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SELF-UNDERSTANDING THROUGH MOVEMENT: Experiential Dimensions of Education

DISSERTATION

Presented in Partial Fulfillment of the Requirements for the Degree Doctor of Philosophy in the Graduate School of The Ohio State University

By

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*****

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1985

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The decision to return to graduate studies after a long and distant leave of absence was made by the deeper part of me, my Moving Self. It was, in a sense, a difficult decision to make. Although I was clearly moved to arrive on campus in time, pay the fees, and attend classes without missing a single one, even though I had not yet found a place to stay, the dubiousness of my decision kept watch over every move. "What am I doing here?" followed me everywhere, but Something Bigger led me on.

It was not too long before I realized that I had an appointment with my Self, my Whole Self struggling for fulfillment. The first written assignment came in a seminar on Ethics: write a "personal manifesto." The look on my classmates' faces expressed the challenging nature of this assignment. For me it turned out to be a dream come true. Challenging is a magnificent way of describing this task. Revealing is an authentic understanding of the nature of this assignment. In writing my "personal manifesto," originally submitted to Dr. Barbara Nelson on February 26, 1982, I found myself at the trailhead up a mountain whose
peak I could not see. Here are excerpts from that paper, the new beginning whose end will never come:

At some point early in our lives we begin to make choices and to accept self-control. It is the nature of the human being to want independence of action, thinking, and feeling, but not at the exclusion of others who give us comfort and meaning. Adults who care for young children are responsible to allow them freedom to explore their world, freedom to test their limits and discover who they are, and freedom to make decisions and choices appropriately. Growing children need love, guidance, and encouragement from adults. Teachers play a special part in fulfilling the needs of a child and it is this role that I would like to discuss in relation to my beliefs.

Life is an ongoing process of thinking, feeling, and doing; being and becoming. Just as children are getting to know who they are by finding out what they can do, what they can create from apparently nothing through interaction with the world, so, too, can adults continue to grow and to learn thus discovering a new Self along the way. To what extent a person chooses to participate actively in the search for self-knowledge determines the quality of that person's life. It is my belief that teachers ought to pursue self-awareness directly and by so doing will become better equipped and able to practice their art, the art of teaching.

I believe that a teacher's primary goal is to facilitate learning of specified skills which are particularly useful in our culture, but that the teacher's primary role is to show the child how to think independently and creatively, how to be aware of choices and their consequences, how to make decisions accordingly, and how to remain open to new possibilities. In addition, the
teacher teaches love by loving, giving by giving, sharing by sharing, being by being. Fairness and responsibility will not be learned from an unfair, irresponsible teacher.

The art of teaching is an act of giving oneself to others. It is not giving oneself away, but rather giving oneself up in ways which benefit humankind. Such giving is reciprocal so that selflessness can be a matter of self-interest as well as altruistic. I am a professional teacher in the field of Movement Arts and my commitment to teaching is multi-dimensional: obligation to my students; responsibility to practice and to improve my art; contribution both to the field of Movement Arts and to the art of teaching, thus increasing the body of knowledge for my personal application and for the sake of the profession.

In a very real sense "obligation to my students" includes the other dimensions of my commitment to the art of teaching physical education. My specific interests are in the area of alternatives to traditional competitive sports, such as Eastern movement forms, creative dance movement, educational gymnastics, movement awareness, recreational and leisure-time sports (swimming, surfing, biking, hiking, sailing, etc.). The teaching of movement as art leads to the development of self-awareness, self-reliance, self-respect, and self-satisfaction partly because it becomes a creative act not performed at the expense of another. Competitive sports may also reap these benefits if they are taught, coached, and performed according to similar ethical standards in which the end—winning—does not take precedence over the process. There are many, many people who choose not to be competitive, such as myself, and who prefer to participate on another level, be it art, science, meditation, or recreation. The Physical Education
profession ought to, and is beginning
to, meet the needs of all people.
Herein lies my commitment.

Each of us is an artist creating a Self
in a world that is only as good as
together we make it. The life process
ought to be shaped by the best we know
and, in my opinion, our best emanates
from our unique capacity to love.
Choosing to base our decisions on the
most satisfying and productive experi-
ence of humankind, the experience of
love in the sense of genuine concern for
ourselves and others, is, I believe, in
accordance with the ultimate purpose of
the universe to perpetuate itself
indefinitely.

If I am not what I do, then who am I?
If I do not do what I believe, then what
have I done?

The trailhead turned out to be the passageway to my
Self and the path was not clearly marked. An ethical
commitment to Education is a powerfully motivating force. I
began to look around and to observe in the fullest sense the
ambient social climate; the values and attitudes exuded by
my environment rubbed my skin and began to irritate the germ
of a cause lying deep in my soul. I believe that we have the
capacity to right ourselves, to stop doing too much of the
wrong thing, to begin doing right things. The only measure
of rightness can be Life itself. Our organic connection
with all Life must be recovered in order to begin to restore
the vitality of our Earth.

Humanistic and wholistic treatises abound. Yet, for
the most part, they remain outside the fulfillment of their
ideals and goals, and next to, rather than upon, their own premises. The following work is a synthesis of what I have experienced to be the vital issue of Education: Self-understanding. As organic beings we must look to physical education for experiential dimensions of this understanding of Self-in-the-Universe. Through experiential description awareness of the moving Self is enhanced; through reflection relationships become more clear. Because of the personal nature of knowledge thus revealed through experience and reflection, genuine meaning is uniquely expressed. The present study is a personal experiential description of this writer-educator's creative making of herself in preparation for becoming a teacher in the Movement Arts.

A. B.
Crisis in The Modern World: Global Anxiety

We are children of the Age of Anxiety. We of the modern world are born into a technological system that is so far removed from our organic nature as human beings that there is cause to wonder what may become of our species. Many concerned thinkers have observed that our efforts toward progress, our scientific advances and technological achievements, dictate a lifestyle of mechanized convenience that ultimately is detrimental to our health and well-being. In spite of the many work-saving devices designed to give us more time and less backache, our industrialized system has failed to resolve the issue of a good life for all. On the contrary, the indices of our existential crisis are plentiful and rampant: inordinately high rates of violence and crime; innumerable incidents of self-destruction through drugs, alcohol, and suicide; a deluge of illness, psychological as well as physiological; poverty, malnutrition, and homelessness in addition to over-crowding, environmental pollution, and ecological devastation. Furthermore, to epitomize our epoch of misshapen values, we
suffer the ineluctable contradiction that our modern technology has achieved an unprecedented capacity for ultimate ruination rather than supreme preservation. In our struggle for power over and control of various forces, including Nature and Other People, we have created the means to eradicate existence. Both the over-proliferation of non-essential material goods and the sophisticated nuclear-scared defense system that comprise our national economy (the primary measure of our society's strength and well-being), seem to promote rather than to appease inner fears and human insecurity. It is not easy to live with the knowledge that in our push-button world the pushing of the wrong button will lead to annihilation of life on earth. As we accept the extravagence of automation which purports to give us a life of ease and comfort, we must recognize that the same concepts may finally destroy us. Anxiety undermines our everyday living; thus, the epithet, "Age of Anxiety."

The World in Transition

Rather than resigning ourselves to a futile situation, it has become more important than ever to rise to the occasion and face imminent danger with the vigor of determined conviction. It is not enough to have an optimistic outlook or a confidence in human intelligence led by our will to survive. Beyond hope or faith, appropriate action must ensue which will lead away from destruction,
toward creation. Our primary guide is Life itself and the vital Earth upon which we depend absolutely is our greatest teacher. Traditional "old world" myths and belief systems which have led us into this crisis must be shed, leaving us with the responsibility of creating our own values and re-shaping our beliefs. We have at this time an opportunity which should not be overlooked. In 1953 existential psychologist Rollo May pointed to it: "One of the few blessings of living in an age of anxiety is that we are forced to become aware of ourselves." (83:7) An invaluable implication of May's observation is that through conscientious effort we may transcend the mistakes of a decaying civilization and give to our children an Age of Awareness.

The transformation from an epoch characterized by anxiety to an age distinguished by awareness is currently underway. In Aquarian Conspiracy: Personal and Social Transformation in the 1980's, Marilyn Ferguson provides an analysis of the changing worldview. The paradigm shift she describes is representative of a widely accepted new way of thinking in the West. There is, she says, an "underground network" of people working toward change. (36) In a similar vein, physicist-author Fritjof Capra presents his vision of a better world based on a "systems view of Life." (18) In The Turning Point Capra identifies Now as a critical time for radical cultural change. He calls on the ancient wisdom
of the I Ching to support his thesis:

After a time of decay comes the turning point. The powerful light that has been banished returns. There is movement, but it is not brought about by force....The movement is natural, arising spontaneously. For this reason the transformation of the old becomes easy. The old is discarded and the new is introduced. Both measures accord with the time; therefore no harm results. (18:5)

Ferguson's and Capra's books bring us up-to-date on the progress of a multifaceted movement directed toward consciousness-raising, or increasing individual awareness, which aims to enhance life globally as well as personally. The themes are recurrent: our Western culture is grounded in the dualistic thought made explicit by Descartes wherein body and mind are separate entities; we are entrenched in the Newtonian physics view of a mechanical universe based on absolutes; our religions dominate us rather than liberate us; our values are materialistic wherein a capitalist economy overwhelms a collective ecology. Governed by these "traditions," we, the people of this culture, are victims of a faulty worldview. We are in danger of being diminished to insatiable consumers. In our schools, learning has been reduced to a memory-recall feedback system; compliance, complacency and conformity are rewarded while thinking, questioning and expressing are unrequited. The traditional subject-object dichotomy found in the West which bifurcates existence dictates a mechanical lifestyle that alienates
body from mind, self from experience, and Me from the Universe, my home.
CHAPTER II
PERSONAL RESUSCITATION

What we need to mend our broken world, as evidenced by
the reports of Ferguson and Capra, among others, is a
wholistic paradigm, a way of looking at the world that
recognizes the original oneness of all things. Since
perception of the wholeness of the universe originates in
personal experience of it, what we do in the world, how we
live, will far outweigh whatever we say about the world.
Wholeness is experienced as unity and harmony, or as
totality, and is complementary to the experience of
relation. As soon as "I exist," relation occurs. The
original relation is with the self, giving us the self-
awareness unique to human consciousness. Furthermore, self-
consciousness is the fundamental quality of human
experience. Through our consciousness of Self-in-the-
Universe we are able to experience Time as continuity, Space
as vastness, and myriad dimensions of Reality that have not
yet been named. Life, thus, for the human being is a
process of increasing self-awareness, a movement toward an
understanding of the Self-in-the-Universe and, ultimately,
toward an understanding of the Universe.
Self-Knowledge: The Basis for an Age of Awareness

The quest for self-knowledge may be as old as self-consciousness. It has been suggested that the sole purpose of human existence may be to gain knowledge of the Self. Others agree that to "know thyself" is human nature. Nevertheless, while Eastern traditions extol and elaborate well-disciplined paths to Self-knowledge, traditional Western culture has forsaken the life-long human hunger to know and to understand the Self. Indeed, Alan Watts has proposed that in the West there is a "taboo against knowing who you are." (121) He describes this shortcoming of our culture as "our tacit conspiracy to ignore who, or what, we really are." (121:ix) Suffering from the consequences of this attitude, we now find ourselves "in urgent need of a sense of our own existence which is in accord with the physical facts and which overcomes our feelings of alienation from the universe." (121:ix)

Existentialism

Revival of the quest for self-knowledge and understanding in Western culture appears in the existential thought of Nineteenth Century philosopher Soren Kierkegaard (1813-1855). It was Kierkegaard who made explicit an ethical distinction between "the individual" and "the crowd" and who articulated the moral obligation to become oneself, an individual distinct from the crowd:
A crowd in its very concept is the untruth, by reason of the fact that it renders the individual completely impenitent and irresponsible, or at least weakens his sense of responsibility by reducing it to a fraction.... For "crowd" is an abstraction and has no hands: but each individual has ordinarily two hands.... (38:177)

The crowd, in fact, is composed of individuals; it must therefore be in every man's power to become what he is, an individual. From becoming an individual no one, no one at all, is excluded, except he who excludes himself by becoming a crowd. (38:112)

Such instatement of the individual person, the "single one," or the Self, as the vital center of existence is the quintessential element of Existentialism. This philosophic movement against the depersonalized and objectified view of Reality indigenous to traditional Western thought recognizes the undeniably subjective nature of human existence and elucidates the consequences of this fact. Our inescapable human condition as described by this philosophy of existence on the surface may seem negative, deplorable, futile and forlorn: at birth we are thrown into an impersonal, uncaring, and meaningless universe wherein our only certainty is death. According to this existential view, there is no essence of humanity, no predetermined and ultimate value, no prescription for a virtuous and happy life. Rather, we exist, each of us individually, and are free not only in an indeterminate sense, but are "condemned to freedom" in that we cannot be unfree. This is to say
that for humankind our only "destiny" is our circumstance, our human condition, wherein we must perpetually choose who we are and how we live. Thus, the existential subject, or Self, is paramount because it is through each of us that any "essence of humanity" is derived.

Existential Self-Responsibility

The repercussions of this existential revelation have been explored and expressed by many philosophically- and psychologically-minded individuals of the Twentieth Century, such as Jean-Paul Sartre, Antoine de St. Exupery, and Rollo May. The literature of the Existential Movement exposes our anxiety and shows us what we have become in our industrialized society. For Kierkegaard, only the "single one" through inward searching could reach God. The quest for self-understanding and universal knowledge persists. For Kierkegaard, it was a question of ethics and religion. Today, how we choose to live remains an ethical question, and spirituality, or a sensitivity to the Whole Universe, must guide our actions.

Because an existential view has awakened our sense of Self in relation to the Universe, Existentialism has been a primary force in the flow toward an Age of Awareness. In his book, *Existentialism* (1947), Jean-Paul Sartre made it clear that "existentialism's first move is to make every man aware of what he is and to make the full responsibility of
his existence rest on him." (107:16) This individual self-awareness is not to be seen in isolation, however, as Sartre articulates a global and eternal awareness generated by existential thought: "And when we say that a man is responsible for himself, we do not only mean that he is responsible for his own individuality, but that he is responsible for all men." (107:16) Awareness of existential responsibility rests on awareness of the Self as a choosing being. Primordial self-consciousness generates our fundamental relation of self/not-self, the original experience of differentiation which gives rise to a multiplicity of choices thereafter. Choosing is a function of self-consciousness and, as Sartre points out, it cannot be avoided. As a tool for the creation of Self, however, the choosing function can be sharpened through awareness. Every choice makes a qualitative difference in that choosing imparts value. Thus, in a value-free and impartial Universe the significance of the choosing Self, the "I" of experience, or subjectivity, becomes apparent. Each of us is responsible for the making of values and the living of morals for "in creating the man that we want to be, there is not a single one of our acts which does not at the same time create an image of man as we think he ought to be." (107:17) Existentialism accepts no excuses for the way things are in our world; we have made them thus and are accountable to all humankind for all time.
Phenomenology

The Existential Movement cannot be fully appreciated without a discussion of its correlate, Phenomenology. A method of philosophic inquiry originally developed by Edmund Husserl, Phenomenology is fundamentally different from conventional modes of Western thought. In an effort to understand humanity and explain Reality, Western philosophy traditionally employed scientific methods of analysis; e.g. logical deduction, rational induction, and cause-effect reduction, in search of irreducible truths. Certainty and predictability were sought; essences were captured; absolutes were established. Through this purely rational approach to comprehend a pre-existing world, lived experience of the wonder and mystery of being has not merely been ignored, but rather has been denied in favor of an idealized image of a pre-conceived and mechanically precise design called Man.

Contrary to this attitude, Phenomenology rejects abstractions, dispels prejudice, and suspends all presuppositions of the nature of Reality. In search of an absolute foundation upon which the philosopher might base all rational assertions, Husserl called for a return to "the things themselves." Accordingly, phenomenological investigation goes directly to that which presents itself immediately to consciousness because it is our lived experience of phenomena that is the source of Truth.
Phenomenology is grounded in the fact that consciousness, always as consciousness-of-something, is primordially action: consciousness goes out to the world and is necessarily involved in it as it is through an act of consciousness that the world of objects is constituted. It is in the world that I exist. It is in the world that I find my Self. Intentionality is the fundamental act of consciousness which confers meaning in an otherwise meaningless and objectless world. Furthermore, phenomenology exposes the relative nature of things wherein the character of the object perceived depends on the character of the act of consciousness which constitutes the object in the first place. (71:32-33) Meaning, therefore, is an intentional act of consciousness or an act of intention, and is neither a static nor passive concept; rather, it is an active process which originates in the individual subject of experience, thus acquiring a personal or unique quality. According to a phenomenological view, "any kind of being has a way of giving itself that is exclusively its own." (71:33)

Existential-Phenomenology

The phenomenological method of philosophic inquiry lends itself particularly well to existential thought. Phenomenology, says Merleau-Ponty, "puts essences back into existence; ...all its efforts are concentrated upon re-achieving a direct and primitive contact with the world, and
endowing that contact with a philosophical status." (85:vii)

Like phenomenology, existentialism rejects the notion of an objective view of humanity which inevitably reduces "being" to a static and uniform "thing" that can be corralled, researched, categorized, and quantified like a mindless piece of rock or fungus. Rather, each human being is an ongoing project in the world creating meaning for itself through active participation in the world. The task of existential-phenomenology—to illuminate the essence of existence—assumes a personal attribute: the meaning of being is revealed only through confronting lived experience. There is no ultimate meaning which exists outside of myself somewhere in eternity; rather meaning and being are the intricately woven fabric of my existence, my Self-in-the-Universe. I am not a living thing as described by the many human sciences, says Merleau-Ponty, but rather, "I am the absolute source...for I alone bring into being for myself (and therefore into being in the only sense that the word can have for me) the tradition which I elect to carry on...." (85:ix) Here again the mandate to "know thyself," the persistent urge to understand Self-in-the-Universe, clamors for the significance it merits.

In 1953, when Rollo May indicated a movement from anxiety to awareness, he had behind him an existential-phenomenological world view which had been evolving at least since Kierkegaard declared, among other things, that "To
venture causes anxiety, but not to venture is to lose one's self....And to venture in the highest sense is precisely to become conscious of one's self." (83:9) The search for understanding through self-knowledge, which had been virtually abandoned in Western culture, became central to the Existential Movement. The phenomenological method of inquiry is the tool which best provides access to lived experience. Existential-phenomenology seeks to uncover, not abstract truths about humanity, but rather the meaning of being as it is experienced by the individual Self. The wide range of existential-phenomenological contributions to our understanding of ourselves testifies to the personal nature of the experience of being-in-the-world. It is sometimes said that there are as many phenomenologies as there are phenomenologists. Nevertheless, there are many fundamental points where multiple views converge. In the center will always be the existential subject, the Self, wherein lies an active consciousness. Thus, the existential-phenomenologist often speaks in the first person singular, "I," and sometimes the plural, "We." Karl Jaspers and Martin Buber are two existentialists who express the necessity of intersubjectivity, or "what is common to all":

... to be genuinely true, truth must be communicable. We represent this original phenomena of our humanity thus: we are what we are only through the community of mutually conscious understandings. There can be no man who is a man for himself alone, as a mere individual. (28:205)
I am the subject of my own experience; I create meaning in my life; I am the absolute source. But it is in relation that I come to know myself as part of the world:

Man has always had his experiences as I, his experiences with others, and with himself; but it is as We, ever again as We, that he has constructed and developed a world out of his experiences.... (16:107)

Existential-phenomenology describes the human condition from which we cannot escape: we are finite beings present in, but not essential to, an impartial and value-free universe. A world-view based on existence reveals the primacy of being and the original emptiness of the world into which we are thrown. The human experience of self-consciousness is polarized by awareness of the not-self. Thus, a primordial duality of human consciousness comes into being and with it the fundamental aspect of humanness that we experience as differentiation, valuation, and choice. Knowledge of one's own existence demands responsible decision-making based on self-awareness: literally, my Self as the maker of decisions, my Self as a moral agent giving value through my choices. "The world is not what I think," says Merleau-Ponty, "but what I live through." (85:xvi-xvii)

The Embodied Self

The statement that the world is "what I live through" rather than "what I think," acknowledges the original wholeness of being. In contradistinction to traditional
Western philosophy which separates body from mind, epitomized by the "ghost in the machine" metaphor, existential-phenomenology recognizes our primary mode of existence, embodied consciousness. My body is not a thing that I have nor is it something that I inhabit, delimited by objectification of it, but rather, "I am my body." (78:123)

In Phenomenology of Perception Merleau-Ponty remarks that the efforts of phenomenology "are concentrated upon re-achieving a direct and primitive contact with the world, and endowing that contact with a philosophic status." (85:vii) Consequently, his phenomenological search for the essence of perception "will consist in rediscovering my actual presence to myself." (85:xv). He explains that "To return to things themselves is to return to that world which precedes knowledge" (85:ix); that is to say, to the lived world of experience before the abstraction of conceptual thought and identification through language. This is the perceived world wherein "Perception is not a science of the world, it is not even an act, a deliberate taking up of a position; it is the background from which all acts stand out, and is presupposed by them." (85:x-xi) Furthermore, "To seek the essence of perception is to declare that perception is, not presumed true, but defined as access to truth." (85:xvi)

Perception is an essential feature of embodied consciousness. Recognizing that "The body is our general medium for having a world" (85:146), Merleau-Ponty's
phenomenological investigation explores the indivisible unity of the lived body and establishes its nature as inseparable from Reality. The body, as "access" to the world, continually confers meaning upon the world through movement in the world. For Merleau-Ponty, the familiar concepts of Space and Time, commonly thought of as pre-existing in an external world, become "spatiality" and "temporality" which have meaning for us only through our motility. All conceptual knowledge, says Merleau-Ponty, emerges out of our direct experience (85:viii) and develops against a perceptual background (85:xi). The idea of distance, for example, arises out of a pre-conceptual, pre-reflective and primary mode of knowing, i.e., the experience of motility. Subsequent to a bodily understanding of a relationship between two places, distance may, then, be defined in terms of what we call Space and Time. An objective report of a particular distance is possible through our common systems of measurement. The quantity reported, however, must not be confused with the subjective understanding of the distance at issue. We all know the difference between having to travel ten feet forward along the sidewalk and having to climb ten feet upward. The actual number of feet has less significance for us in relation to accomplishing the feat than the direction of movement has. This significance reveals a pre-cognitive understanding of our bodily being-in-the-world. In fact,
direction itself is based on our bodily presence in the world and it is our bodily orientation which structures our world from the outset. Furthermore, motility is fundamental to our existence and is an original source of meaning for us.

Existentialism Assimilated

An existential outlook permeates our modern view of ourselves. Although existential-phenomenology originally developed in Western Europe, the philosophical insights concerning existence that have emerged from this movement continue to have direct bearing on actual living. An increased awareness of being and the acknowledgement of a personal responsibility for becoming—elements of a contemporary search for self-understanding—are in evidence in the United States today. Indications of this new consciousness, this awakening to our human condition and to our individual potential within this existential context can be found amidst the gamut of human endeavors. Many educators, doctors, psychologists, theologians, artists, musicians, writers and everyday people express the new awareness in their life-styles and in their professions. Cognizance of the individual as a living process, as a unique being who is continually coming into being and bringing meaning and value into the world, is an ethical, moral, philosophical, psychological, anthropological,
educational, ontological, and spiritual issue. In short, it is of existential concern to us all and is fundamental to the transformation from anxious being to aware being.

Self-Knowledge: A Wholistic Foundation for Education

The practical insights of existential-phenomenology are inseparable from a general movement toward a wholistic worldview. Investigations of human experience which search for understanding through a "return to things themselves" alert us to the immeasurable depth and breadth of lived experience. Central to a wholistic paradigm is the significance of Self, the personal nature of Reality, and the fecundity of subjectivity. Existential awareness of finitude and meaninglessness as the backdrop for the freedom to choose and the imperative to confer meaning through our choices stirs us to action, to the act of being one's Self. Self is actualized or realized out of the soup of infinite possibility and anonymity into the fact of personality and individuality. A wholistic paradigm for Education, therefore, may be founded on the quest for self-knowledge, an essential dimension of understanding the Universe.

The quest for self-knowledge is not peculiar to an existential attitude. It seems, rather, to be fundamental to human nature and is inextricably linked with a desire to understand the whole picture, the universe itself. An invaluable contribution of existentialism, however, is its
emphasis on our primary experience of the world as embodied consciousness: we are in the world as sentient beings whose original mode of experience is perceptual. Each breath we take connects us with our earthly environment; each heartbeat involves us directly with the continual flux and ongoingness of the Universe. In the center of this process is the individual person engaged in answering the question, "Who am I?" In an existential mode this can only be answered by the person who Is, the Self responsible for the asking.

Movement and Meaning

Self-understanding through movement is the theme of this dissertation. It is an ongoing project, the work-in-progress of one concerned individual who is deeply moved by Kierkegaard's observation, "To be a particular individual is world-historically absolutely nothing, infinitely nothing -- and yet, this is the only true and highest significance of a human being, so much higher as to make every other significance illusory." (38:115) The question "Who am I?" underlies all human endeavor. It is answered perpetually in everything I do, think, or feel. In every encounter, I encounter my Self, and because there is no getting away from Self, Self must be acknowledged. Self-consciousness is the basis for Awareness; Self-awareness is the basis of all knowledge. The pursuit of knowledge, therefore, must
involve enhancement of Self-awareness. A wholistic paradigm for education elucidates the value of a Self-centered philosophy wherein the search for Self and the search for Meaning are the same. I am the meaning-giver in my life; my meanings are my Self. For there to be any meaning in Life, I must be present to my Self. I am the stuff of the Universe; I am the window through which to see the Universe. The present study gazes at the Universe through an understanding of my Self as a feeling-thinking-intuiting being, a sentient being who knows herself, and who gives meaning to the world by moving in it.

Education is essentially the transmission of values. The educational process is one of encounter wherein I, as the learning subject, am confronted with the meanings and values of others. Against a background of Nothingness, or Meaninglessness, stands out a plethora of literature, each with its own message, its own contribution to a "body of knowledge," our elusive substance intended to fill the inevitable emptiness of the Universe and determined to bridge the way from being to knowing. From this wealth of information and opinion, fact and fantasy, conception and deception, one must choose what has meaning. The self-chosen excerpts and references comprise a skeleton of meanings which constitute "the tradition I elect to carry on." I am the absolute source; who am I?
How can Movement reveal truths about being? I can distinctly and precisely remember the moments in which the Universe revealed itself to me through the experience of movement. Meeting my Moving Self was one of those happy events that every teacher must hope that students encounter along their chosen paths. It involves the finding of meaning in what one is doing. This involvement gives shape to the world, is, indeed, access to the world. For me, it was the discovery of my Self as a moving being and movement as the vehicle for Self-awareness and universal understanding.

I can remember learning how to body surf in the Pacific Ocean when I was a little girl. I already knew how to swim, and water was a comfortable environment for me. Meeting the ocean, however, was a very different kind of experience than swimming in the blue transparency of a controlled, chlorinated, well-guarded, over-sized bath tub. At the ocean, water moved toward me out of a vastness that went on forever. As far as I could see was nothing but water and sky.

I could stand on the wet sand and just wait, knowing that soon I would be ankle deep in a dizzying rush of movement toward me, past me, all around me, then reverse, until the water was gone again and I ended up ankle-deep in sand, teetering with flapping arms as I struggled to keep my balance. Or, I could run after the retreating water only to
find it suddenly chasing me as fast as I could go; I could go farther than the water, I could stay dry. Back and forth, rushing toward and pulling away, again and again—the waves never stopped. But I, with pounding heart, had to rest. These trips to the beach became very important to me and were very frequent. I was making a new friend—the waves were always there, coming in and going out in a reliable way.

As I ventured farther away from safety, I began to notice more and more things about the ocean and myself. The waves broke with a force strong enough to knock me down. The water was salty and pushed its way into my nose and mouth. I could crash like a wall against the tumbling foam sending huge blobs of water sky-high; I could dive over the wave so that it never touched me; or I could meet the wave head-on, propelling myself with all my strength into the froth. I will never forget the day I discovered that underneath the wave there is a calm and quiet place, that I could dive deep and lie still in the darkness against the sand while the wave rumbled over me as if nothing was happening. When I surfaced, the wave was behind me, and I was already waiting for the next one.

At first, I thought that each wave was just another wave like the one before it. After a while, however, each wave revealed its own identity and seemed to invite me to experience it in its own way. As I was learning to read the
waves and to decipher the messages before me, I began to look more closely, more carefully at each individual wave. Thus, my wave-reading skills improved; looking became seeing the wave as a swell in the distance. I was drawn farther away from shore trying to see the wave before it formed. Where was it coming from? How did it start? What made it happen? I could not find the origin, but I could feel the surging depths of the sea and I knew its power and darkness. Anything could happen out there, and it was up to me to get home again.

Not long after I realized that each wave had its own shape, its own size and force, I began to experience a rhythm of groups of waves. Each group had its own expression, its own timing between waves, and its own number of waves. To me it was a little dance. I took to the deeper area in the swell after I mastered the foamy broken waves and I liked riding the swells up on one side, over top, and down the other side as if dancing with them. I could go shooting up with the rising motion and fall deep beneath the surface on the other side; or I could lie flat on the surface and feel the wave travel underneath me: first my feet would rise, followed by knees, butt, back, shoulders, head. If I made myself soft and noodle-like, my whole body would wave; if I became hard and stick-like, the wave surrounded me and passed over my face.
But no matter what I did, it did not affect the wave at all; I could not stop it or change it in any way. I felt invited to play with the waves, and they were, I thought, very playful, but they were waves coming from who-knows-where and I was just me from across the street. They were kind, they were fun, and I knew the waves would be there even while I was home sleeping.

Through their transformations the waves also taught me about change: the weather, the tides, the seasons, myself. I accepted the fact that I could not affect the waves and began to enjoy being able to adjust myself in relation to their moods. Whatever they asked for, I could give: gentle waves made me calm; thunderous waves demanded my full strength and kept me alert; windblown waves were agitated with flashes of white jumping up everywhere, slapping me in the face; and on these days, I learned to keep my mouth closed above the surface and to be ready for anything.

Just as each of my earlier experiences had their own lessons, learning to ride waves drew me into another dimension. To go with the wave toward its destination seemed very simple at first—it pushed me toward the shore, anyway. But soon I was challenged to ride the wave longer distances and wanted to improve my skills. In search of the best technique, I figured out what to do with my legs, my arms, my energy. I learned what "streamlined" meant and why. Reading waves became increasingly more important. A
swell taking shape before breaking carries much valuable information: where, how much, what direction, when. I learned to position myself to catch just the right part of the wave: how must I swim—to the right or left? When should I take off? Good timing was essential and inseparable from being in the right place and choosing the appropriate direction. Many, many waves participated in my education.

To ride a wave just right is to ride the motion of the universe. Nothing compares with the view of the inside of the tube of a wave: in the center of all the external commotion is a glistening, curving wall of stillness. There is no more natural and raw experience of being connected with the flow of the cosmos. It is momentary, yet timeless, and brings a felt understanding of how all things work together in harmony: the water is riding the wave, too, and the wave is riding me.

Board surfing added a new dimension to my ocean understanding. Blending and harmonizing while balancing vertically on a moving platform requires a technique I have since learned to call dynamic centering. There is nothing to hold on to; nobody else can keep you up; and it all happens very fast.

Learning to surf tandem brought in another human element: coordinating, cooperating with, and trusting another person. Feeling a responsibility to more than just
myself, sharing the joy of success and the frustration of falling are other invaluable experiences which live in the timeless dimension of universal truth: the making of one out of two. Words can merely suggest the deeper meanings of human relatedness.

The Moving Self is primary being-in-the-world. I was conceived through movement, the movement of my parents; the movement of Life ever-renewing itself. I moved before I could see or hear, touch, taste, or smell. The movement of consciousness toward its world is an embodied consciousness; motility is an organic function of human existence. The experience of movement provides a feeling of continuity, a sense of going through life toward a destination. We are only going toward our death which is actually here with us all the time. An existential awareness of death, that is to say, my death as an impending fact, raises Death from the clandestine, quiescent role of causing anxiety and despair, to the role of a trusty and fortuitous guide. As both guide and destination any of us would ask Death to take the long route and show us everything along the way. What does Death have to do with movement? Death has to do with the quality of life, and so does movement. Awareness of Self as a moving being cultivates an overall awareness of being, a multi-dimensional experience. Death is the counterpart of Life; it inspires the subject of a Life to fulfill itself before Death claims its toll. Life is the only ultimate
value. It is inevitable that we have a movement relationship with Life.

Death: Touchstone to Reality

Just as the sense of movement is felt against a background of its corollary, stillness; so, too, is Life experienced within the context of its corollary, Death. Awareness of Death usually begins at an early age through the death of other living creatures, including pets, friends, or relatives. It is generally felt as a personal loss for those who are still alive. As part of the Life process Death is often explained as a transition or as a culmination. Regardless of how it is explained, however, whether it be from a spiritual or from a biological point of view, the deep-felt experience of the death of another evokes a personal response. Eventually, awareness of one's own death as the Reality of being alive also demands a response. To ignore Death is to live in what Heidegger called a state of "forgetfulness of being." This mode of being reduces Life to the mundane with absorption in "idle chatter" and lostness in the "they." By contrast, the state of "mindfulness of being" recognizes that "death is the condition that makes it possible for us to live life in an authentic fashion." (122:31) In this existential context, Death is not something to run from, since it cannot be
escaped, but rather, it is a fact of Life from which we can learn about living.

Death is an element of Life that each individual must come to face. With every heartbeat, every breath, there lies the inevitability of Death. It is often considered morbid to think about, or talk about Death; whereas, it is honestly existential and purely human to know of Death. It is morbid, rather, to decorate Death with Life's insecurities. The fear of Death arises at least partly from a concern about how one has lived life. In The Death of Ivan Ilyich written in 1886, Leo Tolstoy moves the reader to reflect on life and to consider the quality of life from an internal and personal point of view. (116) To his family and colleagues, Ivan's death is an inconvenience and an interruption in the flow of daily events. Yet it is also a relief to them in that it is he who died while they are still living. For Ivan, however, who lived a very proper life according to social formalities and cultural expectations, impending death raises the question, "What if my entire life, my entire conscious life, simply was not the real thing?" (116:126) While waiting to die his physical pain is insufferable, but far more tormenting is his "moral agony":

It occurred to him that those scarcely perceptible impulses of his to protest what people of high rank considered good, vague impulses which he had always suppressed, might have been precisely
what mattered, and all the rest not been
the real thing. His official duties, his
manner of life, his family, the values
adhered to by people in society and in
his profession — all these might not
have been the real thing. He tried to
come up with a defense of these things
and suddenly became aware of the
insubstantiality of them all. And there
was nothing left to defend. (116:126-
127)

Nevertheless, Ivan Ilyich is relieved in the end. With no
time left to rectify anything in the life he is leaving, he
is fortunate to realize "the real thing" through the
affections of his young son and the unwiped tears of his
wife. At the last moment, Ivan reconciles his fear of death
and allays his moral agony through genuine concern for those
around him: his death becomes a gift to them to end their
suffering as well as his own.

For the dying, Death is the end to suffering. For the
living, Death is the ultimate touchstone. Think about it.
An authentic mode, a state of mindfulness of being, demands
that I ask my Self in the face of Death, what do I really
want to have done with my life? How do I want to feel about
how I have lived? What about my life right now? Is there
personal meaning enough not to feel that the gift of life
has been squandered? Death is the final proof that we
cannot escape Reality. When Death skims by as closely as
the end of a loved-one's life it serves as a powerful
reminder of its ever-presence.
"How can Death be of any value since it is the end, probably the finality, of Life?" someone might ask. And I would answer, "For the same reason, how can it not have utmost meaning in my life?" It is the sense of Death's finality that keeps me alive. It is knowing that one short lapse of attention to my life may show me the finality of Death.

Yet I can remember when Death was not a part of my awareness. By the time I was old enough to drive, the automobile-centered culture in which I grew up had not taught me responsibility for my own life. How to be on time, how to follow the rules, how to get good grades, even swimming; and, of course, many useful skills, including driving, were taught. The value of Life, and, especially, regard for my Self, were sufficiently overlooked. The true meaning and value of Self-concern, it seems, has to come from within -- Self-directed and Self-motivated. The Self-rewards keep the flame burning.

It was not until the death of my brother that I learned the true value of thinking for one's Self. My brother was my great Teacher, I thought; how could he die and leave me alone? Alone, with all these other people around! Yes, alone; we are all alone. Richard was my friend and my Teacher, but he was never my Self. When he gave me Siddhartha to read, he knew this. He knew it when I was very young and he first sent me off on his surfboard,
clutching the rails with all my might while the thunderous wave threatened to take the board and leave me behind. And he knew it when he died, alone. See how Death is full of meaning?

I used to think that it was Richard's act of dying that gave meaning to my life. Now I know that the meaningfulness was in his living of Life and that it is the closeness of my own death that inspires meaningful existence. My life is my own just as my hunger is my own: no one else can satisfy it. And yet, at the same time, independent being is fully dependent on encounter. Despite an awareness of Self as the center of being, my identity is wrapped-up completely in my world and it is impossible to conceive of existence without relation. I often wonder, how much of my Self is also Other? This question is underscored by the organic response evoked by the death of another, the gut level feeling that every death is my own. Beyond differences of opinion or personal beliefs, Death is our common Reality.

Any man's death diminishes me, because I am involved in mankind; And, therefore, never send to know for whom the bell tolls; It tolls for thee.

(John Donne)

At the lived level of being our inter-connectedness is organic and irrefutable. The internal-external dichotomy recedes and the world of encounter, the world of continuous change and exchange, a world of perpetual motion is revealed. It is an awareness of Death that completes the
picture of Life, thus making Death an essential element in a wholistic worldview.

**Optimal Existence**

Perhaps the most significant question raised by Death is "How to live?" This is an existential problem that self-reflective awareness has had to consider for as long as we know. "How to live?" is a dimension of human existence that lies beyond survival and biological existence. It is essentially an ethical or moral dimension, but not apart from an aesthetic or spiritual dimension. Indeed, the question "How to live?" encircles all other dimensions, with the living Self at the center like the hub of a wheel, connecting and supporting the Whole. Although "How to live?" is answered for us in numerous ways by the ambient culture, there are very many aspects of our lives that are Self-chosen and for which we are directly responsible. Among the responsibilities we cannot avoid is our choice of values. For example, healthy living is a value choice for which the individual is responsible. Optimal existence, which includes healthy living, is a personal choice that lives in the world, in the organic world of embodied consciousness. A commitment to optimal existence is a commitment to Wholeness. And the reverse is also true, that a commitment to Wholeness invokes optimal existence.
There can be no absolute formula for optimal existence. Formulae are static and rigid, while Life is active and flexible. Best living is grounded in action and in the ability to change without causing harm, so that what I Do and what I Not-do make a difference. The choice is mine, the responsibility is mine, and the difference it makes is in my life. Optimal existence is a personal venture, dependent on Self-motivation, Self-education, and Self-evaluation. Thus, the commitment to optimal existence is also a commitment to Self-understanding.

Optimal Existence Through Movement

Self-understanding through Movement is a path to optimal existence and a commitment to Wholeness. As embodied consciousness we are remarkable organs of perception keeping pulse with the Universe. Through the gift of Awareness we can know this marvelous pulse. Motion, a fundamental principle of the Universe, is experienced as Movement. This vital feature of the perceptual mode gives shape to human existence. Motility gives birth to temporality and spatiality, the very groundwork not only of Physical Reality, but also of Conceptual Thought. We live "in" Space and Time only because we can move through the world. Solids, or mass; energy, velocity, stillness; goals, purposes, boundaries; communication; all exist as off-spring of the primordial experience of Movement. How we view the
world, our attitude toward it, is based on our immediate experience of the world as organic, moving Selves. By way of Movement awareness and Self-awareness through Movement, we can tune the perceptual organism and enhance our sense of the Universe. Sensitivity to the Whole creates Balance and involves us in the Harmony of the Universe. Personal descriptions of the Movement experience reveal general principles and universal truths that nourish Self-understanding. Attention to the world of Movement is a way of making knowledge come alive and is a vital contribution to the life-affirming process of becoming Aware.

Although the significance of human movement may not be self-evident, neither is it remote and inaccessible. It is, rather, concealed by our attention to so-called higher and more important issues. A traditional Western hierarchy of values relegates bodily being to the animal world which Homo Sapien has, presumably, transcended. The Body as a "thing" inhabited by Mind is a theme which underlies a conceptual framework for Education in the United States. Within this schema Physical Education is the area of General Education that tends to the health of the Body for the sake of the Mind. No amount of putting the fun back into the gym class or of character training and socialization through sports, games, and play, will unify what the original attitude renders separate. As William James pointed out in Pragmatism, our beliefs are our rules for action. (61) To
appreciate the significance of human movement, therefore, we must change our attitude. Body and Mind are not separate entities, but rather different perspectives of the Whole; I am my body, I am my mind; Self is at the center of an indivisible being. Self confers meaning upon the world through movement. Physical Education can lead General Education to the understanding that Education includes the enhancement of Awareness. Physical Education may adopt a new purpose, to experience the Wholeness of the Universe through Movement. Fitness for this venture is more than physical. From this point of view the role of the teacher may follow the observation made by Antoine de Saint Exupery:

The physical drama itself cannot touch us until someone points out its spiritual sense. (103:68)
CHAPTER III
CHANGING PERSPECTIVES IN EDUCATION

Every generation must raise anew the question of what to teach the children. In a 1965 lecture for The John Dewey Society for the Study of Education and Culture, philosophy professor Huston Smith remarked:

> Education achieves most when sensitive to the social climate that surrounds it, the problems, needs, and aspirations of the society within which it functions. When the climate changes, tradition ceases to be an adequate guide for educational policy and procedure. (111:65)

The "special problem for our time," says Professor Smith, is Meaning. While traditional education considers the subject matter, content, and skills to be taught, the time has come to acknowledge the existential concerns of the modern age. Smith quotes Walter Lippman's response to our present-day malady of "virtual despair among the many who look beyond material success to the inner meaning of their lives..."

> The malady is caused, I believe, by the impact of science upon religious certainty and of technological progress upon the settled order of family, class and community. The "virtual despair" comes from being uprooted, homeless, naked, alone and unled. It comes from being lost in a universe where the
meaning of life and of the social order are no longer given from on high and transmitted from the ancestors but have to be invented and discovered and experimented with, each lonely individual for himself... (111:15)

Education is challenged to answer Lippman's "poignant question...how...the modern man can find meanings which bind his experience and engage his faculties and his passions." In light of this challenge, Professor Smith suggests that "Teachers can help with the problem of meaning both by exemplifying its presence in their own lives and by seeing that the meaning import of their subject matter is not neglected." (111:80)

Educationists are beginning to address this existential issue. Maxine Greene, for example, a foundations specialist at Teachers College, Columbia University, offers "existential encounters" for the "teacher or teacher-to-be, who knows he must make it possible for his students to create meanings in a cosmos devoid of objective meaning." (47:3) Furthermore, her book, Existential Encounters for Teachers,

...is addressed to those who have chosen to remake [civilization] by means of education. It offers encounters to those who can take the risks of becoming and to those who can affirm the responsibility of creating themselves as teachers. The possibilities are limitless; each person must choose his own. (47:18)
To reiterate for emphasis, then, if tradition is no longer an "adequate guide for educational policy and procedure," a new guide must be "invented and discovered and experimented with, each lonely individual for himself." Subjectivity is not only at the heart of an existential mode, but also is the eye of the existential viewpoint, the I of experience. What I experience as a moving person is paramount to what I am as a movement teacher.

That the subjective point of view cannot be ignored in search of purely objective truth is demonstrated in modern physics wherein the observed phenomenon depends on the point of view of the observer. Also, Gestalt psychology illustrates the primacy of the role of the experiencer in the experience. In the realm of Philosophy of Science, Michael Polyani advances this thesis regarding the personal nature of knowledge:

...into every act of knowing there enters a passionate contribution of the person knowing what is being known, and...this coefficient is no mere imperfection but a vital component of his knowledge. (94:viii)

The traditional subject-object dichotomy of Western thought is slowly being replaced, or transcended, by a wholistic worldview that recognizes the centrality of human consciousness in any effort to describe the Universe. Objectivity is a myth, a fallacious attempt by Western
science to remove the human perspective in order to extract Truth and to establish its pre-existent absoluteness. The impossibility of objectivity is acknowledged by Michael Polyani:

...as human beings, we must inevitably see the universe from a centre lying within ourselves and speak about it in terms of a human language shaped by the exigencies of human intercourse. Any attempt rigorously to eliminate our human perspective from our picture of the world must lead to absurdity. (94:3)

Modern Science, then, not just Philosophy, is giving the World back to us. By making the World our responsibility again, a sense of belonging here returns. Awareness of this is in contrast to the alienation created by traditional science. Education must respond to the new view and become a primary force in this transition from alienated, anxious Being to belonging, aware Being.

A Humanistic Perspective

The contemporary movement from Anxiety to Awareness is characterized by a "new" humanism. By popular definition, humanism in general is "any system of thought or action based on the nature, dignity, interests and ideals of man." More specifically, humanism is "a modern, non-theistic, rationalist movement that holds that man is capable of self-fulfillment, ethical conduct, etc. without recourse to supernaturalism" (Webster's New World Dictionary, Second
College Edition). This modern day definition of a human-centered value system implies the necessity for humanism perpetually to renew itself: as humans continue to undergo change, to create, to invent and repeatedly to modernize the world, so, too, would humanism be renewed.

A "new" humanism in accordance with an expanded awareness of ourselves in the universe can be described, but not without a historical perspective. Humanism is the name given to a secular movement of the Fourteenth and Fifteenth centuries which gave rise to the Renaissance in Europe. This cultural revolution is marked by a renewed interest in human ideals apart from theology and religious authority. The revival of classical literature regenerated a concern for the arts and humanities that had been suppressed during the Middle Ages. Humanism at this time strove to reduce the role of God in earthly affairs and opened the doors behind which lay hidden the human potential to create, to invent, to explore, and to discover. Among the discoveries of this period which contribute to our recognition of the Renaissance as the beginning of the Modern Age is the discovery made by Copernicus that the Earth revolves around the Sun. Humanity, thus reborn, found itself relocated in the scheme of things. This expanded view of the Universe which took the Earth and, therefore, "Man," out of the Center of Everything shook the foundations of conceptual thought. At the same time that Humanism gave back to
humanity the freedom and necessity, as well as the power, to begin to fulfill itself, one of its off-spring, Science, made humankind aware of its diminutive place in an infinitely large Universe. The Modern Age continues to cope with this paradox.

The Humanistic Perspective of William James

Humanism reconceived comes to us through the philosophic insights of William James. In his 1907 work entitled Pragmatism, James explicates a view of truth that is in contrast to a rationalist view of truth. To the rationalist, truth is "purely objective...no longer malleable to human need; truth incorrigible..." (61:37) Furthermore, the rationalist is only comfortable with abstractions that pin down Truth so that objective truth "must be an absolute correspondence of our thoughts with an equally absolute reality." (61:38) If offered two universes, the rationalist "would always choose the skinny outline rather than the rich thicket of reality" because "it is so much purer, clearer, nobler." (61:38-39)

The view of truth espoused by James, on the other hand, he clearly identifies as the same view that F.C.S. Schiller named "Humanism." (61:37) James, however, prefers the name pragmatism. To the pragmatist, reality is not fixed, but rather, reality is "still in the making, and awaits part of its complexion from the future." (61:123) Truth is a
process dependent on human experience, interpretation and understanding. In keeping with the continual flux of the universe and the ever-changing quality of human experience, "Truth grafts itself on previous truth, modifying it in the process...Previous truth, fresh facts: -- and our mind finds a new truth." (61:116). The pragmatist/humanist of James' practical-minded philosophy recognizes that we are not beholden to Truth as a pre-existent, but that we continue to create truth through new experience and an expanding awareness of reality:

In our cognitive as well as in our active life we are creative. We add, both to the subject and to the predicate part of reality. The world stands really malleable, waiting to receive its final touches at our hands...Man engenders truths upon it. (61:123)

The pragmatist view of truth, then, is in opposition to the rationalist view wherein truth exists outside the human realm and is on its own apart from us whether or not we discover it. Truths, like laws and languages, are man-made and vary from individual to individual depending on the consequences or meaning for the person who must decide what is true. The humanist perspective upholds that "human motives sharpen all our questions, human satisfactions lurk in all our answers, all our formulas have a human twist." (61:117). Thus, pragmatism leads us to "the humanistic principle: you can't weed out the human contribution."

(61:122).
The humanistic philosophy expounded by William James as pragmatism is firmly rooted in James' psychology, particularly his treatment of consciousness and the primacy of experience. In light of this it is significant to note that this highly reputed turn-of-the-century American philosopher was instrumental in the establishment of Psychology as a separate field of study in academia. Educated to be a medical doctor, James instead taught physiology at Harvard University before becoming a lecturer there in psychology. In 1875 James offered the first psychology course created by him to discuss the "Relationship Between Physiology and Psychology." At this time he also founded the first American laboratory for the study of physiological psychology. By 1885 James became a professor in the philosophy department where it was thought psychology belonged. It was not until 1889 that his title became Professor of Psychology. Soon after, he published his monumental work, The Principles of Psychology, wherein he elaborated his views concerning the nature of consciousness.

James' psychology, which is fundamental to his philosophy, is grounded in his belief that the proper place to begin to understand psychology, or consciousness, is experience as it is immediately given to us and its flow in perception. James is said to have remarked that the best way to study psychology is through one's self, that is, through the study of one's own consciousness and the
personal observation of others. Thus, James' humanistic philosophy of pragmatism is based on self-knowledge, self-experience, and the pursuit of self-understanding.

Among the significant conclusions reached by James is that experience is originally whole, that it is given to us as whole through consciousness. James' wholistic view of consciousness is in contrast to previous conceptions that fragment consciousness by focusing on discrete elements of consciousness, such as sensations or ideas, which then constitute the mind. Rather, James observed that

Consciousness...does not appear to itself chopped up in bits. Such words as 'chain' or 'train' do not describe it fitly as it presents itself in the first sentence. It is nothing jointed; it flows. A 'river' or a 'stream' are the metaphors by which it is most naturally described: In talking of it hereafter, let us call it the stream of thought, or consciousness, or of subjective life.

(60:152)

In defining Psychology properly, James upholds that it is the "description and explanation of states of consciousness." (60:17) In his discussion of the stream of consciousness James denotes four characters of the process, or the going-on, of consciousness:

1. Every 'state' tends to be part of a personal consciousness.
2. Within each personal consciousness states are always changing.
3. Each personal consciousness is sensibly continuous.
4. It is interested in some part of its object to the exclusion of others, and welcomes or rejects--chooses from among them, in a word--all the while. (60:147)
These four characters anticipate James' exposition of pragmatism. They are the psychological groundwork for his "humanistic principle" previously noted: "You can't weed out the human contribution" because of the personal, selective, ever-changing yet continuous nature of consciousness.

An inherent relationship between Philosophy and Psychology, where psychology is a tool of philosophy, is noted by James in the Introductory Chapter of his book, *Psychology*, reinforcing his effort to describe an expanded world view. He grounds his view generally in Experience, specifically in the personal experience of the flow of consciousness which, though ever-changing and often interrupted, is continuous for the subject of experience, the Self. In the face of the whole universe, Self is a selective process of choosing the "me" and the "not-me." Such choosing is unique to each individual and, despite any personal interest in others or in the social world, there is always self-interest first. Without this interest there would be no self-survival. James' psychology makes us aware of a kind of isolation from others in the world in that we can know only second-hand the experience of another. He is very adamant, however, to make it clear that there is not a self separate from its own experience, or a knower separate from the known. Self is experience; experience is
knowledge. Thus, in contrast to earlier views concerning the nature of the self in relation to knowledge, James concludes with a wholistic interpretation based on common-sense experience: "the thoughts themselves are the thinkers." (60:198)

Although the philosophic viewpoint of William James is not considered existential per se, it expresses existential concern and parallel ways of thinking. Our inability to escape human interpretation, that is to say, the humanistic world view, is one common element. The practical consequences of this fact accentuate the similarities. For example, James observed that Becoming is an ethical question, that we are not pre-determined but that our beliefs determine our actions and we choose our beliefs. The undifferentiated flow of consciousness becomes differentiated as we continually choose and select the particulars of our lives. The "highest" choosing, says James, is in choosing our character through our acts:

An act has no ethical quality whatever unless it be chosen out of several all equally possible. To sustain the arguments for the good course and keep them ever before us, to stifle our longing for more flowery ways, to keep the foot unflinchingly on the arduous path, these are characteristic ethical energies. But more than these; for these deal with the means of compassing interests already felt by the man to be supreme. The ethical energy par excellence has to go farther and choose which interest out of several, equally coercive, shall become supreme...--his
choice really lies between one of several equally possible future Charac-
ters. What he shall become is fixed by the conduct of this moment...The problem with the man is less what act he shall now resolve to do than what being he shall now choose to become. (60:164)

Choosing, then, as an essential act of consciousness, is a fundamental feature of James' human-centered philosophy. Where there is consciousness there is choice; thus it is necessary for each of us to choose what we believe and how to live. Furthermore, James states that

...there is no such thing possible as an ethical philosophy dogmatically made up in advance. We all help to determine the content of ethical philosophy so far as we contribute to the race's moral life. In other words, there can be no final truth in ethics...until the last man has had his experience and said his say. (59:184)

The work of William James is significant for its effort to understand the "rich thicket of reality" in contrast to traditional preference for the clear and noble "skinny outline" of purely rational philosophic constructs and theories. James found access to the thicket through experience: lived, everyday, concrete experience. Strongly influenced by Darwin's theory of evolution, James broke away from pre-determined and fragmented existence. We are not made by an outside force according to a divinely perfected plan, but rather we make ourselves through our beliefs and our actions. Because what we believe affects what we do, James' philosophy involves a process of self-examination and
self-awareness. James' worldview is truly humanistic in its treatment of human concerns. His regard for humanity is positive in that he recognizes the significance of the individual, that is the personal nature of consciousness and the consequences of this fact. James' position is one of indeterminism, a term he prefers over "freedom" because of the analytic abuse the idea of freedom has received over the centuries. Indeterminism gives back to humanity the primordial choosing function, the power to act according as we see fit. James articulates his preference for an undetermined world, a world filled with possibility, especially the possibility for a better world. His belief lets him

...feel that a world with a chance in it of being altogether good, even if the chance never come to pass, is better than a world with no such chance at all....the chance that in moral respects the future may be other and better than the past has been....its presence is the vital air which lets the world live, the salt which keeps it sweet. (59:178-179)

It is evident that James' philosophy arises out of his own experience. The admitted-to preference for a world of chance wherein James personally can overcome "sensualism" in favor of a better good, where he can choose his actions for the sake of the advancement of humanity, exemplifies the identity of thought and thinker. James' exposition of pragmatism many years later reveals a philosophy in keeping with this unity. Sustaining the pragmatic tenet that
beliefs are the rules for action, James chooses to believe in a world where his actions are effective: through good conduct he can bring goodness into existence. This is James' choice of action and he readily acknowledges the possibility of other choices and the reality of his own limitations. It does not matter whether James' world of chance is true in an absolute sense; it does matter that belief in such a world guides his own life choices. Truth advances, according to James' view, to the degree that it works, to the extent that a belief makes a difference. And truth is only one aspect of reality that is ever-changing. We are evolving as the world evolves, whither we know not. But James' turn-of-the-century humanism strongly indicates that we can create the world through our actions in the world and urges us to be aware of these actions and their underlying beliefs. Experience is the cornerstone of this philosophy; look for knowledge in experience is the message of William James.

**Experiential Foundations of Education**

There are multiple themes running, or often wriggling, their way through this dissertation. In a sense, they all say the same thing or, at least, they all mean the same thing. Self-understanding, when properly "understood", is an experience. Trying to describe it is like trying to describe a mountain by detailing its foliage and terrain as
it is looked upon from the summit. Pointing to what is "down there somewhere" along the mountainside, no matter how detailed and accurate the description, is not the same as climbing and traversing the mountain itself. Through such experience one can then say, "Now this is a mountain!" and no more need be said. There is knowledge in this experience and it should not be thought of in terms of quantity. Do not ask, "How much knowledge?" but rather, wonder at its depth and fullness of quality. Self-understanding is of this tacit, felt dimension, the lived dimension of experience.

With the advent of experience as a viable source of knowledge and, therefore, a valuable element of Education, the possibility of an age of awareness was born. William James contributed to Psychology an understanding of consciousness as a biological process of the human organism, not only subject to laws of evolution but especially useful as a guide for conduct and progress. We are self-determining, says James, but within the limits of our biological make-up. Experience is the Biological activity unique to self-conscious existence. From this perspective it follows that we find knowledge in our experience. An original proponent of experiential-based education in this country is John Dewey.
The Humanistic Perspective of John Dewey

A contemporary of William James, John Dewey outlived James by two World Wars and an enormous amount of technological and scientific change. It is not possible here to delineate the changes in the United States, as well as globally, between 1910 and 1952. The uninformed reader is encouraged to investigate this era of rapid change. Let three images serve to refresh our recollection of our history: the telephone, mass production of the automobile, the atomic bomb. One major development in which John Dewey was intimately involved was the expansion and improvement of Education. Dewey was a philosopher who thought of education "as the supreme human interest in which ... other problems, cosmological, moral, logical, come to a head." (31:10) This philosophic dedication to education is in evidence throughout Dewey's writings. The fundamental basis, the very groundwork of his wholistic view and humanistic attitude is experience.

Dewey's philosophy sought to transcend the subject-object bifurcation of traditional Western thought and to re-establish the organic link between self and experience. In this sense Dewey's philosophy is wholistic. But more than this, Dewey propounds an organic humanism that brings philosophy out of the clouds of elite abstractions into the earthly abode of everyone: "knowing is a human undertaking, not an esthetic appreciation carried on by a refined class
or a capitalistic possession of a few learned specialists, whether men of science or of philosophy." (31:94) The humanistic flavor of Dewey's philosophy and his novel attitude are expressed in this statement:

> Philosophy recovers itself when it ceases to be a device for dealing with the problems of philosophers and becomes a method, cultivated by philosophers, for dealing with the problems of men. (31:95)

John Dewey was a modern intellectual, and not only modern, but also an American aware of himself and his culture as different from the ancestral cultures of Western Europe. Proudly, Dewey was rooted in American Democratic Society. As a philosopher his aim was to update philosophy, to bring Thought directly in touch with Reality. Reality, for Dewey, consists of a self-conscious biological organism continually interacting with an environment of which it is an inseparable part, from birth to death. This aware organism is guided by intelligence which for Dewey assumed the "pivotal position... in the world and thereby in control of human fortunes (so far as they are manageable)." (31:96) Responding to the plea to "bring to consciousness America's own needs and its own implicit principles of successful action", Dewey announced:

> This need and principle, I am convinced, is the necessity of a deliberate control of policies by the method of intelligence, an intelligence which is not the faculty of intellect honored in textbooks and neglected elsewhere, but
which is the sum-total of impulses, habits, emotions, records, and discoveries which forecast what is desirable and undesirable in future possibilities, and which contrive ingeniously in behalf of imagined good. (31:96)

Intelligence, for Dewey, transforms experience into knowledge, our call for action:

... the pragmatic theory of intelligence means that the function of mind is to project new and more complex ends—to free experience from routine and caprice. Not the use of thought to accomplish purposes already given either in the mechanism of the body or in that of the existent state of society, but the use of intelligence to liberate and liberalize action, is the pragmatic lesson. Action restricted to given and fixed ends may attain great technical efficiency; but efficiency is the only quality to which it can lay claim. Such action is mechanical ... But the doctrine that intelligence develops within the sphere of action for the sake of possibilities not yet given is the opposite of a doctrine of mechanical efficiency. Intelligence as intelligence is inherently forward-looking ... action directed to ends to which the agent has not previously been attached inevitably carries with it a quickened and enlarged spirit. A pragmatic intelligence is a creative intelligence, not a routine mechanic. (31:94)

Because of this future-looking, intelligence is always slightly ahead of itself as well as always aware of its past as having already happened. Dewey attempts to provide "an adequate conception of the nature of intelligence and its place in action." (31:95), a conception that brings past and future into the present thus revealing the multi-dimensional
nature of experience. Intelligence interprets and uses the dimensions to inspire action. Dewey states that philosophy must

... take away the burdens which it has laid upon intelligence of the common man in struggling with his difficulties. It must deny and eject that intelligence which is naught but a distant eye, registering in a remote and alien medium the spectacle of nature and life. To enforce the fact that the emergence of imagination and thought is relative to the connection of the sufferings of men with their doings is of itself to illuminate those sufferings and to instruct those doings. To catch mind in its connection with the entrance of the novel into the course of the world is to be on the road to see that intelligence is itself the most promising of all novelties, the revelation of the meaning of that transformation of past into future which is the reality of every present. To reveal intelligence as the organ for the guidance of this transformation, the sole director of its quality, is to make a declaration of present untold significance for action. (31:95-96)

The pragmatic view of intelligence, then, illuminates the dynamic quality of this organic function. Intelligence is a process; an engagement of self in the world, of self seeking knowledge in experience, and for a purpose, self-realization. Active involvement in the world is the self-fulfilling process of life. Dewey's expanded conception of intelligence, previously noted as "the sum-total of impulses, habits, emotions, records, and discoveries" is the director of action for the sustainment, if not for the
betterment, of life. For Dewey, "The only power the organism possesses to control its own future depends upon the way its present responses modify changes which are taking place in its medium." (31:69) Not only survival depends on intelligence, but also quality of life depends on the function of intelligence to reflect, to infer, to anticipate and to act according to what is deemed best by this process. Experience is what the organism reflects on and infers from; experience is the stream that intelligence learns to navigate in order to attain a better world.

Thus, Dewey's version of humanism is instrumental. Similar to James' pragmatic notion that a belief is true if it makes a difference, Dewey's idea of instrumentalism emphasizes the human capacity to make a positive difference and encourages us to do so. An instrumental view of humanity, or Instrumentalism, then, places a new demand on the individual and regards the individual as capable of "controlling" or of assuring a future.

Pragmatism and instrumental experimentalism bring into prominence the importance of the individual. It is he who is the carrier of creative thought, the author of action, and of its application ... American philosophy ... has given to the subject, to the individual mind, a practical rather than an epistemological function. The individual mind is important because only the individual mind is the organ of modifications in traditions and institutions, the vehicle of experimental creation. (31:56-57)
The individual is involved in personal sufferings and doings and it is at this level, the level of experience, that intelligence operates; and, for Dewey, the individual is not in isolation, but rather, it is as a social being that the individual is instrumental in the making of the quality of life. The efficacy of Dewey's philosophy wherein the individual is paramount was challenged by the notorious "rugged" individualism of the American frontier. For the transformation from "our current individualism which is unreflective and brutal" Dewey had faith in Education:

... the individual which American thought idealizes is not an individual per se, an individual fixed in isolation and set up for himself but an individual who evolves and develops in a natural and human environment, an individual who can be educated. (31:57)

The significance of John Dewey's philosophy for education today rests in his humanistic and wholistic, process-oriented and organic understanding of the individual as a social and biological being in continuous interaction with the world of Nature, including human nature and the creative intelligence that guides our destiny. The sincere educator who recognizes the social dimensions of the teaching profession within a Universal context, that is, within an atmosphere in which Life can flourish, may consider the relevance of Dewey's philosophy not in a historical sense that analyzes his role in Education in the United States, but rather in a contemporary sense. The
influence of John Dewey on the development of our educational system is historical fact. The meaning of Dewey's ideas for the educator of today, however, must involve personal interpretation and application, acceptance or rejection of his theoretical perspective.

My generation has been raised and educated in the school system influenced by John Dewey. Although many practical developments continue to come and go in the search for better and more efficient teaching methods, "hands-on-learning" and "learning-by-doing" are two of the persistent methodological interpretations of Dewey's basic premise: experience is the source of knowledge. Despite the value of these practices in modern education, the most essential message from John Dewey to the world of today, our world that must strengthen its efforts to save itself before it destroys itself, is generally overlooked or neglected: "Everything depends on the quality of the experience." (29:508) While at first this may sound either self-evident or too vague to qualify as good advice, Dewey's stipulation that quality is the primary requisite for experience as educational has profound implications.

Clarification of what constitutes quality experience reveals the demanding nature of Dewey's philosophy. The sincere educator is challenged to meet a high standard in keeping with Dewey's criteria for educational experience. The two chief criteria of discrimination between experiences
that are of educational value and those which are not are continuity and interaction: "Continuity and interaction in their active union with each other provide the measure of the educative significance and value of an experience."

(31:520) Both of these principles reflect Dewey's previously noted view of intelligence, the expanded view that includes habits, emotions, impulses, and discoveries. Continuity has to do with the inherent link between the present and the future. In education an experience is valuable to the degree that it "arouses curiosity, strengthens initiative, and sets up desires and purposes that are sufficiently intense to carry a person over dead places in the future." Furthermore, "Every experience is a moving force. Its value can be judged only on the ground of what it moves toward and into." (31:515) For Dewey, then, quality is a practical, though not a material, matter. In this sense the meaning of the experience rests in its consequences: intelligent consideration of the value of an educative experience should take into account its effect on growth, or growing since Dewey prefers the active participle. Dewey's conception of "growth as education and education as growth" stands on his contention that "when and only when development in a particular line conduces to continuing growth" is it acceptable as educative. (31:514) From this point of view the educator is asked to consider the whole picture, the child as a growing organism
interacting with an environment in which the child and the teacher are effective participants. In this picture the educator is the more mature, the more experienced, and is obligated to use the insight gained from personal experience as a resource for educative experiences for the less mature, less experienced child:

The greater maturity of experience which should belong to the adult as educator puts him in a position to evaluate each experience of the young in a way in which the one having the less mature experience cannot do. It is then the business of the educator to see in what direction an experience is heading. There is no point in his being more mature if, instead of using his greater insight to help organize the conditions of the experience of the immature, he throws away his insight. Failure to take the moving force of an experience into account so as to judge and direct it on the ground of what it is moving into means disloyalty to the principle of experience itself. The disloyalty operates in two directions. The educator is false to the understanding that he should have obtained from his own past experience. He is also unfaithful to the fact that all human experience is ultimately social: that it involves contact and communication. The mature person, to put it in moral terms, has no right to withhold from the young on given occasions whatever capacity for sympathetic understanding his own experience has given him. (31:515)

Accordingly, a philosophy of education based on experience makes the educator morally obliged to investigate the meaning of personal experiences in order to determine the particulars of educational practice. This is a very
demanding task indeed, but one that involves the natural process of creative intelligence noted by Dewey as reflection on past experience and anticipation of future consequences together which provide the impetus for present action. As Dewey points out, because "The present affects the future anyway" the teacher's responsibility is to institute "the conditions for the kind of experience which has a favorable effect upon the future." (31:523) The implications of Dewey's philosophy are summarized by the on-going, ever-present pragmatic question, "How is what I am doing as an educator going to contribute to a better world?"

The answer to this question is not to be found in Dewey's writings. I must, as each educator must, find the solution in my own life experience, in my own educational experience, and in my personal involvement in the learning-teaching process. Nevertheless, Dewey's philosophy of education contributes to a foundation for education that makes my search possible. Dewey rejected traditional education grounded in Western European rationalist thought and rigid attitude in favor of education indigenous to the modern American culture it aims to serve. Since ours is a democratic society we should, says Dewey, prefer an educational system that reflects our "regard for individual freedom and for decency and kindliness of human relations" which are "tributary to a higher quality of experience." (31:513) Thus, the humanistic base of Dewey's philosophy is
one that recognizes both the value and the necessity for each individual to take active part in the formation of culture. This includes the beliefs and attitudes that we carry as well as the actions which ensue from them.

Dewey's philosophy of experience, which he refers to as a "naturalistic humanism," is a continuing effort to transcend the dualistic patterns of thinking imparted to us over many centuries of Western philosophy. The traditional separations of body from mind, action from knowledge, Humankind from Nature, are not consistent with actual lived experience, the primary mode of being in the world. Because of the organism's original unity as living being, the parent science, Philosophy, in search of understanding of humanity, must acknowledge its closest off-spring, Psychology, and ground its truths in the insights gained from this science whose effort it is to describe human experience. For Dewey, "...Psychology, and not Logic, is the method of Philosophy" (31:121) because "Psychology, as a science of the realization through the individual of the universe, answers the question as to the significance of the whole, by giving that whole, and at the same time gives the meaning of the parts and of their connection by showing just their place within this whole." (31:120) The assertion made by Dewey is that the inherent relationship between Philosophy and Psychology originates in the fact that we philosophize out of experience. Self-consciousness, traditionally a
philosophic and almost esoteric concern, is, rather, a psychological fact and the very basis of Philosophy:

Self-consciousness means simply an individualized universe; and if this universe has not been realized in man, if man be not self-conscious, then no philosophy whatever is possible. If it has been realized, it is in and through psychological experience that this realization has occurred. Psychology is the scientific account of this realization, of this individualized universe, of this self-consciousness.... Not only is any final distinction or dualism, even of aspects, in man's nature utterly untenable, but no distinction even of aspects can be made in the treatment of man's nature. Psychology has to do with just the consciousness which constitutes man's experience, and all further determinations of experience fall within this psychological determination of it, and are hence abstract. More definitely, Psychology, and not Logic, is the method of Philosophy. (31:120-121)

Humanism thus conceived by Dewey is not a hollow or abstract interpretation of the role of humanity in the making of the world, but rather it is deeply rooted in the psychological depths of the organic undifferentiated flow of consciousness becoming Self-in-the- Universe through experience. Therefore, Philosophy, the inquiry into the nature of Humanity and thereby the nature of Reality, must not continue to deal with abstractions; life experience must be our source of truth:

If you wish to find out what subjective, objective, physical, mental, cosmic, psychic, cause, substance, purpose, activity, evil, being, quality -- any philosophic term, in short -- means, go to experience and see what it is experienced as. (31:247)
The New Humanism

The new humanism that characterizes the transition from the Age of Anxiety to an Age of Awareness is imbedded in the reunion of Philosophy and Psychology. The humanist position revealed through the works of James and Dewey in the United States and through the Existential-Phenomenological Movement in Western Europe is the foundation of a philosophy that upholds the doctrine of experience: all understanding has its source in lived experience which is inevitably a personal interaction of Self-in-the-Universe. In light of this, the new humanism is not a conceptual model, but rather it is a way of life based on fullness of being. Each of us is, fundamentally, actively involved in living the Universe. Reflection, discovery, and representation contribute to, but are not the source of, understanding the Universe: Self-in-relation, Self-in-action, Self-in-motion is the original source of understanding.

Awareness of Self as moving-breathing organism marks a return of humanism to our organic nature. Personal consciousness is an organic function that differentiates the Whole in a way that makes self-consciousness a primordial source of knowledge. That Self consciousness is originally, that is, at its origin, a felt experience cannot be denied. The organism feels, and knows on the basis of these feelings before it thinks, and knows on the basis of these thoughts.
The new humanism is wholistic and organic in its reverence for immediate experience wherein feelings permeate existence. Feelings mean something to the organism and therefore cannot be neglected. They may mean survival.

According to our traditional analytic standards, Life is complex, especially human life. Life as it is lived, however, is originally simple and straightforward. Understanding this natural simplicity, the new orientation values the original conditions of quality existence. The world of humanity, born of the Universe, is guided by Awareness and is therefore responsible for the immediate conditions of Life. Because we are aware we are responsible; because we are responsible, we must become more aware. As we begin to understand ourselves better we realize that at the organic level questions resolve themselves in action. Accordingly, the new humanism is a way of life; it is action, the living of belief; it is being fully human. In this new context, the questioning of values is actively pursued. When it has become clear that the values of our foreparents have brought us to the edge of nuclear destruction, the time has come to re-examine those values, even if we are wearing them; and if they are inherently destructive we must reject them, even if this leaves us naked. This is the conviction of the new humanism. Each of us must stand naked before our own eyes and begin to live at the source of our organic existence.
Life is the ultimate value of the new humanism and life begins with my own heartbeat. Listen to the heartbeat; feel the breath; these are the sources of truth. Hear; breathe; move: these actions are bearers of knowledge. Clothing ourselves in new values must liberate the whole organism not from the burdens of organic needs and limitations, but rather from the bonds of our tradition that threaten to destroy Life on Earth. The organic impulse is not to die, but to struggle free. The organic method is change. The existential responsibility is to be aware of our situation and to act on the basis of this awareness. Deliberate change that will enhance the life of the whole organism must be guided by the fullness of organic understanding.

In the new humanism the existential experience is organic experience. Typical existential issues reveal with glaring and uncompromising accuracy the relentless experience of dread: as self-conscious beings we are aware of non-being; awareness of impending death causes infernal anxiety. In addition, our need for purpose in our lives is constantly being strangled by our sense of purposelessness; meaninglessness paves every path toward meaning. It is difficult to know myself, but impossible to know the other. The freedom we long for is an illusion, whereas real freedom is already there existentially before any actions are taken. The inherent responsibility, then, for every move we make is forever in the lap of each one of us. Restlessly, we act as
if we make a difference in the Universe while in our guts we fear that we do not. As we look into the Void we are stunned by Nothingness. Thus described, the existential experience is an organic, felt experience of human suffering. It cannot be denied or written-off as philosophical or even psychological "gobbledygook." We, in fact, suffer.

Existential suffering, angst, or dread, however, is only one dimension of the human condition. An organic philosophy, organic existentialism, if you will, embraces the organism in its whole existence. Other dimensions of human existence thus come into view. For example, the original impulse to live toward better quality experience is a guiding principle of organic existentialism. As Life perpetuates, the organism undergoes changes. Through interaction with the environment, or life processes, what we have come to call adaptation and adjustment occur, aiming toward better life conditions. The human organism can optimize existence self-consciously and intentionally. Because of this capacity, reflection back into one's own existence, into how one originally encounters the world through experience, is the source of knowledge for gaining optimal existence. This principle does not deny or ignore the "typical" existential issues previously noted, but rather it encompasses them. They, in fact, raise some of the questions that self-awareness seeks to resolve on the
way to better quality experience. For instance, the experience of meaninglessness brings the question of meaning to the surface. Meaningfulness may lie within meaninglessness. Seeing the two as inseparable partners creates a new experience. Subsequently, action toward meaning, or meaningful action, may follow this new awareness. Furthermore, the experience is not linear as a verbal account may suggest. It is rather, circular or global, or perhaps layered. As soon as more than one alternative is sensed, Choice raises its head and points the finger of Responsibility directly at one's heart. Some kind of response is necessary. Angst or despair is one response; the impulse toward better quality experience, enhanced existence, is another.

Quality experience has nothing to do with achievement, however. It may not mean happiness either. Quality experience has to do instead with a way of being in the world that is in harmony with the Universe. Quality experience has to do with the way one's feet meet the ground; the way the personalized organism moves through its environment; the way the air one breathes nourishes the depths of being, not just the lungs. In short, the impulse toward quality experience, which an organic existentialism recognizes as fundamental to the human condition, is a somatic experience: is is the whole organism interacting with the whole Universe, perceptually, pre-cognitively,
sensitively, and synaesthetically. From this humanistic point of view, the whole universe can be found in the baby's first step, the stroke of a tennis player, or the final thump of one heart.

The new humanism looks at the whole picture of Humanity-within-the-Universe wherein all experience is a source of meaning, but that there is no predetermined meaning. Meaning is an active condition, a quality of experience, an inherent dimension of human awareness. Meaning-giving is an essential function of consciousness; it is, perhaps, primordially the same as self-consciousness. In the context of the new humanism, the search for meaning is the same as the search for Self. Self-understanding, awareness of Self-in-relation, is a path to meaning in the Universe that originates in experience of Self. The aim of education in the new humanism is quality experience of Self.

**Third Force Psychology**

The new perspective in education that aims toward Meaning and Understanding through quality experience of Self has fresh roots in Humanistic Education, a contemporary approach to education influenced by Humanistic, or Third Force, Psychology. In light of the aforementioned proponents of humanism to whom psychology is fundamental to the humanistic perspective, "humanistic psychology" may sound redundant. The alternate epithet "Third Force"
reveals the origin of the redundancy. The movement that has come to be called "Humanistic" in Psychology is a reaction against and a rejection of the tenets and practices of the two leading schools of thought in psychological science, Behaviorism and Freudian psychoanalysis. Both of these major forces in Psychology fail to recognize the original nature of the human being as revealed by the humanistic perspective. Behaviorism, for example, overlooks individuality in favor of objective commonality and approaches humanity not through the fullness of experience and the primordial wholeness of being, but rather through a mechanistic cause-effect, stimulus-response model that puts laboratory rats and children in the same category of understanding. From the behavioristic point of view, "understanding" is reduced to effective manipulation and control of behavior. Its focus is external without regard for the innate human capacities to explore, to discover, to create, to imagine, to feel or even to think for oneself. Behaviorism applied to the educational setting is product-oriented, routinized achievement assessed "objectively" by predetermined standards extraneously imposed. In this context, Self-responsibility is undermined and Self-understanding is non-existent.

Third Force psychology, on the other hand, is truly humanistic in that it focuses on human potential and has a very high regard for the individual person. This
humanistically oriented movement in Psychology includes the works of Carl Jung, Karen Horney, Alfred Adler, Kurt Goldstein, Erich Fromm, Carl Rogers, Gordon Allport, Rollo May and Abraham Maslow. Essentially, a humanistic approach to psychology is a positive approach to health and well-being. In contrast to Freudian psychoanalysis which focuses on negative aspects of psychological illness, the humanistic approach is growth psychology which focuses on the organism's natural impulse to fulfill itself and to realize its own potential. "Self-actualization" is the term used by Maslow to indicate the healthy individual's psychological growth from birth to death. (80) Allport offers "propriate striving" as the process which leads to becoming a unique individual. (6) Horney (56) identifies the "real self" as the original unity that the person is; the "real self" underlies, not only the "actual self" of which we are aware but also the "idealized self" we imagine we could be.

The real self...is the "original force" toward individual growth and fulfillment with which we may again achieve full identification when freed of the crippling shackles of neurosis. (56:158)

For Jung, the "process of individuation" conveys a similar understanding that each of us lives from an original impulse to be fully who we are and that who we really are cannot be determined from the outside. (70) The humanistic approach upholds in thought and in practice respect for the integrity of the individual and recognizes a moral obligation to be
fully alive and aware on the path that leads us to our
genuine Self.

Like the humanistic philosophers and the existential
thinkers, Third Force psychologists illuminate the primary
fact of individual subjectivity. It is true that we may
choose to answer only to external authority, that we may
conform to prescribed standards, and that we may ascribe
without question to the values dictated by outside forces,
such as commercial television or the voices of tradition.
Yes, say the humanistic psychologists, people do shape
themselves according to a socially imposed system of values.
Yes, behaviorism works. Real humanness, however, genuine
growth-motivated self-conscious being, lies fallow within
the individual who only follows the leader. Full-humanness
means autonomy, independent thinking, and questioning.
Being human is a sensitive affair; feelings are very
important. Being human is also a moral affair; ethical
responsibility is of utmost importance. Thus, the
humanistic approach cultivates sensitivity and responsibili-
ty as inherent dimensions of the Self.

The Third Force psychologists who not only uphold but
also clarify the humanistic perspective, form their concepts
based on personal observations of people with and people
without neurosis. From the positive point of view held by
the humanists, a neurosis is the result of something getting
in the way of proper functioning. The psychologist's role
in therapy, then, is to facilitate the unblocking of the natural impulse toward self-actualization. That some people need therapy in order to function toward well-being and that others can self-actualize independently cannot be fully explained. In those who seek assistance, however, there is a common inability, uniquely expressed, to cope with Life's everyday and often mundane demands. Usually a circumstance or the environment intrudes somehow on the person's impulse to be fully human in a way that stunts growth, or self-actualization. According to this psychology of human potential, regardless of the particular cause responsible for the interruption of self-realization, awareness of the obstacle in relation to the Self who experiences it can be the beginning of a new, healthy way of being that releases the innate power to grow from the experience. Awareness of Self and Responsibility to Self are fundamental to the humanistic perspective in Third Force psychology.

Self, the meaning-giving center of the individual thinking-feeling-moving organism, is acknowledged by Humanistic Psychology as a positive, life-affirming force in the Universe. It is this perception of human nature that characterizes the humanistic perspective. This view is an optimistic one from which continues to emanate the belief that humankind can create a better world. Through betterment of the Self by tapping our natural resources to be aware, to be creative, to be reflective, to love, to play, and to
enjoy being fully alive, each of us can contribute to the enhancement of Life on Earth.

**Humanistic Education**

Implementation of the humanistic perspective in education involves a radical shift away from the dominant behavioristic approach of stimulus-response "learning" toward a new understanding of learning as a personalized process of each individual's striving to become a unique Self. Arthur Combs, a leading proponent of Humanistic Education, observed that:

Modern education must produce far more than persons with cognitive skills. It must produce humane individuals, persons who can be relied upon to pull their own weight in our society, who can be counted upon to behave responsibly and cooperatively....persons of goodwill whose values and purposes are positive, feeling persons with wants and desires likely to motivate them toward positive interactions. (96:91)

In light of this, Combs declared that self-actualization ought to be the primary goal of education.

The perceptual psychologies of the Third Force movement (e.g., self psychology, existential psychology, phenomenological psychology) provide the basis for a new understanding of the purpose of education and are well suited to guide educationists toward humane objectives.
Combs acknowledged the potential of the new psychologies to illuminate a holistic, humanistic approach to education:

They are deeply concerned with questions of values, human goals and aspirations, feelings, attitudes, hopes, meaning, and perceptions of self and the world. (96:94)

The primary concern of the humanist, then, is not with the particular subject matters of education, such as history or geography, reading or writing, although they are important considerations; rather, it is with the persons, the living-sensing-feeling-thinking individuals who encounter the information or skills to be taught that the humanist shows most concern. Furthermore, the humanist perspective sustains the phenomenological understanding of the primacy of perception, that is that the human being is originally a perceptual organism. Humanistically-oriented education is perceptually based, upholding Merleau-Ponty's observation that "perception is...defined as access to truth," that reason and cognition develop in the individual against a unique perceptual background derived from the original mode of being in the world, embodied consciousness. A humanistic approach to education looks beyond behavior, which it recognizes as a "symptom," to meaning, "the cause of behavior." (96:95) Meaning, it should be remembered, is an organic function of consciousness, a personal act of intention, an active process that originates in the individual subject of experience. Thus, the humanist in
education is concerned with what lies inside the person, the meaning of experience to the person who is having it, who is actively intending the meaning.

Self as responsible meaning-giver is fundamental to the humanist perspective in education. The new humanism responds to the ongoing question in Humanistic Education theory, how to realize (literally, to make real) its educational ideal, mass self-actualization. The answer lies in each educator who chooses a humanistic path. In the new humanism, humanistic goals must first be lived. The goal of the new humanism is experience of Self as responsible meaning-giver through quality experience of Self.

**Educator as Self: Responsible Meaning-Giver**

It is worthwhile at this point to resurrect the initial observation made before the above discussion of the humanist perspective: the special problem of our time, the problem that educators must confront in order to be most effective, is Meaning. It is an existential problem, that is to say a lived problem, one that affects the quality of our existence. We must find meaning; it is human to confer meaning upon the world. Being fully human is living meaningfully. In conjunction with this "problem" is the wide spread realization that pure objectivity is a myth; that "Any attempt rigorously to eliminate our human perspective from our picture of the world must lead to
absurdity" (Polyani, see p. 40 above); and that the personal nature of knowing is "a vital component" of all knowledge. Subjectivity and Meaningfulness are inherently linked; Self confers Meaning; Meanings are the footprints on the path to Self-understanding. In this picture the search for knowledge goes hand-in-hand with the quest for Self-knowledge, Understanding of Self-in-the-Universe.

In light of the above discussion of the humanist perspective, it is easy to feel indebted to the pioneers in American Philosophy and Education for their contribution to our present awareness. The insights of philosopher-psychologist William James reveal the self-chosen nature of the world based on the selective nature of consciousness. The experiential basis of knowledge restored by James' philosophy is propagated by John Dewey's philosophy of education. In addition, the organic humanism of Dewey is a reconceptualization of the humanist perspective, one that restores the original unity of Humankind in Nature, the organism in the environment. For Dewey, Reality is the ongoing interaction of the individual in the environment. Therefore, experience is the source of knowledge.

A critical ramification of the humanist perspective is the understanding of the individual as a perceptive, thinking, choosing, Self, responsible for making the world through making of Self. The American point of view of James
and Dewey parallels the Western European view of Self-responsibility proposed by the Existential-phenomenological Movement. Similar, but different: Dewey speaks of processes and consequences as concerns of the individual; the existentialists speak of authenticity and meaning as matters of importance to the person. Different, but similar: both views are concerned with values, with the quality of life for which each individual is responsible. A real conflict arises, however, in the carrying-out of the underlying premise of the humanist perspective. An existential humanism will not adopt and cannot accept on ethical grounds the practices of Behaviorism which focus on objectivity, external authority, conformity, norms and quantities, in neglect of subjectivity, critical decision-making, individuality, spontaneity, and creativity. The Humanistic Education Movement, therefore, turned to Third Force Psychology for practical guidelines to fulfill the original humanist premise of Self-responsibility. Furthermore, the underlying issue of responsibility to Self is Meaning: Self is the meaning-giver in an otherwise meaningless Universe.

According to the humanist perspective, meaning cannot be imposed, it must be discovered, revealed, or otherwise be experienced in awareness. Early proponents of the Humanistic Education Movement recognized that meaning is a personal affair and that Self-understanding is a vital
component of education. In a definitive work entitled *When Teachers Face Themselves* (1955), Arthur Jersild points to the teacher's responsibility conscientiously and courageously to pursue Self-understanding; that is, to confront existential anxiety that underlies everyday living; to be aware of the fear of death and of the meaning of death; to admit loneliness, hostility, and despair. (63) The antidote to this human condition is Meaning. Because "The search for meaning is essentially a search for self" (63:78), the value of Self-understanding reaches into the depth of basic survival, the breadth of quality experience, and the height of spiritual insight:

This self—a dot, a speck, a shadow—is from one point of view quite near to nothing.
Yet it is everything.
It is a dot and a shadow, yes, but the shadow of a great rock. It is the center of ultimate significance in the life of each person. It is the core of individual existence. It is the only existence you or I can know.
If there is meaning, it is here within myself that I must find it.
If there is value, it is here that I must embrace it.
If there is something in existence that is of ultimate concern, it is here I must cling to it. Here in this self—my self, your self—is where time touches on the eternal. Here the finite and the infinite are joined. (63:135)

Jersild's recognition that each individual teacher is a Self in search of meaning who must explore the personal implications of subject matter is in contrast to the
traditional belief that meaning lies in the body of knowledge outside the person. In practice, the difference is evident in the traditional tendency to externalize and apply knowledge versus the choice to internalize and understand. Seen in the new light, the educator is meaning-giving Self-in-relation; the educational paradigm must shift in order to accommodate this new attitude.

In The Professional Education of Teachers (1955) Arthur Combs introduced a perceptual approach to teacher education based on the insights, attitudes, and practices of Third Force Psychology. (26) The concept of "self as instrument" is a vital contribution to the aspirations of a humanistically oriented educational paradigm. A perceptual view of teacher education is concerned with the inner life of students/teachers-to-be; with self-concept and perceptions of self, both of which affect behavior; and with the relationship between information and personal meaning. Self-awareness is central to the concept of self as instrument and one of the primary aims is to make Self-awareness and Understanding central to Education.

Carl Rogers, renowned founder of a person-centered approach to counseling psychology, observed that the traditional attitude toward teaching is outdated and remarkably ineffective. (96) It is suited, he says, to an unchanging world, but is extremely dysfunctional in the modern world of continuous change. Teaching, as it is
traditionally approached, is one-directional and dogmatic. Rogers offers a new approach in keeping with the findings of the growth psychologies—facilitation of learning. This approach recognizes the integrity of the person as well as the organic tendency in the human being to learn. Most traditional teaching, it is thought, actually stifle the urge to learn. In the new context, the educator is also a learner. Self as learner, in charge of one's own life, is the focus of education. Qualities of Self that effectively facilitate learning are "realness" (genuineness or authenticity), caring, and empathic understanding. (96:41-43) In another essay, Combs suggests that getting at real humanness and genuine encounter to facilitate learning in the educational setting involves the search for personal meaning. (96:97-100)

Self-understanding is the basis for understanding others. Teachers need to be able to share their meanings, says Maxine Greene. First of all, however, they must be "wide awake" and alert to the meanings of their own lives. (49) Huston Smith challenges teachers to exemplify meaning in their own lives and at the same time see that "the meaning import of their subject matter is not neglected."

Jersild's book ends with questions:

What does it mean? What difference does it make? What is there in the lessons we teach, the exercises we assign, the books we read, the experiences we enter into, and in all of our undertakings,
that can help us to find ourselves and, through us, help others in their search? (63:136)

Communication of meaning, then, becomes the educator's next challenge.

The changing perspectives in education invite the educator of today to explore personal meaning and to pursue Self-understanding. In this paradigm teaching, or the facilitation of learning, arises out of experience. The method of experiential description lends itself particularly well to this process: experiential description is access to meaning; it is the phenomenological method that puts essence back into existence. Self-understanding through movement, the theme of this dissertation, is an experiential dimension of education. Its essence will be revealed through an experiential description of my Moving Self as a uniting symbol on my path to Understanding.
CHAPTER IV
SELF-UNDERSTANDING THROUGH MOVEMENT

Having to Believe

The pragmatic relationship between beliefs and actions, actions and values, is a critical element in the building of an educational philosophy: beliefs are our rules for action, actions manifest our values. "What do I believe?" is another way of asking, "Who am I?" William James is reputed to have said that his first act of free will was to believe in free will. He had to believe in free will, the freedom to choose his beliefs, values, way of life, in order to empower his life with meaning. (59) Similarly, in Tales of Power Don Juan tells Carlos that a warrior, a seeker of knowledge, "has to believe:"

...obviously a warrior cannot just say he believes and let it go at that. That would be too easy. To just believe would exonerate him from examining his situation. A warrior, whenever he has to involve himself with believing, does it as a choice, as an expression of his innermost predilection. A warrior doesn't believe, a warrior has to believe. (21:107)

Carlos, who is baffled at first by this warrior attitude, finally is able to internalize the teaching of Don Juan:
Don Juan was right. Having to believe that the world is mysterious and unfathomable was the expression of a warrior's innermost predilection. Without it he had nothing. (21:115)

Nothing, that is, except death, the inevitable end. The warrior chooses to believe in order to act.

A Yaqui Approach to Knowledge: The Way of the Warrior

In some ways, Carlos Castaneda is a contemporary hero. He is, at least, a representative for many of us who are equally steeped in dualistic Western tradition, equally smothered by abstract, rational, linear ways of knowing which breed a particular way of being at the expense of wholistic being. Carlos' appointment with knowledge, his opportunity to study with a brujo, a Seer, is enviable. At first, Carlos, an anthropologist doing research, tries to be an objective reporter, a scholar with high academic standards and a strict scrutiny of what is true. His measuring stick of what is "real" is the traditional logical perspective wherein everything can be explained and reduced to cause-effect understanding. In order to learn from Don Juan, however, Carlos has to undergo experiences, to participate in non-ordinary events, and to open himself to possibilities that initially he could not even imagine. To study with Don Juan, Carlos had to become an apprentice and follow the path to knowledge as a warrior. In choosing the apprenticeship, Carlos had to change his view of himself and
the world: there is more to the world than we are told; Reality is an interpretation we make of the world. By realizing this, the warrior is free from the encumbrances of "self-importance," the attachments to a point of view that get in the way of genuinely seeing how things are. To lose self-importance, self-understanding is elemental to the warrior's path:

A warrior is self-oriented, not in a selfish way, but in the sense of a total and continuous examination of the self. (24:36)

A warrior learns that attitudes exude beliefs. "A warrior," says Don Juan, "takes everything as a challenge." (21:106). The attitude of the warrior is that everything has something to teach, every experience has meaning. The Mastery of Awareness provides access to meaning; and, through many years of apprenticeship with Don Juan, Carlos learns that "the warrior's way is harmony."

Believing

I do not have a Benefactor like Don Juan who, through Carlos, has given me a peek into the Yaqui way of knowledge, a way that is founded on a wholistic view of the Universe experientially known. With no one by my side to arrange elaborate demonstrations of the connectedness of All Things, the burden of proof has rested on me, though not without the help of others who believe in wholeness and unity. As an
educator, my initial contribution to the transition from an Age of Anxiety to an Age of Awareness is through living a wholistic attitude. Secondly, it is my attempt to communicate a view that I believe may lead to betterment of the world. Even to approach the responsibilities of an educator, I have to believe that we have the potential as well as the propensity to avoid global annihilation.

I believe that awareness of the original harmonious balance of All Things can lead us, however gradually, to safety. Genuine awareness of the guiding principle, Harmony, must come from the personal experience of it. As an educator I seek to facilitate harmonious experience and to help illuminate awareness. To meet the challenge I have fortified my beliefs with allies, many of whom are revealed in this project. Images of harmony light the way to Self-understanding.

The Uniting Symbol

The insights of Carl Jung elucidate the nature and development of the human psyche. (70) In a very real sense his clinical work responded to an existential struggle-to-be which continues to concern an industrialized society plagued by anxiety, alienation, and the crisis of meaning. Surrounded by a de-humanizing technology, over-specialization, and the division of labor--the modern external social forms imposed on the individual which had
led to the psychic disorders of his patients—Jung became a champion of Self-fulfillment and the necessity to acknowledge, to explore, and to develop our inner center of Being, the Self. Jung's work revolved around an effort to guide the modern individual toward enlightened existence through Self-realization.

In Jungian theory realization of the Self may be approached through the process of individuation. This process describes the life of the psyche. According to Jung's theory the psyche consists fundamentally of consciousness and the unconscious. His understanding of this two-fold nature of the psyche underlies the individuation process. Individuation is a natural and intrinsic movement toward balance and wholeness through integration of the contents of the unconscious in consciousness. This theory rests in Jung's conviction that there is an innate vision of wholeness which guides the life of the psyche. The Self is the unifying principle and it is our life's goal to realize the Self.

In "Phenomenology of the Self" Jung explains that his concept of Self means the total personality. While the ego, as "the centre of the field of consciousness," is limited to what is known, the Self includes the unconscious. For Jung, ego is a specific content of consciousness that is known, whereas the Self can never fully be known because it always includes the unknown. The process of individuation is a
"centralizing process or the production of a new centre of personality." That is, individuation goes toward self-realization wherein the Self "is not only the centre, but also the whole circumference which embraces both conscious and unconscious; it is the centre of this totality, just as the ego is the centre of consciousness." (62:130)

Individuation is a continuous, never-ending process of transformation and transcendence.

The path toward wholeness is a personalized journey of increasing Self-awareness. A major concept of Jung's theory of individuation that is of particular interest to me is the "uniting symbol." Jung recognized that Western culture is particularly one-sided in its way of favoring some psychic functions over others. In addition, Western tradition "has never yet devised a concept, not even a name, for the union of opposites through the middle path, that most fundamental item of inward experience." (62:140). Without a middle way Western culture lives either in a constant pull between opposing forces with no resolution or becomes one-sided and blind to the opposite pole. Jung observed that in contrast to Western tradition the Eastern concept of Tao is founded on a recognition of pairs of interdependent opposites and that the Way, or Tao, transcends any confusion of contradiction. The concept of polarities which is found in both Jungian theory and in Eastern tradition acknowledges a relationship between two poles, a constant exchange, or
balancing of opposites. This relationship constitutes the whole and makes the One out of Two. By focusing on the relationship, "either/or" is eliminated. Life is seen as a dynamic process, full of depth and meaning, ever-expanding and moving toward completeness, toward the Self.

The "uniting symbol" is a vehicle of the transcendent function which restores the balance between consciousness and the unconscious. Jacobi explains that this symbol can take any form and that it represents "a primordial image of psychic totality." (62:135) It is a symbol of harmony between Inner and Outer, between Self and Universe. The mandala of Eastern cultures exemplifies a uniting symbol of the Self. My own personal uniting symbol is the Moving Self.

The uniting symbol of the Moving Self appears not only as an image but also as a felt experience. Daily life in the modern world tends to remove us from our organic wholeness. Marie-Louise von Franz noted that "people who still live completely in nature...would not survive unless they used all their functions....A peasant can never become as one-sided as a town dweller...." (119:19) It is unfortunate, I think, that the more naturally integrated individual is associated only with a peasant's life which sophistication deems inferior. It may be that the process of individuation leading to realization of the Self requires a return to a more natural understanding of the whole
organism. After all, our most immediate experience of the Self, "aging" and "maturing" (individuating), is through bodily sensed, felt experience.

Jung recognized that the "distinction between mind and body is an artificial dichotomy." (66:74) Eastern cultures that value the Middle Way have deliberately developed systems which cultivate body-mind harmony in order to enhance spiritual unity. Jung was aware of this but cautioned the West not to fall into imitation of the East; rather, we need to find our own way which suits the Western Self.

The Moving Self as a uniting symbol inspires the felt experience of harmony. Through movement we can center ourselves and integrate the many dimensions of Being. The whole Self becomes involved in the motion of the Universe. Opposites are transcended as Inner and Outer disappear, intention and action become one; Time stands still and Space expands. Through movement the uniting symbol comes alive as moving in harmony with the Universe becomes another step along the path toward realization of the Self.

**A Personal Perspective**

My quest for Self-understanding through movement breathes life into the uniting symbol and makes it move. In return, the truths revealed by my Moving Self nourish the search for meaning and enhance Self-awareness. The
"tradition I elect to carry on" reflects an existential orientation from a humanistic perspective supported by a wholistic understanding of the Universe. I have embraced the existential/humanistic responsibility to Self, the responsibility to know my Self and to be actively engaged in the making of the world through creating my Self. "Who am I?" is perpetually answered in what I do. Experience continues to be the source of Self-understanding and personal meaning.

Quality experience of Self through movement became a focal point of Physical Education for me through awareness of my Moving Self. Although I am the subject of my own story, my story is about coming to understand general principles through primordial, organic, felt experiences of them; that is, experiences of my Self as a living being in relation to the Universe. Self-understanding through movement is a way, my Way, of making knowledge come alive.

Describing one's own experience ought to be a most fundamental way of sharing knowledge. After all, the most accessible form of knowledge is my own experience. When trying to define, explain, or otherwise determine intellectually what experience is, experience is often mistaken for an object. In actuality, each of us knows what experience is because it is lived by us. Experience cannot be defined or removed from the person of the experience; reflection and description, however, can illuminate the
meaning of an experience. Actual experiencing both precedes
and transcends words which are linear and one-dimensional.
Lived experience is multi-dimensional. I realize, however,
that as I attempt to verbalize or otherwise represent the
lived dimension symbolically, I delimit my experience:
meaning-giving is a selective process. I am continuously in
the process of choosing my meanings, thus I am directly
responsible for who I am. As Adler has suggested, I am both
the artist and the whole picture.

Awareness of an existential way of looking at humanness
came to me as a welcome surprise. It may be purely
coincidental that my quest for self-knowledge and
understanding appeared hand-in-hand with my decision to
become a teacher. I know now that being a teacher requires
self-knowledge, the desire and capacity "to face myself" as
Jersild has suggested. It is particularly important to a
movement specialist to be sensitive to the Moving Self, to
oneself as embodied consciousness. There is no movement
without the mover; to understand movement is to understand
the mover. Just as William James suggested that the best
way to know psychology was to study oneself, the best way to
know movement is to move, to experience it from the inside.
As the mover, one has direct access to the movement.
Similarly, to understand the learning process one must be a
learner. Every educator must be a learner. The sharing of
knowledge means the seeking of knowledge. I am the knower. I am the seeker.

Building a philosophy of education does not, of course, happen in the vacuum of I-ness. I exist in relation, as Martin Buber has elaborated, and come to know myself through my relation with the "other." Nevertheless, in the end it is I who decides what to believe, it is I who assimilates knowledge. It is my awareness that is aware. I am responsible for my own existence.

Having to choose is an inevitable condition of being human. When I realized the ultimate significance of the decisions I was making in my life, my sense of responsibility for those decisions heightened: I was making Me. I suddenly became aware that in the face of a multitude of possibilities I could make only some of them live. Immediately I began to sort out the most important matters of choice. Through self-examination I became aware that my choice to be responsible for my decisions was accompanied by a feeling. I came to understand this feeling to be an agreement wherein my whole Self was in harmony with a conscious decision. Awareness of death revealed an original existential choice, the choice to live or to die. I found that, for me, the persistent choice to live and the determinants of how to live relate directly to the quality of existence.
Robert Pirsig in *Zen and the Art of Motorcycle Maintenance*, describes his attempt to define Quality. In my own experience, Quality is accompanied by a Feeling, a Feeling that I trust, the closest thing to certainty in my personal experience. While my thoughts can interpret and rationalize, my mind can fool me. My feelings, however, are immediate and genuine, a way of knowing that is beyond words. The Feeling illuminates truth in a way that facilitates making authentic choices. Although the ambient social climate may elaborate certain "right" ways of living, the final decision of what is right in my life is based on how it feels. I seek not a Feeling of Happiness, but rather I go toward the Feeling of Harmony.

**Harmony: A Guiding Principle**

Harmony is of central concern to the human being. Our sciences describe the harmonious balance of our environment and our arts recreate the Harmony of the Universe. Harmony, a human ideal, has an existential base which transcends cultural and temporal barriers: the concept is derived from the felt experience of Life. From the moment of conception the organism seeks harmony. As a concept, harmony lies dead on the page, an abstraction in need of an experience to make it live. The words used to define what is meant by harmony begin to appeal to our senses wherein the experience of it lies: balance, symmetry, equilibrium, proportion, unity,
tranquility. As a guiding principle, Harmony came alive for me through movement and through the awareness of myself as a moving-breathing-sensing organism in dependent relation with my surroundings.

Balance is a fundamental element of the movement experience. Every step I take requires balancing; even just sitting upright involves dynamic balancing. I cannot remember in the verbal, self-reflective area of my memory, learning to walk. However, by observing an infant in the process of becoming an upright, vertical, two-legged being, I can feel a memory of learning about my weight. We teach ourselves the vertical dimension by means of our bodily being. We know what gravity is by its organic relation to our being. The natural and spontaneous transition from moving through space on all fours to traveling on two legs introduces dimensions to our humanness the complexity of which seems never-ending. Regardless of how refined or sophisticated a movement may become, there persists the underlying fundamental aspects of existence, of which balance is one.

Balance is not something to have, but rather, balancing is something that we do. A simple experience of walking is an active achievement of harmony; it is a felt experience of "elements" flowing together as one intention. It is I who makes these "elements" live through my actions. The complexity of the relationship of elements increases with
the intricacy of the movement. As a child, for instance, my playful walking on fences evolved into meeting the challenges of more difficult movement forms. Balancing was very important knowledge, immediate, unquestionable, felt truth that not only captured my undivided attention, but which often saved my life. Balancing meant a continual wavering between two points, somehow staying between the two as if to bridge them together. Going off balance seemed like choosing or favoring one side over the other, thus destroying the relationship that was so essential to the movement. Yet going off balance somehow made the movement more clear, more understandable. Never faltering meant never knowing. And, especially, going off balance revealed to me an innerness, a sense of myself as the doer of something, an awareness of a responsibility to participate in something and to "figure it out." The unsettling feeling of not being able to do a particular movement is a kind of disharmony. Truly understanding the movement meant being able to do it; understanding, in this way, is demonstrated by the doing and is accompanied by a feeling of harmony, of having made the unknown known. I soon discovered that the more refined, the more challenging movement forms played with this relationship: deliberately going off balance added new dimensions to movement and an increased awareness of myself. It is I who not only creates possibility, but also who transforms the possible into the actual.
Seeking harmony is a way of transcending the complexity of being. Unitive experiences sensitize us to the simplicity of the Universe: the interrelatedness of All Things. My preconscious un-Self-consciousness is whole, undifferentiated existence. Self-understanding goes toward harmony, seeks balance, strives toward equilibrium, appreciates symmetry and proportion, desires unity, and longs for tranquility. Harmony is a synaesthetic experience of the wholeness of being, a direct experience of one's Self as the personal center of a unique existence. True understanding of the Self is a kind of stillness, like the Zen image: a still point at the center of a circle whose circumference is everywhere. (113, 127) The Feeling of Harmony that I recognize as a guiding principle means that something has been truly understood and exists as part of Me. Knowledge appears as an awareness of what has been understood. Because education involves awakening awareness it must embrace a wholistic approach to existence and seek to cultivate harmony. Movement forms are immediate experiences of the Self that can, through reflective experiential description, increase our awareness of being.

The lived experience of myself as a moving-breathing-sensing organism has become, for me, the criterion for Truth and the shaper of Reality. The "mind-body problem" of traditional Western philosophy is not so much resolved as it is dissolved for me by the existential understanding that "I
am my body" (Gabriel Marcel). In an Eastern understanding of human existence there is no denial of our organic wholeness or the primordial connection with Nature that is known through primary experience. For example, Paul Reps in Zen Flesh, Zen Bones raises the poignant questions, "Dare we open our doors to the source of our being? What are flesh and bones for?" (97:xv)

**Time as Experience**

Indeed, the human organism is immensely sensitive, receptive, and perceptive, providing us with the original felt experience of the constructs we have come to identify as Time, Space, Energy, Force, Weight, Gravity, Buoyance, Stillness. The felt experience of these constructs is as fundamental and real as the experience of biological, instinctual, survival awareness of danger, hunger, cold, or suffocation. What, for example, is Time? It can be described as the felt experience of change. Our sensate being experiences "time" in natural organic events: feeling hungry, becoming sleepy, "growing-up", for instance. The human organism is sensitive to seasonal changes: the warmth of the sun, the length of the day, the phase of the moon and the patterns of the stars at night. In our attempt to capture Time, to master Nature, to order and predict, we have practically stamped out our inner awareness of reality and our internal experience of Time. We live a biological
time and ride a circadian rhythm unique to each individual. Time is experienced as one's Self in relation with things "outside": for example, waiting for however long it takes the rice to grow before I can cook it; for however long it takes the water to boil before I can use it. Measured minutes are merely convenience or convention and should not be mistaken for the lived experience. Real time is not just intricately related to the meaning within it; rather, it is meaning.

Time, thus, is not something that exists on its own. The Earth in the Universe is eternally Present. It is human experience that creates Time; Time is the creation of meaning, the creation of Self. Life takes a point of view in each individual and relates itself to All Things through Time. Time exists for me as a value and contributes ultimately to the quality of my existence. When I accept the responsibility for the quality of my life I become obliged to awaken my awareness of Time. Although time can be measured quantitatively, Time as meaning lies in the qualitative dimension of subjective experience. Movement as experience of felt time is expressive self-creation; awareness of the Time dimension in my movement can enhance Self-understanding.

Clock time breeds uniformity. It is thought, not experienced. Digital read-outs which pin-point time in precise numbers seem to remove us even further from the
experience by sapping the dynamic quality of existence completely out of the visual representation of the experience. A clock face with its circular never-ending motion at least suggests the experience of Time. Through the domination of numbers, precise digital agreements, and measured amounts of Time, are we being educated out of an organic understanding of Time? Education must make the effort to retain, if not to enhance, our primordial awareness of Time. Education's focus on the quality of experience can be realized through physical education where Time as quality can be experienced and made present in awareness. Qualitative Time is experienced uniquely, subjectively, and in relation. As such, Self-meanings arise and Self-awareness expands.

The Mastery of Movement: Rudolf Laban

Getting in touch with the qualitative dimensions of movement began for me at a very early age. Smoothness, centeredness, ease of effort, connectedness, and gracefulness are useful words to describe now the feeling that I had no name for then. As a participant, the experience describes itself. As a teacher, I need to be more articulate. The language of movement has been greatly enhanced by the original work of Rudolf Laban and the derivative works of Valerie Preston-Dunlop (educational
dance), Irmgard Bartenieff (movement therapy), and Cecily Dell (movement description).

Rudolf Laban was a philosopher of the art and science of human movement. Laban developed a remarkably significant approach to understanding the human being through enhanced and enlightened awareness of the moving individual. Not only did he express his interest in the deeper meanings of human movement, but also, through observation and analysis, Laban introduced a unique, systematic and comprehensive method for qualitative understanding of movement. (72, 73)

Laban was interested in movement as it is experienced. The concept of "effort" expresses his original concern with human movement from an inner perspective and its relationship to how it is perceived externally. For Laban, "effort" is distinguished from simple dictionary definitions of it--such as the "conscious exertion of power"--by way of his regard for the human element in the execution of movement. Whereas energy is exerted throughout Nature, "effort" as conceived by Laban can be found only in human actions because it is clearly linked with intentionality. The phenomenological basis of Laban's art and science of movement is apparent. Intentionality, it will be remembered, is the meaning-giving function of consciousness. In addition, Laban was interested in the unconscious, out-of-awareness dimension of human existence, wherein lies the source of involuntary movement, as well as in the conscious
dimension whence deliberate and voluntary movements flow. Effort thus is linked directly with emotion and with the human psyche. Effort is something we experience, in ourselves and in the actions of others. It is not easily expressed in words. Although a human being may attempt to perform movements mechanically, and may successfully appear to be machine-like, the perceiver of such movement will recognize the inhuman quality of it; *i.e.*, a sense of shallowness, a moving body-object with no soul or spirit. Thus the mastery of movement must include a conscious attempt to re-create the depth of human movement through an understanding of Effort, a distinctively human attribute which serves as the inner function from which all human movement originates.

The manifestations of the inner impulse, movement (or thought) as a result of Effort, are then described by Laban more specifically and in detail in terms of four Motion Factors and their Elements. Rather than being assessed quantitatively, as in measured amounts of Time, Weight, Space, or Flow, human movement as a result of Effort is ascribed qualitative aspects which reflect human attitudes toward the "laws of motion" to which objects are merely subject. In this way Laban's concepts are actually percepts of human consciousness and experience, and are phenomenologically derived, *i.e.*, descriptions of human
phenomena not easily verbalized yet universally understood through our experience of them.

Each Motion Factor contains the possibility of two Elements (72):

- **Time**: Sudden — Sustained
- **Weight**: Strong — Light
- **Space**: Direct — Flexible
- **Flow**: Bound — Free

The Effort Elements are described by Laban as attitudes toward the Motion Factor of which it is a part. The attitudes are conceived of as opposite to each other, as are the opposite extremes of a continuum, and cannot be made manifest or expressed simultaneously. Effort Elements do not exist in isolation, but rather in combination with Elements from other Factors. Laban designates combinations of two Elements — Incomplete Efforts — which result in a mood or reflect an inner attitude, and combinations of three Elements which result in Drives. (73)

Perhaps the most accessible of Laban's work in the art and science of movement analysis and description is to be found in the combinations of three Elements known as the Action Drive. This is so because Laban grounded Effort in everyday work activities with which nearly everybody could identify:

It is in the working actions of man that efforts become most clearly discernible.
It is in industry that the control of effort has become our urgent necessity.
The results of the study of working efforts are, however, of universal
interest because man uses the same efforts in all of his activities and even in expressive gestures. (72:7)

It is possible, I think, to understand Laban's complex concepts by approaching them through the Eight Basic Effort Actions which constitute the Action Drive. Basic Effort Actions are comprised of Elements from the Factors of Weight, Space, and Time, which are the most available (recognizable) to the experience of most people. Even though, as Valerie Preston-Dunlop suggests, the words selected to exemplify the Basic Effort Actions may be "woefully inadequate, even misleading" (73:61), I believe Laban knew what he was talking about and selected his words appropriately. One important thing to remember is that the words are abstractions given to actions drawn phenomenologically out of real life experience and are meant only to help us to re-create the actual, concrete experience in our own body-minds. They are not meant to exist independently from the doer of action, the mover/experiencer, as if they were absolutes placed on earth for us to uncover, discover, or imitate as indestructable Truths. Rather, the words facilitate our endeavors to describe lived reality for purposes of self-knowledge, education, and creative expression through the art of movement.

An experiential approach to understanding Laban's theories involves distancing oneself from one's habitual ways of moving, which are usually not foremost in our
conscious minds, and deliberately organizing movements according to Laban's descriptions of the Basic Effort Actions as precisely as possible. Because the Action Drive "is characterized by performing a function which has concrete effect in space and time through the use of muscular energy or force" (73:68), one could verify the success of one's attempt by testing the efficiency of the function, or Effort Action, being performed. Theoretically, one could first master the two most basic Effort Actions -- Thrust and Float -- from which all the others mutate, and use them as the point of origin, the basis for mastering all other movement possibilities.

Thrust and Float as the two most basic Effort actions become so based on Laban's theory that people adopt definite attitudes toward the Motion Factors which can be:

- relaxed or forceful towards Weight
- pliant or lineal towards Space
- prolonging or shortening towards Time
- liberating or withholding towards Flow

(73:69)

From these choices, seen in terms of the Action Drive which organizes Weight, Space, and Time (with Flow in the background), Laban determined that we can adopt either a pure "fighting" or "resisting" attitude -- Thrust -- or a pure "yielding" or "indulging" attitude -- Float. Thus the Float and the Thrust are the most pure and the most opposite to each other, related only indirectly through the other six basic actions which are formed "by taking away one element
at a time and replacing it by a foreign one, that is, one originating from the other attitude." (73:71) Through this gradual change one can experience the Press or Flick, Wring or Dab, Slash or Glide.

Laban recognized that our movement potential transcends mere functional, work-oriented actions. Mastering the Basic Effort Actions alone would be like learning only a few sentences designed to communicate the barest minimum of human biological needs. In order to understand the fullness of Laban's approach to the mastery of movement it is necessary to introduce Flow. This Motion Factor is concerned with the degree of liberation in movement and "plays an important part in all movement expression, as through its inward and outward streaming it establishes relationship and communication." (73:76) Flow is the moving being going toward or away from the environment and can be either free or bound. Bound flow consists of hampered flow, the readiness to stop and the movement sensation of pausing; free flow consists of released flux and the movement sensation of fluency. (73:76)

The significance of Laban's work for Physical Education lies in its experiential approach to movement based on a wholistic understanding of the Moving Self. Full understanding of Laban's movement theory cannot be considered without direct involvement in the qualitative dimensions he describes; that is, through movement
participation and observation, theory and practice converge into meaning. Furthermore, in such an approach to understanding Laban's movement theory, Self is the vehicle of knowing; it involves use of Self as instrument. Self-understanding emerges through the study of movement awareness. Laban's work provides a method of getting in touch with our own unique way of being in the world as a moving-sensing-thinking organism in relation. Personally to experience one's attitudes toward Time, Weight, Space, and Flow is to experience qualities of Self.

Laban's original publication, Effort, co-authored by F. G. Lawrence, reveals his concern for the betterment of the world through higher quality movement experience. (72) It is the authors' contention that careful consideration of movement could lead to improvement of the individual which would ultimately contribute to an overall enhancement of society. Laban and Lawrence acknowledge the intimate connection between mental understanding and the capacity for control: although we are individuals characterized by our personal rhythms, we have the human capacity to be aware of our tendencies, to understand the sense of proportionality, and through training we can control our efforts to our best advantage. Ultimately the authors express their concern for well-rounded, harmonious and balanced movement expression in the individual which contributes to personal well-being as well as to industrial efficiency. This is not to negate
individuality as manifested by movement expression, not to suggest that we all need to be able to do all combinations equally. It is to find for ourselves a life in which our movement enhances our being rather than encumbers it.

Harmonious Self-Development

In the early work, Effort (1947), Laban and Lawrence suggested effort training for the improvement of worker efficiency. They observed that workers could be happier in their jobs if the job skills matched their movement preferences. The focus of Laban's later work, The Mastery of Movement (1950), is similar without the emphasis on industrial productivity. Self-awareness through movement is Laban's experiential method of fulfilling an ethical responsibility to expand and deepen consciousness by bringing the unconscious into awareness, thereby making the unknown known. Harmonious development of all individuals through movement ought to be an aim of Education. Laban not only proposed this wholistic and humanistic educational goal, but also developed an experiential approach and a language to help communicate the meanings of movement.

Laban's appreciation of Harmony is reflected in his basic understanding of polar opposites. His descriptive analysis is grounded in polarities, pairs of mutually exclusive yet interdependent opposites. The Mastery of
Movement is harmonious development of movement possibilities, balancing the opposites so that the capacity for any movement is cultivated.

The Mastery of Movement will also touch the inner being wherein movement originates. Thus, harmonious development means the union of intention and action: movings are meanings of Self. How I move is who I am. Movement awareness is meaning awareness, a quality experience of Self.

The works of Carl Jung and Rudolf Laban fit together quite well. The process of individuation goes toward Self. Healthy Self-realization involves the balancing of opposite functions of the psyche. Harmonious development means the balanced use of all psychic qualities: intuition, thinking, feeling, sensing. We have preferential functions by nature, says Jung, but we have the capacity to widen our range. Laban's work is the movement corollary of Jung's psychological approach to harmonious Self-development. Quality existence through Awareness and Self-understanding is the common goal.

Psychophysical Awareness

Laban, the mover-philosopher, recognized the inherent connection between how we move and who we are as psychic beings. Jung, the psychologist, was likewise aware of the original unity of psychophysical existence:
The enigmatic oneness of the living being has as its necessary corollary the fact that bodily traits are not merely physical, nor mental traits merely psychic. The continuity of nature knows nothing of those antithetical distinctions which the human intellect is forced to set up as helps to understanding.

The distinction between mind and body is an artificial dichotomy....so intimate is the intermingling of bodily and psychic traits that not only can we draw far-reaching inferences as to the constitution of the psyche from the constitution of the body, but we can also infer from psychic peculiarities the corresponding bodily characteristics. (66:74)

From their respective fields of specialization both Laban and Jung explore phenomenologically how we meet the world, each of us uniquely. What is revealed by the phenomenological approach is our attitudes toward the world, toward ourselves or others, toward various situations or ideas. Any attempt at Self-understanding must concern itself with attitudes. Becoming aware of one's attitudes, which are frequently not clear or apparent to us in our conscious experience, is a first step toward quality existence.

The responsibility of physical education to enhance quality experience of Self becomes more apparent when posture is understood to be the bodily manifestation of one's attitudes. In 1953, Rollo May observed that on the way to awareness, "In the achieving of consciousness of
one's self, most people must start back at the beginning and rediscover their feelings....This also means that we need to recover our awareness of our bodies." (83:105-106) Although humanistic educationists recognize perceptual being, the bodily dimension, and the affective domain, little has been done in education to enhance body awareness, awareness through movement, or our human movement potential. Twenty-five years after May's observation, Robert Masters and Jean Houston challenge the physical educator:

> Education should, but does not, teach us to make effective use of our bodies and our minds. We are not taught the interrelatedness of movement, sensing, thinking, and feeling functions, or how mind and body interact to determine what we are and what we can do. We are not even taught how to use our bodies efficiently so as to avoid damage to the organism. Nor are we given any inkling of the true range of our human potentials, much less how to use them productively....Adequate awareness of the body and of body-mind interactions is basic self-knowledge, and until these defects are remedied, education will always fail—fundamentally. (82:xi-xii)

This astute criticism knocks the wind out of me, a dedicated physical educator. Through personal resuscitation we can recover -- fundamentally. Systems are available to us and are slowly seeping into our field. My own university experience includes a variety of movement systems: The Alexander Technique, The Feldenkrais system of health exercises for personal growth, Lulu Sweigard's ideokinetic approach, Bartenieff Fundamentals, Yoga, T'ai Chi Chuan, and
Aikido. While each approach has a unique offering from an original perspective, the common ground is a wholistic understanding of being. Each system offers experiential knowledge leading to greater awareness of the Moving Self. All of the systems aim toward harmonious balance and thereby improve the quality of existence.

**Sensory Awakening**

The Alexander Technique is an awareness technique that revolves around the maxim, "If we become sensorily aware of doing a harmful thing to ourselves, we can cease doing it." (64:51) When Alexander said this he revealed his confidence in the potential of increased awareness to enhance the quality of existence. And not only this is disclosed, but also his belief in the necessity for the individual to assume responsibility for the quality of personal experience. After all, says Alexander, we are already doing something to affect the quality of experience. In most people, according to Alexander's observations, there is a reflexive recoiling at the base of the neck which affects the total functioning of the organism in a negative way. The solution is through awareness to stop doing it, that is, to inhibit the contrary habit.

Alexander's technique is experiential in origin and in understanding. It is not a goal, but rather, a process, a "means whereby" awareness is actively and more fully
involved throughout the whole organism. Furthermore, concentration is re-experienced as wider attention rather than narrowed and single-focused. The Alexander Technique is access to being more fully alive, to better quality experience of Self.

**Imagery**

In contrast to Alexander's approach to awareness through the senses, primarily touch and the kinesthetic sense, Lulu Sweigard's ideokinetic approach goes directly to the nervous system through imagery. Sweigard developed a method she called Ideokinesis based on her understanding of the central role of the nervous system. (114) Ideokinesis is the quintessential tool to facilitate "recoordinating the neuromuscular pathways responsible for the habitual balance and movement patterns," i.e., the learning of movement:

...all voluntary contribution to a movement must be reduced to a minimum to lessen interference by established neuromuscular habits. The all-important voluntary contribution from the central nervous system is the idea of the movement. Concentration on the image of movement will let the central nervous system choose the most efficient neuromuscular coordination for its performance....The idea of the movement alone suffices to start all movement along its most suitable path. (114:6)

Movement efficiency, meeting our optimal potential for movement, is a goal of ideokinesis. Sweigard's method is another way to approach the cultivation of our innate vision
of wholeness: "The central nervous system deals with man as a whole, never in parts, nor as the sum of parts." (114:251)

Wholistic education through the nervous system by means of imagery is not an original idea of Lulu Sweigard. Her systematic application of it in the physical education setting is noteworthy. The ideokinetic method, i.e., the use of imagery to facilitate movement, is as old as Yoga and probably much older. Bringing it into traditional Western physical education is another step along the path to a wholistic paradigm that is lived. Images of the whole nature of Self-in-the-Universe promote quality experience of Self.

Wholeness Experienced

The Moving Self responds to images at a very deep level of existence. Images are also created at a very deep level and are personal in nature. Jung suggests that there are also collective, archetypal images, those which re-appear cross-culturally and across Time. Our innate vision of wholeness is revealed by an archetypal image of Centering. Mary Caroline Richards elucidates the underlying impulse to become consciously involved in the process of Centering:

I, like everyone I know, am instinctively motivated toward symbols of wholeness....Wholeness may be thought of as a kind of inner equilibrium in which all our capacities have been brought into functioning as an organism. (98:20)
Centering is the active process of harmony, a personal experience of wholeness. As such Centering is gaining recognition as a technique for improving the quality of experience. Being centered in movement is an original harmony; that is, it is the harmony of the Moving Self fully engaged in the lived dimension wherein no dichotomies exist. Centering is a return to an original state of wholeness wherein lies both the mystery and the familiarity of the Self. Centering through movement dissolves the question, "Who am I?" by replacing it with Me-in-the-Universe experientially understood.

I know this to be true through my life-long involvement in movement experiences. Quality experience of Self, the felt quality of harmony, is, I believe, the key to global survival. Physical Education, where movement is fundamental, could lead Education to betterment of the world through experienced betterment of Self. Meaning as the special problem of our time is the result of our failure to enhance awareness. Because Self-awareness underlies all awareness, an Age of Awareness must value and cultivate personal meaning.

Awareness lives through the human being as embodied consciousness. To deny the Moving Self is to smother awareness. Feeling our way toward creation, away from destruction, may be the only way we can get there. Quality
of Life is the ultimate value; quality experience of Self-in-the-Universe brings this value into existence.

I accept the challenge not to neglect the meaning import of my subject matter: movement experiences tell me who I am. Who I am is all I have, is all that there is, and is all I want. To move is to know my Self-in-relation and to know my Self is to know the Universe.

When the sun has set, and the moon has set, and the fire is gone out, and the sound hushed, what is then the light of man? The Self indeed is his light; for, having the Self alone as his light, man sits, moves about, does his work, and returns. Who is that Self? He who is within the heart, surrounded by the senses, the person of light, consisting of knowledge.

The Upanishads
CHAPTER V

EPILOGUE

The quest for Self-understanding is guided by Awareness of Something Greater. To face the mysteries of the Universe through movement is to open the whole organism to quality existence. Befriend the elements: let the cool Earth press against your bare feet; let the Wind smooth the wrinkles from your brow; take a walk along the beach and breathe deeply the air from the sea; or wander among the trees and listen. You will know your origin. Look into the face of a child struggling whole-heartedly to climb to the top; see yourself in the child's abandoned expression of proud surprise upon mastering balance and force on a bicycle. Realize that the meaning and purpose of Life is to live: attend fully to living is the teaching of Self-understanding. Consciousness seeks to know itself and through embodiment Self meanings arise. If you can feel, worlds wait for your touch. Touch them and know who you are, touch them with Awareness.
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