended to speak quietly and softly as one nestled into
the big old stuffed couch dressed in a nineteen fortyish slip cover. Adjacent to the couch was a flowered wing back chair; other furniture a bit more austere in nature filled out the room--straight wooden chairs and old end tables, I believe. What I knew back then I identified not long ago--that the soft light cast over me a mood of belonging. I felt at home in the living room. I felt calm, at ease, secure. I found I could be at the place that I felt I belonged. Serenity rather than joviality characterized the living room as a place to be and a place where I belonged.

One other memory, in a rather humorous vein, involved my dad giving me advice one evening at a neighbor's home about toilet habits. For some reason or other I have recalled that incident on numerous occasions when visiting friends' homes.

There are a few other memories of that period in St. Louis which need not be detailed but merely mentioned. I have a memory of sitting in the kitchen as I was delighted by its flowered walls and a memory of my sister and me in our mother's bedroom watching her dress for an evening out with dad.

The Move to Roselawn: A New and Fresh Awareness of the Earth

It was at the age of three and a half that the family, Dad, Mom, Kathy, Tim, and Kevin, moved in May, 1947 to a section of Cincinnati, Ohio called Roselawn. My first remembrance of grass, trees, flowers came shortly after the
move. The front lawn of the house was covered with yellow dandelions and across the street was a school yard and open field replete with the same bright color. I remember very distinctly how amazed and excited I was by the brightness of yellow, green, and blue, the likes of which colors I would not see until twenty years later in the film Elvira Madigan (and the connection between the two experiences that I did not see until just now). I could never understand why that th t day in Roselawn was so memorable until just now when I realized the meaning that brightness and intensity of color held for me. What an experience that day was! And the child as artist was taking it all in.

The summer of '47 brought me in touch with the richness of the earth for the first time when my sister and I were playing with dirt from the side yard flowerbed. We had an old tin measuring cup and a couple of sticks; we would put dirt in the cup and stir in water from the faucet in the back of the house. We were both squatted next to the running faucet turning dirt into creamy rich mud and spreading it on the bricks of the house in the area around the faucet. The smooth texture was so titillating to the fingers; its spreadability in resurfacing the bricks rendered it more beautiful and effective as a covering than paint ever could.

The only other glimpse I have of the Roselawn days before entering kindergarten in the fall of '49 is the interior setting of our home. Living and dining room were
adjacent, each displaying beautiful and solidly built furniture, and conveying family stability and hospitality—a very secure atmosphere to grow up in. The bedrooms on the second floor were small but charming and characteristic of their inhabitants. I remember the way the sun would shine through Mom and Dad's front windows and dazzle on the white bed spreads. My sister's room was cornered between Mom and Dad's and Kevin's and mine, but was cozy. Outside her front window was a crab apple tree; through the side window could be seen the big maple tree in the yard next door. My brother and I had the smallest room, but there was a ledge to sit and play on as well as a toy box. In the middle of the blue linoleum floor was a big 18-inch diameter geometric design done in oranges and yellows. It was obviously a room for boys. We knew that and were proud of it. Off the upstairs hallway was the family bathroom done in yellow and black ceramic tiles and yellow painted walls. It is the place where Kevin, between three and four, cut his lip trying to shave with Dad's razor. He let out a scream at the sight of blood pouring from his face. The rest of us were in a panic too. But it has been one of those things all of us look back upon and enjoy and tease Kev about.

The Break with Mother

After two years in Roselawn, I began kindergarten. My mother walked me to the classroom, said goodbye, let go of
my hand, and I began to cry. I cried because I was afraid and insecure; but also because I was letting her go, as much as she was me. Our separating was our saying we could stand our ground on our own. It's strange how at the age of almost six years I was afraid of hurting my mother's feelings. And that was the beginning of so much of my attempt at growing up—letting go of my mother without hurting her feelings. From what I know of my family situation now, I look back on that child beginning school and wonder if he did not already feel the reliance from his mother for emotional support.

I can recall so many times, for example, throughout all of grade and high school, how I would eat certain items in my lunch that I did not like; but I ate them because I knew my mother was the one who had fixed them for me. I felt sorry for her. Why, I do not know. I felt that rejecting her food was rejecting her. So I felt guilty if I did not like a food item. I identified guilt with being a bad person. To feel guilty indicated that my thought of dislike for food meant I disliked my mother. And to dislike my mother meant that I was among the worst of mankind. So I felt guilty. To counteract the guilt, I believe, was a feeling of sadness or sorrow for my mother. Or to clarify the story even more, I now realize that food items reminded me of my mother's love for me shown in taking the time to prepare them for me. She would prepare what she thought we liked. If I happened to dislike an item then I knew that her perception of my likes was not in tune with what I actually liked. But I was
afraid to tell her of my dislikes for fear of hurting her feelings and also for fear she would know about the guilt syndrome that I explained above. I was afraid she'd find out that I was thinking my rejection of a food item meant a rejection of her. And yet I knew that is not what I intended at all. It was what I felt. And somehow I had learned a "good" person does not feel evil things. Only those who are "evil" do!

**Sexual Puzzlement**

Feelings puzzled and plagued me as early as kindergarten when I first became aware of my genitals. I did not know what purpose they served besides urination, but from the feelings that swept over my body I knew it was something more than going to the toilet. I knew those same feelings were aroused when I played with girls, and I knew my genitals were the locus of stimulation. But for what purpose or function, I had no idea. Somehow I learned to associate guilt with those feelings of sexual arousal which meant I had better not let others know how I felt because they would be on to what a bad person I was. Yet I could not keep myself from opportunities to examine girls' bodies. In first and second grades, my brother, our buddy Charley, and I would play "doctor" with Charley's sister Bonnie and another girl. We would take their clothes off, examine them, and kiss them on all parts of their bodies. This was high level excitement for me which meant, all the more, that if I were found out,
I would be proclaimed a grave sinner because, by this age, I was already indoctrinated in religious teachings at the Catholic school about the evils of impurity!

*Sin, Guilt and Catholic Education: The Evils of Impurity*

In the second grade at a Catholic school, boys and girls received their First Holy Communion in the spring. Before one could do this, however, he must make his First Confession. This was the chance to "tell it all" so that the person would be pure and good when he received the Body and Blood of Christ in Communion. Well, when I entered the dark confessional, I had the intention of telling about my "moral sins" of looking at and touching the girls' bodies. I believed such acts were enough to send me to hell; if I told about them in confession, my soul would be cleansed and I would go to heaven if I were to die. But when the priest began the confession by giving me his blessing, I lost my nerve and did not tell him about the girls. I told, instead, about lies to my parents, uncharitable thoughts I had had about the neighbors, and about candy bars I had stolen from the grocery store. I knew the priest wouldn't get too upset with me for these things because both he and I knew they didn't count. Only impurity counted! Only the sexual thoughts and feelings! The priest would just be another person to know how terrible I was if I confessed the truth to him. I just couldn't tell him. So I didn't. I harbored the whole matter.
and kept it to myself.

I suffered all through the First Communion Mass wishing communion time would never come, hoping the world would end before then, or that I would die. The time came. The choir was singing "Oh Lord I am not worthy that Thou shouldst come to me"—"Oh, how true," I thought! Somehow I folded my sweaty palms and joined the line of angelic figures in white dresses and suits forming the processional line to the altar. I had to receive communion. If I didn't all those people would be staring at me sitting alone in the pew. They would all know about my sexual fantasies and escapades and would condemn me as I condemned myself.

I received First Holy Communion and received communion for several more years and went to confession many, many more times. All the while, the guilt piled up. I was living with a "sacrilege" on my soul for failing to confess my mortal sins and for receiving communion without having confessed them. I would surely go to hell if I died! By about the fifth or sixth grade I couldn't take it any longer. I couldn't go on being such a coward, which was worse than being a sinner, because every time I walked out of a confessional (which was at least once a month every year I was in school) I hated myself for chickening out of telling the "marty." So besides being angry at myself for having "dirty" sexual feelings, I hated myself for not having the guts to tell the priest what an awful person I was. I hated myself for being so weak in
wanting to hide the truth about myself from the priest who represented God. The only thing worse than a sinner was a weakling, a coward. I was certain that no one else on earth (except maybe my brother) had these sexual feelings, that no one else was evil like I was; that if they happened to have had these feelings and to have done these things, certainly they would be man enough to admit them in confession. No one could be as cowardly and weak as I was.

The Cleansing Rite and Catharsis

Finally, one Saturday night when the family went to confession at a church where we were not known (certainly one wouldn't want the priest to know who he was!) I decided I would "spill the beans." I was in the fifth or sixth grade and was going crazy with guilt and mental anguish. So I went into the dark confessional and told the priest about the things I did with the girls, and how I made First Communion in mortal sin, and of all the communions and confessions in which I hid the truth about myself. All the while I wept. I would have sobbed, but I didn't want to be heard outside the confessional by people in the church.

That same evening my dad came out of confession crying and so did my sister—whatever my brother felt he kept it in. Dad had just ended a binge—a long one. Kak was up tight about dad. She always was. That's what made her a nervous wreck and miserable kid. So she got it out in confession.
And so did dad. And so did I. And Kevin held it in. He still does. And that's what worries me about him even today—although I can tell he's getting better about it.

Confession! the great cleansing rite! How it helped people "let it all hang out." And, at the same time, people's fear of it made it the great cathartic agent that it was. It helped people wash away their guilt and start life over, afresh. That is, if you took it seriously. If you didn't take it seriously, but still respected its power of control over conscience, you could make a game out of it and make it work to your advantage. In other words, you could go out and sin, go to confession, and then go to communion on Sunday. For many Catholics this was a weekly, bi-weekly, or monthly ritual which helped perpetuate a lifestyle in which the individual could behave as though he were not responsible for his actions as long as he felt guilt, sorrow, desire to amend and confess. This way, one could live irresponsibly regarding drink, sex, business dealings, social action, or whatever. This explains why the Catholic Church is so concerned about getting a priest to a dying person. The Church assumes that a person lives in accord with the "ritual" of irresponsibility and that death may very likely come while a person is not expecting it— that is, before he could get to confession. But there's even a built in safety lock for the person caught off guard by oncoming death, if the person feels sorrow for his sins, and if he feels, at
the time of dying, that he would confess were a priest present, then he can recite an "Act of Contrition" and be saved from eternal damnation. If he dies without a priest at his side, and if none of the remaining family know whether he had recently confessed, the Church grants him conditional absolution and buries him, asking God's forgiveness and hoping he didn't "have sin on his soul." But still, if he died without a priest, everyone will hold a doubt in their minds about his making it to heaven or at least purgatory. A woman has a darned good chance. A man less so.

**Learning by Cultural Osmosis**

Just exactly how one is educated in the teachings of the Catholic Church is sometimes hard to pinpoint. The Catholic child learns at Church, in school, and at home. But if you asked a grown Catholic man about whether it was a sin to masturbate, for instance, he will probably answer that while he was growing up he felt it was a mortal sin and could go to hell for it. (I'm speaking for myself and, I think, for other Catholic males.) Yet if you asked him whether he learned that at Sunday Mass, at the Catholic School, or at home, he probably couldn't tell you. In fact, he may say that it was none of these. He could have learned from talking with his friends. But very possibly it wasn't with them either. More than likely, he learned it from the culture. To be a Catholic was definitely to be part of a
culture. And one learned basic values of right and wrong, good and evil in this culture. The culture was all over the place. It was in the Church, the school, the family. And it was even in one's daily experience in the world of play, of going to the store, of reading the paper, of watching TV, of going on vacation, of thinking about the world. The world was divided into Catholics and "non-Catholics."

Everyone knew that Ed Sullivan was a Catholic. If they didn't know, they rejoiced when they found out he was! Ed was "one of us" and not many of us made it big in the ugly world out there. If someone or something was Catholic, buy it, consume it, be friends with it, appreciate it, take note of it! There were Catholic athletic teams and leagues, business clubs, publications including novels, best dressed men and women; the only thing lacking was Catholic plumbing! One was a Catholic before he was a human being.

Everything I have said about being a Catholic, and even more than I have mentioned and more than is possible (for limits of time and purpose) to write down here, is what brought our family to confession that night I referred to above—and is the reason we went to a Church where we were not known. Everything mentioned and more is the reason we were moved to tears or to hold it in (as Kevin did). And it is all the reason why we went home that night and were soon back into our same style of coping with life, awaiting another cathartic opportunity.
The next couple of years were carefree since I had confessed that one night. Backyard football and baseball, camp in the summer, girl friends at school, souping up the bicycle and rodding around with the pack, organized "knothole" baseball, peewee football teams, athletic banquets, caddying in the summers, class president, straight A's (nearly), praying every night at bedtime, dad being PTA president, summer church and civic festivals. With the exception of feeling that I was the stupid one in the family, grades six through eight were mostly good times and adventure for me. But the arrival of masturbation at the end of the eighth grade upended my world of fun and made life as miserable as it had been before. Masturbation confirmed any doubts of self worth that I had, convinced me that my feelings were bad, and that I was again on the road to hell because of my inherent evil.

The High School Years: Getting Down to Business for God

High school with the Jesuits was a long road of hard study, moral and religious discipline to combat the workings of Satan, and was the promise of success. Every Catholic knew that the Jesuits had the best high school for boys. It was the most expensive and the hardest to get into. Any nun that taught you in grade school could tell you the Jesuits educated the leaders of society. (Rumor has it Fidel Castro and Josef Stalin were both Jesuit-educated.)
Although the Christian Brothers and Marianists competed along with the Dominicans and Franciscans, none of them produced the scholarship winners the way the Jesuits did. When I was faced with the choice of attending two Catholic boys' high schools, my eighth grade nun advised me to go to the Jesuit school thus leaving room in the other school for a boy who hadn't been accepted by the Jesuits. Though most boys in the graduating class weren't going to St. Xavier High, the Jesuit school, I was proud to be among the intelligent and lucky ones who were.

My first year I put in three and four hours of homework every night after a full day of classes which started every day with attendance at Mass. It was from the Jesuit priests that I learned what a "man of Christ" was—a rugged, disciplined, and intelligent individual, spirited by the love of God to do great things for the world. "Go set the world on fire" and "for the greater glory of God" were two Jesuit mottos that so moved this young man toward "striving for perfection," another Jesuit saying. Nothing was good unless it was perfect. Halfway or all the way was not enough. You had to go more than all the way. There were the normal, dull, inferior, "work a day world" people who were tolerable; and there were the Jesuits and Jesuit-educated men, the elitists. Somehow a student at a Jesuit high school knew he was better than the rest of mankind. He felt sorry for those less fortunate than himself. But certainly this was
God's will, and so God's will will be done. Obedience to the will of God was key to being Jesuit educated. Somehow God made some of us more blessed, intelligent, and financially stable than other folks. It was at the Jesuit high school we learned how stupid the nuns were, how superior we were to other high school students, how far we could go with a girl before committing sin, and how we owed it to ourselves to consider being priests because superior men are chosen by God to be priests. Our role was to listen for God's call. Some of us heard it and followed, sooner or later.

Sophomore-itis: Backing Off

Since I worked hard in freshman year, I owed it to myself to spread my wings a little and be a sophomore. I studied as little as possible, had fun in school, and made friends with two teachers whose influence upon me was welcomed. They were Jesuit "scholastics," men studying to be Jesuit priests. Part of their training and education was three years of classroom teaching along with the disciplines of classics, philosophy, and theology and spiritual training. These men showed genuine interest in me personally, and I noticed it (though I didn't know I did) and responded to it. They made me feel important, worthwhile. Life was fun at school, though I do admit they gave me more breaks than I deserved when it came to my receiving grades from them. For I was not beneath taking advantage of friends when it came to being lazy and getting something for almost nothing.
But worse things could have happened to me, such as getting all teachers like the one I had for geometry. His method of yelling and screaming at me and other students convinced me I was stupid and could not learn geometry. I passed it by one point, and that was a gift.

For some reason, I worked harder in junior year than in sophomore year. Chemistry and French challenged me. Being homeroom president and having a girl friend boosted my ego. It was easy to respond to such invitations. In senior year I eased up again somewhat but felt quite proud that I was a sodality instructor for freshman, member of the cross-country team, homeroom vice-president, and president of my parish C.Y.O. I also played basketball and softball for the C.Y.O. team.

Priesthood: A Lingering Question

All throughout high school, the question about becoming a priest lingered in my mind, at times pressing me to answer. As I look back, it appears that the question would come up every other year. When I entered a new situation, high school, I spent most of my energy coping and adjusting. During second year, as I idolized the two scholastics who were my teachers, I thought very seriously about "giving my life to God" in religious life. Certainly if these two men could be so happy (as it appeared they were) then I could also. But I kept in mind that they were "smart" and intelligent whereas I was "dumb" and ignorant. The way of
solving both issues of joining a religious order but of not being smart enough to be a priest (for some reason I thought priests had to be intellectuals if they were teachers!) was to be a "brother" in the religious order. I had read a pamphlet, "God's Ground Crew," when I was on a spiritual retreat that same year. It talked about how God called some (the priests) to do the glory-work, to teach, write, administer, etc. He chose others (the brothers) to do the menial tasks (carpentry, plumbing, cooking, etc.), or the "ground work." Well, I was convinced that since I was a second-class person and intellect, I would answer God's call by joining the Jesuit brothers. I left the three-day retreat all fired up because, somehow, answering God's call relieved me of my worries about salvation, not to mention how I would cope with life as an adult.

Within a week's time of the end of the retreat, I had temporarily given up the idea of joining religious life since I had to wait two more years until high school graduation. Moreover, I was extremely relieved that I didn't have to make the decision right then because, deep down, I would only be acting out of a fear of not doing my duty and obligation to God. It was always preached to kids in Catholic circles that it was a privilege to "be called by God" (a vocation), and that He didn't call many. In fact, God chose. And it was the duty and obligation of a good Catholic boy or girl to listen for God's call and determine whether he or she was chosen. If you were chosen, you knew it! Sometimes the
priest or nun, or both, would help you choose; in some cases, they would choose for you. If you believed you were called and chosen ("had a vocation") then your duty was to enter a seminary, a novitiate, a monastery, or a convent. You were told you were "free to choose" or "free to refuse" yet somewhere in the medium of Catholic culture the message was communicated to a youth that refusal would bring eternal damnation to oneself and possibly to one's family. Refusal was equivalent to turning down God who thought enough of you to call you to his way of life in religion. You were telling God you didn't want his promised "hundredfold."

This explains why I was fearful about having to make a choice at the age of fifteen. I had a hard time avoiding the call. I hoped God wouldn't call me—which meant obviously He would because my luck was bad enough to be one of the "lucky" chosen ones. I wondered why "the shits" always had to happen to me. Well I knew it was because I deserved it. It was punishment for all those times I played with girls' bodies in grade school and all those millions of times I masturbated in high school. What did I expect anyway! I knew the time would come when God would get me, so why worry out loud about it. So I went underground into myself again, dismissed vocation through junior year until senior year high came along.
Ego-boosting

In junior year I was homeroom president, had a girl-friend, began driving my dad's car (legally and without sneaking), and even drank beer a couple of times. Of course, I continued to sneak-smoke even though Mom and Dad knew it. (We played cat and mouse with each other.) Studies weren't too hard except for chemistry--I cheated on the quizzes and tests to get C's and B's, worked hard in French because the teacher was good, tough, and a nice guy. Algebra was a sham. One guy tossed his book out the window the first day of class when the teacher turned out to be the same joker we had for geometry--the one who yelled, screamed, and intimidated sophomores at the beginning of the year but who couldn't shake juniors because we were on to his game; and, in fact, we laughed at him upon his entrance into that first Algebra class. In English we had a beatnik who, for openers, said, "this is a college course"; but he ended up passing us all because he didn't care and neither did we. We shot water pistols and threw spit balls while he sat on his tall stool in front of the dilapidated room and read Whitman, Thoreau, and "Transcendental" poetry. In religion class the priest was so old that he would wheel in his pre-taped lecture and play it to us; meanwhile he would sit on a stool and watch us, daring us to fool around. If he caught us we went to "jug" (detention). Usually he didn't; and we plastered the walls with spit balls, threw erasers, and
made bets on how many times the old priest's mouth would contort like a monkey's because of the "tick" that he had. Really, I didn't have a lot of time to think about being a priest. I was having too much fun both in and out of school. My anxiety only came at night when I would say my prayers for my family and everybody in the world—the same prayers I learned when I was three or four. Of course, being the bad ass that I was, I had to punish myself justly with additional prayers because I was different from others— I was called by God!

Senior year was "the big time" for a high school kid. I was experienced and had fuzz growing on my face and laughed at the puny freshman. I was known by most kids in the senior class, by some juniors, and was liked by all. I knew, however, I wasn't equal to the jocks who played varsity sports. Somehow I could never make the team. Some of the guys on the team thought they were better than the rest of us, and I resented them for that. They were something I could never be! I knew my place and kept it. I didn't try to crash into their circles but was elated if, for some reason, I was invited to join in their conversation or function. I knew whom I preferred to associate with. And I knew we were as good as the jocks. But when I was at school in the presence of jocks, I always felt inferior. I had been cut from athletic teams three times by senior
year. I resigned myself to running cross country, a sport for derelicts but who, in my mind, were good guys.

Revival of the Question of Priesthood

As mid-year rolled around, seniors all speculated on which class members would enter the Jesuits. Going on retreat during senior year was the time the Jesuits made their big pitch (and usually their only verbal pitch) about the priesthood. It was the duty, they reassured us, of every retreatant to seriously consider entering God's service.

Now, I was in the organization called "Sodality" all throughout my four years at St. Xavier. This was a group who took religion more seriously than most guys. We were told we were something "special" because we were trying to do "more" for Christ and his church. And if we didn't "get the call" (which, we were assured, some of us would) we could remain in service as sodalists. This was a pretty good way of being assured of salvation. Sodality, which was something special to the Jesuits since it was made up of "almost" Jesuits, made its own retreat. And the only question of the three day, secluded retreat was whether one was to become a priest if he heard the call. Somehow I emerged from retreat a free man. I don't remember how I managed it. I tried to listen for the voice or the spirit but somehow it didn't come. I was relieved to leave the retreat grounds unscathed.
Graduation came, and I was suddenly on my own. I didn't have money for college even though I was accepted at Xavier University. I figured I wasn't smart or rich enough to go elsewhere so I applied to Xavier where I knew the Jesuits would take me because of my religious fervor. It was true, in those days I could have been admitted on zeal and on the subtle persuasion that I was a potential Jesuit.

The Jesuits took care of their own. The politics was grass roots and I could have played both ends against the middle if I had to. Somehow, as I look back, I can see that I've always been a smooth manipulator of people, one sign of a good politician. The other sign is that a politician has to have a competency in an area the people need. My area was religion and fervor. The people who needed it were the Jesuits. They'd eventually get me, but I'd get them too. As I look back, it appears that I've never lost in any situation, no matter how miserable I've been or how bleak things were. I could copout, block out, or escape. Somehow I always covered my territory and protected myself.

**College Years: Hard work at First**

My freshman year at Xavier University found me with a government loan to pay tuition, a part-time job as a grocery clerk, and a full-time load as a student. I did nothing but go to class from eight to one every day, work at the store three days a week, and study the rest of the
time. I rose daily at six and studied till two in the morn-
ing. I was so afraid of flunking out that I would study
about twenty hours on the weekends alone--no dates, no social
life, no leisure, only work. I was going to beat "them" if
I used every minute of my time properly. If I were to fail
after all that effort, then I could say it was my fault.
But as long as I over-achieved and did the ridiculously
unexpected, then I would not have to be responsible for my
failure. I did all this hard work not, of course, without
self-pity, contempt of others, and bitterness toward the
world. I figured the world owed me a living after such
drudgery. Interestingly enough, I made the dean's list
with a three-two-five, the minimum average. But I made it.
I was proud of it. And I wanted to thumb my nose at all
those damn people (whoever they were!) who thought I wasn't
smart enough to pull honors. I showed them!

Falling in Love

Early in the second semester a girl, Jan, almost a
stranger to me, called and asked me to take her to a soror-
ity dance. I had met the girl several times when she was
dating a classmate of mine. I thought she was cute and
would be a nice date. But when she called me I flipped
out over her. I couldn't believe she would ask me to go out.
Wow! was I lucky. With that invitation, we began seeing
each other every weekend. I was the happiest guy in the
world. I felt like I was somebody--important, alive, worth-
while, in love. I studied and worried less about school and did just as well as first semester, in fact, even five percentage points better. We dated all through that school year and into the summer. What a beautiful summer that was--picnics, movies, rides in the car, parties--it all happened with the same girl, the first girl I ever truly loved. But then came two big intrusions, and I don't know which came first and whether one triggered the other. I rather suspect pressure from my mother came first and returning thoughts about the priesthood second.

Hassles with Mother

My mother, for several months, I believe, was warning me against over-involvement with my girlfriend. Mom said I had plenty of time to get serious and reminded me that I had three more years of college to go (little did either of us know it would be six). She said she didn't want me to have to quit school and get married. Because I was afraid of my mother--even though I respected her--I took her advice seriously. I couldn't stand up to my mother and tell her to quit nagging me. I was disgruntled but began to comply with her, hardly realizing it. I told Jan of my mother's wishes. We talked about it and our resolution was to date less, which we did. Then I started hearing from my mother that I should date other girls as well. I told her I didn't want to and continued dating my girl. But within time I began finding fault with my girlfriend where
I didn't before. I noticed things I overlooked before and perhaps found some things that weren't even there. By the end of that summer the pressure was so bad from my mother that Jan and I decided to stop dating. I had rationalized the situation and intellectualized my feelings to the point that I was convinced we shouldn't see each other anymore.

**Return of the Ghost**

Accompanying the pressure from mother and preceding the breakoff with my girlfriend were the returning thoughts of entering priestly studies. I believe that their return was triggered by my mother's maneuvers to come between my girl and me. With Jan, I was secure, whole, worthwhile, and happy. Without her, I was miserable. I needed a substitute. Religious aspirations was the channel for escape from misery and into a kind of security.

Jan and I sat and talked one night under the stars at Coney Island late that summer. We had talked before about my entering priesthood. But this particular night I told her that my second year at Xavier was going to be a decision year. I would join Sodality at the university (I didn't have time for it freshman year) and in the spring during Easter retreat would make a decision to determine entering the priesthood. I told her I needed peace of mind and wouldn't get it till I reached a decision. She was happy
for me, even proud that I might become a priest. We both cried that night together. I believe that was our last (or near to the last) date.

In the fall I began my sophomore year at Xavier. I decided to date a lot of girls—as many as I could. I went on an ego-trip and dated twenty-five girls that year, most of them only once, one of them a dozen times. I deliberately kept count to prove to my mother that I didn't need only one girl. How I resented my mother! But I did have a lot of fun that year. Some important things happened to me and for me.

Looking for Importance

A high school acquaintance was involved with undergraduate student government at Xavier. He was asked by the sophomore class president to contact some "day hops" (local, non-boarding students) from various parts of the city of Cincinnati to help fill out the Sophomore Advisory Board, comprised of a total of fifteen on and off-campus class representatives and the class officers. I was asked to be on the board. I was unbelievably excited to be considered so important as to associate and work with the leaders of the class. I was appointed co-chairman of a sophomore class dance which was a very big deal in those days. I worked side by side with the class president and the chairman of the social committee. I was practically
living on campus those first three months of the school year. It was a whole new life for me. I even let the studies slide because I didn't care that much about them. While my grades slipped to a two-point-five, it mattered little because it was more important to feel I was around and part of the center of power. The president and I spent a lot of time talking about what we wanted to do with our lives and so forth. Both of us were in Sodality, so we shared a religious and personal dimension in our relationship. I told him about the priesthood thing. He acknowledged he was going through the same thing. So we understood each other. But all along I somehow knew I'd get the call but that he wouldn't. I had wished he would, too; but it never seems to work that way. Friends have their own lives to lead and decisions to make.

That year I also got to know quite well the class Veep. He was an actor as well as a politician and intellectual. I used to sit and listen for hours on end to what he had to say. All around me classmates were telling me, not explicitly of course, that they liked me, thought I was okay, and was their equal. While it felt good, I still looked more to them than to myself to give meaning to my life. What I learned in those close fraternal circles brought me to the brink of self-confidence, but the gaining of it was still several years away.
The Press for a Decision

The arrival of Easter indicated time for Sodality retreat. Dad was out of a job and in the hospital. The whole family was hoping this would be the last time in. We were all up tight about it, and prayed the drinking would end for good. I entered retreat knowing I had to make a decision about my personal life. I wanted Dad's return to health so bad, I was willing to give my own life in exchange without knowing it. I struggled through three of the five days of seclusion, doing battle with myself. On the third day, I found myself saying I wanted to enter the Jesuits. I was on cloud nine. I was at peace. No more worries. Everything was settled. I had made my decision for life. I would do God's will and be saved, I thought. I would never again have to worry about leading a good life or doing what was right because I had resigned myself to the will of God for me. Life would be happy now. The only thing I would be leaving behind, which I seemed unaware of, was a family with the same problems. But each of us had to live his life before God. Looking back, I realize I was both running and searching.

I returned home from retreat excited but fearful of what my mother would say. She was Presbyterian and disliked the idea of religious life for any of her children. Three years before when my sister was a senior in high school, she told Mom she wanted to be a nun. Well, Mom about went through
the ceiling. Eventually Kak dropped the idea. Certainly, Kev and I made mental notes of Mom's reactions to things, because he and I had both talked many, many times about being a priest. And we were both terrified of "getting the call" for fear of Mom's reaction. Dad, of course, was thrilled. There couldn't be a greater privilege for an Irish Catholic, Jesuit-educated man. And Dad told me so. For him, this was a blessing from God. Kak and Kev were glad. Kak cried. She cries over everything emotional. That's one of her beauties. Kev was scared because it put him on his own. He told me he would miss me more than I would him. I was so insensitive to his state of mind at the time that I didn't understand him. What I couldn't see at that time was that I, as older brother, made all decisions and took all responsibility for both our lives. And now I was abandoning him to himself. Now he had to stand on his own and make it. And he never had to do that before. He resented my leaving, but was still happy for me. A year later he wrestled with the notion of priesthood but never "got the call." He went on with school, transferring to University of Cincinnati a year later. It was rough getting independence for himself but he ultimately made it when he signed for Peace Corps and went to Bengali, India after graduation in 1966. There lay ahead for me beginning September 1, 1963 a five-year period of development in the Jesuits that changed the course and
direction of my life, or should I say, continued its development in a new way that made direction a clearer and more integral part of my life. The neurotic, the poet-artist, the philosopher, the teacher, the boy, the adolescent, and the man all came together in one place to take hold and struggle for a place in me who was to gather in before unfolding and turning outward.

The Jesuit Years: Initiation into a New World

My decision to enter the Society of Jesus (the Jesuits) secured me (so I believed) from the worries about the direction of my life and my intentions for living. I experienced a tremendous sigh of relief, a sense of elation that I had nothing to feel guilty about or worry over, a belief that I had been saved from the possibility of eternal hellfire. Some religious sects call this the experience of "being saved" or "salvation." Somehow I experienced the disappearance of most of my worries about my father's drinking and unemployment, anxious expectation of my mother's anger at my decision, concern for the uncertainty of my brother's and sister's education and futures. I believed all this would work out because I was "sacrificing my life." At the same time, I felt responsible for the lives of my family, as though I were the cause of their misery. My entrance into religious life would bring them out of their suffering. Yet I also resented them for allowing me to be
the emotional pillar of the family. I wanted out. And I got out. I entered the Jesuits.

The way of life in the Jesuits seemed odd to me during my first month in the novitiate, the initial two-year period of training stressing spiritual formation and development. I questioned and criticized a number Jesuit practices and customs such as extensive periods of imposed silence, speaking in Latin (except during the two one-hour daily recreational periods), and beginning conversation with religious salutations to other community members. But I learned from most of the novices who were already members of the community that first year beginning novices should not criticize the Jesuit way of life because they did not know enough about it. Criticism came from the devil and not from God. To continue in the ways of Satan was a sure sign that one could "lose one's vocation," which was avoidable if one applied himself to the will of God as handed down from the Master of Novices (the boss). As the theory goes, the Master was schooled in the ways of God and the devil. He could distinguish between the two and advise a novice on the latter's motivations, directions, and intentions about life in a religious community. A novice was taught to listen to his inner spirit but to leave the final interpretation of the spirit's promptings to the Master. The good novice was characterized by his docility, willingness to learn from the Master, ability to accept criticism and
correction, and his enthusiasm for embracing the religious way of life according to the Jesuit mode.

Changing the Viewpoint

To become a true Jesuit, a novice had to undergo changes of consciousness and behavior. The chief Jesuit instrument of change was "The Spiritual Exercises of St. Ignatius Loyola," a book of structured exercises for the individual under the guidance of a person who had already experienced them. Originally, they are the record of Ignatius Loyola's spiritual conversion and change of heart and way of life. They are the spiritual and mystical experiences he underwent alone in a cave where he chose to retreat from the world for 30 days, a short while after recovery from injuries incurred as a soldier in battle. The result of his 30 days seclusion was the decision to follow Christ and to enter the priesthood. The exercises are structured toward making a choice about a way of life that imitates Christ's way of life.

Every Jesuit novice makes the 30-day "Spiritual Exercises of St. Ignatius" after his first month in the novitiate. One of the practical purposes of the retreat for the Jesuit religious order is to change the thinking and way of viewing life that the novice has. It is presumed that he is worldly and needs to be sensitized to a more Christian and religious view of life, the world, man, and God. The retreat indoctrinates or acculturates him to the Jesuit way of life. The novice is to "put off the old man" and "put
on the new." It is presumed that the novice knows little about himself, others, life, the world, and God. The spiritual exercises serve as an introductory, but complete, experience designed to effect the entire personality and value system of the individual novice. And in many cases, possibly in a majority of cases, the change is seemingly complete. When I emerged from the 30 days of silence and prayer I looked at things in an intensely dogmatic and moralistic way. I was content because so much turmoil in me had subsided, gone underground. I was happy, child-like, simplistic, naive. Living on the hundred acres of wooded ground was no longer a problem for me. I enjoyed the peacefulness and tranquility of the rustic-type life. Isolation from the world was not a frustration for me. I used to sit on the front cliff that overlooked the Little Miami River below and stare out at the bridge a half-mile away transporting city traffic; and I would think and wonder how many sinners were out there and what they were doing to work out their salvation. At that time I felt secure, especially during winter nights when I would bundle up and go out on that cliff and stare at those moving headlights. I felt warm inside the heavy coat and muffler, keeping out the winter wind and letting my eyes water and my face numb from the cold. I was in the Jesuit's womb.
Looking from the Womb

My pre-natal period began to end before my first year was completed. I didn't realize then, but I do now in looking back, that as I used to stare at that bridge, I was staring at a world that was gradually slipping away from me because I had, presumably, freely given it up. That bridge unconsciously represented reality to me, reality that I had given up in exchange for my own security and for the chance to discover myself. Deep down I always wanted to be a part of those people on that bridge but I wanted to have a clearer perspective as to where the road led and where I wanted to travel. I knew that so many of those travelers on that bridge hadn't the faintest idea of what they were doing on the road. They were merely following the car in front of them.

I wanted so badly to be out there because I knew I was losing touch with that world and what was happening in it. I feared it was "out there" in reality and I was "in here" in fantasy. Yet I knew that to live "out there" with no understanding of the dynamics and structures of what life was like "in here" then I would be of little help to anyone out there. I grew up out there on the bridge with those people and I knew how lost many of us were--in my own family, in my circle of friends and acquaintances--and I knew we were all looking for someone to help us make sense out of the crazy world we lived in. I always believed I under-
stood a little bit better than most people what it meant to be human, to love, to suffer, to help someone else find happiness. But I also believed myself to be of lesser worth and importance. I knew I needed to find and establish my own dignity, my own sense of well-being, my own self-confidence. For various reasons, most of them still unknown to me, I responded to authority structures and personalities as though they were more truthful, wise, knowledgable, perceptive, and good. My tendency was to seek meaning "out there" from sources other than myself, both personal and institutional. In school I had always wanted to be part of the circles of the wealthy kids or of the athletes. I allowed them to set the standards for me in one sense, but in another sense I always rejected them with hidden bitterness, resentment, and anger. I was jealous of them yet thankful to be myself—all at the same time.

Looking back now I realize I am full of contradictions and confusions, cross purposes, motivations, goals, and beliefs. I now see that an analysis of myself-in-the-past doesn't make my life a cardboard serial or comic strip—one dimensional in black-and-white print. The self is full of complexities and defies complete logical analysis. I can see that I never was, I am not now, and I never will be identifiable, describable, or comprehensible in any one term, adjective, or phrase. I am so many things at once. My purpose is to find out how I live, exist, operate, and function;
to allow all these variations to exist in me, pass through me, take place in me; to be formulated into meanings and to generate purpose in me.

So, as I stood on the cliffs those nights with seeds of disillusionment toward Jesuit life beginning to take root in me, I knew I had a purpose in seclusion because I sensed deep down that it could never be permanent. I needed the time to get a better perspective of life on the bridge. Yet I enjoyed the loneliness of viewing the bridge because already I sensed I belonged to humanity, had a gift to give to humanity, and learned from loneliness and isolation what it meant to be a part of the world.

Seeds of Doubt

Another year was passing. I was losing a certain perspective about myself as I searched for identity within the borders established by the institution of Jesuit life. The Master of Novices constantly reminded us novices, sometimes subtly, sometimes overtly, that we were "Jesuits." Being a Jesuit was of primary importance. The Jesuits had a 400-year history of influential men and outstanding educational institutions. Jesuits had been counselors in the courts of European kings and princes since the time of the Reformation in the 16th century. Jesuits had gone to India and America as missionaries. The Jesuits had such a knack for and involvement in politics and diplomacy that they were often mistrusted and seen as cunning and sly. (Thus, the dictionary term
"jesuitical"). Being a member of the Jesuit order meant tradition and history and involvement with the established order. One learned to function according to an established code. The code was reinforced in the minds of novices in numerous ways, one of which was the requirement of reading Jesuit biographies. But one was never told, nor was information made available during the "hot house" years about the Jesuits who departed from the established norms and lifestyles. A novice did not know that Daniel Berrigan, a Jesuit priest, had been sent by the Jesuits to South America because of his political activity and radical leanings in the United States. It was a move to "cool him off." (One realizes an irony in the arrest of Berrigan in 1970, some years after his return to the States, by the FBI, many of whom are not only Catholic, but educated in Jesuit high schools, colleges, and universities.) The Master of Novices and the Jesuit culture were sources of learning for the novice about how to behave, as a Jesuit, among Jesuits and among laymen, or "outsiders" as they were called.

"Being a Jesuit"

To exist and live as a Jesuit, one had to be a Jesuit first, a priest second, and a member of the human race third, if at all. This was the institutional value in the Jesuits as I perceived it during five years. It is what confused me most about trying to be myself and find out what
it meant to be a member of humanity. I constantly and sincerely tried "to be a good Jesuit" which meant not so much being yourself or being a good person but being what the institution of Jesuits—with their long tradition and history and 36,000 members worldwide—expected you to be. It also meant being what the influential and wealthy Catholic laymen who made large contributions to the Jesuit order and to Jesuit educational institutions expected you to be. (Part of this meant going to their homes for drinks and roast beef or steak dinners.)

Being a Jesuit also meant being in control of one's sexual desires and feelings. For many Jesuits, it meant living as though one were asexual, neuter in gender. To show a need for sex was to demonstrate weakness. Being a man meant thoughtness and detachment from sexuality. Celibacy, as a way of life for Jesuits, was seen as superior to the married way of life, a most definite sign of giving in to passion or choosing to live on a level of lesser value to God. The presumption was that the Jesuits somehow knew that God is apparently a celibate, among other celebrated things. The Jesuit attitude toward persons who chose to leave the Jesuit order was at best one of condescension, at worst one of condemnation. If one left the Jesuits, he was seen as weak, not chosen, mixed-up, frustrated, confused, or lost to God.

Peer pressure grew along with institutional pressure as
novices became institutionalized. Novices were forbidden to talk about persons who left or to speculate about their possible motivations for leaving. When a novice left, he left by the back door when no one was around to see him leave. The Master arranged for his departure. Once the novice was gone, he simply ceased to exist. He was no longer a reality to the institution. If a novice had any wonderings about the person who had departed the ranks, he was to talk with the Master, not with his peers. If in conversation with a group of novices one of the members began discussing someone who had left—especially if reasons and motives were attached to his leaving—that member could expect others either to frown, to change the topic, or to remind him about the rule prohibiting such discussion.

Peer pressure was also at work in modifying deviant behavior. Deviant behavior was any behavior unapproved of by the Master. Breaking silence, sloughing off at work time, using time to do things not specified by the Master, showing over-seriousness while playing games, demonstrating constant levitous behavior, speaking sarcastically of others, criticizing the Jesuit institution, and so forth, were behaviors accompanied by attitudes, all of which were frowned upon by peers who knew the mind and will of the Master. And those peers who didn't frown upon such events were frowned upon by those peers who held the prized jobs and offices, therefore comprising the establishment ultimately
controlled by the Master who had personally selected and handpicked the men to fit the jobs. Politics and peer pressure went hand in hand. It was not unusual, then, for a disobedient or less docile novice to receive a lowly job (such as being in charge of cleaning the shower room or something less important than that, which explains why the names of those jobs escape my memory). The purpose of the lowly job was to make the novice more humble religiously and to remind him, politically, of his role in the established order and of who held the power in the establishment.

It was the duty of the novice to show more concern for searching out identity as a Jesuit than to demonstrate concern for developing one's individual preferences, interests, values, talents. A novice was supposed to live to perpetuate the Jesuit order and its image in the public eye. One did not live for oneself. Self did not matter because self existed to serve God; and to serve God was to do what the Master said; and to do this was to "do the will of God." The Master even admitted this and insisted God made it this way because of the authority structure established in the Roman Catholic Church, the one, true Church of Christ whose leader, the pope, was a direct descendent of Peter the Apostle, Christ's appointed head on earth. Historically, popes were always priests even though previously some had been princes. The task fell to priests, the clergy, to carry on the will of God through exercise of authority over
their subjects, the laymen or non-clerics. If a layman wanted to serve God, all he had to do was follow orders of his superior (a priest in a parish or confessional) who was under his superior the pope (a priest). The chain of command was established. To please God, one merely had to carry out orders; this was his duty and role. A very simple existence and way of life for those who obeyed! Misery and guilt for those who disobeyed, misbehaved, or lacked strong cooperation. While this is a true view of the way the Church describes the layman's way of serving God and fulfilling his religious duty, it is all the more true (intensified by about 100 times) for the person living in a religious order such as the Jesuits. By the time I completed the two-year novitiate period I thought I knew what it meant to be a Jesuit, but I am not sure that I did not know what it meant to be a man or to be myself.

Academics and Athletics

After completion of the novitiate years, I entered the Juniorate for a year of studies in Latin and English literature. It was here that I began to experience the intellectual and academic side of Jesuit life, and was made aware of the prestige and status that accompanied academic achievement as a result of rigorous competition. In the Juniorate, I met with frustration and dejection because of my academic standing in the lower half of the class. I didn't realize at the time that about half of any group of Jesuit semin-
arians ("scholastics") is composed of young men who achieved
in the top three to five percent on the College Board Entrance
exam and were "straight-A" students in high school and college.
So, to be in the middle or lower part of a group in an envi-
ronment that is highly academically oriented was a reminder to
me of my own stupidity, lack of talent, and inferiority.
So I competed that much harder in athletics in order to fill
this void in myself.

Since I liked and was good at athletics, I competed
strongly and seriously on the field or the court. Almost
everyday during the three combined years of novitiate and
juniorate I played football, handball, basketball, and soft-
ball. I probably scored more touchdowns, baskets, and home-
runs than anyone else in my class (the group of men I entered
with). In handball I was second or third best individually,
and could win in doubles with a good partner.

I realized only within the last year or so from playing
singles ping-pong against my brother-in-law, a superior
athlete, that I shy away from, often lose spirit, and give
up trying when I am in individual competition, especially
with someone my equal or superior. During the course of
competition I get angry at myself for my mistakes or I begin
to feel and perceive myself as being inferior to my com-
petitor, even if potentially I am his athletic equal or
superior. I am afraid of individual competition because of
the necessity to capitalize on the weakness and mistakes of
the opponent. I know my opponents must do thus to me also. And rather than have them be able to say they saw my weaknesses and capitalized on them to win, I prefer to defeat myself by giving up trying so that I can always tell myself that my competitor did not beat me, but that I simply did not try hard enough or could not concentrate.

In individual competition, I am also afraid of what the opponent looks like--intense and serious, unfriendly, and willing to beat me. I take this personally even if the opponent does not intend it. But I have also identified that I am afraid of myself and how I feel when I win. I feel superior to the other and think that I am a better person than my opponent because of my ability to outperform him athletically. I know that when I win, my opponent cannot lord anything over me; I always feel as though I have the upper hand.

My successes in athletics in the juniorate helped me, on the surface anyway, to feel equal or superior to my classmates. This eased the hurt all the times I knew I was not being taken seriously when I attempted to contribute intellectually to a discussion or task group. I even helped my classmates reinforce their opinions about me by playing the clown or the dunce from time to time. I believe, however, that much of their impressions of me were heavily conditioned by my own self image of an inferior and dull-witted individual.
Experiencing Resentment

My way of relating in academic counseling sessions with the dean of the Juniorate only reinforced my feeling of intellectual inferiority. I would tell him how I knew I was not as smart as most of my classmates and how I could not do this or that. He told me I needed more self-confidence and began to point out some of my strengths. He was very friendly and encouraging. I had several sessions with him before I began to feel he was too eager to help me and seemed a bit domineering and subtly desirous of possessing me. I rejected him and his way of relating by not going to his office for sessions of counseling but only for necessary and unavoidable business.

As I look back, I believe the dean was jealous of me because of my friendly way with most people and because of a certain coldness I demonstrated toward him. When the year of juniorate was ending and the time was approaching to move from Milford, Ohio to Aurora, Illinois to begin philosophy studies, he called me in to his office for a conference. He told me he felt an obligation in conscience to tell me something that he thought perhaps would go unsaid to me by anyone else as I went through life. Apparently he believed he perceived a flaw in my character that would lead to my self-destruction. So he told me he thought that I had "poor judgment." He based this on two or three experiences of things he saw me doing. Because I wanted to be a "good
Jesuit" I listened earnestly and openly to him. Of course, I believed him. I was cut to the quick and utterly depressed because I always believed and valued highly what older people thought of me, especially what people in authority positions told me. A day or so later I was extremely angry at the dean, although I don't think I knew that I was angry. A Jesuit priest and friend of mine, who was to become my personal counselor during my first year of philosophy studies, happened to stop in from Chicago to see me at the Juniorate. We got to talking. He sensed my depression and anger, along with a whole host of things that were bothering me. I told him what the dean had said to me. He got quite angry at the dean for saying such a thing. My friend's reaction relieved me and built up my confidence a bit. But what I realize, however, is that my friend's telling me that my judgment was okay did not negate for me the dean's opinion of me.

Only after I had been out of the Jesuits for several years did I begin to change my attitude toward myself and the way I view opinions of my superiors. Even today, though, I put a lot of stock in what my professors think of me. And I believe if they were to criticize me severely, I would be hurt deeply and would believe their criticism for a long time.

The Master of Novices is the only person, as far as I can recall, that I resent more than the dean of the juniorate. One day in conference with him, I was expressing my anxieties about getting my bachelor's degree. I told him I didn't know
if I'd ever be able to do well enough in philosophy studies to complete the degree. He told me he didn't think I would have too much trouble, although it might be difficult. I then asked him about whether he thought I had the ability to get a master's degree. And he said yes. And then I asked about getting a Ph.D. He rocked back in his chair, howled, and said, "The day you get a Ph.D., that'll be the day hell freezes over." We both laughed and agreed that it really was a pretty ridiculous question on my part!

Learning to Rebel

Although I experienced much anxiety about my intellectual ability and my worth as a human being during the novitiate and juniorate years, there was something inside of me that kept rebelling against the established order of regimentation, external discipline, and rigorous competition. It was not a "voice" but a sense about essential human values. There was present in me a prompting or tendency to affirm truth, love, beauty, and life when I was faced with it or had the chance to experience it in nature and in persons. This prompting or sense in me was chiefly unrecognized by me because there was little, apart from the beauty of the natural surroundings at Milford, to evoke or awaken this sense. Milford was enough of a closed system of organization of human behavior that one was not challenged by a wide variety of human behavior or lifestyle.

But a man named Bill Mountain, a Jesuit priest and
professor of philosophy at Bellarmine School of Theology, visited Milford to give a weekend spiritual retreat. And with him, variety was introduced.

As a retreatant, I listened intensely to this man with flowing white hair. He spoke of freedom, feeling, choice, love, truth, beauty. He spoke so eloquently of things that were not discussed at Milford. Bill Mountain was challenging the status quo by talking about living life according to the inner spirit rather than by dictated rules and the authority of superiors.

I was so awed by the man I knew that I had to talk privately with him. But I wanted a lot of time. So I waited till late at night when he was finished talking with others. I went to his room the first night of retreat. I told him how I felt that Milford treated me as if I were a high school student. I said I felt that I lacked the opportunity to be a responsible adult and that the Jesuit way of life as presented to me at Milford was too rigid, structured, and oppressive. I also told Mountain of how much I was moved by the things he had to say, his ideas and feelings, and his whole manner of communicating to me the life-going-on in him. I respected him and wanted him to know it. I also tried to convey to him that I was like him.

Mountain did something very strange. He offered me a cigarette. I refused, explaining that the Jesuit rule prohibited smoking by novices and juniors at Milford. I said
I knew it was a stupid, arbitrary rule. Inside, I craved for that cigarette not merely because I wanted it but because I wanted to be free of my present feeling of enslavement. But I was scared of the Jesuit rule and of the authority of my superior. I felt a compulsion to confess if I were to smoke. I still felt the need "to be a good Jesuit." So I refused the cigarette.

Mountain knew what he was doing. And the next night when I returned for another late conference, I too knew what he was doing. His talks during these two days were taking effect on me because, when he offered me a cigarette this second night, I accepted.

As my hand reached out and touched that cigarette, my blood rushed through my body and my heart leapt with excitement and joy. I knew I had taken a step from enslavement to freedom. Something inside me had been unleashed. My sense of living a life according to my own promptings and of finding out what I truly valued and believed had been brought to the fore of my consciousness.

The cigarette had become a symbol of freedom to me, my own interior freedom, a freedom from fear of an unsound use of authority and rules. Mountain symbolized a whole lifestyle of love, freedom, creativity, and mysticism which I deeply desired to emulate. He was a man who had given me hope when I was near despair and in the midst of desperation. I had given up almost all hope that a man could be bigger than arbitrary law, that conscience could be more than res-
ponding to the fear of authority.

Mountain was the first Jesuit to offer me the choice of leaving the Jesuits and of marrying. I had forgotten that I was free to leave. I believed it was "God's will" for me to be a Jesuit; it was my duty to be one. I had no choice but to be one, I believed.

Mountain said to me, "Why don't you leave and get married?" I replied, "because I had already chosen an apple," referring to a talk Mountain had given earlier about a bowl of fruit (which he demonstrated by placing a bowl of fruit on the table next to him while he talked). He then came back quickly with a response to my "apple" image by staring at me intensely and saying, "You could have chosen an orange!" My jaw dropped. The realization that I could leave the celibate life if I so chose struck me as a real alternative for the first time. I was so excited that I rocked back and forth in my chair, fantasizing about what it would be like living apart from the Jesuits. For a few moments I enjoyed being free of the self-imposed shackles I had allowed to rule me in terms of a fear of an unsound use of authority and rules.

There was no turning back now, and I knew it. I would never again take too seriously the Jesuit rule and way of life when it appeared stifling and death-dealing. I knew I could be alive inside myself if I wanted to. I recognized that a fear of what was unsound and unhealthy was, in fact,
both quite sound and healthy. What I came to realize was that I had always gotten angry at myself for reacting innately and instinctively to what I sensed was unsound and unhealthy for human growth, livelihood, and creativity. What I saw in Bill Mountain was a man who respected and lived by his own innate sense of what was life-giving and generative of life. I also saw that I was much like Mountain and that I could now affirm in me what I most like about myself: my sense of what is life-giving and my repulsion for what is death-dealing.

My goal now was to create a style of life that gave me maximum freedom and expression of thought and feeling. I began to allow myself to feel. I was scared. So I went underground a bit. But this time I consciously knew what I was doing. I knew that feeling was good. I wanted to explore my inner self as well as my body. I was determined to go to war against all the years of self-repression and allowing oppression from outside forces. I would take things a little at a time although I felt very little self-control over my desires and passions.

I was suddenly aware that I was a sexual being. I was petrified!

Bellarmine: On the Move

I remember the day thirty of us departed Milford and headed for philosophy studies in Aurora, Illinois, a city forty miles west of Chicago. We left Milford in rented cars.
The novices and juniors wished us luck and said goodbye as we hurried out of the driveway. We were all anxious to get on our way because we all knew we would have much more freedom of lifestyle and academic opinion. Many of us, who were looking forward to cigarette smoking after three years of prohibition by Jesuit law, lit up as we pulled away from the huge fortress of a building, "Milford-on-the Miami," Milford Novitiate. Many of us "flipped the bird" and gave other gestures appropriate to our feelings about departure. We had a riotous trip, laughing about how bad things had been, and that, in spite of the oppression, we could still curse the situation with laughter. Being away from Milford and no longer subject to its rule made us wonder if things were really as bad as we had perceived them to be.

Leaving Milford Novitiate and heading for Bellarmine School of Theology to undertake a two-year course in the study of philosophy was an occasion for me to wonder about the relationship between present and past. Perhaps one is able to endure an oppressive present if he can foresee a change in environment or if he can maintain hope for a possible escape--through belief in some sort of eternal reward in the next life; by trying to strike it rich in a sweepstakes, a crap game, or at a race track, or by affiliating oneself with a revolutionary group or cause. Presently I look upon the past and believe it was really more beneficial than detrimental to my own self development now.
And so I went to Bellarmine along with thirty other men, ranging in age from twenty-one to twenty-eight. Many of us viewed Bellarmine as the "Promised Land." On the surface, we despised Milford. Yet we knew it did some good for us. It hadn't been all bad.

**New Dimensions of Space and Time**

At Bellarmine, I experienced space and time in new arrangements. Each of us had his own spacious room, as the building was formerly a ten-year old Hilton Inn at an expressway exit. Wall-to-wall carpeting, private toilet and shower, easy chairs and large work-desks were features and comforts new to all of us coming fresh from Milford, which was a fifty-year old fortress-like building, housing people in "dormitory" rooms, sleeping up to six people, and providing a dozen sinks, showers, and toilets for seventy people. Bellarmine definitely presented me with a new kind of private space. The absence of bells and regulations for rising and scheduling one's own time (other than meals and classes) conveyed to me that time was mine and that I was responsible for my own choices and decisions. It took me some months to adjust to the new atmosphere of freedom. Having been dependent upon regimentation and fixed time-schedules for guiding my use of time, decision making was a much needed experience. I both welcomed it and feared the freedom at the same time. While it made my life more enjoy-
able and meaningful, it also made it more difficult.

Anxiety as Paradox

My life at Bellarmine was a paradox. During the first year there, I cried for my own death as a relief from the agony and pain of peeling off the hardened layers of defenses that acted as an armorcoating to protect the naked flesh of my self beneath. But the pain of peeling-off brought the ecstasy of healing. And this paradox brought true faith, faith in life which is, by nature and in process, pain delivering health, growth, and development, all of which lead to more pain, and so on.

I was definitely making a conscious attempt and a concerted effort to allow my feelings to come out. I desired to express them as much as possible. I was determined to let my instinctive feelings be the guide for many of my choices and the indicator of my preferences. At Milford, with Mountain's help, I identified three things: first, that I lived apart from my feelings; second, that I could not identify how I felt at a particular time unless it was a situation of obvious elation or depression; third, and even more pronounced, that, in my entire life, I had almost never expressed anger directly to the person toward whom I felt it. My experience with Bill Mountain, as I mentioned earlier, was the key to uncapping my locked-up emotional life. Because this uncapping offered an invaluable opportunity to me,
I was not going to rob myself of the chance for adventure and discovery.

To begin to touch and see and feel, as I had at the unselfconscious age of three, was often ecstatic and almost always exciting for a young man of twenty-three. In the last months at Milford, I had begun to write poetry. I wrote even more vigorously at Bellarmine. The experience of the release of mental and physical tension by expressing personal feelings and ideas in a disciplined form (poetry) was a fulfilling discovery that opened a pathway in-and-out of my mind. This pathway is still much traveled by me now.

Writing poetry was a confirmation and reminder to me that I had a way of contributing my own experience to the world. Writing poetry was often therapeutic for me in that I often learned things about myself in the very process of writing. Certain feelings, ideas, attitudes, and opinions about myself, others, objects, places, situations were often hidden to me until I began writing about my perceptions and impressions no matter how vague.

While poetry was an important outlet for me, the number of poems written at Bellarmine was only a dozen or so (five of which became published in the university quarterly); the number of unfinished poems and verse fragments was double that; prose entries in my own private journal were numerous; and the number of hours spent in private reflection, thinking, and prayer would total one-fourth of my entire life
at Bellarmine.

Searching for Lifestyle

I look back and realize I was terribly introspective and overly self-analytical. Yet I do not regret that I allowed myself the time to experience and get inside my feelings, permitting them to penetrate my body and circulate throughout my bloodstream. It was a new experience to feel my heartbeat, my body breathe, my skin tingle and twinge. I had been terribly afraid of feelings up to the time of the encounter with Bill Mountain, so I was willing to pay a price for temporary hedonism, compulsive expression, and venting of feelings; for I trusted that in time I would tone down, level off, and balance out my attitudes and behavior in relation to "being true to myself."

Celibacy, or refraining from sexual involvement, added a constraint and obstacle in my attempts at expressing feelings and allowing myself to experience my own feelings. In fact, I perceived celibacy to be a contradiction to the philosophy by which I was trying to live, namely, that any and all feelings are good and that it is good to express them when one feels them. Yet I did use certain religious norms to dictate my behavior in areas of violence and possession of material goods. As I look back, I can see I was arbitrary--picking and choosing to live by rules or discard them as I perceived my needs or desires. I was aware at that time
of the immaturity and selfishness of such an ethical code, yet I knew that when the time came, I would be able to grow in a more integral way once I had some idea of what I felt, valued, and believed from the "inside" of me. For, I knew all too well and practiced my entire previous life according to the rules and dictates of the institutionalized Catholic Church which was "outside" of me. I believed then, and still do now, that after living for twenty-three years of my life for "them" (the Church "outside" me) I had a right and owed it to myself to live two years for myself, from the "inside" of me. This was more than an even trade.

To some viewers of my situation, it may seem that I was choosing an extremely easy and simplistic way to live. But the opposite is true. It was terribly difficult because of the almost constant turmoil, stress, conflict, and inner battle that went on inside me. For a period of three to five months, I was terrified of going to bed at night because I could not sleep. It usually took three to four hours to get to sleep. Often I was too jumpy and distracted to pass the time at night reading. Often I would walk outside at night, or up and down the long corridors of the former Hilton Inn. At these times there was a voice constantly screaming inside me, often causing me to cover my ears with my hands. I believed I was going crazy and many times thought of suicide but never even began an attempt. About one out of five or six days I would feel even-headed and
stable; the other days I was dejected, depressed, and confused—not to mention bitter, sarcastic, and antisocial.

I often asked myself then, as I do now, why I did not just pack up and leave the Jesuits. I was free to do so and yet I knew I was not ready, because I believed that my feelings pertained to my life before entering the Jesuits as well as after. I also knew that I had not answered the question about being a priest with a definite "no" as yet. And being raised a Catholic and having a "Catholic" conscience meant answering that question with a "yes" or "no" that was well thought out and prayed over. Also, I knew that I wanted the security and liberty to work out my problems that the life at Bellarmine provided me. Moreover, five years in the Jesuits had already "institutionalized" me, a person who had always looked for shelter "outside" the self. In retrospect, I admit I was fortunate to be a product of a leisure class of people such as the Jesuits who provided shelter and environment for behavior-to-be-experimented with. (Whether the Jesuits knew they were providing this sort of environment, I seriously doubt.)

Academically, Bellarmine provided the atmosphere in which philosophy and philosophizing could take place. Three hours of lecture was the average class day. The rest of the day was for study, work, exercise, recreation, hobbies. Evenings were spent discussing philosophy, reading, fooling around, going to an evening class at Loyola University in
Chicago once a week, or sneaking out to a neighborhood bar.

Despite the frequent misery that most of us felt, we managed to have a lot of fun. One of our pasttimes was sneaking down to the kitchen for food at night. Because there was a room provided with cookies, cereal, snacks, and coffee, the kitchen was "off limits." But a group of eight or ten of us nightly at midnight would unscrew the hinges on the walk-in refrigerator, take meat and eggs, turn on the griddle, and fix midnight breakfast. Another off-limits place was the beer cooler in the priests' recreation room, but one of us always managed to steal a few bottles of beer. Playing "cat and mouse" with the superior made us forget ourselves temporarily. We would often have to hide our food or run from the kitchen when we heard the superior coming.

By the time the two years of philosophy came to an end, I received an A.B. in Classics from Loyola University. However, I had not made a conscious decision about remaining in or leaving the Jesuits. It was two weeks until I was to depart Bellarmine and begin a year of studies for an M.A. in English at Xavier University in Cincinnati, Ohio. I was happily anticipating summer studies there because I knew Audrey would be there. She was a girl I had met the previous summer in a poetry course at Xavier and with whom I had contact by mail. She was a living reminder of two things to me who was a professed "celibate" and a student
for the Catholic priesthood. She was a symbol of romance and affection which I prized so dearly and did not want to die out in my life; and she was a constant sign of my infidelity to the religious life. I had to choose between two things she represented for me—freedom to live a life with sexual relationships and the Jesuit way of life that I perceived as essentially frustrating to my affective, creative, and expressive nature. Yet, paradoxically, it was in the Jesuits that I discovered that my inner fears, turmoils, and frustrated feelings stemmed all the way back to my childhood and growing up in my family.

I knew when I made a final departure from Bellarmine and headed for Xavier University that I could not possibly live an entire year among the Jesuit community residing at Xavier. Many of them were either very old, antagonistic toward younger Jesuits, emotionally dried up, or else disturbed by alcoholism or by some form of neurosis. So I went to Xavier determined to make a decision before the end of the six week summer school session.

Coming to Grips with a Decision

After much turmoil within myself and after being in class with Audrey and seeing her after class daily, I ended the fifth week of summer courses by coming to an academic standstill. I had worked slavishly and frantically for five weeks on poetry courses despite my keeping company with Audrey. But suddenly and abruptly I could no longer think of study.
I was totally immersed in feeling the need to make a decision about myself and the Jesuit way of life. Immediately before the beginning of the sixth and final week of the session, I spent the entire weekend thinking about my course of action. Fortunately there was a priest-counselor in the dormitory where I was living on campus. I had been talking with him frequently during the entire summer school session about my involvement with Audrey and my need to make a decision. He constantly pushed me on the question of whether I was happy being a Jesuit. I thought this a rather approach to the subject of vocation because no one else had put the issue to me exactly in terms of happiness; and the Jesuit institution viewed a religious vocation in terms of obligation and duty rather than volition, willingness, and desirability. So I knew instinctively and on a feeling level that my own personal happiness was the primary issue at stake. For two and a half years—from the first encounter with Mountain and the bowl of fruit at Milford to the Bellarmine experience of philosophy, counseling, and exercising my feelings and all the way through to this particular summer at Xavier—I had been preparing for and leading up to a major choice of lifestyles. And during that time I had gradually come to realize I had a right to be happy and to lead my life for me rather than for a nebulous institution.

Because of the difficulty I had in coping with academics during the sixth and final week of the session, I dropped
one course and got an extension to complete a paper in the other.

Summer school ended and I willingly went to Milford Novitiate for eight days of retreat, the culmination of which was the decision to leave the Jesuits. It was a difficult decision to make in light of having made an attempt for five years to live up to a "commitment" to a way of life. I can appreciate and understand what persons undergo when deciding about divorce. The longer one lives a way of life, the more difficult it is to leave that way of life and commitment. What accompanies the painful decision to leave is a tremendous sigh of relief and shedding of a burden after the decision is made.

In the process of making a decision of such a nature, there is much deliberation involved. Ordinarily we think of deliberation leading to or being followed by a decision. But I believe the reverse to be true. Namely, that when one begins deliberating—seriously and at a deep and existential level—he has already made the decision to leave his way of life. He is merely searching out circumstances and factors favorable to a decision that he knows to be truthful and good for him, so that he can live in an environment in which he can further deliberate and begin to build a new way of life. And so when the time is right, and when I knew I could not live in circumstances any worse than what I had already lived in (and I perceived that life in the Jesuits at Xavier
would be worse), I chose to leave Jesuit life.

Life on My Own for the First Time:

Spreading My Wings

Survival was suddenly a real factor influencing my behavior and thinking during the transition from Jesuit to bachelor life. I had no money, car, apartment, job, insurance, draft deferment; I had little clothing, and few friends. But I did have Cincinnati. As a boy, I had grown up there and knew a lot of places and faces. Because of its familiarity to me, I knew I wanted to stay in Cincinnati, at least until I adjusted to my new freedom and lifestyle. The Jesuits had given me $200 and a suit of clothes. I called an old schoolmate who was an assistant manager at a branch bank and told him of my need for a car loan and a car. He procured the loan after he had contacted a car dealer. A friend from the Jesuits introduced me to his brother-in-law who agreed to insure my VW. My girlfriend, Audrey, drove me to a section of the city where she had known an old lady who rented apartments in her big old home adjacent to one of the city's beautiful parks. The timing was perfect because an occupant had just moved out. For eighty bucks a month, the old place couldn't be beat, especially with its high French-style windows in the kitchen (formerly a solarium), its hand-carved mantle in the living room (at one time a bedroom) and leaded stained-glass windows in the doors which separated kitchen from living room. The low rent
included furniture, heat, water, and electric. The furniture was bad news. A spring poked a hole through the mattress and stabbed me in the ribs one night. The living room couch had as many dips and was as firm as the foothills of a mountain chain. Despite the absence of plushness and comfort, the place was my own. It was my home—the first one I had had in five years. (Somehow, living in a large building or residence hall, as I did in the Jesuits, makes it difficult to claim a place as one's home. Moreover, the official position of the Jesuits was that their residences were homes but a different sort of "home." I never quite figured that out. Either you feel that you have a home or you don't. And I didn't until I rented my own apartment.)

Getting a job came a lot easier than I had expected. By this time it was at least mid-August of 1968. I called the Cincinnati diocesan school board and asked if any schools needed teachers. I was referred to an elementary principal with whom I set up a job interview during which she told me she had to give priority to two other applicants. But she knew of another principal who needed a seventh grade teacher. I quickly contacted the new principal. We talked a while and she offered me a job immediately and promised to mail me a contract. With this bit of security in mind, I contacted Cincinnati Board of Education personnel director who offered me a job teaching ninth grade Latin and English. And with this additional knowledge I gained enough confidence to call
numerous Catholic high schools. I talked to one of these principals by mistake but she informed me that Covington Catholic High needed an English teacher. I immediately called and inquired about the teaching position. I found out that the school was trying to innovate in the areas of utilization of building design and space, instructional patterns, curriculum content, teacher in-service programs, parent-school and community-school relationships, and administrative decision-making. Needless to say, I welcomed the chance to work in this school, though it was the lowest paying of the three jobs. Through phone calls, I turned down the other two jobs after signing on at CCH. This decision, among others mentioned earlier (and some to be mentioned yet) was the key that opened the door to the teaching profession from a new point of view—that of the pioneers cutting trails through the frontier. Covington Catholic would eventually do things that had never been done in American high schools, or at least only in a handful of schools.

Teaching, Education and the "Covington Experience": Forming Community

This three-year period from 1968-1971 is what I call the "Covington Experience." During the entire three years the school, as a community of persons searching for an ideal, absorbed me in improving my teaching, developing, interpersonal relationships with students and fellow staff members, developing curriculum, experimenting with shared
decision-making, and engaging in power struggles to keep the school directed toward its explicit goals.

The captivating thing about Covington Catholic was that everyone had an official say in decision-making and program development—everyone, that is, except the janitor, the cook, and the office secretary, all of whom had unofficial say by means of their close ties with the school business manager. And leaving these people on the unofficial list proved, in the end, to be one of the administration's tactical errors; because, in fact, these three people had influence on and lent their ears to the more conservative elements among parents and the surrounding community of local businessmen and residents.

In a school bent on change, every element in the community power structure needs to be represented in policy making and administrative meetings. But even before doing this, the school administration needs to know who and where the power structure is. We at Covington had not done this adequately because we were not wise enough to foresee the all-out confrontation between school and board and school and community that was to occur in the last six months of the third, final, and disastrous year of the school's innovative program ironically called (in 1967 in its official insemination) "Project Team-Build." Let me relate the history that led to the failure of the project.
Attempting Democracy

Covington was a school, then, where people tried to translate democracy into a way of sharing personal experience and engaging in community decision-making for the sake of personal growth and intellectual development of the members of the school community which included students, teachers, administrators, school staff, parents, and surrounding community of business and residents. Unfortunately, we did not think about the board as a part of the community; we saw it as an ogre casting its shadow on us to block out the source of light toward which we were moving. Underestimating the power of a school board, even one which had reluctantly given us the freedom to experiment with our program, was another huge mistake made by the school administration. The administration grew accustomed to operating rather independently, since no members of the board ever visited the school (other than once in the first year of the program) to find out what kinds of teaching, student activities, and administrative operations were taking place. Since the school changed tremendously in curriculum, instruction, and administrative procedures and operations, the board members had no real notions of what took place day by day. The board relied only on written reports, information given by our principal at board meetings, and on rumors within the community. The latter became the principal source of information for the board comprised of thirteen pastors of
Catholic elementary school-church parishes, all feeder schools for Covington Catholic High.

Policy Making and the Power Structure

The chairman of the board was the superintendent of schools for the diocese of Covington, a monseigneur, a title of rank among priests in positions of authority. The superintendent reported directly to the bishop, a high ranking priest in charge of a geographic area called a diocese. In the chain of command, the superintendent was the top advisor to the bishop in matters pertaining to education and school policy for the diocese's fifty-some elementary and secondary schools and single Catholic college. The superintendent was the official top advisor; but unofficially, the bishop's lawyer, a prominent Catholic laymen whose brother was a top real estate owner and broker in the city of Covington was the number one advisor in all matters to the bishop, whose diocese owned property of considerable value both within the downtown and suburban districts of the city of Covington, the second largest city in the state of Kentucky. The second top advisor in all matters to the bishop was his chancellor who happened to be a member of the school board by right of his most recent appointment (in the third and final year of Covington's innovative program) as pastor of the parish two doors up the street from Covington Catholic. This parish was the second or third largest in the entire diocese and had a number of wealthy parishioners,
some of whom were hostile to the innovative education program at Covington.

As is easy to see, the real superintendent of schools in the Covington diocese (as paralleled to administrative structure in American public schools) is the bishop who is accountable to the community of Catholic laymen parishioners (parallel to taxpayers) who support the Catholic schools through their financial and service contributions (parallel to taxes) to their local parish (church and school) which is administered by its pastor (parallel to local school principal). Therefore, when Covington Catholic High School's administration dealt with the monseigneur whose job was superintendent, they were dealing with a man who viewed himself primarily as a spokesman or mouthpiece for the bishop who, in fact, had never been in the school during the entire three years of Project Team Build.

During the entire three years of the project, there were four main issues of debate that stirred up controversy, bitterness, and hard feelings throughout the entire community of Covington, Kentucky, a heavily populated Catholic area. The issues were the religion program, school discipline, the unstructured school time of students, and 'open campus.' Each deserves appropriate comment.
Religion: the First of Four Issues

Most Catholic schools in America have made some attempts since the Second Vatican Council to update the content and methods of their religion courses and programs. Up until the time of Vatican Council, religion courses to Catholic school children and youth were synonomous with the body of Church dogma or doctrine that was taught in the catechism form of questions and answers. What the Catholic student was taught was that the truths of religion were written down in Church doctrine and rules which were contained in books, usually in catechism form. The teacher asked the questions, the student answered. But the student first had to go home, learn in rote fashion the exact wording of the answers to the catechism so that he could recite his catechism in religion class at school.

What Covington Catholic was doing in the teaching of religion was entirely different. The first step the religion department took in the first year of Project Team Build was to change their name to "Values Department." Secondly, the administration hired a "Values Team", each member of which had counseling training as well as an academic speciality. Among the six Values people, one was a theatre and drama critic, director, and actor; he was also a priest and chairman of the department. The second was a humanistic psychologist who had worked with adolescents in state institutions of mental health and delinquency. Another had been a physics
teacher and football coach, and also had spent six weeks at La Jolla's Institute for Studies of the Human Person. The fourth was a history teacher and priest working with the Model Cities program in Covington. Another priest had a background in television and radio and had been employed as a director of local television productions. The final member of the team had taught health and physical education at the school for seven years. He was a football and basketball coach as well, but had become "blackballed" by the rest of the coaching staff because of his accepting a job on the Values Team during the final year of Project Team Build.

My reason for enumerating the credentials of the Values Team is to demonstrate the break with policy which traditionally regarded high school religion teachers as priests with seminary backgrounds in philosophy and theology and with work experience only in Catholic schools or seminaries.

The Values Team developed a curriculum based on biographies of great men; themes relating to personal and social values of humanistic and Christian bent; small group discussions on topics such as drugs, sex, racism, and so forth; groups for personal growth and creativity; weekend retreats based on encounter group principles; evening liturgies; community-based work experience; and volunteer social work.

The Covington Catholic school board, called the Board of Pastors, viewed such a religion course as subversive of Catholic dogma and doctrine. They preferred, and eventually
insisted, that the explicit teaching of dogma be the core and emphasis of the religion curriculum. The school administration and Values Team viewed the Values Program as a contemporary version or a way of translating Catholic dogma into the teaching of religion in a Catholic high school—and therefore did not see it as subversive of Catholic dogma; but they did know that it was subversive of the traditional catechism method of teaching religion.

**Discipline: the Second Issue**

The second issue of conflict between board and administration was school discipline. The board had heard from various members of the community and from certain teachers at the school that students were running all over Covington, Kentucky cutting classes and were not being punished for it. They were told about disruptive students in class who were not punished enough by the dean of students, the administrator in charge of discipline. This man was criticized for being a "social worker" rather than a disciplinarian with paddle-in-hand. When these teachers sent a disruptive student to the dean, they would become angry and upset if he disciplined the student differently than they would have. This difference in opinion was a bone of contention much talked and argued about in many faculty meetings. In fact, it was argued so much that "permissivism" and "facism" were labels used by some faculty to describe the position of faculty in the opposite camp. There was never faculty unity on how to
handle discipline in school, nor could one expect there to be.

The problem lay in school policy regarding student behavior and the lack of consensus among faculty as to how faculty and administration should respond to it. School policy was such that it called for a change in the role of the teacher and student both. In-service training was provided; administration, department chairman, and faculty alike worked at improving supervision of instruction as well as handling discipline problems.

It was difficult, however, for many faculty to change from a view of discipline as "punishment for behavior outlawed by school rules" to a view of "teachers working with students and talking about personal goals and what students need to do to achieve them." Most students could be disciplined in line with the latter view. Those who could not were assigned physical work to help clean the school. Extreme discipline cases were handled by suspension or even expulsion after much parent-teacher-administrator consultation before the case became extreme. The school felt that if a student's behavior began to have a negative effect on other students' behavior, and that if the school had done all it could to counteract or counterbalance the behavior but was not having positive effect on that particular student's behavior, then it had no course but to expel the student.
The policy as stated above was far too permissive in the opinion of the board, some faculty, and various members of the community. About half-way through the third year of Project Team Build, the board was polarized with the administration and two-thirds of the faculty. Neither side would budge in its basic position about how adolescents should be dealt with. Obviously, the situation would have to resolved before the start of the next school year.

The Third Issue: Unstructured Time

The third issue of the three-year debate was the unstructured time of the students. When the project started, it modeled itself on the J. Lloyd Trump plan. Students attended large group lectures, small group discussions, and had the remaining time scheduled for working in resource centers and library and for lunch time in the cafeteria. The student might have had two or three modules "unstructured" in which he could recreate in the student lounge. The schedule differed from the traditional block schedule in terms of twenty-minute periods (modules) rather than fifty minute periods; a class might meet for one, two, three or more modules at a time, depending on the goals of the class and the nature of the activity in which the class was involved.
"Open Campus" as the Scapegoat Issue

It was not until the second half of the second year that the school instituted "open campus," a policy stating that a student could leave the school grounds on "unstructured time" if he had written permission from his parents. This was a policy that the board reluctantly agreed to experiment with. While they were free to say no, the board was a bit intimidated by the director of Project Team Build who operated as an idea man providing direction to the school, yet remaining free of the administrative details of the principal. In reality, the project director was head of the school in the first half of the first school year until the principal was replaced by another man for the second half of that year. This second principal was a stronger leader than the first one and was a close friend of the project director. Both the new principal and the project director were members of the Marianist Brothers, the religious order of priests and brothers in charge of supplying administrators and teachers for Covington Catholic. These two brothers worked well together. But a couple of events happened that changed the nature of relationships between these two men and ultimately effected the outcome of events at Covington Catholic.

First, the principal left the Marianist brothers during the summer after the first year of the Project. He married right away but told no one about it. He appealed to the board to remain as principal, which would make him the first
layman principal of the school in the long tradition of Marianist priests and brothers who had been principals. The board agreed to the request after persuasion by the project director.

The second event occurred shortly before Christmas of the second year. Rumor had it that the principal was married and his wife had been pregnant since summer. Rumor also had it that he had been fired. My team-teaching partner and I heard the rumors on a Friday evening in December. We paid a visit to the project director who confirmed the rumors. He supported and, in fact, provided counsel for the board in firing the principal. My partner and I argued the point with the director but soon realized a decision had already been made and would not be reversed.

Within a week the school had a new principal, a Marianist priest from Cleveland. He took the job, however, only on the condition that he could experiment with "open campus."

The reason for relating the story of the line of principals is to show how and why "open campus" got to be the scapegoat issue in the school's political debate. The board felt torn because of their need to smooth over the scandal of the ex-principal. They saw this man's actions and decisions as somehow reflecting their own moral integrity within the eyes of the community. The school, as far as the board was concerned, had already had enough debate during the year and a half regarding the religion program and discipline.
They didn’t want any more trouble. Ironically, what had happened so far was mild compared to what was yet to come in the next year and a half. The board was to end up even more angry at this new principal and would fire him also. So, in hopes of quieting things down, the board hired the new principal from the religious order of Marianists. The man was also a priest. The board desired to placate the conservative element in the community by joining the image of principal with the image of priest (rather than the image of a liberal religious brother becoming a married man because of his impregnating a woman while he was still a Marianist brother).

In a real sense, then, the board saw themselves as having no choice but to accept open campus along with the new principal because there was really no other person available who would be suitable to them as principal.

By the end of the second year there were numerous complaints by the board made to the school administration about students having too much unstructured time spent driving around and causing disturbances at community businesses and restaurants. The administration agreed to take a survey of student unstructured time and to report the figures to the Kentucky State Department of Education before the beginning of September of the third year. On its part, the board agreed to allow open campus that coming year if the State Department approved the report and granted experimental status. Status was granted and open campus was approved by
the board on the condition that the merits and demerits be evaluated and that student unstructured time be reduced during the second quarter of the third year.

**Futile Attempts at Reconciliation**

September of the third year was promising a new spirit of cooperation between board and administration, administration and faculty, and conservative and liberal members of the faculty. To help foster this amicable spirit, a "Parents Advisory Board" was established, comprised of half a dozen parents, school administration, and chairman of the Board of Pastors. For several months this new board could talk openly about the problems, managerial and ideological, that divided the school and the community. It seemed that headway was being made. But with each meeting, the chairman of the board of pastors would mention new rumors he heard from the community regarding the religion program, school discipline, unstructured time, and open campus. One of the very conservative parents on this new board would also voice concerns very much in line with the chairman of the board of pastors. All the while in these meetings, the school administration would appear defensive and sometimes arrogant. Confusion and hardfeelings were creeping into these meetings, bogging down the new spirit that had spearheaded the group in September. By December, the group was virtually ineffective.
Conspiracy as the New Issue

It was obvious by then that the real issues were no longer what went on in the school but, rather, what went on in the community as a result of what the community had heard was going on in the school. The administration was stumped by two questions: "Who was informing the community?" and "What were they telling the community?" The administration knew that there were a number of conservative native Kentuckians on the faculty that used to gripe about the liberal school administrators and the way they handled various incidents. But it seemed that a larger force and dimension was prompting the community to react so negatively and to complain so bitterly to the board of pastors. The only explanation could be that a faculty group within the school was working together to sow seeds of bitterness among the community.

At first it was unconscious and implicit, but eventually by January a conspiracy became conscious and explicit, designed to overthrow the school administration and return its governance to the conservative camp. Ultimately the conspiracy worked.

It has been necessary to relate the incidents above to point out the difficulty the school experienced regarding clear and definite leadership. The fact is, there was none. At least, there was none acceptable to the faculty and community alike. The constant struggle for power and the vain
attempts of individuals to emerge as school leaders ultimately took their toll on the school and community in the form of an all-out political battle.

A group of faculty, mainly coaches and social studies teachers, conspired to prove to the State Department and to the school superintendent that the administration had deliberately juggled statistics in the report to the State Department so that it appeared that students had more structured time than they actually had. The group based its claim on their own survey of student schedules. They had also gone into the principal's files and taken two or three letters he had written to the State Department concerning the matter of unstructured time. This same group also ran a survey among students on the quality of the English courses presently being taught. This was done without consultation of the chairman of English or anyone in the English department since none of the conspirators were English teachers. When the administration discovered what the group was doing, it called a meeting with the known members of the group. At that time, the conspirators were still unknown. But the administration discovered at the meeting that the superintendent of schools was the chief conspirator. A group of faculty had come to him with complaints and charges about the administration deceiving the State Department and he had given them permission to gather any information and evidence they could in order to build a case against the administration. It was impossible
for the principal to fire these faculty because he knew they would be reinstated by the superintendent. The principal should have forced the issue at that time with the superintendent; but naivete and lack of leadership and experience was demonstrated by defensiveness on the part of the administration when it prepared and published a new report for the State about the discrepancies in statistics and figures of student unstructured time. The administration believed it had won the battle when the State accepted the report.

Switching the Rules of the Game

Now that unstructured time was more or less a dead issue, the conspirators took up the torch on the issue of discipline and the manner in which the dean of students was executing his job. In a faculty meeting in early January of that third year, the conspirators announced themselves as the "Dirty Dozen" since there were exactly twelve members who attached their signatures to a report they presented at that meeting. The report, which came to be known as the "Minority Report," made an all-out attack on the administration charging it with self-serving, deceitful motives. During the course of the meeting, the leader of the "dozen" charged the dean of students to be morally harmful to students and motioned that the dean be removed from his job.

Although the dean was not fired, the leader of the conspirators was. It happened that this leader was a Marianist
priest, theologian, social studies teacher, and active, influential member of a right-wing religious group, Catholics United for the Faith, among whose membership were a husband and wife who belonged to the John Birch Society and whose son was a senior at Covington Catholic High School. (The father kept a secret file on his son, steamed open his mail, and used this knowledge against the son and the dean of students.) After being fired, the priest continued to lead the conspiracy by gathering information from the community and reporting to the faculty conspirators.

_Covington in Retrospect: An Educational Perspective_

I have detailed some of the history of politics at Covington Catholic (by no means all of it) to show that so much more than improved materials, new audio-visual equipment, in-service training, and the like are involved in bringing change to a school. Because basic human values, attitudes, myths, and misconceptions are a large part of the content to be dealt with, far more than techniques and technicians are needed to lead an educational community. By the same token, more than rhetoric, radical ideas, and youthful idealism and zeal are necessary if a school is to be a leading force in the community. It is a real possibility that the school must go through alternating cycles of now leading, now reflecting society (rather than just leading or just reflecting). It is essential that the community's ideas and
feelings be incorporated into the decision making structure of the school while, at the same time, the administration convinces the community (if need be) of other legitimate sources of knowledge and information beyond the local community. Although it is difficult to find a leader who has both vision and political clout, any school attempting to humanize itself and to innovate in curriculum and instruction must have such a leader if it wishes to distinguish itself as an educational institution.

We on the Covington Catholic administration lacked not only political know-how but also personal experience of directing an institution along the path of change. Indeed, few educators anywhere in the world had been down this road; there exist today only a few pioneers. Very few educational institutions have tried to apply a radical notion of democracy to a school setting. Covington Catholic attempted, in good faith, to give every member of the faculty and community a voice in the school decision-making apparatus—even the conspirators were listened to. We believed that if issues were aired in the open, conflict would resolve itself through the goodwill of the people who would change their separate strategies and cooperate.

We also envisioned Covington Catholic as a Christian community of human beings working to bring a broader, more encompassing world-view for all concerned; parents, students, teachers, administrators, local citizens. We assumed the
pastors to be men of God who operated in world affairs with a spirit of fairness and openness. Yet we experienced from them some rather cutthroat tactics such as the conspiracy and also a stated public lie (which was later admitted to by the chairman of the Board of Pastors). We experienced the Board of Pastors as politicians first, priests second. We experienced them as distrustful where we tried to be trusting. Apparently they perceived themselves as having trusted us for almost three years only to be betrayed by us in the end. They pulled in all slack from the reigns and decided the school would return to its traditions of three years before. We knew we could operate no longer under such conditions but hoped we had made some lasting effects so that the school could not completely regress to the ways and attitudes of pre-Project Team Build. If it could not be said of the adults, we hoped the students had changed and learned, even if it was only from observing adult blindness and foolishness. We hoped they witnessed some form of adult conviction about human nature, the world, and God.

In June of 1971, thirty out of forty-five administration and faculty resigned because of conscientious objection to the Board's policies and tactics. The entire administration (of which I was a member by office of Project Director in the Project's third year), every department chairman, all English, all Values, and teachers from other departments resigned. With the exception of one member, the entire
department remained intact, along with two language, and
two science teachers. This group made up the "Dirty Dozen,"
plus three faculty who sympathized with those who resigned
but could not do so themselves because of personal reasons.

The Ohio State University: Pursuing
Lifestyle and Self Development

Covington Catholic was more than a school. It was a
total experience. I began there as a first year teacher
struggling to survive in the classroom. I spent a second
year team-teaching and gaining confidence in my abilities
to relate to other human beings and to encourage students
in developing their ideas, talents and in expressing them-
selves with confidence. By the beginning of the third year
I was so full of enthusiasm, ideas, and food for thought
from my prior two years that, as Project Director, I was
eager to translate my dreams for education at Covington
into the realities of lively teaching, supportive super-
vision and in-service for faculty, more relevant curricula,
and meaningful human interchange of affection and ideas.
In light of the casualties that occurred during that third
year between Board, administration, and faculty, I am sur-
prised the year went as well as it did for me and others.

In November of that third year before the terrible
crisis occurred, I decided that I would need a Ph.D. in
curriculum in order to work on the kinds of educational
problems that pertained to human interaction, decision-
making, program development, socio-cultural influences on
the school, educating teachers, and the like. I applied and
was accepted at Ohio State University as a graduate
student as well as a teaching associate in the Faculty of
Curriculum and Foundations. My wife and I moved to Columbus
in the summer of 1971 and I began graduate studies in the
fall. I had already made up my mind that this was going to
be a real two year education and that I would examine,
study, research, reflect, and teach only what I perceived
as meaningful and worthwhile for me. I knew what I was look-
ing for but I had to be ready when it came along. It was
operating in me beneath conscious level and only time, hard
work, patience, and listening would bring it to the fore.

Approaching Definition

I began my endeavor by allowing myself the luxury of
venting the anger and bitterness that had built up toward
those who stifled what I thought to be educational progress.
In that first quarter, I was searching for what a definition
of education ought to be and what that definition meant in
terms of good teaching. I taught a general teaching methods
course to undergraduates; together we tried to establish a
good teaching-learning setting in which we could learn from
and teach one another. Also in that quarter, I rejected
the public schools as an effective means of educating and
opted totally for educational alternatives and free schools.
I also denounced putting any faith in technology and technique
as means of solving educational problems. Instead, I reiterated time and again the need for more sympathetic, humanistic, spontaneous, and self-disciplined adults who were not afraid to disagree with, support, share openly, and challenge the students they were teaching. I reacted against systems analysis and observation systems as means of bringing about the kind of teaching I was pleading for. By the end of that quarter I was depressed, dejected, and convinced there was no hope for education because I sensed in the air rejection of my ideas. I was terribly defensive about my feelings and the stands I took on educational issues. Feeling outnumbered, I fought hard against an enemy; but I didn't know who the enemy was.

**Integrating the Self**

It was in a winter quarter seminar that I identified the enemy as being within myself. I knew I had to learn to live in public without being defensive and apologetic. The seminar stressed personal and intellectual development beginning with self-development and moving to social development. The working theory of the seminar was that a creative self could live in society, interact with it, and express oneself based on perceptions from the transactions between self and society. For me to feel that I could share my private self with a public society I discovered that it was necessary for me to accept my total past life and not
just my experience since leaving the Jesuits. In more concrete terms this meant I needed to accept my feelings and attitudes toward my membership in my family and toward my years as a Jesuit. Through the support of my seminar colleagues and the courage I experienced in their midst, my life fit together as one puzzle rather than a number of disparate pieces. As I captured an integrated view of myself, I continued to work out my feelings and ideas in writing, only now I did so more fluently and easily. I spent endless midnight hours writing about teaching, curriculum, school and society; I even wrote a number of poems and lyrical prose. I was gaining confidence in my ability to create. I had the definite feelings by the end of the winter quarter that I was leading a public life without constantly looking over my shoulder to see who was conspiring against me.

_Theoretical Framings_

In the spring, I did all the reading that was originally recommended to me for fall quarter reading. I did things backwards as is often my way. But I did it after I had already begun to build a theoretical framework for discussing curriculum and instruction. The literature for fundamentals courses now had a fitting place, somewhere in the transaction between me and the world I perceived. I wrote a position paper at the end of spring quarter that captured three
quarters of deep thinking and intellectual effort, emotional pain and struggle, and confident self-expression and productivity. That paper carried in seed the idea that was to germinate in my general written examination and eventually my dissertation proposal.

One of my main learnings during those first three quarters was that three education professors, my graduate committee, placed deep confidence in me and held the highest respect for my friendship and work. This learning has been one of the deepest and most influential experiences of my life.

My experiences at Ohio State continued on through summer quarter and into the fall quarter. Together we laid out the questions that produced three days of written responses in the form of a General Unified Written Examination. And, as a group, these three men accepted my proposal for this dissertation which has become its first chapter.

Nothing touches, however, the love, confidence, trust, respect, and friendship that my wife, Nancy, and I have for one another. With her I am a whole person, an integral human being, more so that with any one else that I have known and shared myself with. She motivates me personally and professionally in a way that allows me to be effective in and effected by my relationships with others. Nancy and I have shared ideas and feelings, experienced new situations and problems, and developed more expressive ways of creating
meaning and sharing ourselves. We now extend ourselves to our baby, Casey Eileen.

**Dissertation as Life**

I believe this dissertation is the creative expression of my experience prior to and since entering graduate studies in the College of Education at The Ohio State University. As a form of expression and as the content of an idea, the chapters of this dissertation comprise the expressed statement of my own self-development. Inquiry into my life to date reveals that life is whole and integral and that the self develops through participation in life-taking-on-various-forms. It is for this reason that I believe the remainder of the dissertation develops out of my stated "life history," this second chapter.

**Summary**

The preceding pages of this second chapter have attempted to adhere to its twofold purpose. First of all, through a writing style, autobiographical in nature, I tried to demonstrate that "life history" as a kind of writing is a mode of inquiry into the "continuity of consciousness" from past to present. This mode of inquiry is a process which reveals self as developing and as developmental; and the mode itself is a means of developing self through broader insight into the patterns and structures of one's own life, or "lived" experience. My second purpose was to show that "life history" is a way of relating history and story to certain identity or
formation points in a person's life. The meaning of a person's life unfolds in a pattern called a "continuity of consciousness" which reveals definite development points of the self as he has undergone life.

**Conclusion**

It is, then, appropriate to conclude that an investigator is able to formulate certain ideas about the teaching-learning process from his own attempts to understand patterns of transactions between his "self" and his world. Indeed, chapter two investigated a person's life and experience in order to show how the actual writing of a "life history" can lead to the development of a conceptual framework for examining life as it develops in a teaching-learning process. Developing a conceptual framework, or an alternative paradigm for educational settings, then, must begin with the formulation of principles, concepts, and predictions based on the investigator's own self-development from having undergone his own life.
CHAPTER III

PRINCIPLES, CONCEPTS, PREDICTIONS: DISTILLATES FROM REFLECTION UPON ONE'S PAST LIFE: "THE NEW HOLDING PLACE"

Working Assumption

The working assumption in this third chapter may be stated as follows:

As we have been taught, so we will tend to teach. If we have been taught badly, we will tend to teach badly. One way to cope with this problem is to consciously undertake to recall and relive the critical incidents of our lives when we were undergoing "being taught"; by so doing we can bring our maturity to bear on what we underwent when we were not yet so mature and often had to react in narrow ways, just to project our lives from damage the best we knew how; those associations hang on to limit us later, and we are unconsciously trapped at those levels; by consciously focusing on those events again, we can allow them to become reassociated with more mature resolution. We can in this sense, remake our past, releasing energy bound up in the old associational nets, gaining a new sense of freedom and vitality as we face the present and future. What was tied up in anchoring us backward is available as strength to then use in projecting us forward. We are nearer to being free to teach as we consciously choose to teach.¹

Procedures of Chapter

Here in the third chapter, the investigator as a teacher-researcher will enumerate a set of principles about the way

¹Ross L. Mooney. A note written by him by way of reflection after his having read chapters two and three of this dissertation.
self development derives from reflection upon past experiences. Secondly, a number of key concepts will be stated to demonstrate that self development derived from reflection upon one's past necessitates a reordering or a clarifying of one's conceptual framework. The investigator will meet this need for clarification by stating what exist for him as key concepts in understanding his view of self development and the teaching-learning process. Thirdly, he will make a set of predictions about how he believes he would subsequently behave with students in the teaching-learning process in his own classroom. These predictions flow from two basic sources: one, his own life history which provides data about his past behavior and consciousness; two, his derived principles on self development which provide motive and perspective about past experience, behavior, and consciousness and which give some indication as to what sort of teacher this investigator would be.

General Principles of How Self Development
Is Derived from Reflection upon
Past Experience

1. Past experience is a valid source for establishing a mode of inquiry for deriving a set of general principles relating to self development as an approach to the education of teachers.

2. Through reflection upon one's past life, a person is able to perceive himself as having undergone experiences.
And he is able to assign an arbitrary beginning, middle, and end to the experience.

3. Through reflection upon one's past life, a person is able to relive past experiences according to the degree of his ability or power to recall to consciousness those past experiences.

4. Through reflection upon one's past life, one is able to uncover or discover among various experiences, situations and circumstances certain associations and relationships that were previously hidden to one's conscious eye. In regard to other various experiences, etc., one is able to uncover meanings about certain associations and relationships that he suspected he already knew or was aware of but, until his moment of reflection, he had not confirmed.

5. Through reflection upon one's past life, a person is able to gain new and/or different perspectives and meanings about past experiences and their significance for one's present life. He is also able to approach new situations hoping to gain new and/or different perspectives and meanings about his present experience in new situations.

6. Through reflection upon one's past life, a person is able to identify certain of his own values, beliefs, motives, goals and feelings; characteristics in his own personality, style of living and of perceiving; and his
various ways and modes of responding to different persons, places, situations and circumstances, or to combinations of these.

7. Through reflection upon one's past life, a person is able to identify and demonstrate definite patterns of behavior from his own past life which indicate that in some situations and circumstances his tendency is to initiate transactions, while in other situations and circumstances his tendency is to accept or receive transactions. The assumption is that many situations and circumstances are similar yet never identical in regard to personal values, beliefs, motives, goals, feelings, and perceptions that function to condition the behavior and experience that occurs in transactions.

8. Through reflection upon one's past life, a person is able to identify decisions he has made that pertain to personal and professional goals; that is, he is able to identify decisions that he made to allow certain of his motives, values, beliefs, and feelings to take precedence over other motives, values, beliefs, and feelings. To reiterate, he is able to identify decisions as attempts to establish and/or to maintain a direction in his life toward personal and/or professional goals.

9. Through reflection upon one's past life, a person is able to identify that he has had different feelings in various situations and circumstances and with various
people. He is able to identify that certain feelings prevailed for longer or shorter periods of time, measured by seconds, minutes, hours, days, weeks, months, and years. Furthermore, he is able to distinguish whether these feelings pertained to transactions with particular persons (including himself), places, situations, and circumstances or pertained to transactions with combinations of these.

10. Through reflection upon one's past life, a person is able to identify how much and in what ways he values interpersonal relationships, what he likes and dislikes in himself and in others, what he expects from himself and others.

11. Through reflection upon one's past life, a person is able to identify the way he perceived situations and his behavior subsequent to his perceptions. He is able to distinguish now, through reflection, that his behavior subsequent to perceptions of situations was always an attempt to further his personal and professional goals, even though he may not have been, at that time, aware of or able to perceive his behavior as such an attempt.

12. Through reflection upon one's past life, a person is able to identify that what he presently declares and knows to be his values, beliefs, goals, perceptions, motives, and feelings are, in fact, what have always
been his values, beliefs, and so on, even though at times in his past life he may not have consciously known, recognized, believed, valued, perceived, or felt them to be so. In other words, through reflection upon one's past life, he is able to view himself presently as valuing, believing, perceiving, and so forth, because, in fact, he has valued, believed, perceived, and so forth throughout his past life. This phenomenon is what I call the "continuity of consciousness" within the individual person.

13. What is required of an individual person who wishes to direct his own self development is that he discover, or uncover, through reflection upon his past life, the "continuity of consciousness" at work in his own life as he moves into the future of new situations and circumstances which require him to experience new transactions. This "continuity of consciousness" reveals his own personal life as lived-drama and lived-history based on his own way of prioritizing values, beliefs, motives, and goals; and it increases the potential richness of his perceptions and experiences as he moves into future situations and circumstances which will condition his transactions.

14. Through reflection upon one's past life, a person is able to identify self development in terms of a growth in awareness, understanding, judgment, and creative
behavior as well as in feelings of esteem, confidence, and worth regarding oneself and other persons. Reflection in itself as a mode of inquiry is an opportunity to grow in awareness, along with being a vehicle for bringing the past into focus so that one may see the differences in the degree of awareness at various points along the way in his past life. A person may also see the difference in objects of awareness relative to what he valued, believed, and felt at various stages in his life. By its very nature, reflection has the potential to render understanding that one was previously unable to gain. This leads into a closely related principle here following.

15. Through reflection upon one's past life, one is able to realize that much of the content of what he has remembered about his past life is remembered because of its importance and meaning to him. In other words, he would not have remembered certain content if it did not hold relevance for his present values, beliefs, motives, mode of perception, and style of living. Content is remembered because of the inherent value it holds for one's life story, history, experience, and self development.

16. Through reflection upon one's past life, a person is able to identify important terms which make up the key concepts that need to be enumerated in order to under-
stand the "continuity of consciousness" at work in his present values, beliefs, perceptions, feelings, goals, motives as he approaches future situations and circumstances which require him to experience new transactions.

17. What is required of a person who wishes to direct his own self development is that he enumerate the key concepts underpinning the "continuity of consciousness" at work in his life.

18. Having identified and enumerated key concepts in his realized view of self and environment, a person who wishes to direct his own self development needs to share his own perceptions about himself in the form of predictions about his subsequent behavior, allowing his performance in the public arena of his profession to be viewed and experienced by fellow professionals and colleagues, and by other interested parties; this same person, then, needs to invite these same others to share with him their perceptions of his performance in the public arena of his profession. This mutual sharing itself allows not only for an exchange of perceptions, ideas, and feelings but also for the possibility of the experience of transactions between the person performing and the persons observing the performance. In this sense, the mutual sharing would be transactional and interpersonal in its orientation and outcome. This
manner of mutual sharing is an alternative paradigm to the traditional subject-object model of viewing teaching and learning; and it incorporates the notion that teaching-learning is a process of self development. Indeed, the persons viewing and experiencing the performance of the person and the person performing are involved in the performance with the person performing (rather than detached) through their mutual sharing of perceptions of the performance.

19. Through reflection upon one's past life, one is able to transact with others in the public domain, professionally and personally, from a new stage of self development because of the uncovering of one's "continuity of consciousness." Such uncovering or discovery is an act of developing a person's past according to his present perceptions, beliefs, values, and behavior; this latter "present" was made possible only through the experience of his past, both known and unknown to himself in what he calls his "continuity of consciousness." Having developed oneself accordingly, and wholly than prior to such developing. Having moved from the past to the present, one is now able to move into the future from a new point of view about self and from a new "place" for developing self. A person's past-put-together-in-the-present-through-reflection "holds" him presently as he moves into the
future transacting with others. He transacts from a
new "holding place" because he has brought his past,
which was "behind" him or "in the back of his mind,"
to the forefront or "out in front of him" to be
examined by him in the present through reflection.
Having transacted with himself through reflection, he
is now able to be "wholly" present (past and present
brought together) to others so that all of him (past
and present alike) is "out front" or in the open,
ready and able to transact with others. It is in
this way that reflection and transaction serve the
development of self and of others.

20. One is able now, through reflection upon one's past
life, to bring his "continuity of consciousness" to
bear on the present moment as a basis for his subsequent
behavior and experience in transactions.

**Reflections on the Above Principles**

In light of the above stated principles, the investiga-
tor believes this to be the proper place to enumerate a set
of key concepts that is derived from his experience and from
reflection upon his past life. Enumerating such concepts
is an attempt to explain more completely the basis for the
content he perceives to be in his own "continuity of con-
sciousness." His reason for introducing the concepts here
rather than at the beginning of this chapter or of the
previous one is that a person's conceptual framework is
shaped by experience, and vice versa. Language and experience were mutually and reciprocally engaged in his reflection on his past life and in deriving principles about that reflection. What he identified for himself in the reflection and derivation was a new conceptual framework, all the terms of which are organically related to one another and which help him to formulate and express what is meaningful to him. Also, to enumerate the key concepts here will better show the relationship of language to his experience; whereas, had he laid out a set of concepts in the beginning, the very placing of the concepts would have been an attempt to categorize experience more in a priori terms rather than ones which developed a posteriori.

**Key Concepts in My Realized View of My Life and Environment**

1. **Life**: manifests itself in nature and is the force that permeates and perpetuates nature.

2. **Nature**: that which manifests life and is life-giving. Life-manifesting-itself in nature.

3. **Life-Nature**: To say whether life came before nature, or vice versa, is to grapple with the wrong question. Life and nature go together hand-in-hand. They are distinct terms for a phenomenon that is, in reality, inseparable: Life-Nature. A person sees life going on in nature within and around himself. Nature is the way
life puts itself together. Nature is life's vehicle, while life is nature's force and source of energy and power. Life gives dynamism and direction to nature and, in so doing, gives nature its own course to follow. Nature's purpose, then, is to pursue its course laid out by life going-on in and taking shape and form in nature. Nature is, thus, life-giving. Life perpetuates itself through and in nature because it manifests itself in nature. What does not have life is not natural. What is not natural is that which does not have life. What is not of nature cannot generate life, for it has no life to begin with. What has life is that which has been generated in nature. And what has been generated in nature is what has been created, created by life-going-on in nature. Life is creative. Nature is creative. Life is more than nature. Nature is whatever manifests life going-on because life-manifesting-itself is nature. Nature, then, is the way life manifests its form and function. Nature's purpose is to manifest the form and function of life. (From this notion of nature we use the word "nature" to mean "purpose" or "form and function"). Form and function in nature derive from the particular way life manifests itself.

4. **Cell**: is the basic unit of life-manifesting-itself-in-nature. The cell has chemical, physical, and psychical
properties; it has a definite organization which is its "form and function." Form is the way the cell is put together and the shape the cell takes as a result of being put together by life. Function is the purpose the cell serves as it generates new cells. Form and function cannot be separated in a cell. The relationship of form and function is such that they go together to form a word, "form-function." Everything that is nature-made has a natural form and function, form-function, and exists to generate new life in specific, particular manifestations of nature. Such is the form-function of the cell in producing new cells. As cells divide and multiply, however, they organize themselves in new and more complex cell structures and patterns. New complexities in structures and patterns introduce new form-functions to accompany themselves, but the new form-functions are nature-made because these new complexities are generated by life taking shape and fulfilling its purpose in specific, particular manifestations in nature. These complexities of cell structures and patterns are called organisms.

5. **Organism**: is a group of cells organized into a new entity by nature to serve an overall singular purpose and to operate and act as a unit in relation to a given set of conditions external to and separate from the organism but which support and aid the organism to
fulfill and to help define its form-function. This set of life-supporting conditions described here is what is called environment. Organism and environment exist in relation to one another and cannot be separated. Their relationships is described by the word "organism-environment."

6. **Organism-Environment:** An organism exists only in a life-giving, nature-made environment as does the cell. A more complex set of relationships exists between organism and environment than between cell and environment because of the numerous relationships to each other among the cells of the organism and simultaneously to the environment. The specific environment which an organism relates (organism-environment) is itself an organism relating to a larger environment and establishing the relationship of organism-environment to form a larger pattern of organism-environment-organism-environment-organism and so on and so forth in an infinite number of transactions. It is important to point out that an environment is often composed of smaller organisms that are organized into a larger organism and serve as an environment for other organisms and environments.

7. **Transaction:** the action and relation that occurs between organism and environment and between organism and organism is a pattern called transaction. The reason for calling the relationship of organism-environment or organism-
organism a "transaction" is that a continuous pattern of innumerable actions and relatings goes on back and forth, in and out, over and under between organism and environment, or between organism and organism within the environment, in order for the organism-environment reality to continue to exist. The actions of one component cannot be separated from the reactions of the other component of the relational reality called organism-environment. As one component sends out to the other, the other takes in; but in taking in this same one also sends out to the first component which takes in also. The action and reaction is more than interaction because it cannot be said for certain where the action begins and ends or where the reaction starts or finishes. The appropriate term is, then, transaction; for it has neither a beginning nor an end in the ordinary sense. Yet it does have direction and thrust. Because a transaction occurs between the two components of a relational reality, its action is characterized by degree and amount of activity on the part of its components. The component which is the principal director of the action is the initiator in the transaction; the recipient in the transaction is the component toward whom the action is directed. Transactions that involve human organisms are called "human
transactions." The relational components of human transactions are such that the components exist in relation either as human-human, human-nonhuman, nonhuman-human. The transactions involving nonhumans are described by nonhuman-nonhuman.

8. **Perceptions:** Organisms, human and nonhuman alike, sense the existence of time-space relationships between themselves and their transactional components by the very nature of their form-function. This accounts for their organization and orderly operations in relation to each other and to their environments. This sensing of the existence of time-space relationships on the part of an organism between itself and other organisms within its environment is perception. Perception, then, is a key to the survival and growth of an organism. The condition for the possibility of an organism to perceive is the awareness or consciousness on the part of an organism that it is what it is and is not something else. That is, an organism, by virtue of its form-function, distinguishes itself as a particular organism from other organisms. This activity of distinguishing is knowing oneself as distinguishable from others. This activity is consciousness, and consciousness is knowing.

9. **Consciousness:** Without consciousness, there could be no perception. Without perception there could be no fulfill-
ment of form-function on the part of an organism. Without the fulfillment of form-function there would be no order. And without order, the end result would be chaos and destruction of life. Just as organisms are more complex in their structure than are cells, so too are organisms varied in their complexity and kind. As complexity increases in the structure of an organism, so too does the degree of consciousness increase in order that the organism may make the necessary perceptions that aid the organism in its transactions with its environment and with other organisms within its environment. Consciousness in the human organism is complex enough to help him understand his activities and the way he organizes his thoughts and activities. The human's consciousness is called reflexive because the human is aware that he is aware. He also consciously assigns beginnings, middles, and ends to many of his perceptions and his activities in his transactions. When the human connects and associates certain of his perceptions with certain of his behaviors, and places time and space indicators to designate a beginning, middle, and an end arbitrarily to a set of perceptions and activities, the human organism is engaging in an "undergoing of experience" and an "observing of behavior."

10. Experience-Behavior: Experience is a term that has many meanings and usages. Used as a verb, it is interchange-
able with "transact" because experience connotes the engagement of an organism-environment during a specific time and in a specific place. As a noun, experience is used to refer to a transaction in the past or, collectively, to all of one's transactions as a body or unit in the past. What distinguishes experience from transaction is the set of time-space designates (beginning, middle, end) assigned to a set of perceptions and interrelated activities of oneself as a human organism. Experience is perception identified and organized by reflection.

Experience, in one real sense, is the residue of consciousness. Behavior is the activity of the organism that conditions perception and is conditioned, in turn, by it. Behavior exists in such a relation to experience that behavior, as well as experience, must be viewed in transaction and as a relational reality. Thus, the relational word is called experience-behavior. To observe behavior is to deal with one's own experience of the behavior. To undergo experience is to deal with one's own experience of the behavior. To undergo experience is to deal with one's perception of relations and activities of one's own and another's organism in transaction. But neither experience nor behavior may be treated as objects of surveillance apart from one's experience of the behavior.
11. **Relationship:** is the particular way two organisms experience and behave toward each other. A relationship is the way two organisms know each other and act upon the other. It is also the sharing of their knowing of each other with each other. Relationship is knowledge of another organism gained through experience of the other organism. Relating to another organism is knowing how to share one's own organism and how to receive another organism's sharing of itself with oneself in a transaction. Interacting is a form of relating in a transaction. Interacting differs from transacting in that interacting is concerned less with the quality of the transaction. Transacting is being concerned with and consciously involved in a transaction, making an effort to share oneself and to be receptive to the offered sharing of self by another organism.

12. **Person:** a less scientific term designating the same reality as "human organism."

13. **Self:** is the entity one perceives through reflection upon his experience-behavior as a person. The person one recognizes in his behavior that is expressive of his perceptions of his own organism and of his environment is his self.

14. **Beliefs:** are assumptions that condition one's perception of actions, reactions, interactions, and transactions. The content of perceptions further confirm or else
alter the assumptions prior to perceptions.

15. **Motives**: factors, perceived and unperceived, that influence and condition one's experience-behavior.

16. **Values**: motives that are potentially identifiable and able to be placed in a hierarchical order of importance to an organism.

17. **Goals**: conscious and unconscious reasons why an organism behaves as it does.

18. **Thinking**: the activity of the human organism when it is engaged in questioning its own experience-behavior.

19. **Thought**: the content of thinking.

20. **Idea**: an organized or arranged set of thoughts.

21. **Feeling**: the activity of the human organism that accounts for sensing and that accompanies the activity of thinking; also, the content of the activity.

22. **Imagination**: the ability of the human organism engaged in experience-behavior to translate thoughts and feelings into mental pictures and ideas.

23. **Creativity**: The power of the human organism to generate a product based upon the organism's perceptions, thoughts, and feelings that occur when the organism is engaged in experience-behavior.

24. **Images**: the content of the mental pictures.

25. **Mind**: the life-force at work in the human organism that accounts for the organism's powers and activities.
26. World: a generic term referring to the composite of all organisms-environments that affect, consciously and unconsciously, one's perceptions, experience-behavior, and future consciousness.

27. Reflection: the activity of the human-organism when it is engaged in thinking about its own thinking, both present and past.

28. Inquiry: the activity of ordered reflection. Also, the attempt to structure and organize reflection into a disciplined, observable method.

29. Knowing: the activity of the human organism that encompasses thinking and couples with it the activity of answering the question raised in the thinking process.

30. Education: the study of Life-Nature and everything that it implies.

31. Schooling: the attempt to institutionalize the study of Life-Nature.

32. Teaching-Learning: the process of transaction that occurs between persons pursuing education.

33. Research: formal inquiry into Life-Nature for the purpose of increasing and facilitating understanding of the human organism and its relationship to other organisms, human and nonhuman, within the context of Life-Nature.
34. **Theory**: an organized set of ideas generated from experience-behavior and refined through reflection inquiry, and research.

35. **Relational Words**: refers to two words that are joined by a hyphen to indicate the organismic, transactional relationship of two concepts as being distinct but inseparable parts of a larger concept in the transactional world of experience-behavior.

36. **Inner-Outer**: a relational word a person uses to arbitrarily assign "place" to perceptions. "Inner" refers to the activities he perceives mainly his own organism engaging in. "Outer" designates the activities and relationships he perceives taking place mainly in other organisms and in the environment.

37. **Subjective-Objective**: a relational word referring to the transaction between subject and object. "Subject" refers to a human organism which is distinguished from nonhuman organisms by the subject's reflexive consciousness. An "object" has consciousness which is non-reflexive. "Subject" indicates the component in the transaction which is perceived to be the principal initiator of the activity. "Object" refers to the component perceived to be the principal receiver of the activity in a transaction. "Subjective" is an adjective indicating that an activity is being generated more from a reflexively conscious organism than from a non-
reflexively conscious organism. "Subjective" refers to activities of the person, "Objective" to the activities of non-persons. "Subjective" does not mean fantasy, impressionistic, irrational, emotional, fallacy, falsehood, romantic. "Objective" does not mean reality, statistical, empirical, rational, logical, truthful, realistic. "Subjective-Objective" indicates, as a relational word, that reality, as perceived, experienced, and known by persons, exists in a transactional relationship, and that reality cannot be dealt with apart from one's perception, experience-behavior, and knowledge of oneself, others, and the world.

38. Private-Public: "Private" refers principally to the world of one person. "Public" refers principally to the world that are shared by persons. Private-Public is a relational word indicating that the two worlds are distinguishable but not separable.

39. Self-development: is the movement of the human organism in all its transactional activities in time and space from the past through the present into the future, each movement indicating that the self generates new activity from a "developed" and new "holding place."
Reflections on the Key Concepts

The above key concepts have been enumerated to attempt to establish a framework for viewing the "continuity of consciousness" of the investigator. The concepts are based on his experience described in the previous chapter, the way he perceives his experience, and his view of self as developmental, personally and professionally. These concepts flow both from reflection upon his past life and from principles derived from that reflection.

With what the investigator has expressed up to this point indicating his "view of self" as developmental, he would like to declare a set of predictions about the way he would behave and about what he would explicitly and implicitly try to accomplish as a professional person called "teacher" in the teaching-learning process with persons who aspire to be "teachers" but who are presently called "learners" or "students." He stresses the fact that he is basically trying to communicate notions regarding self development that are expressed verbally or directly in his behavior or else are intended for communication implicitly, nonverbally, or indirectly by him.
Predictions About My Self in the Teaching-Learning Process

1. I will share the process of my self development, and various ways of attending to it, with my students, hoping they will attend to their own self development and share their ways of attending to it with each other and with me.

2. I will communicate explicitly or implicitly that my assumption is that I behave differently in a classroom from most of the teachers whom my students have had. I will convey to my students the following assumptions that need to be changed by teachers and students:
   a) that others think the way we do or that they think differently than we do;
   b) that, if others think differently than we do, it is our task to change their thinking so that it will be like ours;
   c) that if we speak and act persuasively enough, others will change to our way of thinking, speaking, and acting. If they don't change, we assume that the others are evil, close-minded, or ignorant and less-informed. Or else we assume that there was some weakness or failure in our manner and method of persuasion and that the solution is to improve upon our sales-techniques;
   d) that, if we can clarify our language and express ourselves more fully, and if the others can do the same,
there will be compromises reached that rectify
situations enough to maintain society's and educa-
tions's status quo;

e) that, given more sophisticated techniques, we can communicate what we mean. And we assume that if we cannot communicate something, it has no relevancy to present problems and situations;

f) that the role of authority figures is to maintain the status quo and to change the behavior of those whose actions are different from or in opposition to the status quo;

g) that the role of authority figures who deal with children and youth is to shape and form their attitudes and values, thoughts and feelings in line with those of the authority figure who represents the status quo by virtue of his role within the given institution;

h) that the role of the child and of youth is to learn how to adjust himself to the values of the institution which, by virtue of its very existence, takes precedence over the values of the individual child or youth;

i) that "pluralism" of ideas and values in a democratic society means those various ideas and values that have been accepted and approved by the institution which embodies the status quo, and that all other
ideas and values are, to a greater or lesser degree, immoral, abnormal, unscientific, or illogical because they have not been institutionalized.

j) that there is a best way for men to lead their lives and that that best way is within the framework of existing institutions. And we assume that an institution's purpose is to promote and perpetuate a best way of living or dealing with society's problems. The institution then promotes a lifestyle and a solution through organization of machinery, technology, and personnel based upon the value of efficiency, cost effectiveness, deference to authority—all as means of "saving time," "improving the product," "making progress," "getting the job done," and "solving the problem." The institution deals with society's problems by establishing programs which are the result of decisions made by those who have the "know how" (of the way the institution runs) and who are dedicated to keeping its views prevalent among the average citizen, who himself is a product of the institution;

k) that if we understand the makeup of man and his environment, natural and man-made, that institutions, by exercising their power and authority, can control man in such a way that he will behave predictably
and in support of the status quo. And we assume that this is for the "common good."

3. I will convey a notion of the classroom as community. "Classroom" in the community sense can be described as: a place where students have friends, where they feel that their friends care about them, where they feel they contribute something of themselves to other persons, where their contribution is needed, respected, and welcome, where they feel a sense of belonging, where they feel some responsibility to other persons simply because they and others are members of a community of persons; where they feel they can like some persons more than others, where they can do things on their own even if no one else is doing that same thing, where they can feel they are able to develop individual interests, talents; where students can disagree with one another, where they can express both positive and negative feelings, where they share responsibility and authority with the teacher, where they engage in academic endeavors based on the perceived need to develop skills, fulfill a personal desire or interest, develop a personal talent, pursue a personal relationship, where the accepted notion is that there are no absolute answers to questions; but where one gets support from other members to that he may pursue questions in his own way.
4. In trying to establish the above notion of the classroom as "a place to be" and as "a belonging place," otherwise known as community, I will try to establish some principles for an individual student's behavior in a group or a class. (I expect the same of myself). I will also try to conduct my own behavior in such a way that students may model it, if they so choose. The principles of behavior I will attempt to practice and that I recommend for students to experiment with are as follows:

a) Let down as many defenses as possible and feel at ease. Get inside of your feeling of what it means to be a member of this group.

b) Practice what it means to trust, empathize, give support, challenge, show like and dislike, enjoy, help, aid, question, co-operate, compete.

c) Ask yourself what you expect of yourself, of others in the group in terms of your behavior, attitudes, goals.

d) Make your own decisions.

e) Own your own feelings and behavior.

f) Believe in your own ability and talent.

g) View yourself as creative.

h) Trust and respect your own judgment.

i) Examine some of your assumptions about yourself and others.

j) View each situation as a new moment.
k) Avoid putting too much stock in any one ideology, technique, set of materials, method, book, person, answer, solution.

l) Share yourself; be open, honest, compassionate, understanding, patient, good-humored.

m) View the activities of this class as concerned with self development.

n) View yourself as able to grow, develop, create.

o) Behave in accord with your own creative nature. Allow yourself to generate life in the things you do, in what you feel, in the way you communicate.

p) View yourself, others, and the world as life-generating organisms which require harmony for their survival, growth, and development.

5. Because I am concerned with the quality of experience between students and myself and among students themselves, I will try to project to my students some basic values I have about being a teacher. I will try to project to them that, as a teacher, I am a person who:

a) does not want his tools, materials, or methods to come between his students and himself;

b) wishes to present as much of himself as he can to his students at any given moment;

c) strives for spontaneity, honesty, openness, genuineness, translucence, realness, authenticity in dealing with his students;
d) communicates to his students more than just words. He communicates meanings that involve feelings, ideas, attitudes through use of verbal and bodily expressiveness.

e) empathizes with students. That is, he tries to feel what it is like to be the particular student with whom he is dealing or with whom he intends to transact. He tries to experience the world as he thinks that that student does. He tries to feel life the way he thinks that student does. He tries to understand the student's "world-construct." Empathy, for him, means trying to know what it means for that student to be a conscious-subject experiencing life and formulating a world-view.

f) tries to speak from the point of view of his own self-development;

g) is concerned about the use of time. He sees time as the opportunity to understand and empathize with another person, for the other to do the same with him, and for the two to emerge from the opportunity in a form of "synergistic relationship."

h) is not afraid to share his experience. Although he may have lived longer than his students, he does not assume that he is wiser because of age. He is not afraid to voice disagreement with students if he does not believe in something his students value.
Yet he is willing to encourage and support students through various behaviors that indicate reinforcement to the students. He chooses behavior he judges appropriate for a particular context.

6. I will convey to the students my values and beliefs about persons and about students as persons. The attitudes I will convey to each of them about "being a person" in my classroom are that:

a) a group is a community of persons, each person concerned about each other's well-being;

b) each person is to be viewed as worthwhile because of his very existence;

c) as existing, each person has potential for becoming what he wills within the limits of his environments;

d) each person is to be encouraged to identify for himself his own expectations of himself and of others and his life's aims that aid in developing his potential;

e) each person is to be challenged to inquire into his expectations and aims in order to uncover and examine his assumptions and images about life, world, humankind, and self;

f) each person is to discover accompanying attitudes and personal-social values inherent in such assumptions and images;
g) each person is to decide whether he wishes to change any assumptions, images, attitudes, values involved in his own point of view;

h) each person is to determine what academic and personal skills he needs to change and to promote a changed point of view;

i) each person is to realize that commitment to the development of one's own and others' potentials involves a commitment to a community of persons;

j) each person needs to define community for himself and to test for compatibility his definition and those of the other members of community;

k) each person needs to be exposed to experiences and resources that challenge him to develop his potentials;

l) each person needs to create some product or process (as a means) for expressing and communicating his responses to challenges;

m) each person needs to reflect upon his responses to challenges and determine the adequacy of the responses compared to the nature of the challenges.

7. As a teacher in relation to the classroom activites, I will do the following:

a) assume principal responsibility for initiating group transactions by making suggestions of what activity to do and how to go about doing it;
b) try to establish a rapport with as many students as possible in the process of initiating transactions through joking, kidding, inquiring, complementing, sympathizing;

c) try to put them at ease by explaining the purpose of the activity, some general aims of things that could be derived from the activity; but I insist on the open-ended nature of the activity, and that my expectations of the students is that they relate the activity to their own value structures and interests;

d) when I participate in the activity, I try to find out what the other members in the group are like, what they value, what they want for themselves; and often I try to gear my activity toward them, trying to be facilitative of the direction they set in the group and the goals they established. If, however, I disagree with their direction and goals, I will challenge the group members with questions about their purposes.

e) Both in facilitating and challenging, I try to share with them my ideas and feelings that pertain to the here-and-now.

f) I try to give evaluative feedback at the end of the activity only after I have tried to be descriptive during the activity.
9) If I am dissatisfied with the way the activity went, I will ask whether students liked the activity, whether it benefited them, whether it was meaningful, whether they learned anything about themselves.

h) In starting a class, I try to get a mental set and picture of what I want to do and the general direction I want to set, imagining the kinds of things the students will be doing and their feelings and attitudes about what they will be doing. I then go in and start the activity. But if there are things on my mind blocking my attention, I try to identify what is blocking me from starting the activity and then present to the class whatever I have identified as blocking me.

8. In the context of a classroom as described above, and in the context of the classroom as a center of individual and group activities, I will try to evaluate how students' perceptions of themselves, of each other, and of the teacher influence, condition, or determine the subsequent activities of students during a given class period or series of class periods. I will try to evaluate my teaching by raising the following questions:

a) Do students' perceptions of self, others, and teacher change from day to day (moment to moment, thus constituting a "lived-moment" or experience) or do
they stay the same for long periods of time?

b) or, to put the question in a different light, (1) how frequently do students' perceptions of self, other students, and teacher change? (2) When the perceptions change, do student's behaviors, attitudes, feelings change? (3) Is there a direct (or indirect) relationship between students' perceptions and their behaviors, attitudes, feelings? (4) is there a relationship between perceptions of self, others, teacher; and how receptive to new subject matter or activity is a student? The hypothesis is that: if a student perceives himself, other students, and teacher as friendly, supportive, empathic, wanted, belonging to their group (etc., as listed above about what a classroom should be), he will (1) learn more; (2) learn more easily; (3) find it easier to identify personal and educational goals; (4) express himself more truthfully, honestly, openly in relationship to these personal and educational goals; (5) behave more congruently in relationship to his goals. The same hypothesis applies to a teacher and to his behavior.

c) The question arises: how do his (a student or teacher) perceptions of others' attitudes toward him affect his behavior in the group? If he feels accepted (i.e., feels that others perceive him as he
perceives himself), if he feels his need for self-worth, need to love and to be loved, and his need to grow, then how does he behave in the group? What function does he perform? What constructive and destructive behaviors of group unity does he perform? What constructive and destructive behaviors of group unity does he perform?

d) How do the members of the group decide on what the purposes of the group should be? (Who influences more than others? In what ways?) Does the group purpose include the expectations of all the individuals?

e) Is there a relationship between the perceptions of individuals about each other and the ways the individual members define the purpose of the group? That is, certain group members or all the members know each other. How does this fore-knowledge influence what they define as the purpose of the group? Or, to put it another way, does knowing people beforehand in any way hinder or help the potential of the group as being a place where a group of people can accomplish a purpose? i.e., are groups more likely to succeed in fulfilling individuals' expectations of themselves and of others if they know each other beforehand?
f) Do group members know what purposes groups can be used for? Have they ever experienced a group based on notions of building community?

g) Do student's perceptions of themselves, other students, and teacher change as a result of classroom activities that are designed to focus on learning about self and others as persons or human beings? Would students respond openly and honestly to a series of questions and statements designed for their stating their feelings and perceptions:

1. how do you feel about the group?
2. how do you feel about others in the group?
   a) state your first impressions
   b) if you have none, say so.
3. in regard to roles in the group, describe yours and others' roles.
4. Which of these people do you want to get to know most? to know least?

9. I predict that my students will be able to tell what are my basic images and assumptions about life, world, humankind, and self; and that they will have a framework in which to raise questions about their own experience so that they may explicate more clearly their own basic
images and assumptions about life, world, humankind, and self.

Summary

The "life history" performed the function of providing for the investigator a way of integrating his past life; it delivered him to the "new place" of being held by his past life which was relived through reflection and writing. He was then able to begin the writing of chapter three in which he formulated for himself, from a new "holding place," a new set of principles for deriving self development from reflection upon his past. He demonstrated his mind as seeking what was hidden to him until he distilled new meaning through the process of reflection upon his past life. His principles, key concepts, and predictions are now "personal knowledge" gained through his present experience of reflecting upon his past experience.

The key concepts attempt to answer the investigator's perceived need for a framework which "holds "performance in the teaching-learning process as predictable as the result of having undergone certain life experiences and of having experienced self development through reliving the past through reflection.

Conclusion

Reliving life through reflection upon its very transactions offers a person opportunity for seeing and viewing
what was previously hidden to the mind’s eye. When that same person affirms life by delivering it distilled from reflection in the form of a conceptual framework, he demonstrates that his own past life has held him presently so that he may now transact with other persons from a new "holding place," enabling them together to see more life unfolding in their midst, and allowing them, in return, to affirm and celebrate life holding them.
CHAPTER IV

REACHING OUT FROM A NEW PLACE: WELCOMING THE RESPONSES OF OTHERS

Purpose and Procedure

This fourth chapter is going to provide written data about the investigator's teaching from sources other than the investigator and to discover if these other persons judged his teaching to be developmental of the persons engaged in the teaching-learning process.

The investigator will set forth the written responses, observations, and reflections of his outside sources, a senior professor of education, two junior colleagues and fellow graduate students, and the students of his Education 435 class. Following upon each of the set of statements of these sources, the investigator will offer his own reflections and thoughts about the statements of these other persons.

In the sequence of time, these other persons' written perceptions about the investigator's teaching occurred after he had written chapters one, two, and three. Thus, their perceptions were future to his own perceptions about his past life and about the value of distilling from reflection.
None of these other persons had access to the investigator's life history, reflections on his past, the principles he derived, or to his predictions about his own teaching performance.

Their perceptions are their own spontaneous and reflective reactions written in their own style and language.

The investigator is not seeking, here in this chapter, to find whether a one-to-one correspondence existed between the perceptions of these other persons and his own predictions about his teaching behavior.

The chapter is, rather, an open-ended collection of statements about what a senior professor, two junior colleagues, and the investigator's students experienced and perceived in a teaching-learning process with him while he was engaged in teaching.

What these others offer by way of statements is very much about themselves as well as about him. Of this the investigator is very much aware. But what interests him is the way they offer, or their style of offering their perceptions. The way they express their perceptions indicates to him something of the way they experience themselves, others, and the world. It also reveals something of their values, interests, and priorities regarding personal experience and human behavior and transaction.
Description of the Setting

The education course with which this dissertation is concerned is entitled, "Education 435: Theory and Practice in Secondary Education (An Introduction to Teaching)." The course is a laboratory, field experience course introducing topics, problems, and skills that are common to future teachers in secondary schools. The goal of the course is to facilitate the student's acquisition of selected knowledge and skills. To accomplish this goal, five laboratories are organized, each to focus on selected knowledge and skills. The five labs are entitled "Instructional Process . . . Microteaching . . . Group Process . . . Simulation . . . Field Experience." The investigator was in charge of the Group Process and Simulation labs with his students. After spending six two-hour class periods in each of the two labs, the investigator then sent his students on to the Micro-teaching instructor. After six two-hour class periods with him, the students went on to the Instructional Process lab with its instructor. Upon completion of the first four labs, the students then went to observe the teaching of secondary school teachers in the Columbus, Ohio area. This observation period comprised the Field Experience lab.

When the investigator began the course he told his students that they would be together for two six-period cycles, the first dealing with group process, the second
with simulation. He explained that the purpose of the group process lab was twofold: to help students become more aware of themselves and others within the context of groups, and to provide them the opportunity to focus on thoughts, feelings, and behaviors of the members of the group. He told them that group dynamics techniques, communication skills and games, and in-class writing exercises would be used. He required the students to submit some sort of "personal statement" by the end of the second cycle and he encouraged them to write a journal and an autobiography. He also assigned three articles pertaining to group process to be read, but no tests or exams would be given.

The simulation lab was explained to the students by the investigator as an attempt to focus on possible problems they would experience as teachers in the secondary schools. He required them to read one book or else a series of articles that pertained to either general or particular problems in schools. He told them role-playing, films, and case-studies would comprise the materials of the simulation lab. But the burden would be on the students to define the problems of schools they decided to be worthy of their study.

**Transition to Statements on the Teaching**

Given this description of the Education 435 course and of the purposes, materials, and techniques used in the in-
vestigator's group process and simulation labs, it is time to turn attention here to the written statements of those persons who observed the teaching of the investigator. Ross L. Mooney is the senior education professor, Faculty of Educational Development. The two junior colleagues, Mary Martin and Lou King, are fellow graduate students of the investigator in the College of Education, and both are involved in their own dissertation work. The first names of the investigator's students accompany their written responses to the three questions about the investigator's purposes and teaching. The investigator will offer separate sets of reflections on the statements of Mooney, Martin, King, and the students as a whole, respectively.

REFLECTIONS ON THE EXPERIENCE OF OBSERVING T.R.'S TEACHING

February 18, 1973

Ross L. Mooney

This is my 35th year on a university faculty; this is the first time I have been asked to share some living space with a colleague while he was giving form to his life in the role of college teacher. I hadn't been told how to come to that class; I had been told only that I was invited for a series of weekly sessions and I was to bring myself and see what I could when I was coming to life myself while looking for life-forming, otherwise.
I attended four two-hour sessions, one week apart; the class met four days a week over that period of time, so I had a sliced-in view. In the time and space now available to me to report the experience, I can only head for the middle of it all and try to give some form to that. The middle lies in the first day of observation when my own coming-to-form-something took place as a creative act. I can only offer some of the residue.

This was a rounded room with movable furniture. The students were 18, about even in men and women, all entering their first course in "education." The chairs were two deep in a semi-circle; at the vortex, where Tim was to work, there was a large table. Tim's first move was to move that table clear out of there, and to leave quite bare that central place he was to occupy as focal agent for what he presumed to be a communal enterprise. That symbolized for me what a teacher is for a class; a focalizing agent through which life flows while the lives there present were to gain their communal form as living ones within a common human form of life exchange. A teacher is a vessel through which life-coming-into-form gets its exchange. For me, that was what I saw as taking place; that freed-up empty space that Tim arranged was what was to be fulfilled, filled full, through the coming days. That emptiness was invitation to flowering through the teacher's life as germinus.
I then began to realize that a teacher's "style" of living life was what gave form to what was possible to the students as their means of gaining relevance to one another, to the teacher, and to themselves within the class. The teacher, as a vessel, has a form, and what can be transactional exchange among the people present is determined by what that form invites, allows, requires to be fulfilled itself. The teacher's self is the means by which the selves of all there present can have their shared vitality.

Therewith, I began to try to state what Tim's style of offering life contained as channel ways for self-delivered messages of ordering. My cue to this came from what I saw the students, on that opening day, trying to get done to find their place in this new teacher's world to which they deeply knew they would need be relevant. How did this teacher "do his thing"—that was the questioning. Tim knew this instinctively and, on that day of orientation, tried most to establish the credibility of the students' having their lives come to focus, validly, within his living place. He was engaged in undertaking to reveal how life came to take on shape and value in his channeling, feeling that, if he came to life in their presence, the students could then find, most directly and vitally, their common communion place.

Having been so many times before locked in to what a teacher's vessel formed as their restricted ground of
legitimate experiencing, the students knew "to case the man" as their first act of ordering. They expected, once again, to be manipulated by the teacher's style and game; in cruder words, they knew to outsmart the teacher's hidden regimen; how else survive, they'd learned! Knowing this, somewhere, Tim knew his first necessary act had to be to demonstrate that this time the game was not to be the same.

He had a mode of ordering, yes, but that mode, this time, was to be not the forcing in of acts within a tightened frame set by objectives for some learnings to be done about some set phenomenon laid out for the course by some curriculum that had its goals confined to something else to be done than living life itself and knowing of its course! Tim had to make it quite legitimate to be a living one; so he took the time to make his life somehow available for being projected in; that was new for most of the students there and, near unbelievable. "You mean I can be alive in here--that's incredible!" The students tested Tim not only that day but again and again trying to comprehend how this could really be. As time went on, they found more and more the way, Tim holding on to his projected frame, a time or two nearly thrown by their accumulated projecting in the testing out of him against their old presumptive frame--but by holding on, by coming back, like gyroscope to his deepest knowing ground of life
when it comes full within himself, Tim made his way a working way for the class exchange of relevance.

Busied with this realization within myself, I wrote out a list of phrases that I thought caught some of Tim's "style of teaching." While doing this, I came to realize that my cues were coming, not just from watching Tim, but from watching what the students did to try to fit. I realized that I was operating predictively, i.e., I was seeing that a teacher's style was a prediction frame for what students would then do to try to make their acts legitimate. I then undertook to write out what each item of style of Tim's would bring in what the students did. In the mood of scientist, I was then saying that I could test the teacher's style by what the students would show in their half of the transactionality. The feedback loop would show the operational effect of the predictions the students had of the teacher's frame of life. I then observed, in subsequent sessions, the behaviors of the students for cues to their perceptions of their link through Tim.

What hatched out for me, in product form, was then a sheet of phrases characterizing the style of Tim's teaching as best I could, and a paragraph under each in which I tried to name the way the students would respond if I had found the proper way to get the item framed. This, I attach,
knowing that the items are but half thought out and said, but I'm delighted, nonetheless, that I had clarified what it is a teacher is when set before a class.

A teacher is the living form that, by his structuring of life in his mode of channeling, allows whatever comes to pass as life fulfilled or killed among those present, called "the class." A teacher is quite powerful, operating in a range from life fulfilled to cancerous. Without seeing a teacher who was fully given to bringing life to central nexus channeling, I doubt if I would have had the courage to really see how powerful a teacher is for generating life or killing it. I see the cleaned-up pit.

January 1973

WORKSHEET NO. 1 ON STYLE OF TEACHING

Please complete the following incomplete phrases:

1) More person-to-person oriented than

2) More communication oriented than

3) More experience oriented than

4) More affectively oriented than

5) More concerned with the validity of persons than

6) More oriented to active dialogue than

7) More inclined to use venacular language than
8) More oriented toward the present context than

9) More inclined to early and direct dealing with anxieties than

10) More inclined to analyze traditional practices than

11) More inclined toward shedding of traditional authority of the teacher than

12) More inclined to seek discipline in the structuring of relations to one another in the classroom than

13) More inclined to risk failure by putting trust in students than

14) More inclined toward revealing of self "in here" than

WORKSHEET NO. 2 ON STYLE OF TEACHING

Recognizing that the style of a teacher calls forth from the students a correlative style of response, what behavior on the part of the students would you predict would occur for each of the descriptors given below of the style of a teacher?

1) More person-to-person oriented than teacher-to-student oriented

Example: Students in class will make personally oriented statements or will ask personally oriented questions in order to get from the teacher his personally oriented response; before long, they will similarly address one another. They will quit looking for "the right answer" and will be looking, instead, for the "straight answer."
2) More communication oriented than lecture oriented

3) More experience oriented than book oriented

4) More affectively oriented than cognitively oriented

5) More concerned with the validity of persons than with the validity of propositions

6) More oriented to active dialogue than to reflective discourse

7) More inclined to use venacular language than the language of the specialized academic field

8) More oriented toward the present context than toward the past or future contexts

9) More inclined to early and direct dealing with anxieties than to delay until rapport is otherwise established

10) More inclined to analyze traditional practices than to accept them as grounds for operation

11) More inclined toward shedding of traditional authority of the teacher than toward the use of it

12) More inclined to seek discipline in the structuring of relations to one another in the classroom than to seek discipline in the structure of the subject matter

13) More inclined to risk failure by putting trust in students than to risk failure by putting trust in assumptions as to what is relevant to students

14) More inclined toward revealing of self "in here" than toward revealing of the world "out there"
"WORKSHEET NO. 2 ON STYLE OF TEACHING"
AS FILLED OUT BY MOONEY

Please add to, subtract from, demolish, change, develop, illuminate, etc., the following efforts to give operational meaning to comparisons important in distinguishing "a style of teaching."

1) More person-to-person oriented than teacher-to-student oriented

Students in class will make personally oriented statements or will ask personally oriented questions in order to get from the teacher his personally oriented response; before long, they will similarly address one another. They will quit looking for "the right answer" and will be looking, instead, for "the straight answer."

2) More communication oriented than lecture oriented

Students in class will move toward complete absorption of class time in direct dialogue, beginning with dialogue directed toward the teacher and becoming more involved, student to student.

3) More experience oriented than book oriented

Students in class will rarely refer to the handouts or to sources in books; they will refer to the way they see things and feel things.

4) More affectively oriented than cognitively oriented

Students in class will initiate their statements or questions by reference to the way they feel, seeking response and confirmation in similarly derived statements of others. Relatively rarely will they refer to what they "know" about a topic; they will rarely discuss topics. They will "tie into" the teacher and one another to get a felt response.

5) More concerned with the validity of persons than with the validity of propositions

Students in class will assert who they are and will challenge others to assert who they are; they will engage one another up to the place it threatens to hurt, becoming more sensitive to where they need to back off; once they are sure the teacher supports them in their
personal expression, they will go after one another rather than the teacher, feeling safer in doing so, while also demonstrating to the teacher they know how to do his "thing."

6) More oriented to active dialogue than to reflective discourse

Students in class will try to keep things moving; they will have little patience with long pauses or long speeches; rather than talking about ideas of subjects, they will talk to get others to respond.

7) More inclined to use venacular language than the language of the specialized academic field

Students in class will use the language of the street; they will tend to deflate any comments that imply pedagogical stuffiness; they will take the standard terms of the educator's language, e.g., "curriculum," "evaluation," "motivation," as unknowables; they will tend to dismiss such terms as untrustworthy.

8) More oriented toward the present context than toward the past or future contexts

Students in class will seldom refer to the teaching situation in the field from which they have come or into which they are going, except incidentally to make a point relevant to the present context of feeling in the classroom; they will not emphasize "preparation" but rather "involvement."

9) More inclined to early and direct dealing with anxieties than to delay until rapport is otherwise established.

Students in class will venture expression of their fears and then show themselves laughing at, or deflating, their fears; they will take the occasion to make their private feelings public in order to get freedom from their anxieties; effect will be cathartic. They will seek to gain rapport in that fashion.

10) More inclined to analyze traditional practices than to accept them as grounds for operation

Students in class will "tear apart" whatever they take to be stuffy in the traditional; they will make fun of the tricks they use to outsmart the professor—also
of teachers who don't know about the tricks; they will be looking for what's true and solid at the bottom of the intent in education.

11) More inclined toward shedding of traditional authority of the teacher than toward use of it

Students in class will be asking questions (directly or indirectly) of the teacher concerning the authority they are to take; having depended on the authority of the teacher in the main, they will tend to try to put the authority on something else "out there," this time called "the class." They will show struggle trying to understand what it means to go one step further and individually take it on themselves.

12) More inclined to seek discipline in the structuring of relations to one another in the classroom than to seek discipline in the structuring of relations within a subject matter

Students in class will remind each other that the important matter is the dynamics of the classroom exchange and will slough off efforts anyone makes to do a systematic intellectual job on anything, particularly whatever is considered to be "sacred" in the precincts of educators.

13) More inclined to risk failure by putting trust in students than to risk failure by putting trust in assumptions as to what is relevant to students

Students in class will show themselves struggling to find out how to exercise trust in themselves; about a third of the group will show themselves at home doing it—maybe less; the balance will be in various levels of acceptance and rejection of that trust; the latter will be trying to put it back on the teacher. Soon, the last group will tend to give up and will then shut up; some will seek personal interviews with the teacher.

14) More inclined toward revealing of self "in here" than toward revealing of the world "out there."

Students in class will use the pronouns "I" and "we"; they will use "they," "it," and "that" relatively less frequently. They will be doing more to clarify the system of themselves than the system of the school or society or nature.
Reflections on Mooney's "Reflections" and "Worksheets"

Mooney's basic image of the teacher is that of a life-giving place where students find room to take on life themselves if they so choose. The teacher assumes that his students and he are engaged in "a communal enterprise" in which he directs, initially at least, the flow of interchange, acting as "focal agent." Mooney knows someone in the group must have a vision and direction to function as "a focalizing agent through which life flows while the lives there present were to gain their communal form as living ones within a common human form of life exchange." Teaching, when it is life-giving, is developmental of community where vital living among persons takes place.

In Mooney's eyes, the teacher is also "a vessel through which life-coming-in-to-form gets its exchange." A vessel is a hollow receptacle of any form or material, but it does have definite shape, form, and function for receiving, containing, and passing through liquids. The image applied to a teacher conveys the notion that the teacher has lived life and undergone experience which brought form to him as a person, helping to create and maintain a lifestyle.

While liquid is present in the vessel it has the shape and something of the form of the vessel. It has definite identity while being contained in the vessel and even takes on or helps define the character and identity of the vessel.
Once the liquid is poured forth from the vessel it is never the same as before it entered the vessel; also, it must give meaning or form to itself or to something else once it has departed the vessel.

When students are present in class with a teacher, they can look to him for form, function, and shape, as if they were trying life on from inside him who holds them to help give them form. But when he releases them, he gives them back to themselves, expecting them to take on some form of vessel-ness. But they must agree to taking form because form is intrinsic to the vessel and cannot be imposed or molded from outside.

Thus when Mooney says "that a teacher's 'style' of living life was what gave form to what was possible to the students as their means of gaining relevance to one another, to the teacher, and to themselves within the class," he is saying that the teacher provides conditions for growth in that he is a "germinus" for individual flowers who are the students. The teacher's style makes form-ation "possible" for students by serving as a "means" rather than an end. The proof returns to the students, then, who may use the means offered by the teacher. Such means are not to be found outside but inside, in the vessel qua vessel. "The teacher's self is the means by which the selves of all there present can have their shared vitality." The vessel of the teacher is the teacher's "self." The students, if they are
to become vessels, need look to self, first to the one who knows what his form as self holds for him and others, then to their own selves to find what form and fit they have within.

The teacher as an authentic self to students becoming selves is a legitimate "living one" when he makes his life "somehow available for being projected in." Such is the function of a living one, a self, a vessel when it holds on to its "projected frame" for being filled-full and fulfilled by students seeking their own form for the possibility of being projected into.

Mooney's further discovery, then, that "a teacher's style was a prediction frame for what students would then do to try to make their acts legitimate" fulfills or completes the image of the teacher as a vessel; for a vessel has a definite form and function: holding and pouring of liquid. And the liquid, predictively, has the shape of the vessel while held in the vessel; when poured forth, it predictively must take on its own shape and form. The same holds true of the relation of student to teacher. When students project themselves into the place of teacher as vessel, they get a feel for what it is like to be that vessel; and they can learn how to determine their own form and shape as potential vessels. If they like the way they fit when projected into the vessel, it is predictable that they will try to take
form and shape from their experience of the interchange with teacher as vessel.

Mooney's phrases for describing the teaching style of the investigator fit the image of the teacher as focal agent, vessel, a self giving form, living one, projecting frame, and predicting frame. The phrases further and more completely define a teacher and his style of teaching when he is concerned with giving life and allowing life to take form in his students.

Mooney's worksheet "as filled out by Mooney" states his predictions about the investigator's students if they take form and come to life. These predictions project rich descriptions about the style of teaching, atmosphere of the classroom, relationships between students and teacher, attitudes about persons, motivations for behavior, implicit personal and professional goals, values, beliefs, interests, and so forth. In other words, the predictive statements tell about the teacher's as well as the students' behavior; and the beauty of the predictions, of course, is that is what they intended to do. Mooney's statements of prediction imply that the teacher was already doing what he predicts the students will eventually do; being concerned with persons and their development and behaving accordingly in a professional setting. The teacher's life style and teaching style are brought closely together for further integration of the life of the person of the teacher.
The investigator comments further on Mooney's "work-sheets" as he draws some parallels with Martin's way of responding to the worksheets.

The investigator judges that Mooney perceived the teaching to be developmental of teacher and students.

The investigator now proceeds to Martin's writings and his reflections on them.

REFLECTIONS: EXPERIENCING TIM AS PERSON AND TEACHER

Mary Martin
March 30, 1973

The first opportunity I had had to talk at length with Tim was during Christmas vacation. Experiencing Tim was strengthening for me. He related some of what it was like to be released from self-imposed bonds, especially when the person in bondage had taken action to bring about that release. He was clarifying how it came to be that he knew to take action so as to increase his life, his living. I felt in touch with most of what he said. I don't recall many of the words, but the feeling, the experiencing, the sharing, feels intact within me. His shedding of the limitations he had permitted to be imposed by religion were not all that different from my shedding of the limitations I had permitted to be imposed by marriage. Some of those limitations were culturally-oriented; some the results of the personhoods of those involved.
Nevertheless, the newly found extension of joy, the embracing of life, the awe of reaching, the celebration of being, the knowing of pain, the strength coming through an increased ability to practice a higher level of choice-making, and the treasuring of a person greeting life instead of eluding it in an effort to protect himself from hurt, were some of the energies I experienced as I found renewal and comfort becoming friends with Tim. I was eager to participate in his dissertation effort.

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I planned to sit in Tim's class three of the four sessions a week for four weeks. During this time he was to have one group of students for two weeks each of "Group Process" and "simulation." The previous arrangement had been to teach a new group one area of "methods" every two weeks. (The emphasis being on the instructor's expertise with a specialized segment of skills.) Tim had managed to get the agreement of other instructors so he could move his emphasis toward the people in the group. Even with extending the two weeks to four weeks I had great doubts as to what could be accomplished with a group of people during such a brief and not even comprehensive period.

Tim also planned to meet with myself and two other observers, Dr. Ross Mooney and Ms. Lou King, on occasion during the four weeks. These meetings were extremely fruitful. Watching Ross Mooney process information he had
gathered and having him help me search out my own information and try to share it publicly was a uniquely beneficial experience I had not had before. It seems such a model could be easily implemented with any willing cluster of educators.

I was also sitting in on three other classes for my own purposes. One was an experimental class given in the art department. This was also an undergraduate class; they met three times a week. As I tried to pay close attention to what was happening in Tim's class I found I automatically became more aware of what was happening in the other classes I was attending. The main reason for selecting these classes was an admiration for the instructors acquired by communicating with them and hearing about their classes from other students. As I became more sensitive to the instructors' artistry as teachers, my admiration increased.

At the beginning of winter quarter and Tim's experimental class I was experiencing vigor in my whole being. My participation felt full, whole, spherical and satisfying. I was immersed in the experience, and with one exception, left with enthusiasm for the sort of vibrant increase that seemed to take place in most of the persons there, including Tim. Although I was not able to stay with Tim's class for all four weeks as I had planned, the zest I had for being there was not lost. I gradually phased out of all the
classes I was attending as a result of my personal situation, traveling required by my job, and illness.

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There was a combination of required/not-required and graduate/undergraduate students in the four classes I was sitting in on. In all the classes I noticed a similar pattern at their onset.

On Day One the instructors all seemed to carefully try to communicate that:

- they were aware and accepting of individual differences and needs
- they were eager to make students comfortable
- they were to be trusted in what they said (e.g., course requirements would not be increased or changed later in the course)
- they were "for real"; not the usually thought of stereotype
- they were open to and would consider suggestions from students
- they were anxious to reduce anxiety and made very clear the expectations they had from the students and the manner in which trading or evaluation would be exercised
- they tried to honestly and accurately give a summary of what they had planned as activities or purpose for the course
- they smiled and demonstrated some humor as well as seriousness
- they told something about themselves which I interpreted as "I am human, too."
- they attempted to engage in some process to help students get acquainted with each other
- they issued invitation to address them and other class members by first names and thereby reduced some rigidity of formalities

On Day Two some element of content or a concrete offering of material or information was made by the instructor for the students. The instructor appeared to take the role of the teacher as a person with information to "get things
moving." It could be the instructor declared some of what he knew to make it possible or more comfortable for the students to do their own declaring later on. The instructors might have been caught up in trying to perpetuate their image of a man with special knowledge.

On Day Three the instructor tried to move out of the informing role. Students struggled with questions. They were more public with their doubts and desires. They pursued what the value of the course would be. They tested the instructor in various ways to check out the validity of what he'd acclaimed on Day One. There was a restlessness about things not happening. Of the students not needing the specified credits at this time, several dropped the course.

* * *

In examining my experience in Tim's class I find most moments to have been pleasurable. My reasons for being there were twofold. I wanted to help Tim with what he was trying to do and lacking experience in college teaching I wanted to see how he would teach group process and simulation as an educational methods course in 12 sessions.

I wanted to learn.

I had agreed to come in to as many sessions as convenient for me but we had not established any other criteria. Tim distributed cards and paper clips for individuals to display their name on the first day. At that moment I decided to participate as a student. We did a get-acquainted
exercise where we had to leave our chairs and go around and talk to the other people. It was necessary for me to do some revealing of myself as I was participating. I needed to be honest yet I did not want to cause any unnecessary curiosity in my being there. When appropriate, I simply said I was a graduate student; I had taught school in the public school but had never taught college students. Tim was letting me participate in his class whenever I could arrange to be there. This explanation seemed acceptable and I felt accepted in this and all further activities.

I was certainly not an objective observer in the classical sense. I was not looking for anything specific. I was moving with the flow of happenings. I imposed one limitation on myself. I was extremely cautious about contributing to or becoming actively involved in discussions. My engagement could have altered the direction of students' thinking or inhibited some students. I was also interested in following the students' conversation to try to get some ideas of where they were. Tim provided an interesting assortment of activities that I felt free in engaging in with the students. This included dyads, small groups, students watching small groups work with problems and then relating their observations, and role playing of possible school situations.

I felt this particular group of students was exceptionally eager to please the teacher. They seemed cooperative,
but I feel certain that part of their willingness to make
the class a success was because Tim was warm toward them
and accepting of (but not always in agreement with) their
ideas. He had a gentle way of moving them to look deeper,
broader, etc., and at the same time confirming that they
had a right to their thoughts and it was okay to own them.
Tim was skillful in approving of divergent thoughts. Still
a few persisted in testing and playing out the role and
beliefs they thought would please the teacher.

My way of observing seemed to be to try to experience
what the students and the teacher were experiencing. I found
I would "get inside" a specific student or the teacher and
imagine what it was for them at the moment. I never pre-
planned who it would be; it would just happen according to
the dynamics of what was happening with me as well as the
group. At the same time I would spontaneously set aside
time to pay attention to my experience and what I was learn-
ing and feeling as a result of my participation. I found
I often moved into students who were not playing major or
overt roles. I felt some of these more quiet students were
at a high level of personal involvement, but were not demon-
strative as long as the more aggressive students carried
the activities. It would have been interesting to have com-
pared their journals of the day to the actively verbal and
more overt students.
I was consistently plagued with the effort of students to please the teacher. I wondered if these students, when actively involved as teachers, would have the same motivation to please the principal, the school board, . . . their neighbors, their parents, their lovers, etc., etc. To what extent were students separated from even knowing what pleased them? I do feel the undergraduate art students that volunteered for the experimental class were far more developed in checking out what was pleasing to them or flowing through them. They seemed much less cautious in announcing how it was for them. Whether or not it pleased the teacher seemed to be of concern but it did not compel them to withhold their feelings.

I gave some thought to the furnishings of Tim's room and how it facilitated separation and non-involvement. Tim in a strongly communicative set of actions moved the table and lecture stand back against the wall. He had nothing to hide behind. He worked toward a semi-circle for the entire group. With his exquisite sense of humor he giggled and made some funny remarks about the students emotionally—and sometimes literally—hanging on to their desks for dear life. The desks were a traditional type, with writing arms (on the right-handed side. Even in sitting exercises they produced physical barriers. I wondered if the stools and broken-down couches and pillows aided the art students in freer communication. (Also to be considered is that many of the art
students had worked with or known at least one other student before the experimental class began. With them conflict, re-examination and evaluation continued to be present for the entire quarter.)

For myself, and apparently for this group of students, Tim's voice and smile, his eyes and bodily stance strengthen an immediate believability in his humanness. He communicated his allrightness with his being. On the second day one student told me he knew the course was going to be a good one the first time he saw Tim smile.

During some of the group activities that followed I enjoyed sharing and revealing some of my thoughts and beliefs with the students. In almost every instance I found the students were wondering about a move he or she might take. There was a desire to move toward what seemed to be a loftier goal, something at a higher plain, requiring more maturity, knowledge, ability, effort, etc. I encouraged them to explore this "new place." They all sounded like realistic and attainable places for them to move toward. I believe the students talking them out in this supportive setting, clarifying where they were to me and sometimes listening to me sharing similar experience, encouraged them to consider taking this new step. I would like to believe students did this for other students. This could not have happened in the traditional teacher/lecturer model. It is also of concern that some of these "loftier places" meant not to be
teachers after all. In these students' view, an improved self-image removed from them the desire to be a teacher!

On one occasion Tim moved to an "outside authority" on group process by way of a shared paper. I experienced a lot of discomfort that day partly due to my own set of problems which crept in rudely when I tended to be bored. When Tim set the pace of group activity and resource within the group to learn something of group process in a brief time, it seemed dull and in conflict to do such a traditional content exercise. Feeling strongly about what had happened I wrote him about my discomfort. I had not considered the sting of my words. I arrived late the following morning. Tim was in the process of reading the reactions he had written as a result of "a" criticism. He was laying himself bare. He demonstrated taking his discomfort about what he was providing students in this course and using it constructively. He concluded with a beautiful, sensitive and tender verse he had written. His capacity for acceptance, for openness, for sincerity could no longer be in doubt. Surely he made it possible for every student to do the same.

In conclusion I see the undergraduate student's experience with Tim as finding a small oasis in a vast desert. How disastrous to shuffle potential teachers through four or more years of fragmented acquisition of assorted contents; make no provisions for assuring anything more than a poverty of human contact and human support; ignore the wealth of
resource and service wasting with and within them; and then expect them to go forward to provide a healthful, productive and rich environment for the growth and development of children.

WORKSHEET NO. 1 ON STYLE OF TEACHING

Teacher: Tim Riordan
Observer: Mary Martin

1. More person-to-person oriented than teller to listeners; knower to not-knowers; lecturer of subject matter.
   The value I felt was expressed by the instructor was the people in the room took precedent over other matters. Their experience as persons sharing in a learning endeavor surpassed a body of content announced or prescribed.

2. More communication oriented than information oriented.
   The value I felt was expressed by the instructor was the exchange of thoughts, feelings, experiences between persons was more important than taking on the teacher or some authority's thoughts, etc.

3. More experience oriented than intellectually oriented.
   The value I felt was expressed by the instructor was that which was personally experienced was more important than abstractions of ideas or attempts to know vicariously the experience of others through readings, etc.
4. More affectively oriented than impersonally oriented.
   The value I felt was expressed by the instructor was that how students felt about the course and "education" was of more importance than what they could report they learned in cognitive form such as lists of skills, theories, etc.

5. More concerned with the validity of persons than "covering" material supposedly leading to the achievement of course or university requirements.
   The value I felt was expressed by the instructor was that the persons coming into the course had their own completions, their own knowings, and contributed a wealth of resource to each other as well as the teacher.

6. More oriented to active dialogue than prescribed format.
   The value I felt was expressed by the instructor was considering (allowing) the dynamics involved with the persons present to move with the changing moments. This would include permitting and encouraging active dialogue, realizing that such activity might move the group away from what the instructor may have had in mind and trusting that such a movement may indeed be a wiser one than the teacher had planned.

7. More inclined to use vernacular language than studied or formal talk.
   The value I felt expressed by the instructor was openness or authenticity. The teacher spoke in a way that was
comfortable. He did not need to separate himself with language; to demonstrate he believed he was on a "higher" or "more educated" level. The teacher values openness, therefore "everyday" language for him was open. It permitted an authentic flow of unstudied talk.

8. More oriented toward the present context than caught up with "shoulds"—what should have been learned in preparation for the course—what should be learned to satisfy someone out there.

The value I felt was expressed by the instructor was that he cherished the moment, the persons comprising that moment and the meaningfulness of their experience as they engaged in learning activities.

9. More inclined to early and direct dealing with anxieties than postponing or deviating from direct dealing with anxieties.

The value I felt was expressed by the instructor was he understood or "as if fed" the anxieties of the students and saw the carrying of unnecessary anxieties as detrimental to the learning experience for the students; he had no need to use haziness in prescribing his expectations.—To keep the student guessing about his fate in a course is a subtle power play on the part of the teacher and attempts to "whip" the student into a dependency on the instructor (system, etc.)
The instructor demonstrated that students could know the rules, exercise their own responsibility for how they participated in the course, and encouraged them to be independent.

10. More inclined to analyze traditional practices than to follow them blindly or to react to them thoughtlessly.

The value I felt expressed by the instructor was to try to be aware of events as they present themselves, to try to understand how they came to be as they are and to try to understand their significance to the circumstances at the moment so as to evaluate in a way to possibly not be locked in by previous perceptions or conditions.

11. More inclined toward shedding of traditional authority of the teacher than structuring safeguards to maintain his authority as a teacher.

The value I felt was expressed by the instructor was on emphasizing the desirability of transactions within the group. The business at hand was learning. The teacher did not find it necessary to convince himself or his students of his superiority, prestige or role. Therefore the interest of utilizing traditional authority became minimal.

12. More inclined to seek discipline in the structuring of relations to one another in the classroom than to seek control by rewards and punishment.
The value I felt was expressed by the instructor was that discipline comes from the "self." Students allowed to exercise discipline themselves and in cooperation with others would be learning much more to help them in their future role as teachers than by being stultified in a coercive environment from which they often model when isolated in their own teaching circumstances.

13. More inclined to risk failure by putting trust in students than to risk boredom and passivity by doing things for students and thereby demonstrating a lack of trust. Wherever risks are increased there are increased possibilities for successes and failures.

The value I felt was expressed by the instructor was to express his trust in the students as persons and to allow them to move in that domain was more important than the immediate feeling of success in achieving the objectives prescribed for the course.


The value I felt expressed by the instructor was who he was could not be separated from how he was as teacher. His treasuring of Self, his honoring of living, comes forth in revealing his integration as a person. The beauty of doing this for his students is it becomes an invitation to allow them to do the same.
Reflections on Martin's "Reflections" and Responses to "Worksheet No. 1"

As Mooney developed an image of what it meant for a teacher to come to life with and bring to life students, so Martin has presented an image of a person and teacher "coming to be" or becoming. She stood on common ground with the investigator, both having known what it was like to live with self-imposed bonds only to emerge released and shed of the limitations, which emergence was made possible because of an inner-knowing "to take action so as to increase" one's life and living. Coming to be ever more fully is an essential quality of a person and teacher attempting to share his life with others and his students so that a "sort of vibrant increase" takes place in all the persons present to one another.

Martin lists what she saw the investigator trying to communicate on Day One of the class meeting. The list presents the teacher as concerned about the authenticity of persons, the respect for equality and difference of persons, the integrity of the spoken word, the importance of feeling at home with others, and the need for a sense of humor.

Martin's description of Day Two and Three shows the problem some students have in accepting the teacher at the initial stage of a new teaching-learning setting in which the ground-rules are more person and experience-centered rather than role and information-centered. She also relates
the possible confusion to students caused when a teacher presents information before he is known, accepted, and trusted by students, because their instinct is to retrieve to old defense mechanisms and ways of playing "the information game."

Martin relates that the students were eager to please the teacher, a quality that can hamper self development if not balanced by efforts of students to please themselves; but she also notes that the teacher was warm toward students and "accepting of their ideas." The students somehow knew the teacher was approving of them, though not always agreeing with them. The result was that the students as well as teacher seemed to want a successful class.

A person and teacher who effects the coming to life of himself and other persons in a joint enterprise is characterized by other words, phrases, and statements made by Martin: "a gentle way of moving them (students) to look deeper, broader, etc., and at the same time confirming that they had a right to their thoughts and it was okay to own them... His voice and smile, his eyes and bodily stance strengthen an immediate believability in his humanness. He communicated his allrightness with his being." The way a teacher carries himself and presents himself bodily to students sets the tone of the class and the range of styles of coming to life that will be permissible in the context of that classroom. Martin has keenly perceived this fact and made it available
to the investigator and to readers: to the extent that a teacher is at ease and at home with himself in his body and mind, he makes it possible for his students to be at ease and at home with themselves, one another, and with him in that classroom.

In a separated but related exercise, Martin has responded with her own set of statements to Mooney's "Worksheet No. 1 on Style of Teaching." She, as well as Mooney, has found the teaching of the investigator to divert from many traditions and practices of the teaching profession. Both hers and Mooney's completed phrases, such as "More person-to-person oriented than teller to listeners" ("teacher-to student"—Mooney) contrast the investigator's teaching style to what they have experienced as the style of traditional teaching. Filling out the sheet of phrases is revealing of Martin's and Mooney's experience with teachers and teaching. Their own phrases, which fill in the blanks provided by the phrases in Mooney's "Worksheet No. 1 on Style of Teaching," describe what they believe to be traditional teaching. Perhaps it would be well to circulate Mooney's worksheet among teachers and from their responses compile a list or catalogue of "descriptors of traditional teaching." Such an exercise or experiment could also be of help to the teacher to find out what he likes and dislikes, prefers and disapproves of in a teaching style. It might well be possible then to extrapolate from the worksheet on teaching style and
design a worksheet on style of living, or lifestyle. Comparing the similarities and differences between a person's professional and personal life, public and private domains, teaching and living styles could prove to be a significant contribution to research in the development of persons as well as in the search for definitions of roles, professions, and jobs within a humanistically-oriented and person-centered society.

The investigator judges that Martin found his teaching to be developmental. He would now like to proceed to a consideration of King's observations of his teaching.

PERSONAL OBSERVATIONS ON THE TEACHING STYLE OF TIMOTHY RIORDBAN

Winter Quarter 1973

Lou R. King

Within the experience of observing Tim's teaching, the most central and significant part of that experience for me, was my recognition of his style of teaching. As I watched him teach, his concern became my concern; his enthusiasm became my enthusiasm; his hesitation and doubt, my own; his pain my own; and his successes and joys... my own. Our styles, our objectives bore such similarity. It was for this reason that I was well able to "know" his struggles and his intentions. I sensed in wholeness and with awe this teacher whose manner of being-in-the-classroom was so similar
to my own. I was at once astonished and relieved. I had
discovered company... a teacher-companion.

I recognized Tim as a companion because I was—to see
that his intent was much the same as mine. It was the first
time in my teaching career that I was to see another teacher
who, apparently, hoped to accomplish much the same as I in my
own teaching. I could see that he had a number of definite
ideas, experiences, etc. planned for the students, but that
he had made no attempt to pre-determine the course of events.
Such teaching is like life itself... an unfolding of
events... a lived experience that moves from moment to
moment. Teaching in this fashion ultimately means that the
success or failure of the experience lies, in large
measure, with the students. This being the case, the
teacher, in this instance, Tim, must possess one essential
quality... trust... trust in himself, trust in his
students and trust in the capacity of human beings to respond
within the experience of human interaction... that in the
interacting, there might occur that spark of life... that
spark of creation that, in turn, leads to growth and
development. Basically, this is a reflection of one's trust
and faith in the potential goodness of one's students and
in life itself. This does not necessarily mean that one is
unaware of the potential for failure, nor that one would
choose to ignore it, but that such a teacher would not take
on the attitude of a general distrust of all students—until
they could prove themselves trustworthy—simply because he has known a number of untrustworthy students. It is, rather, an attitude that the teacher could . . . would in good faith . . . trust the situation and all of his students . . . reserving a part of himself . . . in readiness . . . for the expectation of the unexpected. Surely it would be more rewarding and more freeing to look upon one's students with a positive attitude . . . with trust and affection. The power of human response to the expectations of another is such that I believe it much more highly probable that the students would respond in like manner.

In his teaching, Tim always offered the opportunity to take on new and/or meaningful information, to assimilate new ideas, beliefs, etc., or new behaviors. His teaching consisted of "offerings." He rarely ever spoke in the manner of a person who believed that what he was saying was "right" for everyone concerned. The attitude was that he could be right . . . that what he was saying was perhaps right for him . . . but that the student would have to "try it on" to see if the appropriateness could be right for him . . . a comfortable "fit." The idea, of course, is that each student being an individual person, necessarily has to find his own way . . . his own "fit." Functioning in this manner, the student must sift the information, think about it, "try it on," ultimately discard it, or make use of differing aspects of it. He may, of course, quite simply reject it because of
its inappropriateness or its suitability for the student/person in question.

I found too that with the kind of very basic questions with which Tim was concerned, I was unable to remain a detached observer. His questions were so fundamental and basic to all persons that I found myself examining my own ideas, beliefs, etc. The questions with which he was concerned were appropriate at any age... not just the college student, the future teacher, etc., but for all persons! Such questions as those related to one's values and basic beliefs; inter-personal relationships; personal growth; life and the loving of life... in essence, questions of universal value.

Teaching in this manner continues to be a searching, exploratory endeavor. As the teacher searches for an effective way of dealing with and/or relating to students or an effective way of meeting his goals, and just as he discovers what he believes is something closely akin to "the answer" in terms of its effectiveness--just when this happens, he finds himself with a new class--new personalities--and a whole new approach is needed because persons and personalities are as diverse as are the fundamental structures of the human body. As such, the search for "a method" that works for the great majority of persons/students, will necessarily result in the neglect of a certain number of them. At any rate, the most important point to be made is
that the most valid and authentic "approach" a teacher can take is that of a searching, exploring, continuously experimenting teacher-person. Tim impressed me as this kind of teacher.

In continuation, it was also apparent to me that his own personal growth was as important a part of the teaching experience for him as was his desire for the growth of his students. I knew this because it was his habit to be continually examining his own experiences, as well as those of his students, and the transactions between himself and his students. His analyses and insights could be painful, for I witnessed the outcome of one such experience. Such an insight would not have been painful if Tim had chosen to ignore the situation, or to consider it irrelevant. Tim, however, is an open and honest person. For these reasons, he chose to consider the situation and to allow the words to penetrate. After such consideration, he responded to the class by reading a thoughtful analysis of the situation... his own personal reaction. He acknowledged his part in it and made his thoughts and feelings known to his students. He offered it to the students. He made no move to discuss it with them. Apparently he wanted them to know how he had assimilated the experience and what it had led to as an experience for him, as a person. I think he wanted it known that he too could feel and that a person could grow from such experiences, for his growth was made obvious. I believe
he offered himself to his students as a living example of a person struggling with life, so that they might gain insights (or comfort) from him. This kind of sharing—the offering of oneself—must truly be the most authentic kind of human sharing that exists.

In summary, it appeared to me that Tim was more concerned about his students as people; more concerned about their experience and experiencing; and more concerned about their learning about themselves as persons and as future teachers. He wanted more than anything, I believe, to enable his students to assert themselves as holistic teacher-persons... to the fullest extent possible. Moreover, he wanted them to continue to grow and develop in this capacity throughout their careers... throughout their lives. For only in this manner can one growing person... one life-giving person... offer nourishment and re-newing support to another life on-coming.

Reflections on King's "Personal Observations"

The "Personal Observations" of Lou King are indeed the narrative events of the journey of two traveling companions—one herself, the observer, the other the investigator of this dissertation while he was engaged in teaching—together searching for the boundaries of a story of what teaching is when it invites the life fulfillment of persons, teacher and students alike.
The story of the journey is set in a mood of shared "enthusiasm... hesitation and doubt... pain... success... and joys" and is narrated by the observer "in wholeness and with awe" who was at once "astonished and relieved" that she had discovered "a teacher-companion."

The story of such teaching is "like life itself... an unfolding of events... a lived experience that moves from moment to moment." The outcome or ending of the story "lies, in large measure, with the students." The plot of a story of the sort that leans on students as well as teacher is provided by a personal quality of the teacher, and that quality is trust—"trust in himself, trust in his students and trust in the capacity of human beings to respond within the experience of human interaction." The thrust of that plot, that trust, is in the direction of "that spark of life... that spark of creation that, in turn, leads to growth and development."

Trust also means "faith in the potential goodness of one's students and in life itself." Without ignoring the possibility of failure, a teacher who trusts does so because he knows from experiences both of trust and distrust that trust is the more generative, the more fruitful, the more developmental of persons, the more life-giving of the two qualities. Trust builds, distrust destroys. A plot of trust in a story of teaching is more predictive of students becoming trustful of themselves, others, and life at the
outcome of the story. A plot of distrust would reveal a predictable outcome of students confused, disheartened, embittered, and distrustful of human life and interaction.

In a story of teaching, with a plot of trust, King further narrates in her observations that a teacher—in this case, the investigator—makes "offerings" of himself to his students, allowing and leaving room for their own fittings, "trying on," or complete rejection or refusal of an offering. In this manner of offering, he adheres to the plot of trust. He also raises, by way of offerings, "questions of universal value" which related to persons' values and beliefs, "inter-personal relationships; personal growth; life and the loving of life." Through such questioning, the plot of trust becomes all the more inextricably interwoven with the story of teaching which, by now, is clearly "a searching, exploratory endeavor."

But, King makes a point of the fact that the story of teaching changes with new characters (a new group of students each day, quarter, semester, year, whatever). The result is that "a whole new approach is needed because persons and personalities are as diverse as are the fundamental structures of the human body." Arriving at any method of teaching "will necessarily result in the neglect of a certain number of them" (students). Yet, as a teacher searches for his style of teaching, the plot of his story must always be trust.
King then embellishes her ideas about the teacher and about arriving at teaching style by saying "the most important point to be made is that the most valid and authentic approach a teacher can take is that of a searching, exploring, continuously experimenting teacher-person." And to do this successfully, the teacher's own personal growth, she says, must be an important part of teaching as well as must be "his desire for the growth of his students.

King completes the narration of the story of her journey with the investigator in his teaching by enumerating his concerns, as teacher, for his students. She saw them as concerned with the students' lives and with the continuation of their growth and development throughout their lives. And in these concerns she saw "one life-giving person offering nourishment and re-newing support to another life on-coming."

So concludes the story of teaching as observed and narrated by King and re-experienced and re-lived by the investigator here writing.

From King's observations of the investigator's teaching, he judges that she has found his teaching to be developmental of himself and his students.

Now the investigator would like to turn his attention to some thoughts about his students, then to his students' written responses, next to an analysis of those responses, and finally to some thoughts and reflections after having read those responses.
Some Thoughts about Students and the Necessity of a Teacher to Request Their Perceptions of His Purposes in Teaching

Students and teachers make it possible for mutual sharing and experiencing as persons engaged in a teaching-learning setting. All such persons must know what it means to occupy the place now of a teacher, now of a learner in order for human transactions to occur. In traditional terms, this means the teacher must know what the world of the student is like, and vice versa.

An educational setting concerned with the development of the persons engaged in the teaching-learning process needs a place for teacher and students to exchange perceptions of each others' purposes and intentions. Such exchanges occur automatically, spontaneously, consciously and unconsciously in innumerable ways and manners, modes and patterns of human transactions between teacher-student(s), student-student, student-teacher. These informal exchanges take place, for example, when a teacher changes his line of questioning, the tone of his conversation, his manner of encouraging, and so forth when he senses confusion, boredom, interest, or enthusiasm in a particular student or with the majority of students. Students behave similarly in discussions or task groups when they try to clarify meanings or aid understanding amongst each other. Students attempt to communicate feelings and ideas to the teacher when they yawn, sleep, move around restlessly in their
desks or about the classroom, or converse endlessly with fellow students around them. All of these examples are informal efforts to clarify purpose and communicate meaning.

To find out students' perceptions of a teacher's purposes in his teaching, a teacher may also ask the students for a written response to a question about their perceptions. This approach is more formal than the description of exchanges in the preceding paragraph because a time for and a mode of communicating are designated. The teacher asks the students to focus their energy on a concern common to himself and to them.

Procedure for Setting Forth the Perceptions of Students

Following the line of reasoning above, this investigator on the last meeting day of the class asked his students for a written response to three interrelated questions about their perceptions of his purposes in teaching the course:

"What do you think I was trying to accomplish in my teaching? To what extent do you think I accomplished it? What helped or hindered me toward that end?" These three questions were decided upon by the investigator himself in a last minute effort to incorporate student perceptions into the body of this dissertation.

All but three of the original group of twenty-four students were present on the last day of class. One student had dropped the course. Two students were absent, and
and neither of them wrote a response at a later date.

Below are listed the individual responses of the twenty-one students present on the last class day. Their responses vary in length, depth, and style, but all are printed verbatim from their original handwritten responses. The students agreed to signing their names to the responses after the investigator, while operating as a teacher, told the students he desired to know what their own personal perceptions were.

The students did not know that their responses would be incorporated into this dissertation until the investigator asked their permission (which they all granted) after they had written the responses.

Perceptions of Students by Way of Response to the Teacher's Questions: "What did you think I was trying to accomplish in my teaching? To what extent do you think I accomplished it? What helped or hindered me toward that end?"

Charlie:

I think you were trying to get people to start dealing with themselves and others in an honest way. To see your shortcomings and better point them to deal with yourself, not with what you want to be. I cannot speak for the reaction of others, but me it helped. At the first few classes you (Tim) mentioned the guy who kept wanting you to teach him how to teach. What he seemed to want was a methods course
and by now he should have had a few. After these methods
courses I think he can see the benefit of this course.
I have had methods courses and I guess they are good for
what they are meant to be, but learning how to deal with
others is more important than how to control others.

I think you had a good class in this section and it was
their interest that helped make the time we spent here
meaningful to me.

Doug:

The general idea of an education class, to most students,
is a boring waste of time. In my opinion, I think you were
trying to make this course as interesting as possible. You
also tried to allow us to do mainly what we wanted to do,
(i.e., Structure the course to fit our needs). For the most
part you succeeded, we learned a great deal about group
encounters and this seemed to be your big thing. The big
help in your accomplishing what you did is in the fact that
we had a relaxed, informal atmosphere. I did not feel
inhibited or dominated. I could and did say anything I wanted
to say. At times I was bored, but its impossible for this
not to happen. What the hell, you've done something no
other teacher at O.S.U. has gotten me to do; show up
regularly at an 8:00 class.
Jill:

I felt that in group interaction you were trying to show us the different ways groups interacted and the consequences of their actions. In simulation I think you were trying to give us some idea of real life situations by letting us act out some school-oriented roles. I think this was achieved to a great extent. You gave us some interesting exercises to do such as the town disaster, star power, the exercise in logic, role playing, etc. These things seemed to have held the interest of the class and I feel the objectives were accomplished. I suppose if anything hindered you it was the time element. Two weeks for each section was just not enough time. I think that suggestions from the class helped.

Philip:

Your aim in the beginning was to bring a bunch of individuals who never saw each other before together and see if they couldn't become friends. You succeeded in that endeavor mainly because of the friendliness and common bond of the group and your use of psychological group enter techniques. In the last couple of weeks you were attempting to create situations which would take place in the classroom so that we could get an idea of how to cope with them. You only partly succeeded because role playing is not the same as real life and so in turn not that much could be gained from it.
Charles:

I believe you were trying to make us adjust and think about some of the problems we might encounter during life. You were also trying to show us that the pupil is as much as a classroom as the instructor and by doing this I tried to show my interest to class, and wanted to participate in class and be to class as I had never done before.

You got through very well to me and to the class, and I believe you achieved what you set out to do very well. You made me and the class want to participate by not just standing up in front of the class and running away at the mouth.

I believe your games you had us do helped out a lot, by doing those kinds of stunts it helped us to realize the problem much more than by reading a book on it. All in all I enjoyed the class very much and feel I have accomplished something instead of being forced to do something.

Janet:

I believe the goals of this course were to stress group interaction, to show us in an analyzed and organized fashion. Purposes: (1) group relationships, (2) get to know a group of people, (3) show group functions, (4) decision making simulations, (5) force us to think and analyze.

I most definitely feel that these points were achieved. I don't feel that any more information was put across than
we already knew. I feel that your major purpose was to make us think with what we had and become aware of our thoughts, reactions, and interrelations. I feel I know a group of people. We've had a lot of fun and joked around, yet I think we are honestly able to react toward each other with criticism and praise. I think these reactions and the ability to react is important. I think I found out about myself and I was able to see some of my feelings and defenses in a light I'd never seen them before.

Mary Beth:

I think that you especially wanted us to relate to one another and I think too that you wanted us to direct the class and the class goals. You encouraged us all to participate and this was initiated by giving us name tags so that we could feel comfortable talking to others. You had us walk around to get to know each other and you arranged little games on a one-to-one basis to strengthen our relationship with one other person and then two more people, and with the entire group. You especially encouraged us to direct the group in the way that you would suggest activities, but usually, the final decision was left to us. You broke away from the typical image of the teacher as a dictator. You wanted us to be creative and direct ourselves, but too, you served as a mediator and advised us. You fit the teacher, in many ways, that Daily described in his article.
Randy:

I think you were trying to get us to be ourselves and how to operate within a group. Also you tried to let us in on some of the problems of teaching. I don't know if what I did here could be transferred to another group or not. I think after this I will just slump back to where I was. I think you gave us a look at the problems of the classroom but I don't think it will help that much. I don't think it will help because it was not the natural setting.

Marty:

I think your goal was that you were attempting to establish some type of community in this class. I think that what I perceived your goal to be was achieved. This class is a closer one than I've ever been in before. I know everyones name and I think the majority do also. On campus occasionally I see people in the class and we exchange hellos and smile, which isn't common for me just knowing a person from class.

Steve:

I think you got us to get a better understanding of the way we looked and dealt with problems. I feel that I learned something so I know that it was achieved to some extent. How much is hard to scale. You being free and easy-going helped the atmosphere of coming right out and saying what we felt.
John:

I think you were trying to get each individual to play their natural role within the group. You achieved this, I feel to a great extent. Everyone is friendly with one another. Open minded discussions have been used throughout the course. Everyone seems to be able to express their personal feelings without fear of getting mobbed. I think your attitude, personality, and manner of conducting the class were all beneficial factors in bringing about this change. After a while it ran on a friendship basis instead of student versus teacher.

Bill:

You tried to get each of us to look at ourselves a little closer (attitudes, moods, reaction to other people) in hopes that we could recognize things about ourselves, and possibly how they can affect us in a teacher-student relationship. At times I thought several of the things we did accomplished what you were looking for, but there were times when things did not seem to be relevant to what I thought your goals were, plus there were several things carried to such an extreme that they destroyed what you were trying to do. I thought the informal atmosphere of the class was very good, plus allowing the class to have a part deciding what we were going to do was also very good.
Larry:

Basically I felt that you showed us alternatives to the authoritarian teaching we were all used to. It seemed that you started off by giving us a change to know ourselves, the others in the class (a very different thing than one usually does at O.S.U.), and you. I felt that you showed reasonably well the manner of group interaction. This could be observed not only during certain task and problem solving situations but in almost everything we did. I feel that you accomplished all this very well. What got in the way more than anything else was our own past experience with authoritarian relations when dealing with teachers. Even when you refused to play that role it seemed someone else in the room would pick it up.

Dennis:

I think that your whole purpose was to teach us how to be more open and honest in the classroom. You let us decide to a very large degree what we were going to do and how long we were going to do it. You became an observer to what we were doing. I think you did a great job of achieving this. I think that everyone felt that they could say anything that they wanted to without any remorse. I think that one thing that helped all of us get along so well was your attitude. From the very beginning we had a first name basis going on. It was none of the "Mr. This" or
"Miss That." You made each one of us feel like individuals and not just one big group of people.

Nancy:

I think that you were trying to make ourselves more aware of what was going on—inside of us, within the group. You wanted us to deal with the real us and try not to be inhibited. By promoting group loyalty and trying to show us how a group functioned, we saw what you were after. I was only trying to accomplish a University requirement at the beginning, but after I became interested in your approach, I really tried to let myself become aware and I tried to think and not block how I really felt. The main part of this group was only trying to accomplish having a good time.

Gayle:

The teacher is probably the hardest one to analyze. First of all, your goals for the course were to prepare us by a means chosen by you for the future we will face in the teaching profession. Oftentimes, it's hard to tell exactly what the instructor was trying to accomplish until the entire course is over. I could detect an interest by you in what our concerns were. Therefore, the goals became somewhat arbitrary as to our decisions. After we voiced some of our opinions, our goals, your goals developed. You, in all seriousness, were a great help. Thanks!
John:

I think you were trying to make the class more aware of the thought process within ourselves. Much of the time the discussions held in class centered around not only how we react to various teaching and personal experiences, but why we react in the manner in which we do. Secondly, I think it was your intention to make us aware of some of the situations which we may be confronted with as a teacher and some of the decisions which we will have to make. The simulation cycle along with movie incidents were primarily responsible for this.

John:

I think you were trying to get us to realize our strong points and weak points in a social teaching situation through group interaction. You were trying to show us certain situations we would encounter as teachers at any level. It was structured, yet uncluttered. I believe you were quite successful in getting most of us to interact. Participation, when achieved, was usually excellent. I liked the idea of the course being structured (i.e., it just didn't bloom into a play time), yet uncluttered (i.e., no useless trivia). I encourage more of those not participating to participate and certain members to dominate the action. I liked the uncluttered mode of presentation. I think the group as the decision maker of which way the group would go was great.
Jackie:

I believe that your major objective for this class was to get us to relate to each other honestly and openly. I think you were trying to help us disregard our preconceived ideas about each other and respond to each other on a one-to-one basis. Hopefully, as a result of the "training" we would be better equipped to deal with our future students. Instead of using preconceived notions or ideas when dealing with students, we would be able to deal with them on a truly personal level. We would be able to deal with them as individuals not as stereotyped blobs of living matter. I do think that your major objective was accomplished. We now can honestly and openly relate to each other. The "games" we played probably helped a great deal in accomplishing the major objective. However, I do think that we could have used more time. How much more I don't know.

Dave:

Since this was a course in education, I feel that this lab was concerned with the idea of group action and interaction. I picture your role in the class as the organizer, rather than the stereotyped leader which we have in most classrooms. I thought that this was one of the aspects you were trying to accomplish in the particular class. In addition to that, I also believe that you were attempting to offer us a setting in which actions and confrontations might
take place so that we might see what it's like to work with a group and within a group both in preparation for our later teaching roles.

Karen:

As mediator in our group discussions I think you were trying to let us discover the dynamics of group discussion. I feel that your goal was to allow each of us to see how we functioned as an individual when we were forced to compromise, take a stand, express (or not express) our thoughts in the presence of a group. Just taking a wild guess, I assume you wanted to prepare us for the 1001 situations ahead of us in our professional discussions with our colleagues in our careers as teachers, in our roles as group discussion leaders and mediators in the classroom, as a participating and functioning part of our community when, again we have to cooperate on a group basis since that seems to be the only way decisions are made. Since I don't really know what you had in mind to accomplish, I can't say whether you did do what you had expected. Referring back to the first question, I think you did create a relaxed atmosphere conducive to discussion, and more important, I think you showed the other side of the coin. For many of us, including myself, this was the first relaxed academic atmosphere I've ever experienced; by showing the other side of the coin, I mean, you helped us grasp another style of teaching, a new look at another role a teacher could take if he chose to
experiment with the un-traditions.

The greatest help to achieving the goals we had set, was to have someone be willing to chance group discussion as you did. I don't know if I'd be willing to set something up and hope it would be accepted. If we didn't take your efforts seriously, we could have laughed in your face and dropped the course. That's the chance you took. Probably the greatest hindrance, and I'm not so sure it was a hindrance when viewing the long term goals of these past four weeks, was your tendency to pour yourself out initially, a leader role that you tried not to maintain, but did. I didn't appreciate that then, but I can see its purpose in that we had to all pour forth and give a little to accomplish what we did; perhaps you served as a model.

An Analysis of Students' Perceptions as Responses to the Teacher's Questions

The investigator finds the student responses to describe the teacher's purposes as having one or more of the following orientations: person-centered, teacher-role, student needs, group process and dynamics, simulation, problem. All but four students offered some comments by way of evaluation of the degree of success that they thought the teacher had.

Listed below are student responses (verbatim, condensed, or abbreviated) according to categories or orientation
described by the investigator. Students' names are listed with the comments.

**Person-centered orientation:**

**Charlie:**
- get people to deal with themselves honestly
- learning how to deal with others
- see own shortcomings

**Philip:**
- bring strangers together to become friends

**Charles:**
- pupil as important as instructor

**Janet:**
- increase awareness of thoughts and interrelations

**Mary Beth:**
- relate to one another
  - wanted students to direct class
  - nametags given to stress participation and to make students feel comfortable talking to others
  - usually left final decision on class activity to group
  - wanted them to be creative and self directive

**Randy:**
- trying to get students to be themselves

**Bill:**
- look at self closer in terms of attitudes, moods, reactions to other people

**Martha:**
- attempt to establish some form of community

**Larry:**
- chance to know ourselves, others, and teacher

**Dennis:**
- teach us how to be more open and honest in the classroom
- let us decide much of what we were going to do
Marcy: - trying to make us more aware of self and group
        - wanted us to deal with real us and not be
          inhibited

John W.: - trying to make us more aware of thought processes
          in ourselves, of how and why we react as we do

John R.: - trying to get us to realize our strengths and
          weaknesses in teaching situations through group
          interaction

Jackie: - relate to each other openly and honestly
         - trying to help us disregard our preconceived
           notions of each other and respond to each other
           on a one-to-one basis and on a truly personal
           level
         - training us to deal with future situations

Karen: - allow us to see how we functioned as individuals
         in various situations

Teacher-role orientation

Doug:  - trying to make course interesting

Larry: - showed alternatives to authoritarian teaching

Dave:  - trying to be organized rather than stereo-typed
        leader, teacher

Student needs orientation

Gayle: - set goals according to student concerns,
        decisions, and opinions
Doug: tried to allow students to do what they wanted to do

**Group process and dynamics orientation**

Jill: show ways groups interacted and the consequences

Janet: show relationships, group functions, decisions
       get to know people in groups
       force students to think and analyze

Randy: how to operate in groups
       groups share problems of teaching

John: tried to get us to play our natural roles in groups

Marcy: teacher promoted group loyalty
       showed how groups functioned
       trying to accomplish having a good time

Dave: concerned with the idea of group action and interaction

Karen: trying to let us discover dynamics of group discussion

**Simulation orientation**

Jill: give us some idea of real life situations

Philip: recreate situations from real classroom

Charles: to think about life situations and problems

Gayle: to prepare us for the future by means chosen by you
Dave:  
- to offer a setting that would help us deal in future teaching roles

Karen:  
- to prepare us for the 1001 situations-ahead of us as teachers

Problem orientation

Steve:  
- got us to understand better our own way of dealing with problems

John W.:  
- to make us aware of some of the problems of teaching

The above were listed as the student responses according to categories of orientation described by the investigator. Next are listed the evaluative comments from the student responses.

Evaluations taken from student responses

Doug:  
- for most part successful
- learned a great deal about group encounters
- different from usual boring class
- did not feel inhibited or dominated
- said and did what I wanted to
- got me to show up regularly at 8:00 a.m.

Jill:  
- class interest held
- objectives accomplished
- hindered by not enough time

Philip:  
- successful because of friendly group and teacher's techniques
role playing unsuccessful because it's not same as real life

Charles: made class want to participate got through to me games helped more than books enjoyed the class

Janet: goals achieved I feel I know a group of people I had fun and joked but offered criticism and praise

Mary Beth: broke away from typical image of teacher as dictator served as mediator and advised us

Randy: don't know if I can transfer to another group what I did here think I'll slump back to where I was don't think this class will help much in solving classroom problems because this was not a natural setting

Martha: achieved goal of establishing community this class is closer than any I've been in exchange smiles and hellos with people outside of class

Steve: learned something but hard to say how much your being free and easy-going helped us express feelings
John:  - achieved goal of getting students to assume natural roles
       - people friendly in class
       - open minded discussions
       - atmosphere to express personal feelings without fear
       - teacher's attitude, personality and manner of conducting class helped bring change in students
       - class ran on friendship basis instead of student versus teacher

Bill:  - accomplished some things
       - some things not relevant
       - some things carried to such extreme as to destroy purpose
       - informal atmosphere of class good
       - liked way students were allowed to partake in decision making

Larry: - showed reasonably well the manner of group interaction
        - you refused to play role of authoritarian teacher
        - our own past, more than anything else, got in way of relating to you as non-authoritarian teacher

Dennis: - achieved the person-centered goals
        - everyone could say anything without remorse
        - your attitude helped; being on first name basis
made us feel like individuals and not just one big group of people

Marcy: - tried to let myself become aware
- tried to think and not block my real feelings

Gayle: - you, in all seriousness, were a great help.
Thanks!

John R.: - successful in getting most of us to interact
- class was structured yet uncluttered
- main hindrance: you didn't encourage some to participate more
- liked having the group make its own decisions

Jackie: - you accomplished your major objective because we can now honestly and openly relate to each other
- we could have used more time than we had

Karen: - created a relaxed atmosphere
- showed us another side of the coin—a role a teacher could take if he so chose
- you took a chance in getting group to go along with you, and we did
- hindrance: maintained the "leader" role too much

Reflections after Analysis of Students' Perceptions: Some Second Thoughts

Reading the responses has made the investigator aware of a number of factors that motivated him to ask for student
responses.

First, he was interested in getting as honest and open a response as possible to what the students thought of him personally and professionally while engaged with him in the teaching-learning process. He felt he could trust them to respond openly because the course was attempting to foster trust among students and teacher.

Second, he wanted to know how clear he was in communicating his purposes to them. He was curious to find out how much similarity and difference existed when persons gathered together in a teaching-learning setting and underwent the same activities, at the same time, and with the same materials.

Third, he wanted each student to respond in his own style of written expression and language. He did not require the students to utilize any particular educational terminology for the reasons that the course did not promote the use of such terminology and that he was more interested in getting to know each student as that student brought himself to bear in his own style of writing and manner of expression. The investigator felt rather certain that, because of his experience with his students individually and corporately while he and they were engaged in the teaching-learning process, he would be able to understand the intentions of their responses.

Fourth, the investigator assumed that his series of three questions was the best way to phrase questions that
would prompt students to respond accurately and precisely to the investigator's intentions. In other words, the investigator believed that he and students could communicate in the form of question and answer, given a set of questions which asked for specific information.

After reading the responses and thinking about the wording of the questions, the investigator came to realize that he was not asking for specific information but rather for phenomena of consciousness in the realm of personal meaning and knowledge. He now believes that the precise wording of the questions could not capture exactly what he wished to ask because he was asking the students to describe their experience of the behavior of the teacher and to talk about transactional realities. He also thinks that the students' responses would have been similar or the same had they been asked, "What were the goals of the course? To what extent were they achieved? What helped or hindered the achievement of them?" He even wonders if the question, "What did this course mean to you?" would not have drawn the same or similar responses.

The investigator is disappointed that the students' responses were not more elaborate and detailed, but he realizes he did not require or advise the students to write at length or in detail. In fact, he sensed a certain resistance and dislike to the idea of responding to the question on the part of four of five male students. He is also a bit frustrated
with his inability to be more explicit in asking for student responses. He believes he needs to develop better questions if he wishes to evoke more accurately the perceptions of students. But he does find that the students' evaluative comments were more revealing about what he was trying to accomplish as a teacher than were the direct attempts of students to describe what they thought he was trying to accomplish. The reason the investigator believes that this is so is that, in the evaluative comments, the students are telling him what happened to them personally in the course of the teaching-learning process. The fact that something happened to many of the students personally leads the investigator to believe the students are more aware of their potential to develop.

The possibility has not escaped the attention of the investigator, however, that students have difficulty in articulating thoughts and feelings in the perceptual realm when asked to explain intended purposes of the teacher in a course that focuses on human experience, interaction, transaction, communication, and development. Many responses indicate to the investigator that what a student thought was the teacher's purpose or intention was actually the student's as well.

Also, when different students were asked during the course what they thought about it, responses went something like: "It's hard to describe... I'm learning some things about
myself. . . I never felt this way about a group of people in a classroom before. . . I usually don't get up to come to eight o'clock classes. . . I found out I was more shy than I thought. . . I've said things here in class I never thought I'd say to a group. . . It's kind of neat when you see someone outside of class and can say hello. . . I enjoy coming to this class because I never know what is going to happen."

The wording of these informal responses that occurred in conversation between the investigator and the students at various times during the course indicates to him that this course was a rare opportunity for many or most students to think about themselves, their behavior, and the phenomena of their consciousness. Their language is crude, simple, and elementary in comparison to the technical terminology that could put forth if asked specific questions requiring them to language about sociology, psychology, literature, mathematics, physical science, or whatever their major or minor areas of study.

It is apparent to the investigator that the course of studies on the university level require that a multitude of hours be spent in classrooms discussing subject matter that has little or nothing to do with the experience of the students. The purpose of most their courses is to "equip" them with "skills" so as to make them "competent" in a field or "competitive" in the job market. These same courses do not require the students to develop personally and professionally
in light of experience and self-determined aims, purposes, goals, or meanings. It is of little or no value to the university what happens to a student in his own personal development or in the forming of personal meanings as a result of reflection on experience or inquiry into life around him. Such an occurrence is left to fate, chance, or personal choice. Perhaps this is wise. But, then again, perhaps it is foolish. For, students continue to tell administrators of educational institutions--by means of their dress, music, life style, frequent and widespread use of marijuana, significant use of drugs, involvement in numerous pre-marital sexual relationships, and, perhaps, most telling of all, their fear and disinterest in establishing personal relationships with teachers, as well as with fellow students--that what is happening in their courses of study is not important to them, that they will not play the game of the institution except what is required to get by, and that they will give their bodies through physical presence, lip-service, and rote memory, but will not give their souls or minds to what they consider to be basically an impersonal, dehumanizing, and manipulative process.

The investigator draws this picture of student attitudes toward the educational institution from his experiences, perceptions, observations, and conversations with students both in and out of the classroom, in formal and informal settings. He believes that students deeply desire friendship,
companionship, and mutual understanding among themselves and their teachers. They have expressed to him their desire to be teachers who are responsive to their future students' needs, interests, and lives. They desire greatly to provide for their future students' educational experiences that will be qualitatively more personal, humanistic, and developmental of human talent and potential.

Therefore, it is the hope of this investigator that his course has provided a base of experience which has enhanced his students' desire to develop themselves personally and professionally in ways that will meet the ever-growing concern for the human species which is becoming more aware of its possible extinction and more desirous of meaningful survival.

Summary and Conclusions

The investigator set forth the written responses, observations, and reflections of his outside sources, a senior professor of education, two junior colleagues, and fellow graduate students, and the students of his Education 435 class. Following upon each of the set of statements of each of these sources, the investigator offered his own reflections and thoughts about the statements of these other persons.

His conclusions are that his professor and colleagues judged his teaching to be developmental of himself and his students; but he is less certain about the way his students
judge his purposes and whether they see his teaching as developmental. If they do judge his teaching to be developmental, they express this more in their evaluative comments about the teacher and their own experience in his class, rather than in their descriptions of what they thought to be the teacher's (investigator's) purposes.
CHAPTER V

SUMMARY AND CONCLUSIONS OF THE STUDY:
IMAGES AND PARABLE

Purposes of Chapter

In this chapter I will summarize what has been stated in the first four chapters. Then I will lay out a set of assumptions about humankind and its environment and institutions. After reflecting on these assumptions, I will lay out a set of operating principles for teachers concerned with self development. After reflecting on these, I will put forth some images which have potential to foster self development. I will finally state a parable on self development and the teaching-learning process.

Summary of the Study

In chapter one, I set out to show that there is present in current educational thinking and writing the emergence of a focus on humankind and the world from an experiential point of view; that is, a person's experience of his "self" in the world is the starting point for logical inquiry into and reflection upon the human condition. Educational researchers and philosophers of science demonstrate in their writing the establishment of principles of behavior and
consciousness of humankind, viewing him existentially and phenomenologically.

The educational process of teaching-learning is seen as human interaction and transaction of persons-experiencing-and-sharing-life-together. Persons no longer fill and play roles of dispensing and gathering-in information, for the process of seeking information itself becomes a shared experience of living persons concerned about the acquisition of useful data from a transactional world. The field of education needs a new paradigm in which life and what is life-giving become the criteria for viewing the quality of interactions and transactions that are part of the teaching-learning process.

Chapter two set forth in a life history the stuff of the investigator's present consciousness which pertains to his past life and experiences. Through reflection and inquiry into his past experiences, there formed patterns and meanings relevant for his life in the present as a professional person concerned about his own and others' self development. Through this reflection upon his life, the investigator discovered an underpinning structure, or a thread, that he calls the "continuity of consciousness." It serves as integrating function, giving him insight into his personal development since early childhood. It also unveils for him an awareness of the relationship between himself as a child forming values and as an adult articulating his values.
The actual writing of the "life history" is itself an attempt of a person to integrate his past life with his present. Through a reflective re-living of past experiences, that person tries to answer questions and gain perspective about his own lived-experience, such that he is brought forward from the past, by writing, to a new present and that he is presently able to engage in transactions from a new place which points to the future. His past, because it is assembled through re-living and reflecting upon past experiences, now "holds" him in the present from a place that he did not previously occupy. He has a new perspective on the past and, in the present, looks at the future from a new point of view. For the investigator, writing the life history became an experience which established the possibility for a new "holding place" because he was able to discover what his past experience held for him; he now needs to deliver a conceptual framework for viewing life development of persons in a teaching-learning process.

Being held by an integrated past enabled him to formulate a new set of principles for himself which he laid out in chapter three. There in that chapter was the demonstration of a mind seeking out the implicit truths that lie hidden until a person distills whatever new meanings reflection-upon-his-past-life was holding for him. Chapter three, then, is a distillation from that reflection in that the investigator set forth personal knowledge gained through his present
experience of reflecting upon his past experience. To illustrate this, he stated a set of "General Principles Derived from Reflection upon Past Experiences" and also "Key Concepts in My Realized View of My Life and Environment" which furthered his "personal knowledge."

The set of "Predictions about My Self in the Teaching-Learning Process" is one natural outgrowth of the reflective writing of chapter two and of the stated principles about the value of reflection; it is also an outgrowth of the laying out of the key concepts in chapter three. One reason that these are natural outgrowths, or "transactional outgrowths," are that the predictions are future-oriented. That is, they fill out or complete the transaction that is occupied on the other end by past-oriented writing. Another reason that these predictions are natural is that their derivating source is the perceptual realm of living persons. That is to say that when a person reflects, he deals with perceptions of himself in the past. But when he predicts, he is presently projecting perceptions about himself from the past out into the open for himself and others to examine in the future. His hope is that the future perceptions of those in the contextual setting will constitute an image of him based upon what he originally believed in the past to be true about the past. He is now ready to deliver himself to those persons from a new "holding place" so that they may all examine life in his teaching.
Chapter four, then, is largely the perceptions of other persons who participated in the contextual setting with the investigator as they were engaged in the teaching-learning process. In the sequence of time, their perceptions of him occurred after he had written chapters one, two, and three. Thus, their perceptions were future to his own perceptions about his past life and about the value of his distilling from reflection. None of these persons, the senior professor, the junior colleagues, or his students, had access to the investigator's reflections, the principles he derived, or to his predictions about his own teaching performance. Their perceptions are their own spontaneous and reflective reactions written in their own style and language.

It is important to note that intention of the investigator was not to discover if there existed a one-to-one correspondence between the observers' perceptions and each of his predictions. Chapter four is, rather, an open-ended collection of statements about what a senior professor, two junior colleagues, and the investigator's students experienced and perceived in a teaching-learning process with him while he was engaged in teaching.

What they offer by way of statements is very much about themselves as well as about him. Of this the investigator is very much aware. But what interests him is the way they offer, or their style of offering their perceptions. The way they express their perceptions indicates to him something of
the way they experience themselves, others, and the world. It also reveals something of their values, interests, and priorities regarding personal experience and human behavior and transaction.

Another benefit of stating their perceptions in chapter four deals with the nature of observation of human behavior. Any observer of human behavior brings himself and his life to bear upon his experience of others' behavior and sees others in light of what he values and holds to be important. This is not to say that observation of human behavior by an observer cannot be descriptive or predictive of another's behavior. It can. However, it cannot claim to isolate for the sake of analysis one person's behavior apart from his environment and apart from other persons within that environment. Instead, observation of behavior places one person's behavior (the one being observed) in the context of a human transaction in which another person (the one observing) experiences the behavior of the one being observed. Thus, one discovers something about not one man's behavior but about one man's behavior as it was experienced by another man observing it and placing that behavior within the context of the way human beings form meanings based on values, beliefs, interests, and so forth. Human behavior has meaning, therefore, because of its transactional nature and provides an opportunity for research on behavior to become transactional itself.
The investigator can say then that the paradigm he is presenting as an alternative to subject-object models of observation of behavior is a transactional paradigm rooted in the perceptions of living persons experiencing and sharing life in their selves, in the context of a teaching-learning process. This transactional paradigm offers persons in education, as well as persons elsewhere, a way of living, working, and sharing together for the purpose of generating life within the human community.

Summarizing the first four chapters of this study brings into focus other implications for human transaction and the idea of education. The investigator is led to make some further considerations and to draw some conclusions.

Conclusions of the Study

Agreeing Upon Assumptions about Humankind

If education is going to be a life-giving institution which fosters the human potential, growth, and development of the persons involved, it must somehow agree to some basic assumptions about the human race, humankind (men and women), the possibility of its own self-destruction, and its needs for survival. Enough scientific knowledge is available to substantiate the following assumptions, but politics, outmoded organizational systems, certain religious ideas, warped priorities for the spending of public funds, and
conflicting self-interests of involved parties stand as obstacles to agreement in the public forum. Despite the existence of these stumbling blocks, it is worthwhile for the investigator to enumerate a set of assumptions about humankind, its environment, and the existing institutions within the environment.

**Some Assumptions about Humankind, Environment, and Institutions**

1. Evolution of matter is a fact.
2. Evolution of matter is still going on.
3. Matter is both physical and conscious.
4. Matter has various degrees of complexity and consciousness.
5. Man (humankind, men and women) is a part of the evolution of matter.
6. Man is distinguished from other forms of matter by reflective consciousness.
7. Man can be described as a reflectively conscious organism.
8. All organisms interact with their environment.
9. The environment of the universe is itself an organism.
10. An organism functions for a purpose and is ordered toward that purpose.
11. Man as a reflectively conscious organism asks questions about the ordering and purpose of his organism and environment.
12. Not only is each individual human an organism, but so too is the species of man an organism.

13. Man-as-individual must answer the question about his purpose.

14. Man-as-species must answer the question about its purpose.

15. The question of how much freedom man has in determining his purpose as individual and as species has been asked throughout the history of man. Answers to the question have been debated throughout history.

16. History indicates that man determined part of his purpose to be the development of a world to live in.

17. Man organized institutions to further develop his physical surroundings.

18. Man has provided much for himself by way of material goods and services.

19. As man developed larger and more complex institutions to improve and keep pace with his production of material goods and services, his view of himself changed. He no longer saw himself in relation to nature. Rather, he assumed a view of himself in relation to a production-oriented and institutionalized world.

21. There are social scientists at work attempting to awaken man to the fact that he is a conscious-subject and not an inanimate-object.

22. These same men are proposing ways for institutions to become more humanistically oriented in their interaction with man.

23. Various men respond to the needs of man and to man's institutions in their own personal ways.

Reflections on the Need to Agree to the Above Assumptions

The enumeration of the above statements about humankind demonstrates a mind at work searching its own past in order to formulate a set of assumptions for a way of viewing self and humankind at large. That view of self as an individual member of humankind reveals the investigator as attempting to be logical and rational in his thinking, while, at the same time, he finds much in him to be intuitive, emotional, and irrational.

As an educator the investigator strives to be a developing person. Yet he cannot be a developing person without being a thinking-feeling person. And to be thinking-feeling is to be aware that he perceives as much irrationality as rationality in himself and the world. He might say, then, that true thinking-feeling is a dialectic of the rational and irrational whose synthesis might be said to be "expressed-reflective-consciousness."
To be a developing person means that a person lives his life in a dialectic of reflection and action whose synthesis is praxis. His reflection results from his conscious experience of the world as he has lived in it. His action is his transaction-conscious person with his environment. He draws the meaning of his "self" through reflection on his experience. He draws the meaning of "world" and "life" through reflection upon the way his self has interacted with his environment. He finds it difficult, therefore, to separate the notions of 'self, world, and life.'

As a self, he is concerned with the quality of his life in the world. He needs to live in an environment in which he can be concerned about developing his potential to be more fully human. To be human is to be concerned about the quality of human experience. To be concerned about the quality of human experience is to be concerned with the way men interact and live with each other.

An alternative paradigm to the traditional subject-object educational model views education as an institution concerned, first and foremost, with the quality of human experience. In practical terms, this means that education would be involved with issues such as war and peace, institutional racism, environmental destruction, drug usage, corporate and governmental corruption, government and business exploitation of under-developed countries, and so forth.

The investigator realizes that American universities
provide research into these areas, but he also knows that school curricula at all levels of education almost categori-

cally fails to deal with such issues. Unless education alters its view of itself through attention to life problems, human experience, and the environment, there is no chance of changing humankind's traditional image of itself as an object in a mechanized society and world.

While there are individuals whose image of humankind is that of a concern for human interaction, the prevailing image of those who control the institutions is the exploita-
tion of interaction. They view persons as servants of the institution which sets the goals for society at large and for each individual within that society. These same persons in control, see education as "preparation" for life in society and of training for the job market.

The intense pressure to achieve in school leads to high competition among students and to the neglect of skills which foster cooperation among persons.

Perhaps life in a post-industrialized, institutionalized world can be none other than exploitation of other men. After all, how many humans, conservative or liberal, would want to give up the material possessions they already have? Perhaps humans have lost the spirit of sacrifice they once had (if, indeed, they ever had it at all) and have become too soft to render as possible the survival of the environment and of the race.
While it may be that man is soft and that exploitation is assumed to be the way of life, education as an American institution still has the responsibility of promoting education as a process concerned with quality of human experience. Education must attempt to reverse the notion that education is preparation for life in a consumer society and must foster the idea that education is part of life here and now. It is part of the real world where people perceive and interact and make decisions.

If education is to be truly concerned about the quality of human experience that takes place in its institutions, it needs persons who are concerned about their own and others' self development. And, even more so, institutions need persons who are knowledgeable about and able to attend to the development of persons.

Self development needs to be part of curricula at all levels of education. It is true that group dynamics, sensitivity and encounter group techniques, applied gestalt therapy techniques, and values-clarification methods are being employed as attempts to incorporate self development, human affectivity and creativity into classroom teaching and curriculum organization; but such attempts are scattered and piecemeal. A larger integrating structure is lacking.

I propose a set of operating principles as a means of providing teachers with a conceptual framework for integrating
their instructional and curricular attempts at self development in the teaching-learning process.

A Set of General Operating Principles for Teachers Concerned with Self Development in the Teaching-Learning Process

1. A teacher needs to come across to his students as a member of the human species, quite conscious he is such, enjoying life as such, and sharing that joy.

2. A teacher needs to lay out what life means to him, and how that meaning affects his life style.

3. A teacher needs to lay out a view of the world as he sees it, showing how that view affects what he does in the world.

4. A teacher needs to formulate principles for a way of viewing man.

5. A teacher needs to demonstrate that teaching and learning are part of the experiencing of life and are aimed at promoting the enrichment of life, the survival of human life and its development.

6. A teacher needs to reveal to his students that he has metaneeds (spiritual, psychological, social) and that his teaching is an engagement to fulfill those needs through the fulfillment of similar needs in others.

7. A teacher needs to show that he trusts his basic nature, and listens to biological or physical needs as well as metaneeds.
8. A teacher needs to show how he interacts with his environment, particularly how he incorporates the "other" into himself as he responds to the "other."

9. A teacher needs to share his feelings with his students, encouraging them to do likewise.

10. A teacher needs to show what "being a person" means to him, and how he copes with the process of becoming more fulfilled as a person.

11. A teacher needs to show his students what it means to be "a man-conscious-of-himself" while being in the role of teacher.

12. A teacher needs to show his own response to the major trends of society: technology, technocracy, industrialization, commercialism, urbanization, etc.

13. A teacher needs to show what inquiry and research mean when they serve the enrichment of life (and when they do not).

14. A teacher needs to demonstrate that he can build community in his classroom.

15. A teacher needs to convey the meaning of freedom to his students through the way he uses authority and takes responsibility.

16. A teacher needs to deliberately draw attention to what is being demonstrated, learned, and confronted as principles guiding decisions affecting the quality of life and human experience.
17. A teacher needs to lay out a way of viewing "experience" in order that students have a way of undergoing and benefitting from their "experience."

18. A teacher needs to formulate principles useful in observing and guiding group activities in educational environments, utilizing those principles to guide his own activity in the class while also explicitly making them evident to the students.

19. A teacher needs to demonstrate skills in personal development.

20. A teacher needs to speak from the point of view of his own self development in order to legitimize students doing the same for themselves.

Reflections on the Operating Principles

The above operating principles are not necessarily in logical order or in chronological order for implementation of ideas. Rather they are a set of related notions and ideas whose importance the investigator has discovered from experience in personal and professional settings and from reflection upon the meanings of those experiences, as well as from knowledge of current educational thinking and writing.

However, the operating principles are incomplete in themselves. Their meaning, function, and potential effectiveness are linked with the idea that teachers and students form images of themselves, others, the world, and so forth, based
on their perceptions during experiences in the teaching-learning process. As persons in the teaching-learning process experience their own and others' self development, they need to attend to the quality of their changing images of self and world. It is important, therefore, that the educational environment allow for a richness and wealth of images to be fostered which pertain to self development.

**Images Which Have Potential to Foster Self Development**

A teacher needs to promote, consciously and unconsciously, images in the teaching-learning process which foster self development. Some of these images are:

1. Root elements of man (humankind) and his potential, promoted by means of an evolutionary view of matter and consciousness.

2. Man's ordering as a species: how consciousness, cooperation, and love have aided that ordering.

3. The question of freedom, choice, future direction, and the survival of man.

4. A value system concerned with humanistic and spiritual values.

5. Man's needs as a person who is conscious of himself, others, and his environment.

6. The nature of an organism and of man as an organism.

7. The conflict of good and evil in the world.
8. The way man identifies values about "Being" and how he raises questions pertaining to these values.

9. His own metaphathologies (spiritual, psychological, and emotional sicknesses) and those of society.

10. Ways the school can deal with metaphathologies.


12. Trust of one's own organism, feelings, judgments.

13. Man as a member of society concerned with the human growth and self development of its members.

14. What it means for a conscious-subject to live in and experience himself and others in an institutionalized world.

15. The role of education as an institution in a technocratic society.

16. Varied notions of research and methodology.

17. What institutions must do to adapt the image of man as conscious-subject.

18. Present a model for transaction between the individual and institution.

19. Analysis of the school and university systems in light of a transactional model for education.

20. Alternative educational environments: commune, peace community for resistance to war-making, "Walden-Two" type communities, free schools, "missing" community.

21. Skills that are needed in order to cope with an institutionalized world.
22. Set of general statements about man.

23. A dialectic of reflection and action with praxis as the synthesis.

24. Ways that education ought to be concerned about the quality of human experience.

25. The need to experience development in one's own life.

26. Statements of a teacher's own personal needs, especially the need to develop one's own potential.

27. Education as "part" of life and not "preparation" for life.

28. The belief that teachers need to know more about the transactions between persons; the need to know the dynamics and processes of persons working in groups.

29. A set of principles about group behavior and process.

30. The way an individual chooses a lifestyle as a response to and a way of living out his images of life, world, man, self.

31. The ways an individual uses language scientifically, philosophically, and aesthetically as means of expressing various levels of meanings of experience.

Reflections on the Above Images:
The Need for New Language Forms

This set of images is by no means complete and inclusive. The statements which capture the images are broad in scope and, as a result, are intended to be interpreted, adapted, applied, and used by teachers and students as they see fit.
The important thing is that images of the above sort be fostered for the benefit of personal and professional growth of persons in the teaching-learning process.

While the investigator has made numerous statements in the forms of assumptions, principles, and images that pertain to self development, he recognizes the limitations of scientific, philosophical, and theoretical language in attempting to discuss and even describe the idea and experience of human growth and development. Language in any verbal form cannot completely capture an experience because experience is by nature mysterious, mystical, elusive, and ever-able to escape the captivity and imprisonment of precise definition and analytical statement.

Yet he will not abandon the idea that experience and reflection upon experience is the starting point for languaging about human behavior and consciousness in a transactional world. It must be remembered that experience transcends language which, however, has many forms. In any attempt to understand and appreciate experience in a teaching-learning setting or otherwise, it must be remembered that a resourceful person has access to various types of language, spoken and unspoken.

To share experience with another person one might simply resort to the language of touch, smile, glance, or mutual listening. These forms of language have yet to be accepted as appropriate to the doctoral dissertation. Acknowledging
this fact, the investigator would like to make one more attempt to express an idea about the nature of self development in a teaching-learning process, viewing self development in the context of persons-sharing-themselves-and-their-experience-with-each-other.

He would like to use, therefore, a literary form of language to convey an experience in self development that has contributed to his own personal and professional ability to share himself with others. He finds this experience to be an appropriate ending to this dissertation because it endorses the notion that educators need to language with each other in ways other than the strictly scientific, philosophical, and technological.

Below is offered a parable entitled "The Parable as Lifestyle."

The Parable as Lifestyle: A Teaching-Learning Process

I experienced a struggle by the Platonic horses for control over my life. There were the white horses, the good and the rational, struggling toward beauty and truth. And then there were the black horses, the bad and the emotional, fighting to pull me off my course of direction.

But then one day, the reins broke and my chariot ran wild. A man carrying a bowl of fruit had stepped on to the dirt road over which I was racing and immediately into the path of my charging horses. To avoid hitting him, the
black horses split to the left, the white ones to the right. The chariot was overturned and I went flying off into nearby shrubbery. While I was scratched and bruised I found I was still alive. I peered up to find a man standing over me, asking me if I was all right. I wasn't sure. So I tested out my limbs by attempting to stand up. To my surprise, I could walk without much discomfort. I thanked him for his concern but silently cursed him for causing my upset. He offered to help me find my horses.

As we proceeded together down the road, I noticed that he was still carrying that ridiculous bowl of fruit. He offered me the bowl. Have a piece of fruit, he said. I looked at the bowl to find five apples and only one orange. I wanted the orange but took the apple because there were more of them. I figured I had better leave the orange in case someone wanted it.

We continued walking. The horses were nowhere in sight. We chatted as we went along, no longer worrying where the horses might be.

As the conversation went on, it turned to things this strange man seemed extremely interested in. I began wondering about him: how he made a living, where he lived, why he was on the road to begin with. After all, we were quite a few miles from the nearest hamlet.

He talked about how lush the grass and trees were, how magnificent the bark of trees was. He said that he
first knew what life was when he followed the advice of his father. Go out and feel leaves, his father once told him.

I was beginning to think this man must be crazy. He certainly wasn't ordinary.

I finished the last bite of my apple and threw it along side the road. I was still a bit hungry. I eyed the bowl of fruit again. The orange was still there. I thought of how good it would taste.

The man caught me looking at the bowl. Feel free, he said. Somehow those words rung in my ears. I had never heard anyone say that before. How strange, I thought. I wasn't sure I knew what he meant.

Feel free, he said again. Go ahead and eat another.

I eyed the orange again. I had the feeling he knew I wanted it, but he still didn't tell me to take it. So I took another apple and began munching.

We hadn't walked another fifty paces when we heard a horse whinnying. We looked ahead, and just up at the bend in the wooded road, a golden brown horse stood, his head held high and princely.

As we came closer to the animal, he did not move or run. He was not afraid. In fact he seemed to be waiting for us to ride him.

I held out my hand and patted the horse. He didn't flinch or stammer.
I said to my walking companion that at last we had a ride to town and could rest our weary legs. Let's get on, I said. It beats walking.

No. You go ahead. Get on and ride. I enjoy the walk, he said.

But I can't leave you here on the road by yourself, I replied in a concerned way.

Why not, he asked quickly. You found me by myself. Well, that's true, I insisted. But we've walked all this way together, and . . . .

No, no. Now get on, he insisted.

Somehow I had to respect his words. I mounted the horse with the man's help.

Are you sure? . . . I broke off my sentence because I could tell by the look on his face that he was serious about our going our own ways.

Okay, I said. I paused a moment as we looked at each other. Thanks was all I could manage to get out.

He smiled and waved.

I waved back as I started off. Then I stopped abruptly, moved back toward him. There is something I wanted to tell you, I said. You know, I've always hated apples!

He smiled at me. You know you could have chosen an orange.

My jaw dropped. Wow! I shook my head.
Now get on, he shouted. And remember, you look a lot better riding one horse instead of that fool chariot. Too much to manage. Doesn't feel right. . . . Now get out of here.

With that, the horse kicked off with little encouragement from me.

I would be home before sundown.


