

EVOKING THE SPIRIT TO PRACTICE RELIGIOUSLY:
SOMATIC AND NARRATIVE WAYS OF KNOWING
FOR
TRANSFORMATIVE LEARNING IN A LIVING TRADITION

BY

ORLA O'REILLY HAZRA, Ph.D.

M.A. Fordham University

Mentor

Kieran Scott, Ed.D.

Readers

Gloria Durka, Ph.D.

Harold Daly Horell, Ph.D.

DISSERTATION

SUBMITTED IN PARTIAL FULFILLMENT OF THE REQUIREMENTS FOR THE
DEGREE OF DOCTOR OF PHILOSOPHY IN THE GRADUATE SCHOOL OF
RELIGION AND RELIGIOUS EDUCATION OF FORDHAM UNIVERSITY

NEW YORK

2009

UMI Number: 3357195

Copyright 2009 by
Hazra, Orla O'Reilly

All rights reserved

INFORMATION TO USERS

The quality of this reproduction is dependent upon the quality of the copy submitted. Broken or indistinct print, colored or poor quality illustrations and photographs, print bleed-through, substandard margins, and improper alignment can adversely affect reproduction.

In the unlikely event that the author did not send a complete manuscript and there are missing pages, these will be noted. Also, if unauthorized copyright material had to be removed, a note will indicate the deletion.

UMI[®]

UMI Microform 3357195
Copyright 2009 by ProQuest LLC
All rights reserved. This microform edition is protected against
unauthorized copying under Title 17, United States Code.

ProQuest LLC
789 East Eisenhower Parkway
P.O. Box 1346
Ann Arbor, MI 48106-1346

DEDICATION

In reverence of the creative unfolding mystery

ACKNOWLEDGEMENTS

In acknowledgement of the efforts of those through time who have struggled to articulate a life practice based on faith in the numinous integrity of creation.

More recently and immediately to my mentor Professor Kieran Scott who, in spite of many frustrations, had the patience and dedication to help me untangle the often convoluted way I had of expressing my thesis. To my committee readers, Professor Gloria Durka and Professor “Bud” Horell who, over the years, through the process of academic instruction, taught me a new language and brought me to speech. For the financial grant given to me by the Graduate School of Religion and Religious Education and to St. Xavier’s University, Mumbai, India, for their hospitality offering me a space in their library to complete the final chapter.

To family and friends across the globe who supported me through this effort, despite my inability to respond to them as I normally would have, if not locked away writing. In particular, to my husband Sanat Hazra, a three-year thesis widower. Never questioning my motivation or hindering my search, his ongoing support and appreciation of my findings now inspire each of us to find practical ways of a shared Gaian ministry. Lastly, to my father, Brendan T. O’Reilly, who continues, in his 86th year, to affirm the numinous mystery, through his wit and well - honed powers of observation.

TABLE OF CONTENTS

| | Page |
|---|------|
| DEDICATION | ii |
| ACKNOWLEDGEMENTS | iii |
| CHAPTER ONE: INTRODUCTION: MAPPING THE COURSE OF THE STUDY | 1 |
| Background of the Study | 1 |
| The Problem Identified | 8 |
| Purpose and Significance of the Study | 11 |
| Research Methodology | 14 |
| Review of Literature | 19 |
| Organization of the Study | 27 |
| CHAPTER TWO: PATTERNS OF ALIENATION WITHIN SELF, CULTURE , AND EDUCATION | 30 |
| Cartesian Epistemology | 31 |
| Attendance in Cartesian Classrooms: The Null Curriculum | 41 |
| Attending the Shaping of Attention in Classrooms: Partitioning the Territory | 50 |
| Summary | 57 |
| CHAPTER THREE: PATTERNS OF AWAKENING: SOMATIC AND NARRATIVE (SONAR) WAYS OF KNOWING | 59 |
| Introduction to the Ways of Attending of Other Epistemologies | 59 |
| Indigenous Thought: Reconnecting with Homeland | 62 |
| Practicing the Faith of the Integrity of Creation | 64 |
| Awakening Cartesian Women | 73 |

| | |
|--|-----|
| Awakening from Alienation Back to the Body | 77 |
| Mapping Moving Territory by Sonar | 84 |
| Bodily Transcendence/Poiesis | 93 |
| Summary | 96 |
| CHAPTER FOUR: PATTERNS OF CONNECTION: TOWARDS PRACTICES OF POIESIS , TRANSFORMATIONAL LEARNING, AND FAITH IN THE INTEGRITY OF CREATION | 98 |
| The Wisdom of Science | 99 |
| Universe as Cosmogenesis | 102 |
| Cosmogenesis in the Classroom | 120 |
| Attending Cosmogenesis as Mystical Experience | 123 |
| Summary | 126 |
| CHAPTER FIVE: PATTERNS OF A RELIGIOUS CONVERSION: A RELIGIOUS EDUCATION RESPONSE | 128 |
| Back to the Beginnings: Reintroducing the Search Towards a Solution: Formation of an Alternative Sense and Ideal of Adulthood | 129 |
| Gabriel Moran’s Vision of Adulthood: The Pattern of Fundamental Community Inscribed Within the Coin | 137 |
| Inheriting and Distributing the Coin: Community Sponsorship of Gaian Adulthood and Citizenship | 147 |
| Side A: To Teach Religion: Academic Instruction: Learning the Skills for Language and Coin Conversion | 149 |
| Side B: To Teach to be Religious: Distributing and Celebrating the Coin | 166 |
| Summary | 190 |
| RESEARCH SUMMARY AND CONCLUSION | 194 |
| REFERENCES | 197 |

| | |
|------------|-----|
| APPENDICES | 217 |
| ABSTRACT | 222 |
| VITA | 224 |

CHAPTER ONE

INTRODUCTION: MAPPING THE COURSE OF THE STUDY

Background of the Study

Inscribed on the outside wall of the new Princeton Public Library (at the intersection of a graveyard, a bakery, and the Arts Council of Princeton) are the words of Jorge Luis Borges, an Argentinean poet: “I have always imagined paradise¹ as some kind of library.” As a young person, I spent many hours in the library with my mother. She was content to stay there all day, interacting with no one but her books. As soon as I commenced school, I detested going to the library. For me, the library held the texts with answers to tests and project questions. The library was a receptacle site for knowledge already made. My presence there was filled with the tedious tasks of retrieval and copying--certainly not a kind of paradise, more like a kind of hell! From his reflection, Borges appears to have found his experiences of reading and libraries enjoyable and somehow connected with sacredness/revelation. While Borges’ experience is typical for many, I believe that there are many people who share my experience as well. That is, for many, libraries can be dull and deadly. The poet’s way of digesting life, this writer believes, is through somatic narrative – not a replication of the “natural attitude.” In reference to the latter, Maxine Greene writes: The “natural attitude” is what characterizes the naïve and unquestioning acceptance of everyday life except at those moments when

¹ Thomas Merton (1974) describes Paradise as a state of belonging to the present and what the Desert Fathers found within their desert experiences. “They sought paradise in the recovery of that ‘unity’ which had been shattered by the knowledge of good and evil.”

we become abruptly conscious of our own experience. If such awareness were to continue, it might become the kind of reflective self-awareness that allows persons to break seriously with what they have taken for granted and pose questions they might never have otherwise asked” (Greene 1997, 198).

This research stems from the author’s own “re-recovery” beyond the natural attitude and from her learning to live religiously. The conversion was experienced as a long process from alienation to connection. From 1988 until this day, this researcher has traced the movement of feelings of detachment/discontinuity to community belonging/global continuity. The researcher has clarified the difference between her earlier days of study and religious practice and those of today. The qualitative “what” that was re-covered was the ability to interact with her own somatic/narrative way of knowing. This piece of her autobiography is shared to disclose the author’s alienating cultural formation, and the questions and needs that were shaped as a result of that formation.

In this work the researcher explores how learning can be life-giving for those, like her and some of her sister contemporaries, who have found libraries and traditional and established ways of learning to be alienating at times. Specifically explored is what is called the poet’s way of digesting life through somatic narrative. The study proposes that somatic and narrative knowing can be spiritually evocative and foundational for transformative learning. However, before moving to a discussion of somatic narrative knowing, the author offers reflections from her own life to illustrate some of the difficulties with established ways of knowing and the need to be open to connective embodied, and story-formed (i.e., somatic and narrative) ways of knowing.

Autobiographical Narrative

My father, an architect, emigrated in 1953, at the age of 30, from Ireland to Victoria, British Columbia, Canada. He was the first in his family to emigrate. Construction was slow and he had a zest for adventure. My mother, then his fiancée, emigrated six months later at the age of 32. She was also the first in her family to emigrate. Their generation was the first following Irish independence from Britain. Their own parents had been born into a country colonized by the Victorian imagination, where children were “seen but not heard.” After my birth, my father got a job in California, and my mother and I returned to Ireland until he could sponsor us as aliens. After our arrival, we lived in Santa Monica, becoming citizens in 1965. In 1966, prompted by a building slump, my father got work in the Orient with a company contracted by the United States government. We lived in Bangkok, Singapore, and Okinawa between the years of 1966 and 1971. In Bangkok, I attended a Catholic Thai international school, in Okinawa an American military school, and in Singapore a British Army military school. I was good at my studies and one year was awarded the poetry prize. With the prize money, I bought a biology book.

As an only child in a nuclear family, bouncing around the globe with no web of intergenerational support, or constancy of any kind, I developed an acute sense of what was required in different cultural contexts: a tolerance for difference and a chameleon-like adaptability. Lizards were even my choice of pet...easily caught in the warm backyards and bedrooms around the globe! The message I received as a young person was to do well in school. It was the ticket to independence and a successful life. Fortunately, I was spared any messages regarding future progeny, which is perhaps

unusual, as I am the last O'Reilly in that family line. Two of father's sisters are Dominican nuns. His brother married later and had no children, and one sister never married. However, I did not escape teachings and messages regarding the necessity of being thin and attractive in order to "get a husband." Nevertheless, I did not marry until the age of 40. I married a man from Kolkata, India. He is Hindu and grew up in a multifamily house filled with intergenerational wisdom and support. It is from my interactions with the web of support his family offers, evidenced in their language and religious customs, that I have learned the significance of the terms "duty" and "family values."

My education, both religious and secular, required memorization and repetition. In elementary school, I was asked often to stay after school to write on the blackboard 200 times (or some ridiculous number): "I will not talk during class." I cannot remember to whom I was talking or about what, but, as a result, within a few years I did not talk in class, unless spoken to or called upon. I became proficient at regurgitating back to instructors what I had taken down as notes in class. In a biology class in 1971, we were learning the seven characteristics of living things: feeding, breathing, movement, excretion, growth, reproduction, and sensitivity. Looking at an amoeba under the microscope, I realized that it and I and everything else, all shared the same characteristics. This was an experience beyond the "natural attitude" and one of unitive vision. I came to realize that it was perhaps the first time I felt I belonged within the process of life. I was not an alien. I have since sensed that one could even apply these characteristics to the imagination, especially the death of an idea and the birth of a new one. It was a micro/macro vision of unity. However, our current cultural imagination and

institutions did not allow the affirmation of that unity in classroom discussion or testing. The amoeba was just another object to be studied within the subject of biology. My observation was not expressed, But I can imagine that, if I had been allowed to “talk in class,” we all would have sat in wonder and awe – in reverence – at this tiny creature “just like me.” The exam, however, called for the seven characteristics of living things.

After leaving Singapore and arriving in Arizona in the United States in 1971, I decided I would come back to the Orient one day as a physician. I had difficulty adapting to the cultural milieu of a small military town in the middle of the Arizona desert. However, in spite of this dislocation, I was ranked twelfth in my class of 360. Trying to meet the appearance standards on magazine covers, as well as heed my exceptionally beautiful mother’s warning about overweight women not attracting husbands, I tried to control my weight by practices currently defined as bulimia. By the time I reached university in 1973, *joie de vivre* had vanished, and, like the bird in Tagore’s *The Parrot’s Training*, “only its inner stuffing of book-leaves rustled” (Tagore 1918, 274). In university, I attended classes, but I could no longer successfully regurgitate classroom dictation for my exams. I changed majors from pre-med to anthropology, and finally, barely passing, to recreation. My amoeba experience haunted me as an intrusive thought and source of frustration. Why could I remember those seven characteristics but not remember the history dates, the periodic chart, the calculus, and Chinese characters? What was wrong with me? Why were students who were not as observant as I getting As and Bs, while I was barely passing? Feelings of emptiness, irrelevance, and despair are somatic sensations for many young people in postmodern times. These were the

experiences of my childhood. Always an outsider without roots--an alien and belonging nowhere.

The behaviors revolving around food continued until I entered therapy in 1988. Attempting to move beyond alienation, within dysfunctional eating and attention behaviors, can also be seen as masking hungers that are deeply spiritual. Our surrounding postmodern culture offers hope (meaning and wholeness) through the ability to attend to its rules for educational and financial success, beauty, and independence. Absent from any pulpit or classroom in the author's youth were voices that questioned these hopeful visions or offered an alternative. Temporal and sacred realities were considered incompatible, and the sacred reality was assigned to life after death. Sallie McFague writes: "Christians have often not been allowed to feel at home on the earth, convinced over centuries of emphasis on otherworldliness that they belong somewhere else--in heaven or another world. The profound ascetic strain within the tradition that has feared too close association with human bodies has extended this as well to other animals and the body of the earth" (McFague 1993, 102). These understandings are reflected daily in the current media.

Having learned the qualities and patterns of her own postmodern formation and the behavioral responses they evoked, namely, eating and attention difficulties, this researcher seeks to uncover environments that are hospitable to other ways of knowing and evoke movements from alienation towards awakening and connection. This is the core of this study.

This researcher is concerned with large groups of people who do not have access to a spiritual tradition, and wonder what might work for them to form a religious

imagination. The author is aware of those, like herself, who were formed within a religious tradition, but whose formation ignored how each of the sacred stories had been incarnated in each of us. Might the story of the evolving universe, our recent emergence in it, and the discovery that we are co-creators within the process, be a story all humanity can embrace? Can we begin to describe it in religious language?

We have been conditioned to attend outside ourselves for direction in life and to shape, form, and replicate our lives according to this cultural formation. However, when we attend and turn inward and evoke somatic experience within an alternative liminal potential space, we have access to an alternative direction, known as poiesis. Poiesis is a way of knowing that “is the gift brought about by the poetic imagination” (Burrows 2004, 173). Poiesis transcends the natural attitude. By attending to the liminal place of orienting depth, engaging in playful combinations of words and meanings, mystics and poets emerge and give expression to the previously unarticulated. Moreover, scientists have identified that matter holds the ability of poiesis. They have called it autopoiesis.² O’Murchu writes, “Autopoiesis refers to the ability of living systems to renew themselves continuously and to regulate this process in such a way that the integrity of their structure is maintained and continuously enhanced....Autopoiesis is essentially a learning process” (O’Murchu 1997, 167-8). Our culture has damaged the integrity of the human structure. The sensibility of poiesis and autopoiesis has been diminished. We are caught in states of alienation with symptoms of spiritual longings, detached from matter-orienting sonar.

² Gregory Bateson calls this “*Ecology of Mind*” and “*The Pattern That Connects*.” O’Murchu does not refer to Bateson but mentions scientists who were naming a similar epistemology. *Autopoiesis* was introduced by Humberto Maturana. Similar theories of self-organizing systems are Lovelock’s *Gaia* hypothesis, Conrad Waddington’s *epigenetic process*, Ilya Prigogine’s *autocatalysis*, and Swimme and Berry’s *cosmogenetic principle* (differentiation, autopoiesis, communion). The interconnectedness of all matter can also be seen in the film by Peter Friedman and Jean-Francois Brunet, *Death by Design*.

Eating disorders are the embodied portrayal of our current epistemology, and attention deficit disorders are the spirit's attempt to bring meaning to our experiences.

Having partially unmasked the deficient cultural imagination of the author's childhood formation and indicated its increased globalization and effect on the lives of others, the researcher seeks to develop the political motivation to host environments that will allow others to unveil the "natural attitude" they have embodied. Sonar (somatic and narrative ways of knowing) is the compass for those in unlit waters.³ It is the tool, this work claims, that will successfully "dismantle the master's house." Sonar "serves to energize persons and communities by its promise of another time and situation toward which the community of faith may move" (Brueggemann 2001, 3). It is indispensable for the revitalization of religious education and for the sustaining of a living tradition. This is the hypothesis of this research.

The Problem Identified

Today's educational practices often support disembodied forms of knowing. Many students are expected to attain objective standards by regurgitated memorizations. Research in the fields of both education and religious education reveals that the process of each field tends to be reduced to schooling (Freire 1971; Huebner 1974; Mezirow 1990; Moran 1979). Critics claim the process is too cognitive (Beaudoin 1999; Crowdes 2000; Simon 1998; Stinson 1995) and has excluded the work and experience of women and others (Belenky et al. 1997; Golberger et al. 1996; hooks 1994; Jordan et al. 1991; Josselson and Lieblich 1995; Slee 2004). Too often this process of schooling, enshrined in the legacy of the Bush educational policy, *No Child Left Behind*, has led to alienation

³ Maria Harris (1993) describes the sense of being underwater (as well as drowned or swallowed) for many girls and women in the metaphors they choose to express their loss of voice since childhood.

of people from dimensions of themselves, their relationships with others, and their environment. Thomas Berry sums up this understanding. He diagnoses this generation as “an autistic generation in its inability to establish any intimate rapport with the natural world” (Berry 1999, 79).

Disembodied forms of knowing can be linked to eating disorders and attention deficit disorder. The increasing prevalence of these disorders is being addressed by many professionals in the fields of education and mental health, but rarely by those involved with religious education. The medical system diagnoses disorders by recognizing patterns of symptoms and behaviors. The focus of research and treatment has been the elimination of the behaviors. Yet, the behaviors are increasingly diagnosed. Perhaps the time has come to ask what voices are suppressed within the behavior that the treatment tries to eliminate. What spiritual urges remain unidentified and silent within the practices of addiction, eating disorders, and attention deficit disorders? The ascetic practices of addictions and eating difficulties (Miles 1981) this study seeks to demonstrate, mask the spiritual urge which remains unidentified and silent. The globe is threatened by environmental disaster. The West continues to produce a detached humanity in continual search of satisfaction. The way of knowing that supports this view of life is Cartesian. Rather than focusing the research on the pathology of individuals, labeled with attention and eating difficulties (e.g., low self-esteem, faulty brain chemistry, unrealistic goals and expectations, lack of self-control), this research explores how these issues are a response to an embedded Cartesian narrative lived out as a pathological epistemology.

The educational practices that reflect the Cartesian cultural imagination objectify persons and detach them from themselves and their environments. Many traditional forms

of schooling have focused on shaping children's natural attitudes and attention to meet industrial requirements, ignoring education's humanistic mandate. In the United States, critics have asserted that many public schools continue to educate young people towards the requirements for successful entry into institutions that support employment. But the young people remain oblivious to life's mystery. Similarly, many institutions responsible for religious education have dedicated most of their efforts towards religious institutional membership via semi-indoctrination and conditioning.

This research explores a link between the Cartesian epistemology now dominating global institutions and the lack of religious response to environmental and human suffering. The study lifts the veil from the natural attitude by identifying the Cartesian cultural imagination, and how it replicates itself like a virus globally in bodies and politics. By reviewing an alternative epistemology, voiced by a range of indigenous researchers who are known for their ecosolidarity⁴ and oral traditions, the study seeks to disclose the importance of the experience of our bodies in current institutions and to develop a more balanced epistemology.

Although researchers in university and adult education have adopted learning practices supported by transformative learning and feminist pedagogy, children continue to be formed in systems that are unfamiliar with the methodology. When they enter university or adult education classrooms, they are in alienated states, unaware of other ways of knowing (MacIntosh and Wiggins 1998). Berry calls on educators to move their students beyond their autistic state. He writes: "Our present need is to know just how to

⁴ *Ecosolidarity* is a term used by Mark Ikeke in his 2005 Ph.D. dissertation for Fordham University calling for curriculum reform in African education.

move out of this alienation of the human into a more viable mode of presence to the natural world” (Berry 1999, 79).

This work seeks to demonstrate that by attending to matter (soma) and the stories revealed by matter (narrative) we are offering another path for religiously educating people. This alternative form of attending is named *sonar*.⁵ In this study, this researcher attempts to reveal that by redirecting young people from paths of alienation and engaging their somatic narrative (*sonar*), teachers and students alike can embark on a road of developmental conversion and lifelong learning within a holistic/systematic epistemology. Thus, the thesis of this study explores the following question: How do somatic and narrative ways of knowing enable educators and students to navigate their lives beyond the currently prescribed roads of Cartesian consciousness and become a viable presence in the natural world?

Purpose and Significance of the Study

This study seeks to add to the body of knowledge supporting ways that education can be religious in nature, forming a community of adults who progress toward “greater integrity of life” (Moran 1989, 145). The purpose of this study is to foreground the traditioning⁶ of the body in postmodern classroom environments and to consider alternative ways of traditioning that align with those seen in nature. An awareness of the

⁵*Sonar*—“a system for detecting the presence of objects underwater and determining their position and motion by emitting sound pulses and detecting or measuring their return after being reflected: a similar method of (freq. ultrasonic) echolocation used in air or water by bats, whales, etc. In medicine, a system for examining a fetus, etc., inside the body using reflected ultrasound. An apparatus or an installation used for any of these systems” (*Shorter Oxford English Dictionary*).

⁶ Here, I am referring to *traditioning* as described by Gabriel Moran in *Religious Education as a Second Language*. Confronting the contrasting ideologies of education as process or product, the dangers of metaphors based on unlimited growth (e.g., psychological development), Moran states the need to understand that “education is about ‘tradition,’ that it is about the transmission of what is most valuable from one generation to the next....Education does not hand on tradition; education is tradition, the process of handing on, and within the process the asking of critical questions about the past” (Moran 1989, 49).

materiality of the learning self is a gateway to begin exploring the expression of somatic and narrative ways of knowing as the process of autopoiesis (self-creation). This process is exhibited by cells and even by the earth itself as an evolving, self-perpetuating system. To achieve this purpose, this researcher employs the metaphor of *sonar* (somatic and narrative ways of knowing) to reveal the history of the body in classroom environments, the null curriculum of the prevailing Cartesian epistemology (way of knowing), and the patterns of alienation expressed as a result of this damaging way of traditioning and self-perpetuation.

The purpose of the study is:

- to find alternative ways of educating in environments that evoke and are hospitable to somatic and narrative ways of knowing, highlighting their potential for poiesis/aesthetic awareness/religious sensibility;
- to explore the materiality of the learning self within Winnicott’s object relations theory and align it with the dissipative structures⁷ in systems theory/autopoiesis;
- to bring religious educators into conversation with scholars in the fields of feminist pedagogy, narrative research, and deep ecology in an effort to name their findings and practices with religious language;
- to explore how educational and religious educational theory and practice are enriched by a fuller appreciation of relational, connective, embodied, narrative, and poetic ways of knowing;
- to find a model to place findings – a model that fosters religious conversion.

⁷ Ilya Prigogine won the Nobel Prize in 1977 for developing the concept of living systems as dissipative structures. O’Murchu (1997) considers the term unfortunate “because what really occurs is the integration and not the dissipation: The system is shaken up..., the urge toward self-organization or regeneration is invoked...and the system evolves into a new and more creative way of being. At the human level, we see this process happen in the case of recovery from illness, trauma, or addiction” (168).

Currently, some institutions of education foster Cartesian thinking by continuing to designate education as either religious or secular. However, what needs to be recognized in many of them, is that teaching and learning is sacred activity. For a globe in crisis, we need co-creating inhabitants in the spirit. Can we find sentiments similar to those of Jorge Luis Borges and know that paradise is some kind of library?

This researcher seeks to demonstrate that by returning to sonar ways of knowing, classrooms can move beyond schools and schooling, be worthy of the name education, and be religious in nature. For this to emerge, we need to honor the body and name what it reveals as revelation. By seeking to retrieve the body as the site of our learning and teaching, a renewed sense of phronesis and poetic knowing are affirmed. By naming autopoiesis as the process by which cells learn, the author begins to stitch and repair the current Cartesian thought process towards a more Gaiacentric⁸ view. This author offers another way of viewing the educational process and the role of the teacher and learner. By considering pedagogy “not in relation to knowledge as a thing made, but to knowledge in the making” (Ellsworth 2005, 1), the work provides students entering these contexts with the opportunity to dispel prejudicial thinking, form communities of learners, and join together for sustainable futures – inside and outside classrooms. By listening to their sonar, both students and teachers can help to foster an appreciation of a tiny cell, the billions of cells that function in communities within their bodies and the eco-system. This endeavor moves religious language into the public secular sphere –

⁸ The Gaia theory of James Lovelock and Lynn Margulis “invites us to engage not with life on earth, but rather, with the life-form that is the earth. Our earth is not an object to be exploited, but a living organism inviting our dialogue and participation... We resent anything that points to the fact that something other than ourselves is in charge, that we are meant to be a servant species at the service of a greater organism” (O’Murchu 1997, 201-2).

beyond the ecclesial. This conceptual shift is the distinctive and unique contribution of this study.

It is important to note that this study is also conscious of the limitations of narrative and somatic ways of knowing. While these ways are indispensable, they need to be complemented by critically reflective ways of knowing that are currently indebted to Descartes.

Research Methodology

This is a humanistic study in the form of qualitative research. Comparing the aims of humanistic scholarship with those of the sciences and the social sciences, Howard Mumford Jones names the philosophical aim for humane learning as “*pietas*, meaning reverence for life.” He writes that “it offers, not a program nor a prediction, but a point of view, a philosophy broader than systems of philosophy, an insistence that wisdom is more than knowledge” (1960, 86-8). This study does not predict what will happen, but offers a point of view on what has happened, what is happening, and what might be helpful for the development of a wise population fueled by a religious sensibility with reverence for the universe.

Qualitative researchers ask questions about the meaning of what is happening in some field of human interaction.⁹ They are concerned with making sense of what seems to lack coherence and with putting it into a form that will permit others to enter a “mutual tuning-in relationship” (Schutz in Greene 1997, 189). The intent of the research is not to show proof. By making sense of postmodern alienation and the behavioral phenomenon

⁹ There is both a broad and a narrow definition understood for the term *qualitative research*. The broad meaning refers to research that addresses human nature and the values of the human. The narrow meaning can refer to a study using field research that includes qualitative, in contrast to quantitative, aspects. This research is a study as defined by the first meaning.

of eating and attention difficulties, the research seeks to show how people experience and categorize the world around them, namely their cosmology. Critiquing the current research patterns and the risk of paying attention only to that which is quantifiable, Mary Catherine Bateson warns that “a tremendous additional amount of available information is being shut out...The structures of attention and the structures of relevance are what determine our decision making as a society” (Bateson 2004, 324).

In seeking to begin transmitting culture by modes of attention and structures of relevance that are different from those acquired currently, this author has chosen a methodology that foregrounds the experiences of women teacher-learners in various educational settings. The author identifies narrative inquiry as the primary methodology supporting her approach to research. The bulk of printed material available regarding classroom experiences consists of women’s narratives about learning. The research explicates the narratives from selected texts to show what happened and what is now happening for women teachers, as they employ narrative and somatic ways of knowing in their classrooms.

Clandinin and Connelly write that “narrative inquiry is a way of understanding experience;...narrative inquiry is stories lived and told” (2000, 20). By attending to somatic and narrative ways of knowing, we have access to additional amounts of information previously ignored by the explicit and implicit curriculum. Annie Brooks has examined the concept of narrative within transformative learning and reconceptualizes transformative learning as a narrative process. She names three characteristics of narrative that support this viewpoint: “narrative moves from the past to the future, narrative spans the psychological, social, cultural, and historical dimensions both in

content and form, narrative includes cognitive, affective, spiritual and somatic dimensions” (Brooks 2001, 3). Narrative inquiry offers a methodology that allows a space for the development of coherent and holistic thought as it relates to women’s experience. Narrative inquiry seeks to understand and make meaning of experience. Narrative research is a response to the postmodern condition. The voices of many others previously excluded from the academic world can, through narration, defy what Casey calls “the forces of alienation, anomie, annihilation, authoritarianism, fragmentation, commodification, depreciation, and dispossession” (1995, 213). Narrative inquiry, then, is an ideal choice for those in the field of religious education who focus on finding new ways of educating that can move us beyond patterns and practices of education that have proved alienating for many.

Narrative inquiry makes use of prototypical scenes as a method for generating psychobiographical hypothesis. The author’s own classroom remembrance, of the amoeba under the microscope, is a scene of harmony and balance and the integrity of creation – a type of homecoming. William Todd Schultz makes use of prototypical scenes as a method for generating hypothesis. Schultz states: “Because in an ideal sense, prototypical scenes possess such unique significance and lead to particularly effective understandings of lives, they reinstate the real possibility of knowing. They repay our efforts. Students can be made to see that, when they do, they should feel empowered and hopeful, rather than daunted” (2003, 154). Another prototypical scene/narrative referred to by the author throughout the dissertation is a statement of recovery by Takao Mukai, a woman previously affected by anorexia. Mukai reflects: “I came to be able to turn my attention to what I used not to....I now recognize that my body is alive, is living, as

conscious as my mind, which I had not known, or admitted, when I was anorexic. And I realized that there is a constant flow in my body, in my self. . . . There is no hierarchical distinction between the inner and the outer” (Mukai, in Garrett 1998, 147). Mukai, like the researcher and many others, names the way of recovery very clearly – the development of a new skill, the turning of her attention to what, in the past, she did not do – a qualitative difference in the way that she attends and digests her day.¹⁰ She states clearly that she had not known the quality of that type of attention – or admitted it in her “ill” state. The following work reveals that Cartesian culture fosters a particular type of attention that generates a spiritual hunger, a longing for home. The kin’dom of heaven is here, but Cartesian culture has lost the maps for affirming and finding it.

Piet Verhesschen (1999), relying on Polkinghorne and Bruner, shows that narrative inquiry is a methodology of two types of cognition – paradigmatic cognition and narrative cognition. The process involves two prongs: the analysis of narratives and narrative analysis. For this research, the analysis of narratives is achieved by finding the common themes and features (phenomenon) within the primary texts of narratives of women’s classroom experiences in schools as well as those of religious indoctrination. The author places them in broad paradigms of alienation, awakening, and connection. Stated differently, the focus in the analysis of narratives is on specific narratives as texts or stories from which we can learn something about life. In contrast, to do the narrative analysis, the researcher uses secondary resources to show “the similarity with a

¹⁰ David Bohm alerts his readers that most of our culture is locked within a type of thinking that is mechanical and calls for linking science and art together. Bohm also links faulty thinking to *digestion*: “psychological processes that are not properly digested can work on the mind as viruses do in the body. . . .; the question of assimilation is always one of establishing a harmoniously ordered totality of structural relationships” (2004, 33-4).

remembered episode;...in the narrative analysis, the researcher arranges events and actions by showing how they contribute to the evolution of a plot” (Verhesschen 1999, 2). The stories of awakening to somatic and narrative ways of knowing are arranged to show the evolution of the postmodern story. It can be interpreted as a cognitive paradigm shift. This shift and movement of attention of an autistic Cartesian, unable to experience and express connection to place, to her mystical awakening and sense of connectedness within a co-creating universe, is the movement in narratives of religious conversion. Hence, the emphasis in “narrative analysis” is on narrative as a category of knowing and understanding that is offered to replace disembodied Cartesian modes of knowing.

A secondary perspective employed, contributing to and supporting narrative research, is a critical feminist hermeneutic. Because Cartesian epistemology has objectified women’s bodies, women researchers are interested in and have been successful in showing how detrimental this has been to women, others, and the environment. In light of the researcher’s interest in the life narratives of women and their spiritual development, the study entails a feminist philosophical inquiry into the historical development of Western epistemology and its current ontological practice – hierarchical dualism, addiction, alienation, and ecological detachment. Feminist researchers see gender as central to forming consciousness. The researcher’s concern is to show our current patterns of cultural transmission, how we are involved in the “transmission and acquisition of culture” (Wolcott 1997, 349), as well as the silencing of somatic and narrative ways of knowing.

The interdisciplinary nature of narrative methodology employed in the study provides a rich theoretical framework, enabling the author to explore the religious nature

of education and showing how authentic education must always be more than schooling. By applying a critical feminist hermeneutic to the narratives of the historical and temporal experience of women in classrooms, the author identifies the problem of postmodern alienation and eating and attention difficulties. Tentative solutions are also proposed. The narratives told and discussed become the curriculum – the lessons learned, wisdom for future generations.

Review of the Literature

The literature review is organized according to themes outlined in the purpose of the study. The primary texts supporting the thesis are the narratives of women in the fields of religion, spirituality, and pedagogy. The analysis of the narratives, one of the prongs of the methodology, focuses on finding common themes and features within their traditioning experiences. The narrative analysis, the other prong of the methodology, is accomplished by sharing and reflecting on stories found in the secondary sources. These sources are written by men and women from various academic fields and cultural formations. They are arranged to support the researcher's observations of traditioning practices that support alienation, awakening, and connection and of what is necessary for education to be considered religious in nature.

Primary Sources

The history of women's bodies in classrooms is reviewed in order to begin lifting the veil from the effects of Cartesian thinking. Michelle LeLwica's *Starving for Salvation: The Spiritual Dimensions of Eating Problems among American Girls and Women* (1999) and Catherine Garrett's *Beyond Anorexia: Narrative, Spirituality and Recovery* (1998) reveal the religious meanings behind addictive behaviors (eating disorders), as well as the

urges embedded within the too often untold stories of those who suffer because of addictive behaviors. Lelwica considers her own experience of an eating disorder and wants to move beyond placing the blame of disordered eating on the character of the eater's body. Lelwica points to religious institutions that have shaped the imaginations of the eater in such a way that the eater is unaware of "other ways of knowing." Lelwica also traces the effects of patriarchal hierarchy, Cartesian thinking, the environmental disconnect. She delineates strategies that help women to reconnect to their bodies and begin to develop vocabularies (narratives) for the felt soma (process) – the other way of knowing. Both authors support our understanding of the value of narrative in gaining access to somatic experience and the widely accepted sense of wellbeing that spirituality offers. Lelwica's background in theology enables her to identify how addictive hungers can be named as spiritual and how institutionalized forms of religion have lost their power to address these hungers. Lelwica's work moves beyond a privatized spirituality of well-being and demonstrates the prophetic stance of cultural critique – as a postmodern spiritual practice.

Nicola Slee, author of *Women's Faith Development* (2004), and Maria Harris (1989b), author of *Dance of the Spirit* (1989), explore more fully the effects of ignoring temporal experience. Patricia DiRubbo's unpublished thesis, "Exploring Women's Experience of Body in Intentional Adult Learning: Where's My Body When My Mind's in School?" (1995), offers narratives of fifteen white heterosexual women who find voice, create agency, and move beyond alienating and anesthetizing secular classroom experiences. DiRubbo strives to reconceptualize Eros as a foundation for impassioned learning. bell hooks also injects Eros back into her classrooms in *Feminism is for*

Everybody (2000), and *Teaching to Transgress* (1994). The value of focusing on narrative and “connected knowing” is linked with epistemological development by the authors within Ruethellen Josselson’s edited volume, *Up Close and Personal: The Teaching and Learning of Narrative Research* (2003). It is a series of reflections by educators regarding their classroom interactions. Revealing other ways of knowing that support environmental sympathy, indigenous writers, Nancy Darlene LeBlanc’s unpublished thesis, “An Anomic Response: Eating Disorders Among Native American Women,” (1995) and Donald Fixico’s *The American Indian Mind in a Linear World* (2003), are incorporated into the study. Both show the sense of alienation experienced by indigenous peoples when living within Cartesian contexts of interaction. Further glimpses into indigenous epistemology and its spiritual imperative are offered by writers in Ann Waters edited volume, *American Indian Thought: Philosophical Essays* (2004).

Secondary Sources

The narrative analysis is achieved through a review of material from the following secondary sources. They are from a variety of fields including religious education, pedagogy, indigenous pedagogy, quantum theology, and deep ecology. To foreground the body and bracket and define Cartesian cultural production and traditioning within current institutions of religion and education, Maria Harris’s *Fashion Me a People* (1989), and Eliot Eisner’s *The Educational Imagination* (2002), offer “the null curriculum” as a category to explain what has been deleted from classrooms. This absence, in turn, gives rise to feelings of alienation, boredom, and detachment. The null curriculum (somatic narrative) is taught because it is not taught (excluded from discourse development). In other words, we are taught to exclude the null curriculum as we are led to focus on other

things. Overall, having a null curriculum “skews the balance of options we might consider, alternatives from which we might choose, or perspectives that help us see” (Harris 1989b, 69). Assisting us to move beyond the personal alienation of the classroom and the environmental detachment classroom education too often promotes, the writings of Thomas Berry, *The Dream of the Earth* (1990), and *The Universe Story: From the Primordial Flaring Forth to the Ecozoic Era*, by Berry and Swimme (1992) are invaluable to the study. Berry names four failing establishments that “determine human life in its more significant functioning: the government, the religious traditions, the university and the commercial-industrial corporations” (1999, 72). Although Berry names Cartesian thinking as contributing to our environmental disconnect and autism,¹¹ he does not identify how it is engendered/embodied within the current traditioning forms of religion and education or suggest possible methodological practices that foster a voice beyond autism. Linda Hogan’s study of women and their disparate perspectives, *From Women’s Experience to Feminist Theology*, reviews the efforts of writers and activists from the early years of feminist reinterpretive scholarship to their current efforts to create “new paradigms, disciplines, and theories.” Instead of the current patriarchal androcentric texts and traditions (from which women’s experience has been elaborated)¹²,

¹¹ Berry (1999) notes the delight and sense of oneness Aquinas expressed in his writings and places the beginning of the European Christian separation from matter following the devastating Great Plague in 1347-1349.

¹² Hogan has traced the movement of feminist theologians regarding experience as they researched the androcentric texts and the silencing of women’s experience in religious hierarchical institutions. She also names the difficulty within the movement once the variety of “differences” in experience became known. She wonders how the categories of experience and praxis that are evolving as primary sources of discernment “operate” and suggests “that feminist theologians begin to appreciate the truly revolutionary character of these primary resources, places of difference, and conceptual instability at the core of our theorizing. One of the crucial questions will then be whether in so doing feminist theology will have embraced a relativist epistemology” (1997, 119). Ellsworth (1989, 2005) and Richardson (1997, 2000) have addressed the same question in their fields of education and sociology and want to move beyond criticism and embrace new ways of being community. While criticism is necessary, Richardson states: “If we think of the narratives we construct as “resistance” narratives, we have dialogically tied ourselves to

and taking experience and praxis as the starting points of evaluation, feminist theologians have “effected a methodological revolution” (Hogan 1997, 10). This way of inquiry honors the warning of Audre Lorde: “The master’s tools will never dismantle the master’s house” (1987,110). The methodological revolution of narrative research is explored using the insights offered in *Handbook of Qualitative Research, second edition*, edited by Norman Denzin and Yvonne Lincoln.

To begin to repair the Cartesian divide and construct a more holistic, inclusive, materially grounded, and relational epistemology and ourselves as intimately involved co-creators, the author cites several works of Gregory Bateson (1904-1980). Bateson was an anthropologist interested in psychiatry, biological evolution, genetics, wholistic epistemology, and education. His work with schizophrenics (influencing R. D. Laing) helps to show how faulty styles of communication are formed and the false “sense of control” addicts must lose to earn sobriety. His final book, *Angels Fear: Towards an Epistemology of the Sacred*, completed by his daughter, Mary Catherine Bateson, after his death, is a summary of his work and his observations on how a new sense of the sacred is realized as a result of a nondualistic view of the world. Works by educators, Bowers (1997) and Bowers and Flinders (1990), who are informed by Bateson, also add to the thesis. They support the notion that matter is sacred, point to reasons why we do not currently honor the sacredness of matter, and call for classroom reformation. Another

that which we oppose....Resistance narratives are tied to that which already has legitimacy, to that which they are resisting....Conceived and written as responses to dominant discourses, they reinscribe rather than circumvent.....Problems of communication, then, or the kinds of stories we can write, the kinds of lives we can thereby live, are thus most strongly linked to the kinds of communion we can create, not to the hegemonies we can resist...; one way to begin the representing of lives, including our own sociological ones, is to create new forms of telling, new rituals for sharing.” Such understanding shows: It does not “resist” (Richardson 1997, 77-80).

author informed by Bateson, Fritjof Capra, supports movement towards systems thinking and explores the links between autopoiesis (self-creation) and consciousness in his books *The Web of Life* (1996), *Uncommon Wisdom* (1998), and *The Turning Point* (1983).

Diarmuid O'Murchu's *Quantum Theology* links current scientific thought concerning matter directly to postmodern alienation. O'Murchu relies on a variety of scientists and theologians including Sallie McFague, Thomas Berry, and Brian Swimme. Offering other ways to consider church and viewing the whole as contained in each of its parts, O'Murchu states, "Church is, first and foremost, community gathered around the exploration and articulation of a deep, spiritual yearning" (O'Murchu 1997, 89). Sallie McFague's *The Body of God* (1993) and *Super, Natural Christians* (1997) show how the West's epistemology is flawed and has lost access to the aesthetic and metaphoric sensibility.

The postmodern journey of the body/soma narrative of alienation, reawakening, and reconnection can be defined in the religious language of mysticism. The religious terminology for these states of spirit are purgation, illumination, and unity/transformation. The importance of fostering the mystical imagination in preparation for social transformation and community formation is supported by Sophia Fahs (1960) and Janet Ruffing's edited work, *Mysticism and Social Transformation* (2001). Two other writers engaged in cultural criticism, Brueggemann (2001) and Reuther (1993), move out of mystical experience to create spiritual practice and signs of an emerging prophetic tradition.

Contributing to a more expansive understanding of learning, Elizabeth Ellsworth's *Places of Learning: Media, Architecture, Pedagogy* shows pedagogy as an

open, forming force. Ellsworth employs D. W. Winnicott's idea of transitional space as the time and place of the learning self and as a field of emergence. She draws from Winnicott to develop an understanding of lifelong continuous learning that is the result of environmental interplay, "as a self and an intelligence that is always in the making" (2005, 57). Ellsworth employs the term "the materiality of the learning self" to emphasize the aesthetic sensation of learning—an insightful concept and useful for this study.

Writers in the field of religious education are linked to Ellsworth's observations. Her findings can be described in religious terminology. Jerome Berryman's *Godly Play* (1991) discusses mystical and spiritual awakening in the lives of children, as well as naming Winnicott's transitional space/object as the site of godly play. The works of eco-theologians, such as Anne Primavesi's *Sacred Gaia* (200), and *Gaia's Gift* (2003), Thomas Berry and Brian Swimme's *The Universe Story* (1992), and Rosemary Radford Ruether's *Integrating Ecofeminism, Globalization and World Religions* (2005), help to link the psychospiritual learning dynamic to the pattern within the dance of the universe itself – that of cosmogenesis. These works also reveal an emerging sense of humanity, embedded within a process of boundless creativity and diversity, that of Gaia.¹³ Thomas Berry's *Evening Thoughts: Reflecting on Earth as Sacred Community* (2006), presents Earth/Gaia as our sense of community.

The works of Gabriel Moran, *Education Toward Adulthood* (1979), *Religious Education as a Second Language* (1989), and *Showing How: The Act of Teaching* (1997), shed light on learning as a continuous lifelong process and on the importance of religious educators as sponsors of Gaian citizenship. Moran consistently critiques the Cartesian ideal of adulthood: the autonomous rational individual. His two-sided model of religious

¹³ The image of Earth as living system, Gaia can be viewed at www.gaianproject.org/contact.html.

education, to teach religion/to teach to be religious, helps describe the dynamics of cosmology and of teaching languages that are practiced within educational forms of school, work, job, and recreation. The model frames the meaning of religious education holding many of the research findings currently described as “secular” as part of an emerging movement of religious education.

The teaching forms and curricula described by Maria Harris in *Fashion Me a People* (1989b), are utilized to describe a Gaian educational ministry. Examples of the curriculum of Gaian educational ministry in church/temple congregations and beyond are taken from Sarah McFarland Taylor’s *Green Sisters: A Spiritual Ecology* (2007), and the documentary film *Renewal: Stories From America’s Religious Environmental Movement*.

Indian education reformer, poet, and Nobel laureate Rabindranath Tagore refused to attend school beyond the age of thirteen and was educated at home. His negative early childhood experiences prompted him to establish an international university in the outdoors with an arts-based curriculum. His approach to education in *The Parrot’s Training* (1918), and “The Poets Religion,” in *Creative Unity* (1922), is similar to those of indigenous writers throughout the world. Tagore’s work contributes greatly to the development of an understanding of the human imagination that is appropriate for our postmodern age and this study. The works of Irish playwright Brian Friel, particularly *Faith Healer* (1980), are included for their coverage of the dynamics of teaching/learning and Cartesian conversion.

Organization of the Study

Chapter One: Introduction: Mapping the Course of the Study

This chapter introduces the history and background informing the study. The problem and thesis are defined and the methodology explained.¹⁴ A review of the primary and secondary sources informing the search is offered. The chapter concludes with the design and organization of the work.

Chapter Two: Patterns of Alienation within Self, Culture, and Education

In Chapter Two, the current patterns of attention and decision-making in Cartesian culture are problematized and identified as contributing to somatic and environmental alienation. This alienation is revealed through the narratives of those shaped within Cartesian epistemology, who have felt spiritually isolated and disaffected in their lives, and those who felt alienated in educational institutions. The values embedded in the explicit, implicit, and null curriculum of Cartesian culture are explicated to foreground the deficit in Cartesian epistemology. Alienated yearnings are uncovered through the null curriculum and point toward suppression of connected and relational ways of knowing.

Chapter Three: Patterns of Awakening: Somatic and Narrative (Sonar) Ways of Knowing

Chapter Three defines somatic and narrative ways of knowing (sonar) and reviews the patterns of embodied reawakening seen in women. Sonar is revealed as a phenomenon described in the fields of spirituality, critical pedagogy, transformational learning, and object relations. Winnicott's transitional space is named as the site of the

¹⁴ In terms of the methodology of narrative inquiry, the narratives already exist in print and are explicated by drawing on classroom experiences of particular people within the primary and secondary texts. The narratives are not generated by interviews completed by the researcher.

phenomenon as well as of revelation and poiesis (1989). The chapter also attends to patterns of connection and relationality as revealed within classrooms supporting sonar. Sonar-supporting classrooms are shown to be prophetic, despite their location in secular institutions. The “time and space of the learning self” (Ellsworth 2005), is aligned with the experience of mystical conscience, beauty and mystery, and poiesis. Narratives of writers from indigenous cultures reveal their ways of knowing, based on a spatially connected and relational knowing that supports the integrity of creation.

Chapter Four: Patterns of Connection: Towards Practices of Poiesis, Transformational Learning, and Faith in the Integrity of Creation

Chapter Four continues exploring patterns of spiritual connection and embodiment in classrooms supportive of sonar. In this chapter, the patterns of spiritual movement are described through the wisdom of science. Cosmogogenesis and autopoiesis are aligned with the human perception of mystical experience and indigenous ways of knowing. Sonar is seen to support an attentional epistemology supportive of a faith in the integrity of creation and Gaian citizenship.

Chapter Five: Patterns of a Religious Conversion: A Religious Education Response

The final chapter presents the researcher’s findings as a documentation of the signs of our times. A story of Cartesian religious conversion towards a faith based on the integrity of creation and Gaian citizenship is described. The movement of the ideal of adulthood from that of an autonomous individual to that of being deeply embedded within the web of life of planet earth, Gaia, is proposed. The chapter is framed by the two-sided model of religious education developed by Gabriel Moran (1991). The research findings are placed within each side of the model, highlighting the appropriate languages for each educational form (school, work, job, and recreation). Practical examples of

Gaian educational ministry (koinonia, didache, liturgia, kerygma, and diakonia) are given in the context of parish mosque temple congregation as well as beyond. Each are shown as correctives (inclusive of sonar) for Cartesian culture's null curriculum. Each holds potential for fashioning a faith in the integrity of creation. Religious educators Gary Chamberlain (2000), Gloria Durka (2002), Maria Harris (1989b), Sophia Fahs (1960), Mary Elizabeth Mullino Moore (1998a), and Kieran Scott (2007) enable us to engage both sides in support of sonar. This way of knowing completes our exodus from the closed system of imperial consciousness.

The research now turns to witness this process of conversion to Gaian citizenship by hearing, in the second chapter, the patterns of alienation within Cartesian narratives.

CHAPTER TWO

PATTERNS OF ALIENATION WITHIN SELF, CULTURE, AND EDUCATION

We are, I believe, very much in a cultural, political and moral crisis and hence, ipso facto, in an educational crisis. Indeed, it is imperative that we confront the nature of this crisis or, more accurately, that we attend to how a number of critical, cultural and educational issues and problems are perceived and interpreted. I prefer the word “crisis” to “problem” or “issue” or “concern” because I very much share the view that we as a culture, nation, people, even as a species, confront enormous and awesome threats to our most cherished notions of life, including life itself. (Purpel 1989, 1)

This chapter seeks to surface a deep-rooted educational problem. To name the educational problem, the writer will introduce Cartesian epistemology. Cartesian patterns of interaction and knowledge production are detrimental to certain aspects of the self and encourage a sense of alienation which, in turn, has had disastrous environmental consequences. These alienated and rejected aspects of the self can be linked to behavioral responses currently described by the medical profession as eating disorders and attention deficit disorder. To link this sense of disconnection with self, with each other, and with the environment to Cartesian cultural formation is an attempt to reveal how these dysfunctional behavioral responses are culturally conditioned and can be seen as synecdoche, “in which individual anorexic practices stand for processes of control in the society as a whole” (Garrett 1998, 55).

The chapter will first review the patterns of alienation (body and spiritual) within self described by women as regards their faith lives and being affected by eating disorders and attention deficit disorder. This section is followed by a brief description of cultural expressions of alienation, since cultural institutions have both contributed to the

alienation and inhibited recovery from alienation. Bodies and culture have been a seamless garment. Next, attendance in Cartesian institutions of traditioning and education will be examined for the way minds and bodies have been shaped to attend in classrooms. Particular attention will be given to statements regarding experiences of bodies and body alienation. This will be accomplished by a review of narratives of women educators regarding their classroom experiences as bodies “attending” within Cartesian institutions. Through the narratives will be witnessed the partitioning of minds from bodies, and bodies from environment – a Cartesian characteristic. The consequence will be explored under spiritual alienation.

Cartesian Epistemology

Residents of Cartesian culture have a particular way of viewing the world that is problematic. This ethos and cultural structure has developed over time (in particular since the Industrial Revolution)¹ and to the extent that the earth is no longer considered sacred. Cartesian culture is secular. This way of attending the world represents a patriarchal, hierarchical, dualistic consciousness: nature/society, matter/mind, body/soul, female/male, sensuousness/intellect, black/white, east/west, human/God, earth/heaven, sad/good, subjective/objective, community/individual, inner/outer, profane/sacred, secular/religious, lateral/linear, Dionysus/Apollo. This dualistic logic shapes a view of life where flesh and spirit are hierarchically divided and oppositional and is acted out by those with eating disorders. Michelle LeLwica writes, “This pattern of separating and ranking various aspects of human existence defines the order of meaning both within the

¹ Susan Bordo notes that this development, born in the Cartesian era out of the maternal universe of the Middle Ages and Renaissance, is the birth of a sense of “the separate self, conscious of itself and of its own distinctness from a world ‘outside’ it....It is a psychological birth of inwardness of subjectivity of locatedness in space and time generating new anxieties and ultimately new strategies for maintaining equilibrium in an utterly changed and alien world” (Bordo 1987, 7).

worlds of anorexia and bulimia and between these imaginative universes and the society they seek to transcend” (1999, 115).

Patterns of Self-Alienation

Researching women’s spiritual/faith development, Nicola Slee (2004) finds a pattern of movement and describes it as “alienation, awakenings, and relationality.”² These also are the movements necessary for recovery from “addictions.” In meetings of Overeaters Anonymous (a 12-step program), both women and men report having felt that they were “cut off from their bodies” before they entered their recovery journeys--that feelings were “thought processes, not sensations,” that their lives had no inner direction and were chaotic. People reflecting on their recovery sometimes say that they felt like an outsider before entering “into” the recovery journey, that they were somehow “different” from those around them. Entering recovery and living in a community of support, these people are able to reflect on their journeys, learn to hear their own narrative and those of others, and begin to heed a different voice. This voice helps to keep them on a path in community with others--as outsiders. Some wonder how they became so disconnected from their bodies; many report symptoms currently described as attention deficit disorder.³ This research is an attempt to describe why.

² This spiritual pattern of movement represents the sacramental process (separation, participation (initiation), and reintegration). Purgation, illumination, and union are the mystical threefold path followed by pilgrims in the shape of the labyrinth. Lauren Artress describes these stages as defining “the sequence, the process we experience as an ever-deepening sense of union with the Divine” (1995, 28). Rana P. B. Singh (2002), in *Towards the Pilgrimage Archetype: The Pancakrosi Yatra of Banaras*, explores the shape of pilgrimage walk, which in turn supports a pilgrimage archetype. Singh reveals its manifestation within the construction and mapping of the ancient Indian city of pilgrimage, Benares. At its center is Jnanavapi, the Well of Wisdom. This ancient map of Benares, displayed on the book’s cover, can be seen at www.exoticindiaart.com/book/details/idd701/.

³ Markesleijn (2002) and Stein (2003) link ADD to what the Buddhists call our restless “monkey mind.” Artress promotes labyrinth use for the purposes of quieting monkey mind. “A quiet mind does not happen automatically. But the labyrinth experience sensitizes us, *educates us*, and helps us distinguish superficial extraneous thoughts from the ‘thought’ that comes from our soul level and that each of us longs to hear.

Slee found commonalities in the testimonies of the women's storied faith lives.

The commonalities that supported women's spiritual development are in sharp contrast to values supported in Cartesian culture. Slee writes:

First, there was a profound emphasis on relationship and relationality, not only at the interpersonal level but at the cosmic level too. Second, there was a questioning of unexamined tradition and authority, a stripping away of the layers of encultured patriarchal values and beliefs which was often a profoundly disruptive process. Third, there was a longing for wholeness...and closely associated with this a longing and need for women's community; a yearning for a spiritual refuge, a place of gathering (Slee 2004, 34).

Other researchers support Slee's observations, seeking a less cognitive understanding of faith and supporting an embodied spirituality (Durka 1982, Cooley 1994, Hogan 2004, McGriffith 1999, Fisher 1988, Garrett 1997, Grey 2001, Harris 1989a, McFague 1993, Miles 1989, Moore 1997, Paik 1999, Raphael 1996, Ruether 1993, Ruffing 2001, Saussy 1991, Whelan 1993, 1994). These women reject a dualistic understanding of body and mind or body and spirit, and prioritize the importance of body and experiences for knowing God and maintaining relationship with God. Their work retrieves the body, "to present the flesh, not made word, but given voice to sing its own song" (Miles 1989, 185).

Theologian Michelle Lelwica (1999) also holds patriarchal religious institutions responsible for repressing the development of women's healthy spirituality. In her thesis, published as *Starving for Salvation: The Spiritual Dimensions of Eating Problems among American Girls and Women*, Lelwica moves beyond the usual biopsychosocial explanations for the causes of eating disorders that place the blame of disordered eating within the eater's body (e.g., compliant personality, poor self-concept, genetic

Many of us are discovering that this is much easier to do when our *whole body* is moving, when we are walking" (Artress 1995, 71).

susceptibility) and points to structural institutions that have shaped the imaginations of the eater in such a way that the eater considers her body a problem. The “salvation” myth for someone with an eating disorder is body transcendence, control, the ability to replicate the cultural ideal of wholeness, “thinness” for women (white women in particular), as well as financial and material success.⁴ In contrast to the popular icons of womanhood and the distracting goals promoted by “Culture Lite,”⁵ Lelwica calls for “a different kind of salvation” through prophetic protest; cultural criticism and alternative ways of seeing and being; reconnecting women with their bodies (healing the Cartesian divide); and the pursuit of wholeness in community here and now.

Another researcher to question the popular biopsychosocial explanations for eating disorders is Becky W. Thompson. In her thesis, “Raisins and Smiles for Me and My Sister: A Feminist Theory of Eating Problems in Women’s Lives,” (1990) later published as *A Hunger So Wide and So Deep: American Women Speak Out on Eating Problems*, Thompson interviewed African American, Latina (who may not have been shaped within the culture of thinness), and white women for their life histories, and she observes that dysfunctional eating behaviors are “normal” responses, considering the childhood interactive difficulties each had experienced. Reaching beyond theories developed from the experiences of stereotypical white middle-class women, Thompson

⁴ Marya Hornbacher’s memoir of her own anorexia and bulimia, *Wasted*, shows how her own patterns of eating/not eating were to fulfill a particular value: success. “Success, I firmly believed was the key to my salvation. It would absolve me of the sins of the flesh and soul, lift me out of the life I hated. Success meant a perfect career, relationships, perfect control over my life and myself--all of which depended on a perfect me which depended in turn on me living inside a perfect body (1999, 33). She turned to her “eating disorder because I had never, ever figured out how to fucking deal” (231). At one point she turned away from her eating disorder and made use of other practices to deal with life but eventually learned that “nothing – not booze, not love, not sex, not work, not moving from state to state – will make the past disappear....I learned that cutting up your arms in an attempt to make the pain move from inside to outside, from soul to skin, is futile....I learned gradually, to just fucking deal” (279).

⁵ Lelwica considers the saving promises of our Culture Lite, and the rituals that support it through the politics of distraction, reveal the underlying “symbols and practices that tell us what it means to be a woman” (1999, 80).

found other meanings behind disordered eating. Her research reveals that “binging, dieting and purging are survival strategies women develop when they need to make a way outa no way” (Thompson 1990, 214). She concludes that the consequence of the social/historical interactions and trauma of these women was losing a sense of being able to comfortably reside within their bodies. By contesting popular explanations for eating disorders and referring to them as coping responses to injustices, Thompson and Lelwica help reveal the political nature of their formation and the failure of religious institutions to respond appropriately. Thompson writes: “Portraying them as disorders rather than responses to physical and psychological distress is a part of a historical tendency to mislabel the results of social injustices as individual pathologies” (1990, 6).

Unfortunately, similar research has not yet been done by those affected by attention deficit disorder (ADD). However, from hearing and watching people narrate classroom experiences, one can easily see how children soon lose the ability to reside comfortably in their bodies – particularly those children more sensitive to what is happening outside the window of the classroom. Not only do children lose touch with their bodies, they also lose the ability to hear them sing. Like eating disorders, ADD has also been extensively analyzed through medical and behavioral models. In her 2002 unpublished dissertation, “Attention Deficit Disorder: A Depth Psychological Perspective,” psychologist Margaretha J. Markesleijn considers ADD a symptom of the Dionysian⁶ complex – in contrast to the Apollonian complex that is manifested by

⁶ Before writing *Dionysus in Exile: On the Repression of the Body and Emotion*, Jungian analyst Rafael Lopez-Pedraza found it remarkable that the field of psychology had not researched the complex of Dionysus, particularly since “Dionysus is the only god in the Greek pantheon whose attributes include “madness” (2000, 2).

Cartesian culture.⁷ Markesleijn compares the two according to traits characteristic of each: “Apollo teaches us distance, while Dionysus teaches us proximity, contact, intimacy with ourselves, nature and others” (2002, 213).

Patterns of self and body alienation are described by women in the fields of feminist spirituality, theology, and psychology. The traditional and standard models (religious and medical) developed for fostering both healthy spirituality and a sense of self have been problematized to reveal deficits in the ways eating and attention deficit disorders are being interpreted. Longings of women that support healthy spirituality and a unity with environment are in contrast to those fostered by Cartesian culture. Researching and developing alternative understandings for the etiology of spiritual alienation are crucial for evoking alternative ways of attending and being in a community.

Alienation in Culture

Culture has responded to the pain of body alienation (Cartesian thinking) by developing institutions and practices to treat the pain. Medical models treat symptoms with drugs so that patients are able to continue living in compliance within the system. Schools advocate medicating students to manage their behavior. Advertising increasingly lures Cartesians to purchase medications to manage their “dysfunctional” bodies.

Having addressed and staged the sense of alienation experienced by women as a result of a secular and Cartesian shaping of the imagination, we will now move to the

⁷ Thom Hartmann (1999, 2003), contests ADD/ADHD symptomatology understood by the medical profession as genetic dysfunction. He considers this way of labeling genetic difference as a type of eugenics – a civic religion based on science. This hypothesis, observes Hartmann, “assumes that the narrowly defined criteria for success or failure in our particular culture at this particular point in time are identical to those of all cultures, all humans and for all history, both past and future” (1999, 22).

public side, Cartesian culture. James Garbarino, in *Raising Children in a Socially Toxic Environment*, defines seven anchors that foster coping and reliance. These are personal anchors, cognitive competence, success, active coping, positive temperament, social climate, and additional support. Garbarino is right to name culture as toxic, but he has not addressed the cognitive competence that the toxic culture fosters. By not doing so, Garbarino misses the etiology of social toxicity.⁸

The Cartesian actor no longer considers or experiences matter or the globe as sacred and has developed cultural systems making public this underlying belief. In addition, those labeled as artists have been expressing their sense of alienation and chaos publicly: An art exhibit at the National Gallery in London, "*Rebels and Martyrs: The Image of the Artist in the 19th Century*" (July-August 2006), traced the development and respectability of artwork expressing this anguished internal state of the artist. Martyrdom in artists is in contrast to the aesthetic expression appreciated by actors shaped by religious cultures. Artists in these cultures are considered scientists (Maira 2006, Cordova 2004c). These actors understand an orderly universe, and it is the role of the artist "to find the underlying stability in chaos in order to help his viewers understand chaos as well as order" (2004c, 252).

Alienation, body and spiritual, has been addressed by writers and playwrights in characters such as Meursault in Camus' *The Stranger*, Tolstoy's *Ivan Ilyich*, and Friel's *The Faith Healer* (1980). These characters are alienated from land, self, and culture.

Film directors Ingmar Bergman and Michelangelo Antonioni also portrayed characters

⁸ Gregory Bateson understands that our social toxicity is based on a flawed cognitive competence and weaves it into major cultural ideologies, noting that "notions like aggression, crime, wealth and even god are highly abstract patterns which continually provide the tramlines upon which our thought travels forward to decisions of all kinds. If we have the wrong ideas of how our abstractions are built – if in a word, we have poor epistemological habits – we will be in trouble – and we are" (1991, 233).

affected by alienation and spiritual malaise. Characters in *Alice in Wonderland* (Carroll 2000) and *The Wizard of Oz* (Bausch 1999) each embark on adventures, departing from alienated states of imagination and moving to more integrated ones. Artist Caspar David Friedrich's *Wanderer Above a Sea of Fog* (1817)⁹ depicts the well-dressed alienated human, his back to the viewer and far above the clouds. He has reached the summit of his mountain, independent and alone, dependent on nothing but his walking stick. This image is in sharp contrast to Frda Kahlo's *Roots*¹⁰, which depicts a woman lying on parched desert ground, facing the viewer, with vines growing from her body, their leaves with red shoots stretching into the cracked soil.

Karl Free's *America Under the Palms* is a visual depiction of the Cartesian cultural ideology. Depicted are the forces this thesis tries to name. The painting is the expression of the embodiment of the Enlightenment ideals of individual autonomy, progress, and rationality. It hangs in the Princeton, New Jersey, Post Office, a five-minute walk from Princeton University, and was commissioned in 1939 as part of the New Deal public arts project. It displays Cartesian actors and indigenous actors, as well as an institution for the formation of actors, Princeton University. On the left-hand side are three white male settlers, angels hovering above, horns blowing. On the right-hand side are two Native Americans, one male and one female, scantily clad and crouching. Princeton University is depicted in the background as well as a bald eagle and a reclining woman. Beneath the painting is this verse: "America! With Peace and Freedom Blest/Pant for true Fame and scorn inglorious rest./Science invites, urged by the Voice divine, Exert thyself 'til every Art be thine." The expression of Cartesian immigrant

⁹ *Wanderer Above a Sea of Fog* by Caspar David Friedrich is available for view at www.ibiblio.org/wm/paint/auth/friedrich/friedrich.wanderer-sea-fog.jpg.

¹⁰ *Roots* by Frida Kahlo (1943) can be viewed at www.artchive.com/archive/k/kahlo/roots.jpg.

ideology could not be made more explicit--study well, do not be lazy like women and Native Americans, and you will control your destiny. God is on your side if you do so.

Alienation and excess has been expressed in rock and roll by the Rolling Stones' *Satisfaction*, as well by a call for an alternative in John Lennon's *Imagine*. David Bowie, Lou Reed, and David Byrne have addressed their own alienation in their songs, and Peter Gabriel hears a salvific voice on *Solsbury Hill* that tells him, "I've come to take you home." Performance artist Laurie Anderson warns her audiences of the blight of consumerism, mechanical robotic thinking, and monkey mind, and Pink Floyd warns its listeners of the cultural machine in its repeated refrain: "Teacher, leave those kids alone!"

While artists are voicing what they are experiencing and seeing from a distance, those employed in culture's machine are compliant with the ideology depicted in *America Under the Palms*. It is an ideology that says God is on your side, yet the sense of God is missing. The ideology fosters neurosis, endless seeking, consumption, and disregard for physical location in time and space. It is a style of thinking that has lost its ability to know and navigate through the body, calling and sensing the immanent Divine. The sense of anxiety, of being lost and in exile, not knowing the sense of God, fosters coping practices that reflect loss of home. Our living practices are no longer in harmony with our selves or our home, our planet. In a very concise statement, Diarmuid O'Murchu names the alienation and our inventions – the medical, psychiatric, and religious institutions – developed to address it, which are really only band-aids.

Yet, more than anything else, it is the sense of alienation, our disconnection from the earth that is probably the severest form of pain we know today. The problem is that most people don't feel it consciously. We have invented a vast array of sedatives, drugs, alcohol, hedonism, workaholism, religiosity, and pseudo-therapies to rationalize our alienation (2007, 49).

Irish poet Eavan Boland noticed her own different ways of expressing experience and recognized that they were not the kind shaped to language within the current tradition. Hearing her insights reveals the aesthetic sensibility that Dionysus brought to her as a result of her being free to follow her body with her mind. Boland writes:

Nothing I saw in the tradition – not the poems I read on the page or the conversations I heard from male contemporaries – encouraged me to follow my body with my mind and take myself to a place where they could heal in language: in new poems, in radical explorations. On the contrary. There was a deep suspicion of the ordinary life. It was assumed to be a narrow and antipoetic one. As a woman...I had no voice. It had been silenced, ironically enough, by the very powers of language I aspired to and honored. By the elements of form I had worked hard to learn (1995, 110).

For Boland and others, it is only by sensing difference and being allowed to express it and have it validated that they were able to come to know themselves within and as part of community. For education to be religious in nature, we may be called to delve more deeply into the particulars of our experience and tradition. Searching for a new aesthetic, we may be called to find new ways to see, find, describe, and articulate it. Silent and alienated persons who have been considered “other” by the predominant patriarchal hierarchical imagination (e.g., women other than Caucasian, lesbians, gays, the differently abled (learning), the mentally ill, the indigenous, etc.) have voiced their way of knowing and know it to be different from the predominant patriarchal way of knowing. This realization occurs once they have been allowed space to reflect on and critique their lives and the stories that they have embodied.

Stepping inside the institutions of learning developed by Cartesian imaginations is one way to reveal our dysfunctional cognitive competence, our secular ideology.

Attendance in Cartesian Classrooms: The Null Curriculum

“Schools are educational churches, and our gods, judging from the altars we build, are economy and efficiency. Hardly a nod is given to the spirit.”
(Eisner 2002, 97)

To begin to unthread the fashioning of bodies in the curricula of Cartesian classrooms, we will first look at the way student bodies have been patterned. This will reveal which types of experiences are attended to and given a nod. Left on the factory floor will be outlines of the ways of attending that were not drawn and were cut from the patterning process. Maria Harris (1988), refers to the three curricula that institutions teach – the explicit, implicit, and null curricula. Harris writes of the latter:

The null curriculum is a paradox. This is the curriculum that exists because it does not exist. It refers to areas left out and procedures left out. And the point of naming it and including it here is critical: ignorance is not neutral. Not being educated in something skews our perceptions, limits our alternatives, narrows our options (1988, 245).

Historically, somatic and narrative ways of knowing have not been embraced by many schools. Because of this, particular perceptions and ways of attending are now limited, and our options narrowed. For the purpose of this research, these somatic and narrative ways of knowing are being singled out to show their importance for education that is religious in nature: bodies with the ability to experience unity and practice in ways that support this alternative sensibility. The very naming by researchers of types of knowing as “somatic and narrative” reveal how disconnected we have become from them – for how else do we come to know and express, but through our bodies? Yet, many people are struggling to “get their bodies back.” What are the characteristics underlying particular ways of attending and knowing that have not been included within many of today’s schools?

Attending to the Curricula

“The consequences of school programs emanate from values that are explicit and operational as well as those that are tacit and covert.”
(Eisner 2002, 107)

As noted above, the three curricula that institutions teach have been identified by Eisner as the explicit, implicit, and null curricula. The culture’s institutions shape bodies to attend and place on the altar gifts and offerings found in compliance with what the culture considers sacred. The explicit curriculum of many current institutions fosters a particular type of behavior as students seek to meet the expectations of the curriculum. The reward systems encourage a student’s willingness to perform in compliance. Eisner (2002) (citing research by Lepper) warns against the formation of “reward junkies” – children whose willingness to perform is dependent only on an extrinsic reward. Based on the current implicit curriculum, many place on altars to the gods of economy and efficiency offerings of individuality, competition, autonomy, progress, and advancement. These patterns and ways of interacting offered to attain a sense of virtue and reward are those that have shaped a particular way of attending as a Cartesian culture.

To become aware of the cultural patterning of the experience of attention and its “external” nature is also to become aware that the cultural patterning of the experience of attention has not fostered its alternative. The development of an alternative form of knowing and attending could be described as having an “internal” nature, but I am reluctant to develop my argument through external/internal terminology. Doing this releases culture from a valid critique of its “incorrect” fashioning of bodies – particularly since the substance of the “lack” appears to be what supports unitive vision and spatial awareness. Both of these are crucial for fostering a more grounded and Gaiacentric

cosmology. It assumes that a corrective for the ill-fashioning of bodies in today's classrooms will be accomplished through the progressive development of an additional type of attention more "internal" in nature. Many who have retrieved and developed through therapy, feminist pedagogy, and liberation theologies an alternative form of internal attention and expression of voice can point to various cultural institutions that kept their voice oppressed but the focus is still focused on the human, the rational, and autonomous view of adulthood. My interest is to retrieve this attention that has been "in-attended" to and foster it as our *primary* way of attending, thereby fostering a more Gaiacentric way of being in community and an alternative sense of personhood/praxis.

Attention, inattention, and aesthetics have been explored by Peter de Bolla (2003). De Bolla is curious, as is this research, to question the subject and the deficit held within the shaping of our "in-attention." In *Art Matters*, de Bolla pays attention to his own aesthetic responses to works of art – painting, music, and poetry. De Bolla does this in order to offer his readers an architecture of aesthetic response itself. His concern is to focus on the type of his own experience that he considers "aesthetic" in nature, in contrast with what had been attended to prior to "the experience"¹¹ that receives a definition as aesthetic. In later chapters of this thesis, De Bolla's insights will be interwoven with other authors, but for this chapter his understandings of attention have great relevance. For de Bolla,

...attention includes inattention. Attention happens which is to say that it is an active engagement with the world; it presents the intending agent to the world....The opposite of attention is distraction, the inability to focus on a single thing and the subsequent scattering of attention across a very wide field....Consequently, an inquiry into the unattended to is precisely not an investigation into inattention; in making the unattended to into an object of

¹¹ This moment of experience will be linked with Ellsworth's "force of the experience of the learning self" in chapter three.

attention we call to attention that which we have overlooked. An inquiry into inattention must be a call to attention of attention itself. In other words, a starting point for a phenomenology of inattention must be attention; it must begin by asking what the “in” in inattention attends to (2003, 62-4).

We will be asking for the “unattended to” to be revealed via the null curriculum, we will be asking what the force behind the “in-attended to” wishes to reveal. In *The Culture of Denial: Why the Environmental Movement Needs a Strategy for Reforming Universities and Public Schools*, C. A. Bowers notes that “the existential sense of temporality is first learned and continually reinforced through the messages and systems that sustain cultural life....The anomic form of individualism is not a result of a defect in the genetic code” (1997, 173).

Educational alienation is seen in the relegation of bodily forms of knowing to the null curriculum. Spiritual alienation is also seen in the relegation of bodily forms of knowing to the null curriculum. Our encultured remembering practices are tied to encultured social practices and are extremely difficult to show in “the event” of formation. In order to show which types of bodily forms of knowing are not culturally fostered, we must look at the curricula of current schools, Eisner’s “educational churches,” to reveal altars to the gods of efficiency and economy, and the embodiment of particular ways of attending in order to please these gods – ways of attending that reinforce daily practices of individuality, competition, and autonomy and which in turn offer the grace of progress and advancement. Looking at curriculum will also help to reveal how the “mind” detaches from the “body,” how our lived “secularism” has lost the memory of the sacred. McGuire notes: “Lived religion is constituted by the practices by which people remember, share, enact, adapt, and create the stories out of which they live. And it is constituted through the practices by which people turn these stories into

everyday action. Ordinary material existence--especially the human body--is the stuff of these meaningful practices” (McGuire 2003, 14).

Witnessing Classroom Alienation and Deficits in Mapping

Our current understanding of learning is institutionally based and formally conceived. Beckett and Morris write:

Learning in general, and education in particular, has in the Western tradition been regarded as successful if understanding something in a new way can be inferred from behavior (such as an examination or in writing an essay). The focus is on the targeting of a change in mental state, from one of ignorance, to one of knowledge....In fact, in Western education, the highest status is reserved for the most abstract and immaterial learning...irrespective of its utility, and the lowest status is accorded to concrete, materialistic learning, much of which we learn in daily embodied action (2001, 35-6).

This “abstract and immaterial learning” which is expressed in epistemological frameworks and has disregarded physical bodies has been called a “view from nowhere” (Bordo 1993 16). Concerned with the disembodied classroom patterns, bell hooks clearly links alienation and the exclusion of narrative and somatic ways of knowing. She calls the recovery of embodied soma “passion.” hooks explains:

Entering the classroom determined to erase the body and give ourselves more fully to the mind, we show by our beings how deeply we have accepted the assumption that passion has no place in the classroom. Repression and denial make it possible for us to forget and then desperately seek to recover ourselves, our feelings, our passions in some private place – after class (1997, 192).

bell hooks remembers her own education in black schools prior to integration. She had loved attending school and loved her teachers, who were motivated by the recent advances of the Civil Rights Movement. hooks loved learning, and she loved the pleasure of being changed by ideas and being able to reinvent herself in the shelter of her classroom – safe from oppressive and demeaning social structures. School supplied an atmosphere of freedom from cultural constraints and conformance to images of what she

should be. Reflecting on her formation by her earlier black teachers, she revealed the secret that teachers in our own time need to realize. They had formed their students to be “scholars, thinkers, and cultural workers...my teachers were enacting a revolutionary pedagogy of resistance that was profoundly anticolonial” (hooks 1997, 2). However, hooks’ experience of school was very different once she began attending white schools after racial integration by busing. The teachers in the white schools she attended valued obedience and compliance. She began to experience learning as “about information.” The information/class content was unrelated to the daily lives of the students. hooks had moved from classrooms that fostered education as community – the practice of possibility and freedom – to educational environments that promoted obedience, confinement, and replication of memorized information.

Witnessing the Fashioning of Spiritual Disembodiment¹²

To retrieve “concrete materialistic learning,” Patricia DiRubbo’s “Exploring Women’s Learning: Where’s My Body When My Mind’s in School?” offers us an information base of women informers regarding experiences of their bodies (territories)¹³ in classrooms. Gathering the reflections of DiRubbo and others helps us view the fashioning of bodies alienated from territories via Cartesian culture’s explicit, implicit, and null curricula.

¹² *Disembodiment*: “a decontextualization of the subject from his or her life experiences or social context” (Shapiro 1999, 81).

¹³ Gregory Bateson considers our flawed Cartesian epistemology as our confusion between the map and the territory, and that over time we have overdeveloped our logic of mapping and ignored the type of cartography that recognizes pattern and beauty. This will be explained further in chapter 3. Null curriculum is the difference that makes the difference – it is the “bridge between map and territory is difference.” It is only news of difference that can get from the territory to the map” (Bateson 1991, 218). Poet Eavan Boland laments this same loss in her poem, “That the Science of Cartography is Limited.”

DiRubbo's research project was to support a more "cogniosomatic epistemology."

In a pre-discussion letter addressed to her participants, DiRubbo reflects on her experience of her own body in the classroom formation of her younger learning years and compares it to her later midlife experiences in feminist studies and adult learning:

As a young undergraduate, I often felt the strong presence of my body in learning, at a time when I was forging my public identity and exploring my sexuality. My response to this "presence" was sometimes one of surprise or shame and in most cases I considered the presence of my body in learning as "unacademic." I had learned, although no one may have said it directly, that the classroom and the academy were places for and of the mind. I rarely, if ever, spoke to anyone about my feelings, and instead wrote about them in personal journals.¹⁴ ... I recall, for example, being excited about some new learning, and wanting to express myself. Yet, I felt or was led to believe that the classroom was not the ideal setting to explore these inchoate thoughts. I learned that, when expressing myself, I should do so dispassionately and logically, and at least appear definitive in my thinking. And, since I had not developed that facility very well, I often remained silent (1995, Appendix D).

DiRubbo appears to have based her reflection on a qualitative difference felt by her body--a view from somewhere, an experience fueled by excitement, sexuality, and connection. Perceived from de Bolla's juxtapositioning of attention-inattention, we see more clearly the force behind what was being "inattended to" in her classroom, her body's yearning to connect something to something. Yet, she needed to stay silent in order to comply with the rules that deemed those inchoate thoughts somehow "unacademic." She needed to stay inattentive to them, inattentive to the connection they were driving her towards. The presence of this as yet unarticulated view from somewhere was not valued in the institution. Instead, she and others gave voice to them in personal journals. Explicitly, Cartesian culture in an academic setting was successful in teaching

¹⁴ bell hooks also comments on this separation as it related to her development of voice in the academic world as a writer. Critical academic writing differed stylistically from writing that was impassioned. "It was the perfect metaphysical dualistic match of mind and body, with there being no doubt which was superior. In the university then, and often now, clear distinctions were made between writer and critic" (hooks, 1999).

her its expectation that knowledge was transmitted through dispassionate and logical expression of the *mind*, while implicitly she was being taught that acceptable academic expression was devoid of passion felt in her *body*. The null curriculum for DiRubbo and others was that they did not learn how to express what they knew in their bodies. DiRubbo had learned to silence her body. She had not learned how to articulate “wisdom” realized as a result of the time and space of impassioned experiences. Her worldview did not include particular expressions of her body.

Native American Anne Waters casts her spotlight on the ways of cultural shaping, underlying values, and their link with experience – what is attended and given a nod.

Waters writes:

Worldviews embed value judgments. Values arise from particular places and historical events/experiences in those places. Value judgments are markers informing subjects about which aspects of the observed are important, and which are unimportant. Value judgments are markers informing the subject which attributes are to be paid attention, and which are not; which attributes are to be recognized and which are not. Perhaps, and most important, they mark which attributes are acknowledged as being (having existence) in the world, and which are not (to be) (2004, 162).

Later in life DiRubbo recognized this same reality. She notes:

...at a gut level, the effects of the hegemony of dualism that separated body and mind, and that elevated mind above body, the rational above the emotional. I realized too, that my silence in learning settings had more than personal reasons; it was also a learned, an enculturated silence. The political context of my silence, and the disregard for my body, seemed rooted in Western cultural traditions which, dominated by white European and Eurocentric men, excluded women and people of color and further devalued our ways of thinking and knowing and led us to devalue our selves (1995, Appendix D).

Her inchoate thoughts had lain submerged because she had not yet learned the diving skills to retrieve them or express them in language.¹⁵ DiRubbo lays a foundation for beginning to loosen the hold of patriarchal ways of viewing the world and to affirm other ways of knowing. However, for the purposes of this research, DiRubbo's realization that her silence was enculturated and of how the enculturation occurred is the main focus. I am interested in revealing the cognitive style and ways of attending that have been taught to us, their qualities, and, in particular, their effect on spirituality and the fostering of particular sensibilities. DiRubbo does not focus her analysis on how disembodied knowing is enculturated or link it to our environmental disconnect, but we can apply her findings and others within feminist pedagogy and feminist spirituality as experiential and theoretical validation of the explicit, implicit, and null curricula fostered by many of our institutions – religious or secular.

Reviewing the fashioning of spiritual alienation and ways of attending through the explicit, implicit, and null curricula of current institutions will help to shift the focus and analysis of DiRubbo and others away from institutions patterned by white men and contrast them with the “ways of knowing” of women, people of color, and others. Reviewing how it is that people's sense of selfhood is shaped by focusing on and analyzing a particular enculturation curriculum – what is taught and not taught – frees us from the blaming and scapegoating of white males. It helps to foster an exploration of a difference between two types of epistemologies and uncover which fosters spiritual alienation. Contrasting schooling with explicit intention and education, Harris states: “The implicit curriculum, in contrast, does not leave out areas and procedures. It simply

¹⁵ Adrienne Rich refers to the diving process she entered in her poem, “Diving into the Wreck” (Rich 1973, 22).

does not call them to attention. They are there, operative in the situation but left unnoticed....The implicit curriculum, in contrast, refers to the patterns or organization or procedures that frame the explicit curriculum” (Harris 1989b, 68-9). When DiRubbo’s inchoate thoughts are considered within Harris’s understanding of implicit and null curricula, aligned with Waters’ worldview value judgment and placed beside Bowers’ “anomic response,” it is easier to see what has been operative but not called to attention. It also allows us to see more clearly how DiRubbo had been patterned for “alienation.”

Attending the Shaping of Attention in Cartesian Classrooms: Partitioning the Territory

To watch the enculturation of body silence alienation, we now turn to Sherry Shapiro’s account of her first day at school. This was the day when she emigrated from a world based on play praxis¹⁶ to the Cartesian world based on praxis of compliancy with the “royal consciousness.”¹⁷ Through Shapiro’s narrative we will watch how the wondering, excitable, and creative self is alienated and exiled and a particular “type” of self is granted citizenship based on its compliance in support of the explicit, implicit, and null curricula. My interest is not to deny the need for compliance, discipline, and the acceptance of authority – all these are necessary for a cohesive social unit. However, the type of compliancy that is fostered by the royal consciousness is not the type of compliancy that continues to break through to the bodies heard in this research. My concern is to show how our particular type of dualism works and how it suppresses controls and transcends the physical responses (joy, pain, awe, mystery, eros – i.e., Dionysus) that foster a mystical imagination. It is no wonder that Cartesians live in toxic

¹⁶ The importance of imaginative play is explored by Jerome Berryman in *Godly Play: A Way of Religious Education* (1991).

¹⁷ Walter Brueggemann, in *The Prophetic Imagination* (2001), names our current institutions as being shaped with “royal consciousness.”

communities. The cognitive sensibilities that promote balance, harmony, and unity are those that are not culturally fostered and have been partitioned from daily expression. The mystical imagination is fueled by a sense of self with an awareness of unity and becomes compliant with the expression of that unity. Practicing from a mystical base fuels a “just” society on altars of community survival, interconnectedness, cooperation, and creativity.

Shapiro begins:

Entering school, I learned that coming to know was not inclusive of body knowledge. My physical being, which felt pain, joy, tiredness, exasperation, love and energy, possibility and freedom was to be ignored, even controlled. Indeed, I came to understand my body as some “thing” to be controlled. And sensual knowing was simply excised from the process of learning. Philosophically speaking, my body became it, rather than is; knowledge as objective, rather than subjective (1999, 6).

This type of implicit and hidden curriculum also teaches us how to hold and contain our bodies. Shapiro continues her explanation of the body in the hidden curriculum by remembering being brought to school for the first time by her mother and being struck by the “orderliness” of the room. At the table in her new smooth chair and taking in her new surroundings, she found herself squiggling to attend. She narrates:

To the commotion of the other small figures entering into the room...I learned not to be “out of place,” never to touch anyone or anything unless directed to do so. It was like a waiting room but you didn’t know what you were waiting for. I began to feel held in place by the walls, ceiling, floor, and the single door...Over time the room took on a new meaning. It became a world. In that world, I took on a different identity. I became a student...I began to be something and someone else. And I wasn’t sure of either. At that table I felt both ownership and solidarity with my group. Yet I also had to compete with them to be the quietist, neatest, best-behaved student in order to gain the prizes of going for snack, dusting the erasers, leading the lunchroom line, or being praised by the teacher. Above all else I learned I had to take care of myself first (1999, 83).

Shapiro’s school, shaped and formed by a Cartesian culture’s imagination, had successfully shaped and formed her body to comply with its social, economic, and

political values through its implicit curriculum. She came to an understanding of being a “student” and of learning as “institutionally based and formally conceived,” decontextualized from outside the schoolroom, the world classroom. In addition, the accountability in her world was established and given through an externally structured bargaining system. She was a “reward junkie” taking care of herself first. Shapiro elaborates:

If we could walk in a straight line to the lunchroom, we could have an afternoon story; if we put our things away quietly, we could have an extra five minutes of recess; if we finished our work without talking, we could paint, draw, or color. Every act became a bargain....My urge to explore, discover, play and imagine, so well developed outside of school, became my enemies in school. “She” will let me know when, where, how, and with what I will be allowed to encounter this place, this enclosed room, where my public-education experiences began with the confining of my body--my spirit. Somewhere inside of me I felt the split begin (1999, 83-4).

Although the theories and description of the Cartesian mind/body have been widely distributed, it is in the movement of the narratives of Shapiro and Di Rubbo that we can view the split happening. Their narratives make clear how it is that the implicit curriculum forms an inauthentic state of being – a sense of self dissociated from Body Spirit with boundaries hardened. We watch the little girl gradually losing the experience of voicing the experience of her terrain as an explorer and discoverer and acquiescing to an external “she.”¹⁸ This is the outer cartographer exhibiting the values normally associated with “male.” What had happened to the little girl was a type of partitioning – a partitioning from “home rule.” For Shapiro and many others this externalized teacher will become the invisible power that suppresses her indigenous imagination and

¹⁸ Kahil Gibran’s earliest memory was from his third year. It is a beautiful example of what a child might have concluded regarding life, the connection of that life with what s/he saw before her/himself and also the beauty of the internal/external storms and where they still are leading. “The first great moment that I remember was when I was three years old – a storm – I tore off my clothes and ran out in it – and I have been doing that in storms ever since” (Gibran 1991, xxi).

creativity. It will be the separator of work and play, public and private, and foster the sense of alienation and void from the feeling body and the body's extension – its environment. Morris Berman links this sense of void to culture and writes: “[These feelings] echo the lessons learned in our bodies from childhood, in a daily and repetitive way, and they are microcosms of our entire civilization” (1989, 20).

My own recollections of early school days are not as clear as Shapiro's, but, as an only child entering the school system, I would have been overloaded with physical responses to the other little people around me, and to the bewildering array of lifestyles, vegetation, and creatures I was witnessing as we moved from country to country. In contrast to the “differences” many still continue to highlight in regard to their observations of others, I was often more drawn to the patterns of similarities I saw. The reprimands for talking in class and not paying attention (looking out the window) would have been a result of my excitement with the material and trying to “put something together” as I still do now – “moved by the storm” and looking out the window trying to “make sense” of something I have read or heard. For years as my internal terrain shifted and attempted to correspond with its surroundings, my response to the internal storm and cacophony – a type of domestic violence – was to silence it with crunchy tortilla chips. The silence echoing from the void of eros was filled by bread and wine. This precarious external management of a void through food was an attempt to avoid the sacred silence. I lacked the skills to attend to the silence and express what I heard from it. Morris Berman, in *Coming to Our Senses: Body and Spirit in the Hidden History of the West*, notes that novelist John Fowles calls this emptiness “nemo,” a state of being no-body. Berman writes: “The problem of hollowness, then, of a-Voidance, is really one of

secondary satisfactions, the attempt to find substitutes for a primary satisfaction of wholeness that somehow got lost, leaving a large gap in its place” (Berman 1989 20).

Psychologists have often assigned the responsibility for the formation of body numbness and compensatory behaviors to keep it numb (eating, alcohol, cutting, shopping, overworking, etc.) to a person’s family of origin or traumatic events. However, we can now say that the “primary satisfaction of wholeness that somehow got lost” is the void of body numbness that is “learned” in many more institutions than the family. The shaping of spirituality extends much further than what we now consider as shapers of “religious” imagination. The null curriculum is not about a lack of circumstances and an idealization that we do not possess in reality – something that, as we saw in chapter 1, Takayo Mukai appears to be struggling with. Peter McLaren states that “the so-called lack is itself an historical and social production and not some universal prerequisite for fulfillment” (McLaren in Shapiro 1999, xviii).

Listening to the metaphors and style of thinking narrated by those shaped in Cartesian curriculum/tradition is a methodology that is crucial for revealing how only “part” of the human’s way of being conscious is currently being shaped, and how we have ignored and suppressed Dionysus, “the god of the epiphany.” By keeping this in mind we can then go about hearing the behavioral symptoms and longings of people who view the world with Cartesian lenses as longings and distractions that are not pathological (as currently described by the medical community) but rather religious in nature. We can recognize that the longings are not for a particular substance/activity, but for the ability/skill to attend, and for the space to respond from this other “part,” to hear from the force of the experience of the learning self.

Using the explicit, implicit, and null curricula to show how spiritual alienation is culturally fostered helps to move the “blame” and scapegoating away from the bodies of white European and Eurocentric men (e.g., male teachers and priests) and shift the problem to a type of mental colonialization, partitioning, and oppression enculturated in both genders. Colonization not by the male gender but by the masculinization of the thinking-learning process itself also rejects and is to the detriment of the feminine and all values associated with it.¹⁹

From these narratives we can see how it is that people are taught one way of interaction by not being taught an alternative way. Relational experiences have been embedded in prescribed cultural maps and are read by people to navigate their territory. Cultural maps are the implicit curriculum. They are, as Maria Harris states, “the patterns that frame the explicit curriculum” (1989b, 69). By recognizing that certain cultures foster a particular type of mental colonialization, we can begin to make sense of the importance of considering our bodies territories and the fact that our “science of cartography is limited.”²⁰ Knowing our bodies as territories begins to place the responsibility for navigating them on an internal cartographer – a retrieved and redeemed mapper who is attentive to differences within the terrain, and who possesses the skills to cite and show (narrate) what he or she has found. This view is no longer the “view from nowhere” but is situated in and expressed by a speaker who accepts responsibility for its perspectives – its unique particularities as well as limitations. This alternate way of attending to one’s territory is the chance to be able to draw one’s own maps out of a spiritually alienated exile.

¹⁹ Susan Bordo describes this flight from the feminine/flight to objectivity since the seventeenth century – this human individuation and separation from nature – as “a drama of parturition” (1987, 11).

²⁰ This is from a poem by Eavan Boland in which she expresses our cultural predicament.

A classroom with power structures formatted hierarchically yielding compliant silent students promotes alienation and life fragmentation. In the United States, the political ideal is democracy, but our imaginative constructions are still patriarchal and hierarchical. The citizen student has not been taught critical thinking to engage his or her body's wisdom. Should a body become a problem in a classroom, it is increasingly medicated.²¹ In contrast to our current regime of managed bodies, Henry Giroux calls for an alternative vision of democracy based "on a commitment to improving the lives of children, but not within the degrading logic of a market that treats their bodies as commodities and their futures as trade-offs for capital accumulation" (2000, 64). It is becoming even more crucial to engage students in classrooms because of the increasing awareness of the diversity of bodies in classrooms, the rapidly changing cultural environments, and the environmental degradation. Many people today are living lives far removed from the geographical environments that facilitated the production of the meta-narratives by elders of generations past and gave their lives wholistic meaning. We are now experiencing the convergence of these different and varied groups as people emigrate, establish communities in new geographical environments, and are increasingly aware of their shared global community.

Attending to difference, if offered sacred space, allows imaginative, metaphorical, allegorical discussions to emerge that help name what is known to the person and in the group. By not honoring discussion and contextual knowing, authority is heard only from an outer source – not the incarnated wisdom our ancestors knew from listening to their

²¹ Richard Louv, author of *Last Child in the Woods: Saving Our Children from Nature-Deficit Disorder* (2005), cites several studies concerning the increasing use of medications (antidepressants and those to treat symptoms of ADD/ADHD) on children in and outside classrooms. In a 2006 National study www.dlife.com/life/do/showcontent/diabetes, Type 2 Diabetes prescriptions among children aged 5-19 has doubled in four years.

surroundings and making observations and passing along stories and rituals that eventually became their meta-narratives. Audrey Lorde wisely states: “Difference is that raw and powerful connection from which our personal power is forged.”²²

Patterning for unity and acknowledgment of difference connect creatures of the globe for sustainability. This new meta-pattern could then claim a “catholic” resemblance – a wholistic/sacred tradition that connects the past with the present, offering a hopeful view for the future. The problem is recognizing the sacred pattern/body/soma, which may be different for everyone, but the result may be universal in its response/narrative. Many silent students have long been aware of “difference,” the feeling of being an alien, an orphan with no land to call home. People in exile need to find a home. The desert can be a bleak place until we come to know the indicator plants residing over underground fertile ecosystems.

Summary

Patterns of alienation are witnessed in a variety of settings by women as they reflect on their spiritual lives, their education, and their bodies. We are now emerging from school systems developed within Cartesian hierarchical imaginations that address “the minds” of students as detached entities. Minds were formed to produce and respond to the requirements of the industrial revolution. The classroom was designed to meet the needs and structure of the age – a hierarchical dualism – while the content information was fed to students and evaluated according to its replication. The industrial revolution has spread across the globe through colonial conquests with environmental and

²² Audrey Lorde cited in Jagger & Bordo (1989).

sociological catastrophes. We are now called to respond with and apply correctives to rebalance the harmony.

The current system of education of which we are all products and which we are now in the process of re-creating was developed with an ethos and eidos of achievement and competence. The linear skills to be able to replicate this type of order have little value in fostering bodies with a vision of the universe as a whole or the body as other than “machine”. Our Cartesian patterns of interaction and knowledge production promote patterns of alienation with disastrous personal and environmental consequences. The null curriculum of the Cartesian imagination supports alienation from self, each other, and the environment. The very act of attention humans use to make sense of their lives (narratives of particular somatic experience) has been deleted from classrooms. The Cartesian imagination is based on “I.” As we shall see in the next chapter, the indigenous imagination is based on “we:” indigenous patterns of interaction and knowledge production inclusive of narrative promote community and ecosolidarity.

Chapter 3 will explore the qualities revealed within narrative and somatic ways of knowing that foster awakening, community, and ecosolidarity. Narratives of indigenous populations will be linked with narratives of awakening Cartesian women to reveal retrieved connected ways of knowing that foster a sense of community much wider than the human. The aspects of the self that are created in these ways of knowing are of particular value in educating in a prophetic and religious manner.

CHAPTER THREE

PATTERNS OF AWAKENING: SOMATIC AND NARRATIVE (SONAR) WAYS OF KNOWING

It may be that the “new environmental ethic” toward which so many environmental philosophers aspire--an ethic that would lead us to respect and heed not only the lives of our fellow humans but also the life and well-being of the rest of nature – will come into existence not primarily through the logical elucidation of new philosophical principles and legislative strictures, but through a renewed attentiveness to this perceptual dimension that underlies all our logics, through a rejuvenation of our carnal, sensorial empathy with the living land that sustains us. Such recuperation is, perhaps, already underway. (Abram 1996, 69)

Introduction to the Ways of Attending of Other Epistemologies

Whenever nature is no longer viewed as sacred and alive, as in the modern West and the industrialized East, boundaries between our bodies and the external world seem to harden. (Klein, in Garrett 1998, 139)

From her account presented in chapter 1, it would seem that recovery for Takayo Mukai (in Garrett 1998) involved being able to move beyond her Cartesian (modern West) imagination of a disembodied and autonomous self and into a way of imagining herself as a porous and connected being within the whole. To this point, I have focused the findings of the research on how our thinking, our epistemology, has been shaped in ways that, as Mukai says, harden our “boundaries between our bodies and the external world” (Klein, in Garrett 1998, 139). The work has employed the narratives of Shapiro (1999) and DiRubbo (1995) as “thick descriptions” to reveal how it is that institutions foster alienation and detachment from bodies and the body of the planet. Practicing life through this view of order leaves many women and girls feeling alienated, empty, and in exile. Many of these women develop eating disorders and other ways to deal with their bodies’ responses to the experience of life. Having focused on the type of epistemology that fosters alienation and hardening of boundaries between parts of self and world, this

research now explores alternative epistemologies to try to understand how their ways of being avoid an “anomic response”¹ – to try to hear the difference. Anthropologist A.

Kleinman makes clear that it is different. Kleinman writes:

For members of many non-Western societies, the body is an open system linking social relations to the self, a vital balance between interrelated elements in a holistic cosmos. Emotion and cognition are integrated into bodily processes. The body-self is not a secularized private domain of the individual person but an organic part of a sacred, sociocentric world, a communication system involving exchanges with others (including the divine), a symbolic resonance with the social and even the planetary microcosm rather than reflecting it (in Garrett 1998, 57).

To guide us back from exile, Thomas Berry has identified a fourfold wisdom: “The wisdom of indigenous peoples, the wisdom of women, the wisdom of the classical traditions, and the wisdom of science” (1999, 176). Berry urges us to consider the distinctive functioning and common support of each of the wisdoms for our mission of awakening and reconnecting with our homeland.

Chapter 3 begins by exploring the first wisdom, indigenous epistemology, and its distinctive functioning. In contrast to the cognitive competence and personhood fostered by Cartesian culture and its patterning for partition – a sense of self that is exiled and alienated from body and environment – indigenous cultures foster and give priority to an alternative cognitive competence. Indigenous cultures pattern for unity, not partition. Their comprehension of *basileia* emphasizes the spatial (where) rather than the temporal (when) and extends far beyond the boundaries of their human nations. Narratives of indigenous writers are explicated to reveal their defining principle, the integrity of

¹ Nancy Darlene LeBlanc researched eating disorders in Native American women in central California for her 1995 unpublished Ph.D. thesis, “An Anomic Response: Eating Disorders Among Native American Women.” LeBlanc found a relationship between acculturation and psychopathology. Native American women who were marginalized from the dominant culture reported less psychopathology. In addition, those acculturated, who tested highly mystical or spiritual (according to the Mysticism Scale authored by R. W. Hood), were more likely to present with bulimia or bulimic symptoms.

creation. This principle is fashioned culturally through practices of harmony, balance, and reciprocity. Indigenous ways are also seen as aligned with those called for by Sallie McFague in *The Body of God* (1993).

The second of Berry's fourfold wisdom, the wisdom of women, offers ways of moving out of mechanical thinking and the alienating practices of Cartesian classrooms². Examples in this study of women educators in classrooms supportive of somatic and narrative ways of knowing (sonar) seek to demonstrate how they foster the attentiveness and retrieval of "carnal sensorial empathy" (considered by Cartesians as aspects of the feminine and Dionysus). The researcher's explication of the narratives also highlights characteristics aligned with indigenous epistemology and sonar's crucial part in recuperation. Sonar's ability to engage within liminal space links also to our sense of poiesis.

For recovering Cartesians, sonar-supporting classrooms are crucial. Sonar-supporting classrooms foster journeyers on a mystical path, with a renewed carnal sensorial empathy with the living land and an expanded understanding of basileia. In contrast to some pilgrims – tourists, who consider themselves aliens from the land they are walking – indigenous pilgrims understand themselves to be residents of a land defined in terms of unity, surrounded by countless relations – participants within a living system. The land they daily traverse is sacred. The activities of their lives are based on the perpetuation of this basileia; their actions of reciprocal harmony and balance are sacred duty.

² The remaining two wisdoms in Berry's construct are discussed in later chapters – the wisdom of science, or the process of autopoiesis, is described in chapter 4; the wisdom of the classical traditions, that is Judaism/Christianity, Hinduism, Buddhism, etc. is detailed in chapter 5.

Indigenous Thought: Reconnecting with Homeland

Mindspace: Personhood within the Organic Whole

The particular gift of Native Americans (and of other indigenous peoples) is an immediate awareness and experience of the sacredness and interdependence of all creation (Tinker 1989, 528).

Seminole philosopher Ann Waters, editor of *American Indian Thought*, alerts her readers to the possibility of a different ontology, another way of practicing being in the world. She states: “The point is that history directs us to a time when there did exist a difference of ontology. With this different ontology, there existed a difference of ways of being in the world” (2004, 106). The history of global colonization of indigenous and first world peoples by Europeans is available now through the lens of indigenous scholars interested in retrieving their own history and preserving their own cultures. These writers have now entered universities and joined the academic conversation to begin to reveal their ways of knowing that were viewed as savage, pagan, and uncivilized by the “discoverers” of the New World, Africa, Australia, and India. These alternative ways of knowing can finally be appreciated and revealed as helpful for those interested in education as religious.

Waters describes indigenous epistemology as a type of mindspace. She writes: “A mindspace is an idea about belonging to a place....Understanding mindspace is fundamental to understanding an American Indian standpoint, position, or worldview” (2004, 161). The essence of many Native American beliefs about the earth/self is described by (Dene) George Barnaby: “Our life is part of the land. We live on the land and are satisfied with what we get from it. No one person owns the land; it belongs to all of us. We choose where we want to go and our choice is respected by others whether in

the settlement or in the bush. We have no word in our language that means wilderness, as anywhere we go is our home” (Barnaby, in Fixico 1997, 19).

Barnaby’s statement is in sharp contrast with the voices in exile expressed in chapter 2, with selves cleaved from home and securely fastened to the nation-state, Cartesians having long lost the sense of being home, viewing their earth as a commodity. Differing from the dominant and prevailing temporal epistemology, indigenous communities view nature as sacred and alive, prioritizing a spatial epistemology.³ The boundaries of the inhabitants of the communities are semi-porous and pliable. Those living with this kind of wholistic epistemology, in contrast to our Cartesian epistemology, go about their being in the world in a very different way.⁴ Both Tinker and Barnaby distinguish their cultural cognitive mindspace as being a unity – susceptible itself to the experience of unity. Vine Deloria, Jr., develops this contrast between Cartesian and indigenous ways:

For the most part Indians do not deal with or love nature. In the Western European context human experience is separated from the environment. When Indians are told that they love nature, they cannot deal with this because nature is not an abstraction to them. Indians do not talk about nature as some kind of concept or something out there. They talk about the immediate environment in which they live. They do not embrace all trees or love all rivers and mountains. What is important is the relationship you have with a particular tree or a particular mountain (1999, 223).

³ This identity based on relationship (Cordova 2004a, 2004b) and function is supported in their languages. For example, the Cree word for sofa/couch means “someplace *where you* sit.” Shawn Wilson gives an example stating: “Rather than calling it a sofa, rather than calling it an object, you name it through your relationship to it. You can extend this to say that ideas and concepts, like objects, are not as important as my relationship to an idea or concept. This language speaks from an epistemology that is totally foreign to the other research paradigms, an epistemology where relationships are more important than reality” (2001, 177).

⁴ This different way is also revealed in their legal documents. A portion of the 1997 Treaty of Indigenous People International states a priority of spatial responsibility based on custom and story. This treaty holds together diverse populations across the Pacific Rim with shared conditions, responsibilities, and struggle against a common oppression: “A. The Creator has made us part of and spiritually inseparable from the environment. This truth brings us together. B. We share a cultural legacy of natural conservation and protection stemming from our inherent obligation to protect the land, water, and natural resources within our traditional territories” (Whitt 2004, 190).

Reciprocal relationships with particular trees and mountains within a geographical location were the actions that ensured the communities' survival as a unity. Comparing a life of faith based on the integrity of creation with the faith of his white conquerors, Charles Eastman writes in *The Soul of the Indian*:

The worship of the Great Mystery was silent, solitary, free from self seeking....There were no priests authorized to come between man and his Maker....Our faith might not be formulated in creeds, nor forced upon any who were unwilling to receive it; hence there was no preaching, proselytization, nor persecution, neither were there any scoffers or atheists. There were no temples or shrines among us save those of nature. Being a natural man, the Indian was intensely poetical. He would deem it a sacrilege to build a house for Him who may be met face to face in the mysterious, shadowy aisles of the primeval forest, or on the sunlit bosom of virgin prairies, upon dizzy spires and pinnacles of naked rock. That solitary communion with the Unseen, which was the highest expression of our religious life, is partly described in the word *hambeday*, literally mysterious feeling which has been variously translated as fasting and dreaming. It may better be interpreted as "consciousness of the divine" (1980, 3-7).

Practicing the Faith of the Integrity⁵ of Creation

In problematizing liberation theologies and other socialist paradigms for indigenous groups--"fourth world peoples"--indigenous theologian George E. (Tink) Tinker gives us a glimpse of the distinct sense of personhood felt by fourth world peoples and the practices and observations that would flow from a faith based on the integrity of

⁵ To clarify and contrast the Cartesian view of earth as instrumental for satisfying human needs, Sallie McFague offers an organic model of God to reinfuse the sense of sacredness back into matter itself. Accordingly, matter is then considered intrinsically sacred. McFague cites the World Council of Churches: "The value of all creatures in and for themselves, for one another, and for God, and their interconnectedness in a diverse whole that has unique value for God, together constitute the integrity of creation" (1993, 165). In 1989, indigenous theologian (Osage-Cherokee) George E. Tinker questioned the First Article, and the underlying "faith" demonstrated by its articulation, of the constitution of a new church body, the Evangelical Lutheran Church in America. His question was whether the starting place and First Article of Faith for theological reflection, "God's reconciling act in Christ Jesus," deflects from the doctrines of creation and "trinitarian confession of Christianity." Wanting to avoid adding the responsibility of creation to the list of "justice" issues, Tinker writes for a realignment of our theological priorities and called for prioritizing "the integrity of creation," Creation as the First Article. This redefinition of self and self in membership of an earth community "will then most naturally include other individuals and communities of human beings. And justice and then genuine peace will flow out of our concern for one another and all creation" (Tinker 1989, 536).

creation. Personhood is attached to land, not to a nation-state. Contesting the idea of personhood and classness (tied to the nation-state that liberation theologians seek to level or create access to through empowering the oppressed and marginalized), Tinker explains: “Reducing our nationness to classness imposes upon us a particular culture of poverty and especially a culture of labor. It begs the question as to whether indigenous peoples desire production in the modern economic sense in the first place....It runs the serious risk of violating the very spiritual values that hold an indigenous cultural group together as a people” (1992b, 314).

Vine Deloria, Jr., also contests the western understanding of “justice,” its link to financial access and success with an underlying sense of personhood based on production. Deloria is aware of a lost sensibility underlying our current spiritual and environmental crisis. He observes: “It is the tragedy of our present situation that we cannot find even this *sense* of propriety, and we are unique among men of all ages in this inability to perceive values by which we can live. It would seem that Indians and whites were somehow destined to be each other’s victims in unique and profound ways” (1999, 198).

From the indigenous paradigm, justice and peace are rooted in obligations to matter – creation and community⁶ in contrast to the individual. Deloria describes the

⁶ Albert Schweitzer struggled to find this organizing principle that fused an affirmation of the world with ethics and thought. He had not found the concept within Western philosophy. “It was important to Schweitzer that thought be the force knitting together both a worldview and an ethic in one unifying principle.... ‘Lost in thought I sat on the deck of the barge, struggling to find the elementary and universal conception of the ethical which I had not discovered in any philosophy. Sheet after sheet I covered with disconnected sentences, merely to keep myself concentrated on the problem. Late in the third day, at the very moment when, at sunset, we were making our way through a herd of hippopotamuses, there flashed upon my mind, unforeseen and unsought, the phrase “Reverence for Life.” The door had yielded: the path in the thicket had become visible. Now I had found my way to the idea in which affirmation of the world and ethics are contained side by side. Now I knew that the ethical acceptance of the world and of life,

cultural obligations developed from a sense of propriety based on the faith of the integrity of creation:

The relationships that serve to form the unity of nature are of vastly more importance to most tribal religions. The Indian is confronted with a bountiful earth in which all things and experiences have a role to play. The task of the tribal religion, if such a religion can be said to have a task, is to determine the proper relationship that the people of the tribe must have with other living things and to develop the self-discipline within the tribal community so that man acts harmoniously with other creatures. The world that he experiences is dominated by the presence of power, the manifestation of life energies, the whole life-flow of a creation. Recognition that human beings hold an important place in such a creation is tempered by the thought that they are dependent on everything in creation for their existence....The awareness of the meaning of life comes from observing how the various living things appear to mesh to provide a whole tapestry (Deloria 1973, 87).

The importance of maintaining balance and harmony through reciprocal action and practices is reinforced through story in contrast to rules and obligations. An example is given by V. F. Cordova, remembering a lesson her father gave her:

My father described life as like constantly shifting sand. On that shifting sand I lay down a barrel and on that barrel I place a board. My duty is to stand astride that plank and maintain my balance as the sand shifts. My actions can be neither sudden, nor erratic. I maintain my balance by maintaining a certain harmony with the motion that I am reacting to. If violent action surrounds me, I maintain my stance, knowing that the action is only temporary. It is also necessary that I examine my own actions as a possible source of such action. Have I, even unknowingly, contributed to the creation of violence? If there is ugliness around me, can I counter that with the creation of beauty (2004c, 254)?

This lesson offers instruction for skills of discernment. The father has instructed the daughter that life and matter itself are constantly shifting. Her body is the site and fulcrum for navigating the motion. She is responsible for her actions and must notice how her actions affect those around her. Having heard this lesson and learned successfully to balance on shifting sand, her attention and perception would be attuned to shifts and differences in internal somatic senses. Cordova continues to reveal the contrast

together with the ideals of civilization contained in this concept, has a foundation in thought” (Schweitzer in Richardson 1996, 45).

of their somatic awareness and epistemology. Learning to move with the shifting sands promotes harmony and balance. In contrast to Cartesians, who have difficulty “dealing with” change, Cordova sees herself as a responsible partner in the cosmic dance of movement.

The Indigenous Mind in a Cartesian Classroom

Although separated from their families, Native Americans were nevertheless able to resist the efforts to destroy their tribal identities over many generations.⁷ Since that time educators have completed extensive documentation and research to uncover reasons for the low levels of success of indigenous children in mainstream classrooms. Various theories by non-indigenous academics have been disseminated, and many reflect a “deficit” orientation or a focus on different learning styles.⁸ Having unstitched in the last chapter the alienating ways of traditioning children in Cartesian classrooms, it is understandable that Native Americans had difficulties. Not only is their epistemology different, their goals of education are different. Their interests are to learn practices of reciprocity fostering harmony and balance in support of the integrity of creation. In contrast to Cartesian classrooms, whose goals and mission align themselves for the purpose of developing skills in support of the industrial complex,⁹ writes Wilkinson:

The goal of Indian people is perhaps somewhat different from the goals of a lot of other people. Their goals are not simply to survive, but to survive as a community; not just to survive as an individual, but to survive as a group. Similarly, the notion of progress in the Indian community is different. The

⁷ This occurrence is also seen in the film *Rabbit Proof Fence*, through the story of two aboriginal children in a colonial boarding school in Australia.

⁸ This is similar to the research completed with ADD and eating disorder students within the medical and education systems: children are labeled with attention deficits and eating disorders with no consideration given to how culture’s way of digesting daily life is deficient at expressing unity.

⁹ The mission statement for the U.S. Department of Education, “Promoting Educational Excellence for All Americans,” states: “ED was created in 1980 by combining offices from several federal agencies. ED’s mission is to promote student achievement and preparation for global competitiveness by fostering educational excellence and ensuring equal access” (downloaded from www.ed.gov 9/10/07).

concept of progress is really not that appealing to Indian people because the purpose of the Indian community is not to progress. The purpose of the Indian community is simply to be, and the people find that being, along with those relationships between people and clans and certain ceremonial kinds of things, is a very satisfying existence. This may be difficult to understand for outsiders. People often assume that Indian tribes and people are going to disappear because they are unable to deal with poverty, and that being poor is somehow synonymous with being an Indian. It is difficult to understand how this notion began, because a tribe is certainly nothing less than a big self-help organization that is designed to help people and meet the psychological, spiritual, and economic needs of its members (in Hanohano 1999, 210).

Hampton's explanation of the hegemony of colonial ways of patterning for the indigenous mindspace underscores the continued failure of current ways of schooling for many people today. Hampton states: "The failure of non-Native education of Natives could be read as the success of Native resistance to cultural, spiritual, and psychological genocide. In any case, for whatever reason, whoever is to blame, Indian education defined as non-Indian education of Indians has had a long and conclusive history of failure" (Hampton, in Hanohano 1999, 211). Hanohano believes that what has been missing is spirituality. Hanohano observes:

When spirituality is considered, too often it is confused with religion, and thus people miss the crucial point of its unique impact. Spirituality is the fundamental principle that Natives have been searching for in their university experience. It is the search from within that will help give Aboriginal and other students the harmony and balance that is needed to meet the demands and rigors of university study and lead them to discover their true selves. And it is this search for truth that leads us to consider Native education (1999, 211).

Traditionally, prior to the arrival of colonial powers, education of Native American children was accomplished by their families and communities through hands-on instruction and passing on of tribal ethics and values through oral storytelling and ceremonial participation.¹⁰ Teaching was conceptualized in a different manner in many

¹⁰ In the 1890s, Congress allocated monies for the instruction of tribal children. The goal of this program was assimilation – to eradicate native languages and offer the Christian story in lieu of tribal stories. The responsibility for this effort was given to various government and religious institutions. Initially this program was established through day schools, but boarding schools proved more effective at

traditional Native American cultures. In contrast to the focus of Cartesian classrooms on lesson regurgitation and the construction of knowledge, Native Americans considered knowledge a gift. Choctaw Laurie Anne Whitt states: “When knowledge is construed as a gift, the process of knowing rather than the product of knowledge, and the nature and quality of the relations with the nonhuman world which are constitutive of that process, become central” (2004, 195). Life is given and a gift. Knowledge concerning the medicinal, agricultural, and natural world is given, not produced.

With bodily alienating practices in current classrooms, based on the production and banking model, it is easy to understand why many indigenous children rebelled when placed in boarding schools early in this century. Gregory Cajete elaborates on the traditioning of the indigenous self/mindscape and points to the time and space of poiesis as the framework for indigenous education. He states: “The basic framework for indigenous education is an intimate and complex set of inner and outer place-oriented environmental relationships. It is this relationship to a place which the Acoma Pueblo poet Simon Ortiz refers to as “that place Indian people talk about. . . . This is not only a physical place with sun, wind, rain water, lakes, rivers and streams, but a spiritual place, a place of being and understanding” (2001, 621). How would they have been able to sit in classrooms shaped to partition them from their land/mindspace? How would they have been able to express and give thanks for experiences of poiesis, harmony, and balance in classrooms which considered knowledge as a constructed commodity. Elder Russell Means summarizes his experience of the attempt to fashion him in a Cartesian way

detribalization, and eventually boarding schools became mandatory for tribal children. Many Native American ceremonies and spiritual practices were outlawed. Buildings and roads were built through sacred sites. Indian bones were taken from burial sites by anthropologists for “research.” Yet, despite being separated from their families and being spiritually alienated, young Native Americans were still able to resist the efforts to destroy their tribal identities.

underscoring his perception, while in the process, of Cartesian's implicit hierarchical androcentric, compliant, competitive, exclusive of poiesis curriculum. He states:

“American education has always seemed much like Christianity to me. It doesn't deal with reality. Aside from math, which is usually taught with logic, children are mostly taught to memorize the latest theory – a hypothesis based on what the powers have decided is true at the moment. Of course, all those theories keep changing. Even the way most subjects are taught is illogical. Why should children be isolated by age group? Why are students forced to sit in rows, looking at the backs of people's heads? America's educational system robs people of their individuality while training them to accept whatever the authorities dictate. Instead of learning to reason for themselves, children learn to obey – precisely the quality most valued by a society dependent on mass production. It's no surprise that so many children grow up to be fodder for the industrial machine. It's all they know how to do. I am a human being. Even in high school I knew that I wanted to remain one, and that I didn't want to become part of a machine, replaced and discarded when I wore out” (in Fixico 2003, 95).

Indian poet and Nobel laureate Rabindranath Tagore also found that his schooling, based on the colonial system of education in India, was cut off from life. He writes:

What I had particularly suffered in my childhood was to feel that the education that I had received was separated from life. I admit I had a certain special sensibility which others did not share with me in the same degree, otherwise I would undoubtedly have more easily resigned myself to my suffering, and would, in the course of those days at school, have succeeded like the others in stifling in me that passionate zest for life, for nature, from which every day I had to be dragged away as from a mother in order to enter the classroom. I recall it, the door of the classroom, gaping each morning like a big mouth, its bare walls, its wooden benches, its wooden desk at which the teacher stood giving his lesson like a living phonograph. I still know it by heart, and I can hear it, the repetition of the same, which had neither the beauty of melody nor rhythm, which every morning we chanted in chorus on the wooden verandah of the school before entering the class (1988, 80-1).

Here, Tagore and Means experience schooling as being separated from life and not dealing with reality. Means had an alternative idea of what it meant to be a human being. His experiences of being in Cartesian classrooms were shaping him to be a machine in a culture of labor for a nation-state. Tagore saw his teacher as a machine and the experience of the classroom stifling. His experience of going to class was perceived as

being torn away from nourishing unity – partitioned from the mindspace of being and understanding – exclusive of his “special sensitivity” poesis. The missionary school, aligned with the British colonial conquest, was in the service of a capitalist economy. Those of us who went through the mechanistic production model of schooling and Cartesian culture are only now beginning to realize alternative ways of being human!

Tagore also contrasts Cartesian and indigenous selves by comparing how Shakespeare and Indian writer Kalidasa (fifth century A.D.) portrayed and worked with nature in their playwriting. Both poets contested the cruelty and falsehood of the imperial consciousness of their times. Tagore noticed that when Shakespeare introduced forest scenes in his dramas, it was as a backdrop for action, an obstruction of opportunity, or a kind of muse. Kalidasa placed the forest in the foreground of his plays. The forest was the site where the heroes and heroines, banished from the imperial courts, found their salvation. Tagore realized that Shakespeare’s imagination and aesthetic reflecting the gulf between nature and human nature was “owing to the tradition of his race and time” (Tagore 1922, 69). Like Eastman’s statement of the outcome of indigenous ways of traditioning, Tagore considered India’s sacred texts, poems, and plays as preparing humanity for where salvation was found. He observes: “Not that India denied the superiority of man, but the test of that superiority lay, according to her, in the comprehensiveness of sympathy, not in the aloofness of absolute distinction....India gains the world through worship, through spiritual communion; and the idea of freedom to which she aspired was based upon the realization of her spiritual unity” (Tagore 1922, 70-1). Tagore in later years also abhorred the idea of nationhood. His India appears to be a mindspace.

Witnessing the Discrepancy and Cultural Resistance

Jeanne Lacourt, a Native American who researched the value of story in the practice of indigenous education, remembers her university classroom as isolating and alienating. As a Native American, she viewed her existence as inseparable from the environment, one of the principles that holds indigenous peoples together across the globe. She held suspect a group of people that did not foster a legacy of natural conservation. In narrating an experience in a class, she writes of her realization of the fundamental difference between the two epistemologies:

I remember one day sitting in a graduate seminar class. The language was difficult for me and I disagreed with the discussion of “nature” that the class was engaged in. I got up the guts to say what I thought about the subject. Not one person responded. The professor said nothing and the class resumed the discussion as if what I had just said wasn’t said. I had to leave the room. That moment spoke to me clearly. I knew that my understanding of “nature” had no place in the classroom, and at the time I felt it had no place in the university. The knowledge I carried with me from my home community could not find a place here, nor could it be validated here. It was a cruel reality I wasn’t willing to face or accept. This dissertation represents the “fight” back, the resistance to being excluded. It is my voice wanting to be heard at that moment. It carries the challenge to be taken seriously as it explores different avenues of expression and understanding (1997, 2).

Lacourt embodied her extended connection with nature by hearing stories from her home community elders and having that *hambeday*,¹¹ that *ananda*,¹² of connection revalidated and reaffirmed within her community daily life. Placing her within this community is not just to define her Indian-ness but to reveal a different way of experiencing meaning from a particular type of consciousness — a mindscape of unity within nature, not apart from it. When contesting the understanding of nature held by her teacher and classmates in a

¹¹ *hambeday*: the “mysterious feeling” described by George Eastman (1980) on page 65.

¹² *ananda*: Shakti Maira explains the relevance of this term for Indian art in *Towards Ananda: Rethinking Indian Art and Aesthetics*. According to Maira, in Indian philosophy, the ultimate aim of consciousness is to enable the experience of *ananda*, “the transformative joy and bliss” (2006, 36). Its link to this research is addressed in chapter 5.

university expressing Cartesian culture and the type of epistemology that does not foster an inherent obligation to protect the land – part of her mindspace – Lacourt felt ostracized. Lacourt’s understanding of “nature” is crucial for many classrooms today. This study hopes that her voice and others like hers will now finally be heard.

Learning from the Native American social structures and teaching goals may help us teach children to be human beings, not machines, and live in harmony with the universe. While Cartesians are only now beginning to realize the extent of their rift with the earth, efforts in some classrooms reveal activities that engage and extend the range of human thought. Having come to appreciate somatic and narrative ways of knowing, by “re-covering” and awakening them, this author realized a fact of nature different from what I was used to. The formations of alternative concepts of nature, as a result, have now become intelligible to me.¹³

Awakening Cartesian Women

Originally the ego includes everything; later it separates off an external world from itself. Our present ego-feeling is, therefore, a shrunken residue of a much more inclusive indeed all-embracing feeling which corresponded to a once intimate bond between the ego and the world about it (Freud, in Roszak 2001, 45.)

Ecopsychologist Theodore Roszak, in *The Voice of the Earth: An Exploration of Ecopsychology*, portrays the above quote by Sigmund Freud as a startling admission. Roszak claims: “Freud is saying that the well-formed and defended ego, which his science treats as normal and healthy, is the shrunken residue of something greater that once connected harmoniously with the world. Sanity would then seem to be a matter of writing off the loss” (2001, 45). Recovery for many from eating disorders is being able to

¹³ The chasm between different ways of realizing and the impossibility of describing a life based on unity to a Cartesian imagination is possibly told by Jesus in the parable of the Rich Man and Lazarus (Lk. 19:31).

retrieve the shrunken residue – the vestigial sense of unity expressed by indigenous educators. It is what this chapter seeks to name. Insanity (in the form of eating disorders) is the result of cultures writing off the loss and fostering the void through its ways of fashioning and traditioning. The original whole and expansive ego that Freud acknowledges has been cleaved and shrunk by the implicit and explicit curriculum of Cartesian culture. Sanity returns by shifting attention back to the body, attending to and fostering the vestigial sensibility – a type of atavism.¹⁴ Although men also report feeling cut off from their bodies and the body of the planet,¹⁵ this section describes how women are awakening, attending, and fostering this vestigial sense.

Patterns of reawakening can be revealed in the stories and narratives of experiences held in peoples' bodies (soma). These patterns of reawakening are seen in the fields of eating disorder recovery, spirituality, and education. Women in the fields of feminist pedagogy and spirituality offer remarkable examples of a cultural rejuvenation of our "carnal and sensorial empathy." This researcher considers these efforts to document this retrieval as a type of cultural anamnesis.¹⁶ The somatic narratives of eating disorder recovery reveal the mental health acquired as a result of the renewal. In education, somatic and narrative learning/knowing are two less accepted but valuable

¹⁴ *Atavism*: 1. "The reappearance of a characteristic in an organism after several generations of absence. 2. An individual or a part that exhibits atavism. Also called throwback. 3. The return of a trait or recurrence of previous behavior after a period of absence." (*Shorter Oxford*).

¹⁵ Responding to a draft of an article critiquing critical pedagogy, Albert Selvin wrote to colleague Elizabeth Ellsworth: "I too have to differentiate myself from a position defined for me -- whose terms are imposed on me-- which limits and can destroy me--which does destroy many White men or turns them into helpless agents.....I as a White man/boy was not allowed -- by my family, by society -- to be anything but cut off from the earth and the body. That condition is not/was not an essential component or implication of my maleness" (Ellsworth 1989, 323).

¹⁶ *anamnesis*: "A patient's account of his or her medical history. For this research, Cartesian narratives reveal accounts from patients of their medical and spiritual history. The two are indivisible." (*Shorter Oxford*).

ways in which people learn. Classrooms supporting sonar continue this cultural rejuvenation.

The first part of this section demonstrates that awakening from alienation, defined in either religious or psychological terminology, involves similar movements – the pattern and direction of attentions movement can be superimposed on each other. The movement required is a shifting of a Cartesian woman’s attention *from* how it had been shaped culturally, *back to her body, and towards* a renewed sense of the wholeness.

The second part of this section shows that this shifting in attention from self-alienation to awakening is also occurring in classrooms practicing sonar – somatic and narrative ways of knowing. Sonar classrooms comply with the movement of the spirit and are crucial for sustaining awareness of the integrity of creation.

Seeing and Attending the Partitioned Territory

Some feminist theo(a)logians describe the women’s movement from self-alienation into critical consciousness as a kind of religious conversion, an awakening to a bigger picture and a different way of seeing. (Lelwica 1999, 130)

The conversion to a bigger picture and a different way of seeing, the rejuvenation necessary for spiritual health, is accomplished through a process beginning with “awakening.” Maria Harris notes that the movement requires that “people awaken not only *from* something; people awaken *to* and *towards* something” (Harris 1989a, 3). Narratives of Cartesian women awakening reveal similarities among them. Whether within psychiatric, religious, or school settings, the movement from alienation to awakening involves a shifting of attention. Awakening from alienation, girls and women begin a shifting of attention. As illustrated in the next section, the shifting of attention is back to their bodies. Women reattending their bodies awaken to the vestigial sense of unity that was described as fundamental by indigenous epistemology. It is the “renewed

attentiveness,” in the words of David Abram (1996), to a “perceptual dimension” – the perceptual dimension noted in chapter 2. There we saw a young girl’s attention in a classroom being shaped to focus and depend on an external source of power, guidance, and reinforcement. Her previously relational self was gradually fashioned to attend externally to institutionally-fashioned, predetermined goals. She was fashioned for self-sufficiency, autonomy, assertiveness, and competition. Women recounting their university experiences spoke of being conscious in class of distracting energies in their bodies, but they named the internal experiences as inchoate – never brought to expression because education was directed to the mind.

Sallie McFague calls for an “attention epistemology” that focuses on embodied differences. Minds in Cartesian classrooms were taught to ignore somatic differences. McFague’s definition of attention epistemology reveals the shaping of a self not fashioned for self-sufficiency, autonomy, assertiveness, or competition. Attention epistemology, she writes, is “listening, paying attention to another, the other, in itself, for itself. It is the opposite of means-ends thinking, thinking of anything, everything as useful, necessary, pleasurable to oneself, that is, assuming that everything that is not the self has only utilitarian value” (1993, 50). Recalling de Bolla’s question (chapter 2), about “what the ‘in’ in inattention attends to,” the next section reveals what happens when girls and women, to paraphrase Harris (1989a), turn the direction of their attention *from* the external “something,” a perceptual dimension, back *to* the interiority of their alienated bodies, and what that leads them “*towards*.”

Awakening *From Alienation Back to the Body*

Awakening is listed by Maria Harris as the first step taken by women in the seven-step *Dance of the Spirit*. Experiencing the senses alive, Harris writes:

The Awakening of spirituality starts with this special form of sensual attentiveness, which all of us possess, to feeling, touching, seeing and hearing, as well as to movement, gesture and rhythm....We will wake up as women to the essential connection between body and spirit, and come to know that the way to spirituality, and therefore the way to God and to everyone and everything else is through the body...and in the connection, never in the separation, we will begin to cultivate a rich inner life (1989a, 11).

Australian sociologist Catherine Garrett found that women recovering from eating disorders described the recovery process, itself, as a spiritual journey. Recovery meant having a connected spirituality: connection with oneself, with others, and connection with the natural world. Like this researcher, Catherine Garrett and Michelle Leiwica also were affected by eating disorders. I take many of their more theoretical statements as narratives. Their statements are based on observations from their experiences similar to their own retrieval of embodiment. Garrett discovered that those who considered themselves recovered were particularly emphatic about their reconnection of body and mind. The following narrative reflects patterns within eating disorder recovery, as well as within Nicola Slee's extensive review of women's faith development. The narratives of recovery reveal a parallel shifting of attention back to body with a renewed and developed sense of spirit and G-d.

Aleisha, an informant included in Garrett's research, identified her eating disorder recovery as a spiritual journey. She notes:

As I recovered, I started to believe that my body wasn't separate from nature and I really love nature. Not nature like I have to go and sit among the trees; just nature like what it is. I don't think anybody anywhere is separate from nature, and your food represents your relationship with the universe. My relationship with the universe is one of acceptance and peace now (in Garrett 1998, 73).

Aleisha continues: “I discovered, as I recovered, that glorifying God was loving the body and not separating it but treating it like it was some sort of prayer.” Meredith, another informant, relates: “Look – the body and spirituality go hand in hand. After all--and more and more I begin to see this – Jesus and Buddha and all the great teachers are incarnations. They are bodily manifestations” (Meredith and Aleisha, in Garrett 1998, 98). Their shift in attention supports Harris’s insistence (1989a) that “the way to God and to everyone else is through the body.” By focusing attention back on bodies, these narratives support Sallie McFague’s comment regarding Christianity: “Christianity is par excellence the religion of the incarnation and, in one sense, is about nothing but embodiment, as is evident in its major doctrines. In another sense...Christianity has denied, subjugated, and at times despised the body, especially female human bodies and bodies in the natural world” (1993, 163). Women’s narratives of awakening in studies of women’s spirituality and recovery from eating disorders are an indictment of traditioning practices that have ignored embodiment. On the other hand, narratives of recovery reveal a hopeful development of religious sensibilities as a result of fostering alternative ways of attending our bodies that focus on embodiment. Reattending embodiment reawakens their contextual connected knowing and co-presence in a co-creating universe.

The overall narrative the participants in Garrett’s research revealed in recovery from eating disorders is one of a “rediscovery of an ‘authentic body;’ as if we were coming closer to nature and ‘natural’ patterns of behavior, as we move away from the rigid (presumably culturally imposed) control of the body that takes place in anorexia. It is also the story of ‘the mind,’ reconnecting with, listening to and feeling ‘the body’” (Garrett 1998, 160).

Garrett does not explore how the cultural imposition of a Cartesian imagination is fashioned. Her interest is in revealing patterns within the stories of recovery that would be helpful and hopeful for those still suffering, rather than the widely distributed clinical requirements and criteria needed for recovery. Garrett seeks the sociological reasons and support for recovery. What this research wishes to show is that Cartesian culture has fashioned many inauthentic women, who become more authentic when refocusing their attention back to their bodies.¹⁷ By listening to previously inchoate senses, girls and women move towards healing the Cartesian rupture. Michelle Lelwica also recognizes what is revealed when attending to alternative senses. Lelwica states: “A shift in consciousness, a change that starts when a girl or woman begins to recognize and name the sense of disconnection and emptiness that her unwanted eating patterns cover... .Such references signify the spiritual malaise – the crisis of meaning – surrounding girls’ and womens’ struggles with food and their bodies: their loss of faith in and connection to a larger sense of value and purpose” (1999, 129).

The shifting in attention and consciousness allowed recognition of spirit and the expansion of somatic literacy. Awakening and engaging with that inchoate energy was transformative, liberating, and healing. Lelwica and Slee also found that by engaging with the retrieved spirit, women fostered a more authentic voice. By excavating the contents of the null curriculum, this research reveals how the life force and wisdom are partitioned and subjugated in classrooms. Garrett further links this energy to sexual energy and Eros. She writes:

This “current of existence,” the transhistorical “natural self,” is more aptly named *spirit*. Sexuality is the means by which this current of existence is shared with

¹⁷ Other practices for fostering embodiment and refocused attention available through many religious traditions will be discussed in chapter 5.

other human beings and with the whole of nature. In anorexia nervosa and other attempts to protect the self, the closing down of the sexual body also shuts out the free flow of the spirit. The body, constantly being transformed as it encounters different objective circumstances, is thus the active center for both spirituality and sexuality and, consequently, for sociality. The material body is infused with life energy that is constantly shaped and reshaped within its natural and social environment. (Garrett 1998, 164)

Garrett, Harris, Lelwica, and Slee all link to spirit the recovered current that awakens, enlivens, and breaks down boundaries between self and other. Spirit is also the transhistorical that is the “transhistorical” natural self. For our purposes, we can also say, it is the current that has been shut off in Cartesian classrooms. They link the subjugated energy with Eros and Dionysus. Margaret Miles, concerned with retrieving the appreciation of body within Christianity has linked patriarchal ways of viewing to their damaging effect on the viewing of female bodies. Miles also links retrieval of body experience with Eros. In *Carnal Knowing: Female Nakedness and Religious Meaning in the Christian West*, Margaret Miles states: “To represent the female body, not as erotic-- as “erotic” has been culturally constructed – not as the object of fascination and scorn, but as revelation and subjectivity is to correct and complete the Christian affirmation of the body. It is to present the flesh, not made word, but given the voice to sing its own song” (1989, 185). Naming the sense of disconnection and emptiness is necessary in order for healing to begin. Douglas Burton-Christie knows the importance of naming the partitioning and subjugation. He extends Eros into the more-than-human world to rekindle that intimacy, long lost by Cartesians, but still held by the indigenous as described in the previous section. Burton-Christie states: “The rupture between the human and more-than-human, between body and soul, heaven and earth, spirit and matter--must be named and acknowledged before the healing can begin. Only when we allow ourselves to feel the full weight of our exile will we be able to begin describing and

imagining a world charged with Eros, a world straining to be joined together in a web of intimacy” (1999, 13).

Garrett likens the eating disorder recovery journey to the processes of initiation.¹⁸ For anorexia, the separation phase is the fasting rituals, healing is the reincorporation back to community, and liminality is the in-between of recovery. Liminality is described by Kessler as “when the individual is no longer what he or she once was, and quite recently was, but is not yet what he or she, emerging from this intermediary and literally transient state, will soon become” (Kessler, in Garrett 1998, 127). Many Jungian therapists use the stories of Persephone, Demeter, Ishtar, and Inana to lead and guide their analysands on this route of initiation of death and rebirth of a virgin heroine. However, having this understanding and therapeutic intervention avoids the cultural critique of patterning women for alienation and the effect that alienation has on the environment. The assumption this implies is that the community the girl or woman is separating from is healthy, that the girl is ill, and that through transformation in this liminal recovery time, she will be made whole again and reassume a place in healthy culture. However, Diarmuid O’Murchu states clearly that our alienation and dysfunctional practices to deal with it, including their correctives, are culturally fostered. He states: “More than anything else our disconnection from the earth is probably the severest form of pain we know today. The problem is that most people don’t feel it consciously. We have invented a vast array of sedatives, drugs, alcohol, hedonism, workaholism, religiosity and pseudo-therapies to rationalize our alienation” (2007, 49).

¹⁸ Catherine Vincie, in “Gender Analysis and Christian Initiation” (1995), has contested the use of this model of initiation for women, saying it represents initiation practices with young males, where the males are separated from the community and then reincorporated following the rite. Young women, in contrast, stay within the community, becoming more of what they are *already*.

A more helpful understanding of women's spirituality and eating disorder recovery might be to consider that re-attention to the body facilitates an exodus from Cartesian culture and its shaping for alienation towards defining and shaping an alternative community with an awareness of the integrity of creation. Practicing faith in the integrity of creation is based on mystical consciousness. This can be deduced from our review of narratives of women's spirituality and eating disorder recovery. A faith in the integrity of creation develops in women through a process of alienation, awakening, and relationality. Garrett regarded the process of eating disorder recovery as following the cycle of initiation, separation, liminality, and connection. Each point to the pattern of mystical consciousness.

Attendance in Recovering Classrooms

Reality is apprehended and produced by discursive practices, and in particular as a result of the authority of certain metaphorical devices (Turner 1997, 18).

Women in the fields of feminist pedagogy and spirituality offer remarkable examples of a cultural rejuvenation of our "carnal and sensorial empathy." The somatic narratives of eating disorder recovery reveal the mental and spiritual health acquired as a result of developing an attentional epistemology. This section describes the development of an attentional epistemology in classrooms through research in somatic and narrative learning/knowing – two less accepted but valuable ways in which people learn.

In the previous section, narratives of awakening from alienation and retrieval of the vestigial sense of unity fostered the development of a self that apprehended reality as a continuous system, where boundaries between self as knower and other as known were relaxed. This sense of self was susceptible to adapting and learning through experience.

This section continues with awakening in classrooms and the learning process of bodies in classrooms. These educators are honoring the body as the learning site and advocating for a “contextual” design in classroom activity/curriculum development as a corrective to the “content”-driven method used today in educating students. Rebecca Davis considers the goal of education to be relevancy. Davis also is concerned with learning systems that stifle praxis, action in the world, and promote disengagement, fragmentation, and disorientation. She states:

No longer must we compartmentalize our lives to the point of disassociation, as if our head were severed from our body. It is this disconnect that too often allows injustice to seed. When we are able to view ourselves as unrelated to our fellow human, when we disengage from our God-given call to solidarity with the plight of the disadvantaged and disenfranchised it is because we have been lured into disengagement--a model that is too frequently seen in the binary orientation of the classroom--and no longer see the relevance of what we are studying to our every day living and societal interactions (2004, 5).

In literature on somatic and narrative ways of knowing, prophetic consciousness is being developed through critical pedagogy, despite its fashioning in secular institutions. No longer are classrooms divorced from daily experience and societal interactions. The writings of Carolyn Clark (2001) and Sandra Kerka (2002), regarding somatic and narrative ways of knowing, disclosed a bridge within the language of education revealing practices in culture that awakened alienated bodies. This researcher decided to untether experiences of learning that were religious in nature from religious institutions and to explore the quality of the experience itself. I wanted to find writers who were also interested in experiences of wholeness and unity and were fostering, honoring, and practicing from this vestigial ego. The language for these types of experiences is held in the memory of the world’s religious traditions. However, many of the institutions ignore practices that foster these experiences.

The retrieved experience (soma) carried forward in story (narrative) and digested in a classroom of students liberates the learner from exile and into a sense of community, albeit an alternative community. The following section reveals somatic knowing and narrative as indispensable for fostering attentional epistemology and honoring embodiment. The expression of embodiment in narrative methodology lends authority to an alternative discursive practice crucial for this alternative community.

Mapping Moving Territory by Sonar

Somatic Learning/Knowing

Somatic learning/knowing, Matthews writes, “is an experiential knowing that involves sense, precept, and mind/body action and reaction – a knowing, feeling, and acting that includes more of the broad range of human experience than delimited within the traditionally privileged, distanced, disembodied range of discursive conceptualization. This kind of knowing is at the heart of the arts and applied culture and is at least as central to daily competence as the analytically discursive, distanced knowing that traditional schools cultivate. In short, I mean the embodied experience of being and doing” (1998, 237). Sellers-Young also notes that recognizing the *bodily presence* of learners honors the spatial dimension of our lives. She states: “A somatic approach to education integrates, as an existential whole, the experiential history of individuals with their current experience. It implies an education that trusts individuals to learn from their ability to attend and to listen to the information they are receiving from the interaction of self with the environment” (1998, 176).

These two definitions render a corrective to alienating Cartesian practices. The significance of sonar for religious education is that somatic awareness – embodiment that

reveals and represents religious consciousness – has been left out of Cartesian culture. Elliot Eisner reiterates the importance of unveiling the null curriculum for religious educators. He claims that it “diminishes students’ opportunity to experience the world through the lenses that the excluded field provides” (2005, 8). A somatic approach to education allows a student to develop the lenses for religious experience. The corrective of practice can also be seen as being in alignment with indigenous ways of knowing demonstrated later in the chapter.

The history of each body’s interaction with its environment is carried into each class session. Rudberg writes: “Knowing is connected with the body in two ways: the body is the departing point for all our knowledge, as well as the great secret to be discovered; the Epistemophilic project is propelled by bodily desire with the ultimate aim to know the body itself” (1997, 183).

The following example of somatic knowing given by Michelson (1998) helps to clarify the role of previous inchoate experiences. The example foregrounds experience, a delayed response to experience (presumably culturally imposed), and the rebalancing that “naturally” flows once attention is refocused back to body. Michelson describes a woman, Mary, who is thinking about her work day. A male colleague of Mary’s had made some sexist remarks during a meeting. She had become tense and did not confront him immediately and she developed a headache during the day. On the train home, she reviewed and reflected on her experience. Mary then made some decisions regarding a future interaction she planned to have with him.

Our traditional understanding of learning has been “reflecting on experience.” This puts the learning in the reflecting act. Michelson, however, places the learning

activity at the meeting and considers the body as the site of learning – legitimizing somatic learning and serving as a counterbalance to the now dominant “content style” of teaching/learning. Michelson observes:

The understanding that came to Mary on the way home was not a cognitive flash of new learning, but simply the moment in which her mental processes caught up with what her body already knew....Thus, her learning is understood as a moment of emotional and physical response, not a moment of dispassionate self-reflection, as the product of an embodied, social selfhood rather than of a disembodied mind (1998, 226).

Anne Waters might consider the worksite “experience,” the time and space of the moment, as interstitial space. Indigenous selfhood is culturally shaped to attend to differences and dissonance and comes into being as a result of those encounters. Waters notes “the cognitive dissonance of coming into being. In between are not nothing, though sometimes they appear that way” (2004, 170). Had Mary been the product of the embodiment of an alternative sociocultural selfhood, might she have discerned a quicker response, avoiding the headache? Would her sense of personhood be more attuned to her body’s dissonance at the meeting? Recalling the indigenous understanding of knowledge, we could say that Mary’s body gifted her with its response to an oppressive situation, an “experience” that was leading her “to a new optic or nervous system” (Rajchman, in Ellsworth 2005, 135). Many continue to override somatic differences experienced in their terrain, remaining silent and complicit in the Cartesian regime.

Michelson’s summary of the mind’s needing to catch up with “what her body already knew” reveals how language itself betrays the existence of the silent wisdom of the body. Language continues to promote dualism by being shaped to fail to attend to somatic responses. Consequently, bodies are entities we “have” versus bodies that are

“being.” The “being” of many bodies holds many stories in silence because of oppressive ways of patterning.

Another example of embodiment, somatic response, and undeveloped language is related by bell hooks and concerns a meeting she facilitated amongst community members in a local restaurant. A woman who struggled during the meeting to give voice to her experience came up to hooks after the meeting. She said that the “conversation had not only enabled her to give voice to feelings and ideas she had always ‘kept’ to herself, but by saying it she had created a space for her and her partner to change thought and action” (hooks 1997, 74). The use of the word *kept* in this woman’s narrative shows the nature of wisdom needing liberation, as an act of “giving” response. Remembering the “current of existence” ignored and left inarticulate in Cartesian culture, this vignette reveals both the consequences of that oppression as well as a space that was salvific for the woman and her community. The corrective--hooks’s hospitable listening and her midwiving the woman into speech--created a space for the woman’s previously unspoken, inchoate feelings of hurt, pain, and ideas to be fashioned into language. This spirit and energy of Eros were successfully eased forth by a community witnessing a group of bodies hearing and orienting themselves toward change. Emerging from the experience, the woman was refreshed “as if endowed with a new optic or nervous system.”

Narrative Learning/Knowing

Today, we see increasing expression of narrative in formats such as psychotherapy, spiritual direction, self-help groups, and adult education, as well as the increasing use of narrative research methodology. Narratives are expressed in oral or

written language, myths, photographs, epics, movies, stained glass, interactive media, conversation, and text messaging. A person's narrative is a powerful teaching and learning tool. By revealing stories of our embodiment, our personal narratives enable us to make sense out of our temporal experience. In the present, we hold the narratives of both our cultural formations and the universe's cumulative billion-year history within us.

Narratives are linked to humanity's need for meaning and for the understanding of ourselves, note Bamberg (1997), Dominice (2000), and Josselson (1995, 2003, 2006). Rosenwald and Ochberg (1992) reinforce the importance of narrative and its critical function in fashioning selfhood. They write: "Personal stories are not merely a way of telling someone (or oneself) about one's life; they are the means by which identities may be fashioned" (1). Listening and receptivity to the narrative of another (either of another person, of our own bodies, or of the open-ended cosmos) is the stance required for facilitating transcendence. As heirs to the Baconian legacy of modern scientific controllable ways of knowing, the historical and ongoing problem of this Euro-American cultural construction has separated the human faculties of "cognitive" and "affective" processing. Alison Jagger names the corrective and calls for their mutual interaction. She writes: "Therefore, rather than repressing emotion in epistemology it is necessary to rethink the relation between knowledge and emotion and construct conceptual models that demonstrate the mutually constitutive rather than oppositional relation between reason and emotion....Dispassionate enquiry is an impossible dream....Like all myths, it is a form of ideology that fulfills certain social and political functions" (Jagger and Bordo 1989, 156-7).

Feminist pedagogy and narrative research are often linked because feminist pedagogy values the learning process as much as the learning content. Empowerment of learners, analysis, and critical thinking applied to personal experiences, as well as “challenging memorization,” are elements of feminist pedagogy. Diana Gustafson describes feminist pedagogy as characterized by “embodied reflexivity, a self-conscious, critical and intense process of gazing inward and outward, which results in questioning assumptions, identifying problems, and organizing for change” (1999, 249). Bryson, reflecting on her experience managing an advanced research course including narrative and somatic ways of knowing, describes feminist pedagogy as a “performative pedagogy” (Bryson and Bennet-Anyikwa 2003).

Pierre Dominice has developed research with adults using “educational biographies” of people reflecting their formal and experiential learning. The object of the research is “the learning process through which learners have built their lives.” Dominice makes use of a French term, *formation*, and imagines the education biography as “life taking form, life entering into its form, the sculpture of life” (2000, 11). People become subjects of their lives and, accordingly, are empowered to become their own authors. Working with women as they interpreted their narratives, he found that those entering academics reported needing to detach from a dependent childish state and adopt “another way of thinking.” As a corrective, he supported his students’ developing their own creative way of thinking from their own frame of reference. This cohesiveness “can be understood as a type of structure of interpretation”(102). Previously, these women had been products of classrooms formed hierarchically – promoting alienation and passivity regarding their subjectivity. Observing the difficulty his students were having trying to

build a program to meet their needs, Dominice notes: “To explain this lack of knowledge and the reasons why they could not easily define an educational activity according to their own needs, several of the students made reference to the educational dependency of their school years and previous training” (2000, 110). Could we be awakening from dependency on an imagined outer truth formed in a patriarchal imagination that oppresses the creative thought in a detached body into a new way of being – one that honors difference? To a way of living that depends on the re-cognition, trans-lation, and de-scribing of that felt sense in community? The

Narrative inquiry in the study of educational experience is a methodology that is ideally suited for addressing Cartesian thinking and co-morbid spiritual alienation. Mary Elizabeth Mullino Moore appreciates the narrative method, based on her concern for the lack of integration in teaching. Her interest is to integrate knowledge, and this interest is fueled with “passions to connect with other persons and events across time, to root deeply in the cultural and religious stories of their own people, and to cross boundaries into the stories of other people and the earth” (Moore 1998b, 131).¹⁹ Narrative research directed towards educational experience foregrounds practices that have contributed to body alienation, as well those that support awakening and healing. The main claim for applying this type of research to educational experience, according to Connelly and Clandinin, is that “humans are storytelling organisms who, individually and socially, lead storied lives” (1990, 2).

¹⁹ Elder Lavina White witnesses from a contrasting indigenous epistemology and from the difficulties living in a culture where everything is disconnected. “Before white people came we had an educational process and our own way of governing ourselves, depending upon which part of the country you were from. In ours it was the Longhouse. And we don’t have divisions, everything is connected, so this whole Western system of education was very different to try and fit into. Goodness knows we tried, but we don’t fit where everything is separated” (Elder Lavina White Thowhegwelth, in Lacourt 1997, 26).

Maxine Greene outlines awakening and the epistemological consequences of that process. Her autobiographical statement reveals her interest in correcting practices that alienate people from themselves. Greene reflects:

In my own case, immersed as I was for so long and immersed as I wanted to be, it took years before I realized that the great tradition – what Harold Bloom has called the “Western canon, the books and schools of the ages” (1994) – required that I look through the eyes of others and master what was at the time the authoritative way of articulating the world. It came as a shock to realize that what I had believed was universal, transcending gender and class and race, was a set of points of view. I had considered it a kind of beneficence for someone like me to be initiated into a traditional dimension of the culture’s conversation, even if only into a rivulet of those who did not quite belong. Now, in the midst of remembered delights and still beckoning desires in my field, I found myself directly challenged to think both about my own thinking and speaking and the discourses in which I had been submerged. This meant singling out determining factors in my life – *of* the seductions as well as the controls. I had consciously to resist certain prohibitions, certain pieties, guilts, embarrassments, and fears. Only by means of such resistance, I discovered, can we widen the spaces in which we hope to choose ourselves....I hope it is one in which I can act as teacher and as practitioner to transform what is inhuman, what alienates people from themselves (1995, 111-4).

As a teacher, Greene wanted to practice in ways that did not alienate her students or herself. She was interested in positioning herself differently from how she had been shaped. Greene aligns herself with Nell Noddings. Noddings states: “We approach our goal by living with those whom we teach in a caring community, through modeling, dialogue, practice and confirmation” (Noddings, in Connelly and Clandinin 1990, 4).

Like Greene, Blythe McVicker Clinchy reflects on the narratives of alienation, repression, and division documented in the groundbreaking research, *Women’s Ways of Knowing*. Clinchy writes: “At the start of the project, we saw little connection between the two sets of issues – epistemological development and feelings of alienation; later, we changed our minds about that” (Clinchy 2003, 31). Recognizing their own alienation, they were all motivated to change their teaching practices. Since the publication of *Women’s Ways of Knowing*,

Clinchy began to feature narratives (instead of arguments or experiments) as the principal source of knowledge. Her method for constructing course work and research became connected knowing rather than separate knowing. Clinchy made this choice because she'd "come to believe that the emphasis on the values and practices of the separate mode to the virtual exclusion of connection might lie at the root of the 'alienation, repression and division' pervading women's educational autobiographies" (36). Clinchy now cultivates connected knowing in classrooms by teaching narrative research.

Like Greene and Clinchy, Walter Brueggemann also recognizes his own complicity in an oppressive regime. He is concerned with fostering a postmodern prophetic consciousness, doing this by pointing his readers to the milieu of their own formation. Brueggemann retrieves Israel's prophets as models we might follow to shape our own alternative consciousness. Although his focus of interest is not Cartesian thinking, body loss, or the environment, he calls his readers to consider their own cultural formation and names the problem with words from the religious vocabulary. Brueggemann calls this mental colonization the oppressive "royal consciousness." Those shaped within its institutions have acquired a satiated numbness – in particular, numbness about death, and all that "satiating was a quick eating of self to death" (2001, 47). A warning to his readers expresses many of the symptoms of alienation elaborated on by the women in the previous chapter through secular vocabulary. Royal consciousness fosters numbness and behavioral compliance, and is devoid of the expression of experience. Brueggemann cautions his readers:

Perhaps you are like me, so enmeshed in this reality that another way is nearly unthinkable....We are all children of the royal consciousness. All of us, in one way or another, have deep commitments to it. So the first question is: How can

we have enough freedom to imagine and articulate a real historical newness in our situation. In the language of R. D. Laing, people must simply practice the proper behavior because they are no longer able to experience their own experience.... Clearly, the regime is interested not in what people experience but in their behavior, which can be managed (36-41).

In these narratives, teachers awakening in classrooms foster a refocusing of attention back to bodies' experiences in classrooms and a resolution to change classroom practices. Teachers are now interested in the narratives of people "experiencing their own experience." For Sherry Shapiro, awakening and recognizing her own complicity in co-creating dualism and oppressing bodies in classroom was her compelling metanoia. It became the wisdom that now fuels her re-constructing activities. Shapiro writes: "As I gained insight into my own ignorance of and compliance with the oppressing structure, I began to search for another story" (1999, 9).

Narrative research is a methodology that allows us to track both the shaping of our alienation and the awakening from our alienation and what we are being led towards. Narrative research supports practices that foster somatic knowing.

Bodily Transcendence/Poiesis

Like the awakenings described in eating disorder recovery and women's' spirituality, awakenings in classrooms also become recurrent, once the body adjusts to having redirected to the its attention on embodiment. Moving from alienation, by employing critical thinking in the fields of theology and pedagogy, is crucial to retrieving the susceptibility needed to experience the vestigial sense of unity. In both sections on Cartesian awakenings, the researcher has tried to foreground the internal cadence of what

I consider learning experiences that are religious in nature. Movements indicated by a shift as a result of experience *from to* and *towards*.²⁰

Diarmuid O’Murchu cautions today’s educators who are resistant to change and continue to support a system that fosters an outdated mechanistic cosmology based on a linear Apollonian complex. He writes: “There may be yet a more serious problem, one of developmental and even ethical significance. If the human brain, in its basic natural design, is essentially holographic and wholistic: if, by nature we take in reality, not in isolated fragmented sections but contextually...then our linear-based approach is not merely inappropriate, but damaging and destructive to the human personality. If education is intended to nurture the whole person into a more developed and enlightened being, then this must be done by reinforcing rather than by militating against our innate potentialities and abilities” (2000, 92).

Attending to embodiment and the potential space of the experience of learning aligns with the experience of “interstitial space.” Sonar classrooms are contextual and reinforce our innate potentialities and abilities. When attending life navigating by sonar, O’Murchu’s definition of embodiment highlights the internal cadence of potentiality: “Embodiment is not a noun, but a verb. It is a process forever unraveling and unfolding” (2007, 131). Linking this retrieved cadence and sonar with the first section on indigenous epistemology embodiment then becomes associated with a sense of self forever unraveling and unfolding – **and** a sensing, moving, acting agent in the world. This self, susceptible to experience, awakens *from* and moves *to* and *towards*. Remembering the lesson Vine Cordova learned from her father (who had told her that life was like

²⁰ This movement will reappear in chapter 5 in diagrams depicting aspects of a “relational matrix” (Moran, 1979).

constantly shifting sand), Cordova's self appears to have been culturally fashioned to be attentive to this internal cadence of *from*, *to*, and *towards* and with a sense of self standing within matters quicksand, unraveling and unfolding to keep its balance. Elizabeth Ellsworth best describes this materiality of learning, a self in a moment of learning, unraveling and unfolding. Ellsworth has employed Winnicott's theory of transitional space and defined it as "the time and space of the learning self." Pedagogy then becomes an address "to a self who is in the process of withdrawing from that self, someone who is in a dissolve out of what she or he is just ceasing to be and into what she or he will already have become by the time she or he registers something has happened" (2005, 34). If we remember Kessler's nearly identical definition of liminality earlier in the chapter, pedagogy then becomes an address to a self experiencing liminality.

Arriving at this address, the narratives of many in the research describe a body/self complying with an archetypal pattern of movement within the labyrinth – self-purgation, illumination, and a self reconnected – a self that dies and is resurrected. This is the space and time of the "in-between," the interstitial space that Anne Waters (2004) describes as the "cognitive dissonance of coming into being." Ellsworth's learner is a self not in compliance but "in transition and in motion toward previously unknown ways of thinking and being in the world" (2005, 16). Her understanding of pedagogy as a force and her responsibility to foster the "time and space of the learning self" in narrative classrooms can be seen to be deeply religious. She is describing the liminal space mystics frequent. Her students are safe to walk the path of the spirit. Describing the look on the face of someone going through the time and space of the learning self, Ellsworth notes its unique qualities:

It is the look of someone who is in the process of losing something of who she thought she was. Upon encountering something outside herself and her own ways of thinking, she is giving up thoughts she previously held as known, and as a consequence she is parting with a bit of her known self....The look of the learning self that concerns me here gives form to the sensation of simultaneously being with oneself and being in relation to things, people or ideas outside oneself.” (2005, 16).²¹

It is the look of wonder and awe. A space/time of learning becomes “more like a Doppler effect than a point: a movement that registers [learning’s] arrival as an echo of its having just past” (34). Ellsworth’s description of learning describes the life of the spirit in the organic whole. McFague writes: “It [the divine spirit] roams where it will...permeating, suffusing, and energizing the innermost being of each and every entity in creation in ways unknown and unknowable in our human, personal categories” (1993, 147).

Somatic learning helps us to reconnect our bodies to be in tandem with what we see around us and to respond accordingly. Refocusing on being and retrieved sonar together constitute the navigating beam and are aligned with indigenous epistemology. It is the epistemology matter intends in order to walk as pilgrims co-creating in an open and evolving universe.

Summary

But In this chapter, we have examined other ways of knowing as correctives to the dominant Cartesian way of knowing. Indigenous ways of knowing reveal a people aware of the unity of creation whose cultural practices have supported the awareness of the integrity of creation for thousands of years. Their attention to their bodies and the

²¹ As a child I had often seen that look on the faces of paintings of saints and wondered what they were looking at. More recently I found that look drawn by Diego Velázquez (1618) in his painting, “*The Kitchen Maid with the Supper at Emmaus*” (www.artchive.com/artchive/ftptoc/velazquez_ext.html). The focus of the painting is on that “look.” It is the look of a self encountering the time and space of the learning self. The artist has captured the look of a woman caught in “interstitial space.” She is in the process of shifting *from* moving *to* and *towards* a reconceptualized sense of self based on her experience.

bodies of others is in sharp contrast to practices of attending in Cartesian culture. Women's ways of knowing, connected knowing, appear to share similarities with indigenous ways. The narratives of awakening women, who have shifted their attention and focus back to their bodies, begin to articulate the retrieved senses in religious terms. They share with indigenous epistemology a connection with their communities and the more than human world. Once retrieved, this renewed embodied sense is reprioritized and made use of for navigating life – a spatial sensibility. Women recovering from eating disorders must retrieve and continue to practice this connected and carnal way of knowing in order to maintain harmony and balance in their lives. As they recover and connect with their sonar, they increasingly perceive and respond to their unity with their environment--a retrieved mystical consciousness. A review of a number of classrooms retrieving sonar for educational purposes led the researcher to attend to narrative methodology itself and to realize its importance for religious education and for healing the Cartesian rupture. In particular, being hospitable towards carnal knowing in classrooms appears to be what is necessary for flesh and matter to sing its own song.

In chapter 4, this work will continue to explore patterns of connection fostered in classrooms supportive of sonar. The design of Ellsworth's time and space of the learning self, poiesis, will be linked, through the cosmic principles of differentiation, autopoiesis, and communion, with the design of science and deep ecology's cosmogenesis.

Alternative examples of prophetic witness and descriptions of revelation will be offered despite their location in secular establishments.

CHAPTER FOUR

PATTERNS OF CONNECTION: TOWARDS PRACTICES OF POIESES, TRANSFORMATIONAL LEARNING, AND FAITH IN THE INTEGRITY OF CREATION

Re-connecting with the earth – with the whole earth – is the single greatest challenge now facing us as a human species. Nothing short of such a new planetary amalgamation will guarantee the meeting of our deepest needs and the realization of our true desires. Then we can re-learn what it means to be human. Then we can begin to come home to where we truly belong (O’Murchu 2007, 50).

In the previous chapter, narratives revealed women reawakening to embodiment by redirecting their attention back to their bodies. Doing so appeared to foster healing and an authentic voice. Retrieval of the colonized and subjugated vestigial ego was linked with spiritual energy. Whether in psychiatric, religious, or school environments, many somatic narratives revealed a parallel movement of reawakening towards a sense of unity with the cosmos. By redirecting their attention back towards the experience of embodiment, women became susceptible to the larger body of matter in which they were being held, namely, the earth. Their sonar led them back to the cosmos, and to the realization of living within a system. This recovery and epistemology appears to align itself more closely with that held by indigenous populations who have long voiced a faith in the integrity of creation.

This chapter will continue exploring patterns of spiritual connection and embodiment in classrooms supportive of sonar. However, in this chapter, the patterns of spiritual movement will be described through the third of the four wisdoms that assist us in returning from exile, namely, the wisdom of science.

The Wisdom of Science

Evolution shattered the concept of distinct species that were separately "created." It showed that all species of plants and animals evolved one from the other over a long process of mutation (Ruether 1992, 35).

The wisdom of recent science reveals humanity in the midst of an ongoing co-creating universe. However, this revelation has yet to make a significant impact on Cartesian culture. Gregory Bateson gives us a hint of why this might be: "The major problems in the world are a result of the difference between the way nature works and the way man thinks" (Bateson 2002, 76). Unlike the classical mechanistic model of the universe characterized by cause and effect, determinism, and independent wholes composed of parts, the new vision of the universe reveals particles involved in an ongoing dance of interdependent interaction.¹ The micro/macro view of the form-producing force of the universe has been named the Cosmogenetic Principle. This chapter begins by defining the principle and its terminology. The findings and models of a few scientists who have addressed the universe as an ongoing creating system (macro level) will be presented to reinforce the change in vision necessary for Cartesians to see the integrity of creation. The comments and insights of the scientists will be placed alongside indigenous scholars and sonar-supporting classrooms (micro level). The terminology used in narratives of the attentional epistemology in sonar-supporting

¹ Diarmuid O'Murchu develops the spiritual implications of the new physics in *Quantum Theology*. In the final analysis, he states, "nature is made up of patterns of energy interrelating, and not of isolated building blocks" (1997, 79). Infinite interrelatedness has been the insight of mystics and sages all through time and is the dance of the spirit perichorisis. The scale and vastness of this spacial unity is expressed in the following statement by Brian Swimme "...you are more fecund emptiness than you are created particles. We can see this by examining one of your atoms. If you take a single atom and make it as large as Yankee stadium, it would consist almost entirely of empty space. The center of the atom, the nucleus, would be smaller than a baseball sitting out in center field. The outer parts of the atom would be tiny gnats buzzing about at an altitude higher than any pop fly Babe Ruth ever hit. Between the baseball and the gnats? ...nothingness period...all empty. You are emptiness more than anything else. Indeed, if all the space were taken out of you, you would be a million times smaller than the smallest grain of sand" (2001, 32). Visual clarifications of this narrative of spacial scale can be seen in Coelho (2002, 49) and are available at www.emsb.qc.laurenhill/science/relative.pdf.

classrooms will be seen to support the cosmogenetic principle. Cosmogenesis in humans, the mystical experience of the time and space of the learning self, will be seen as the missing ingredient in Cartesian classrooms – the ingredient that fosters a faith in the integrity of creation. The ingredient is being in resonance with “the way nature works.”

Cartesian practices of traditioning have alienated humans from the way nature works. In *The Universe Story: From the Primordial Flaring Forth to the Ecozoic Era. A Celebration of the Unfolding of the Cosmos*, Thomas Berry and Brian Swimme identify the latent form producing powers in the universe. They name it the “Cosmogenetic Principle.” The Cosmogenetic Principle states: “The evolution of the universe will be characterized by differentiation, autopoiesis, and communion throughout time and space and at every level of reality. These three terms refer to the basal intentionality of all existence, and thus are beyond any simple one-line univocal definition” (1992, 71). This chapter will locate narratives of awakening and connection, of the time and space of selves learning, within the matrix of the Cosmogenetic Principle.

First, however, the Cosmogenetic Principle must be described and elaborated upon. I have chosen the Cosmogenetic Principle revealed in science as the necessary foundation for a functional cosmology. Institutions traditioning future generations will need to foster fashioning practices that recognize cosmogenesis in their classrooms. This idea will be further developed in chapter 5. In this chapter, I am focusing primarily on how the cosmogenetic principles are observable in matter of the cosmos – from the stars of the galaxies to the stars of our classrooms. Compliance with the Cosmogenetic Principle will then be demonstrated in the patterns expressed in women’s spirituality, indigenous epistemology, and classrooms supporting sonar. Narratives of selves

experiencing *differentiation* will show the *ordering* of cosmogenesis, narratives of selves experiencing *autopoiesis* will show the self in the midst of *structuring*, and narratives of communion will show the self *re-organized*. Supporting sonar can then be seen to be aligning with “the way nature works,” completing the “planetary amalgamation,” no longer in exile.

Scientific Principles

In former times, the basic conception of the world was that it was created in the beginning and remained a static entity: God's activity consisted primarily in maintaining what had already been established. Now that we realize that the world is becoming, that genuinely new things come into being by evolution and other processes, fresh ideas of divine presence and agency are needed (Johnson 2007, 187).

According to the classic ptolemaic cosmology, the earth was once thought to be the geometric center of the universe. In addition, the earth was governed by different laws and composed of different matter than celestial bodies, and humans were at the pinnacle of the hierarchical ordering of the universe, on earth to mature spiritually.² Copernicus and Galileo began to dismantle that cosmology by using their skills of observation and gathering empirical evidence. They recognized that the earth was a planet revolving around the sun. Biologists began looking at the earth and accumulating evidence to show that Earth herself had a history of a long series of irreversible transformations. The chasm between theological and scientific thought grew. For the past three hundred years, Western science has operated from the Newtonian worldview – a mechanical perception

² Visual portrayals of the creating force behind life held with this cosmology (as also described by McFague 1993) are interesting to view. An intermittently transcendent monarchical/dialogical *God as Architect of the Universe* (www.stonefoundation.org/stonexus/03_issue/38-39pdf) of the multilayered thirteenth century cosmos, protractor in hand, is seen fiddling with his design. William Blake's later version, *The Ancient of Days*, (<http://digitalgallery.nypl.org/nypldigital/explore/cfm?topi>) depicts the deistic model of a god-transcendent male force behind the beginning of the universe, outside and above “the created” time. A three-dimensional model representing this cosmology and location of the creator is ridiculed by Galileo in Bertolt Brecht's film *Galileo Galilei* as he is attempting to teach one of his students the new vision and implications of his discoveries.

of matter and the world. However, scientists now are able to show an alternative perception of the world based on their more recent discoveries.³ Scholars in the fields of religion and science are beginning to play with new ideas of “divine presence and agency” by cross-informing each view. Perhaps each can now be seen as complementary explorations of the same realm⁴ – mutually informing each other. Mathematician Brian Swimme and theologian Thomas Berry have accomplished this by developing their theory of cosmogenesis.

Universe as Cosmogenesis

Studying living systems from the perspective of form shows their pattern of organization to be a self-generating network. From the perspective of matter, the material structure of a living system is a dissipative structure, i.e. an open system operating far from equilibrium. From the process perspective, finally, living systems are cognitive systems in which the process of cognition is closely linked to the pattern of autopoiesis (Capra 2002, 71).

In 1931, Albert Einstein defined the foundational principle of cosmology as the “Cosmological Principle.” Berry and Swimme write: “The Cosmological Principle is spatially oriented – every point in space is the same as every other point” (1992, 66). Einstein had found that the distribution of matter and energy was similar throughout the universe. What scientists have discovered since then is foundational for the development of new vision. Not only was the universe created with a *force*, it is expanding and growing and creating itself from this *force* on a journey that is open-ended. Berry and

³ The need to shift from an epistemology based on a mechanical universe is the subject of the film *Mindwalk*, based on Fritjof Capra’s book *The Turning Point* (1983). The film is a long conversation between two men, a poet and a politician, and a woman, a quantum ecological physicist. At the end of the discussion, the politician sums up their lengthy and sometimes heated conversation with his understanding of the basis of our current problems – a need to change our perspectives. The poet responds, “No Jack, what is needed is a change of vision.” This change of vision of the ongoing universal cosmogenesis is illustrated by Coelho (2002, 21).

⁴ In the foreword to Anne Primavesi’s book *Sacred Gaia: Holistic Theology and Earth System Science*, James Lovelock wrote: “Theologians have that wonderful word ineffable; perhaps scientists will adopt it to acknowledge that they can never explain everything. I have enjoyed reading this thoughtful book and I hope that scientists and theologians will read it and find how much they have in common” (Primavesi, 2000).

Swimme have extended the Cosmological Principle to include this dynamic *force* and called it the Cosmogenetic Principle. This assumes that the “dynamics of evolution are the same at every point in the universe” (1992, 66). Complementary to the second law of thermodynamics, which breaks down order, cosmogenesis builds up order. Theologians (Grey, McFague, Primavesi, Ruether, O’Murchu, Johnson) are increasingly incorporating the implications of scientific discoveries into fresh ideas of divine presence and agency. In addition to Swimme and Berry and their theory of cosmogenesis, theologians consult with other systems theorists (Bateson, Bohm, Capra, Lovelock, Maturana, Prigogine) to develop their ideas. Although I value the vision of these systems writers, I have chosen to develop my concept through the theoretical template of cosmogenesis. The process Swimme and Berry represent theoretically, as the dance of matter, is patterned very similar to mystical experience. This similarity will become clear as the chapter progresses.

Cosmogenesis in the Universe

The Cosmogenetic Principle states that the evolution of the universe on a cosmic and planetary scale is characterized by differentiation, autopoiesis, and communion. The terms refer to the nature of the universe in its value and in its reality. Berry and Swimme Berry write: “Were there no differentiation, the universe would collapse into a homogenous smudge; were there no subjectivity, the universe would collapse into inert, dead extension; were there no communion, the universe would collapse into isolated singularities of being” (1992, 73). The Cosmogenetic Principle is further described by its (a) order, (b) structure, and (c) organization.

(a) Cosmogogenesis is ordered by differentiation: the variation, complexity, and diversity in the universe. Everything is different, no two atoms are identical.

Rather than consistent preservation, what we witness daily is continuous innovation. Differentiation also refers to the

...quality of relations taking place in the universe as they differentiate after the symmetry breaking. The diversity of relatedness pertains to human knowing as well – knowledge represents a particular relationship we establish in the world. For knowledge or understanding to be reduced to one dimensionality, as with certain scientific tendencies to reduce all knowledge to its quantitative mode, would be similar to reducing a full symphony down to a single note. An integral relationship with the universe's differentiated energy constellations requires a multivalent understanding that includes a full spectrum of modes of knowing (Berry and Swimme 1992, 74).

Other terms used by the authors to describe differentiation are diversity, variation, complexity, heterogeneity, and multiform nature.

(b) Cosmogogenesis is structured by autopoiesis: autopoiesis refers to the propensity within living bodies and galaxies to self organize and “participate directly in the cosmos creating endeavor” (Berry and Swimme 1992, 75). Stars produce elements and light by organizing hydrogen and helium. The star has a dynamic order within itself. A star's power of self-articulation is “*that* which organizes this vast entity of elements and action.” Berry and Swimme note:

Autopoiesis points to the interior dimension of things. Even the simplest atom cannot be understood by considering only its physical structure or the outer world of external relationships with other things. Things emerge with an inner capacity for self-manifestation. Even an atom possesses a quantum of radical spontaneity. In later developments in the universe this minimal dimension of spontaneity grows until it becomes a dominant fact of behavior, as in the life of a gray whale (1992, 75-6).

With no plan or logos for the early universe, Hans Jonas suggests there is “cosmogonic Eros” (Jonas in OMurchu 2007) Other terms used by the authors for the cosmic principle of autopoiesis include subjectivity, self-manifestation,

sentience, self-organization, interiority, presence, identity, dynamic centers of experience, and inner principle of being and voice.

(c) Cosmogogenesis is organized by communion. Berry and Swimme write:

To be is to be related, for relationship is the essence of existence. In the very first instant when the primitive particles rushed forth, every one of them was connected to every other one in the entire universe....Alienation for a particle is a theoretical impossibility (Berry and Swimme 1992, 77).

The synonyms of cosmogogenesis are revealed below in individuals' narration of experiences drawn from sonar classrooms.

The emerging story of the origin of matter is a creation story that reveals that mind is within matter. The universe can now be described as one big learning system. In contrast to previous cosmologies based on the biblical creation story of a static cosmos and transcendent deity, science now shows us that the universe is moving toward greater complexity as it unfolds. The creating *force* is not finished. Genesis is ongoing, not static. Accordingly, the perspective of cosmogogenesis integrates humanity more fully within the dynamics of the planet and the stars. By understanding that matter's fundamental dance, as an embodied mind, is to self-create in community, humans may want to begin to relocate the source of the fashioning *force* in moments of becoming self. O'Murchu observes: "This is not inventing a new religion. It is about reappropriating the archetypal divine story that creation itself has been narrating long before we humans ever inhabited that creation. It is about realigning our perspectives and perceptions" (1997, 55).

The story scientists tell is of our roots and birth as humans in time and space. This story, the narrative of matter, and our emergence within matter after billions of years of co-evolution, offers humanity the universal creation myth to transcend many of the

conflicting creation stories held by current religions and peoples.⁵ The story of our beginnings brought to us through the careful observations of scientists is an awesome narrative. Its potential as a religious myth is global. The story reveals that “we are the progeny of a storied universe” (O’Murchu 1997, 16). Because Cartesian fashioning practices have partitioned and suppressed this force, it has eluded examination by those tracing ego and faith development. Poet V. P. Singh (2006) skillfully juxtaposes the two selves and highlights the demise of one:

One day my name
 Went and stood apart from me.
 The world had asked:
 “Which of these two are you?”
 I said my name
 Was me, denying myself.
 Since then, in the world
 I’m anonymous.

Those awakening from the null curriculum to this anonymous self beyond culturally described identity can now proclaim the words of Bede Griffiths:

My body was originally formed from an ovum and sperm in my mother’s body, and this ovum and sperm were formed of matter which came into the bloodstream of my father and mother from the world outside. I am formed of the matter of the universe and am linked through it to the remotest starts in time and space. My body has passed through all the stages of evolution through which matter has passed over millions of years, I have been present when matter was first formed into atoms and molecules, when the living cell appeared. I have passed through every stage from protoplasm to fish and animal and man. If I could know myself, I would know matter and life, animal and man, whense all are contained within me, In all this long evolution my mind has been developing with my body (1977, 35).

⁵ When studied with imaginative eyes, the biblical Genesis story and other creation myths likewise reveal our ties with Earth, but the Cartesian imagination has long lost this sense of connection and ability to play with story form. Genesis no longer appears to fulfill humanity’s need for a sacred myth, so necessary for grounding our sense of alienation; neither do institutional rituals help to reincorporate that understanding. This argument will be developed more fully in chapter five.

No longer anonymous, Earth's matter has found her voice⁶ and is not only telling a story of herself and her progeny through human eyes but that of "the rest of the story," a family of galaxies still "in the making." What a narrative! A short version of the story is proffered by Brian Swimme: "You take hydrogen gas, and you leave it alone, and it turns into rosebushes, giraffes and humans" (Swimme, in Coelho 2002, 48).

By understanding that we are from stardust, the universe previously understood as "out there" is also revealed "in here," in our bodies.⁷ While trying to memorize the chemical periodic chart in high school and college, this writer would have appreciated the following observation from Elisabet Sahtouris: "The earth is still so radioactive...that its core is kept hot by continuing nuclear reaction, and many atoms all over its surface – in rocks and trees and even in our own bodies – and still exploding. In our own bodies, it has been estimated that three million potassium atoms explode every minute" (Sahtouris, in O'Murchu 1997, 57). Knowing my body was a living and exploding mixture of the periodic chart would surely have reinforced my integrity with the cosmos, as did my experience with the one-celled amoeba under the microscope! Humans are distinct but not separate from the cosmos. With this in mind, Elizabeth Johnson considers our deepest desires and yearnings to be also those of the universe: "Human thought and love are not something injected into the universe from without, but are the flowering in us of deeply

⁶ This is not the first time the Earth's matter has found her voice and is telling stories of her origins. Our current creation stories, perhaps now being superseded by the scientific story, were also developed from matter. Gaia tells these stories for the protection of all her inhabitants. Frida Kahlo (1949) presents this understanding visually through *The Love Embrace of the Universe: The Earth (Mexico), Myself, Diego and Senor Xolotl*. (www.googleimagesfrida+Kahlo+paintings). The science story tells Gaia's history before congealing as Earth, full of endless adaptations and interrelationships. The emerging scientific story demonstrates a force that continues to create through a series of irreversible changes.

⁷ An illustration detailing patterns of evolution within the human body is given by Mary Coelho (2002, 40).

cosmic energies, arising out of the very physical dynamism of the cosmos, which is already self-organizing and creative” (2007, 185).

Before addressing in the second half of the chapter more moments of the flowering in the classroom of deep cosmic energies and becoming self, I will briefly describe additional theories in scientific thought that reinforce the fundamental concept of the integrity of creation – a concept long held by indigenous peoples.

Cosmogogenesis, Gaia, and Indigenous Thought

Both life and mind are manifestations of the same set of systemic properties, a set of processes that represent the dynamics of self-organization; ...mind and matter no longer appear to belong to two fundamentally separate categories as Descartes believed, but can be seen to represent merely different aspects of the same universal process (Capra 1983, 315).

The Gaia⁸ hypothesis, developed by James Lovelock and Lynn Margulis, presents Planet Earth as a living ecosystem. Instead of repetitive mechanical processes, Earth now presents herself for view as an intricate interacting system. Instead of each part of the system *giving* health to the whole, each part must now be seen as part of its health. Understanding Gaia as a whole composed of harmonious interspecies relationships alerts humanity not to tinker with and exploit her parts for our consumptive habits. Gaia functions in states of fluctuation – far from equilibrium. In 1977, Ilya Prigogne won the Nobel Prize for his work developing a detailed dynamic theory to explain the phenomenon of self-organization in certain chemical systems, calling them *dissipative structures*. The self-generation of the overall geophysiological process was given the name *autopoiesis* by Humberto Maturana.⁹ Maturana and Francisco Varela (1980)

⁸ The implications of Gaia theory for theology as an earth science have been developed by Anne Primavesi (2000, 2003), and for spirituality by Diarmuid O’Murchu (1997, 2007). Further development and application towards religious education will be given in Chapter Five.

⁹ In his introduction to *Autopoiesis and Cognition: The Realization of the Living*, Maturana writes: “It is a cosmology and as such it is complete. Finally I wish to say that I find it pervading my views and

further developed the theory focusing on cognition, the process of knowing. Their results became known as the “Santiago Theory of Cognition.” With these theories, cognition and autopoiesis are now linked. The characteristic of an autopoietic system is the preservation of a weblike pattern of design while undergoing continual structural changes. Fritjof Capra contrasts the continuing unfolding systems theory of evolution with the classical neo-Darwinian theory, when evolution was understood as:

...moving toward an equilibrium state, with organisms adapting themselves ever more perfectly to their environment. According to the systems view, evolution operates far from equilibrium and unfolds through an interplay of adaptation and creation....The consideration of such mutual adaptation and coevolution was neglected in the classical view, which has tended to concentrate on linear, sequential processes and to ignore transactional phenomena that are mutually conditioning and going on simultaneously (Capra 1983, 311).

Two scientists who present a systems¹⁰ view of life and mind are Gregory Bateson and David Bohm. Their scientific discoveries reveal that mind and matter are different aspects of the same process. I have chosen these two scientists because each attributes, as does this research, the inability to perceive and experience the sense of wholeness, balance, and harmony to cultural forms of patterning imaginations. They find this epistemological error to be the source of alienation, mechanical thought, lack of creativity, environmental disregard, and, for Bateson, addiction. The ability to perceive oneself as integral with the whole was crucial for mental health, creativity, a sense of beauty, and responsible living. Both Bateson and Bohm are critical of current systems of

understanding of everything. In a sense it has been my way to transcendental experience: to the discovery that matter, metaphorically speaking, is the creation of spirit (the mode of existence of the observer in a domain of discourse) and that the spirit is the creation of the matter it creates. This is not a paradox, but it is the expression of our existence in a domain of cognition in which the content of cognition is cognition itself. Beyond that nothing can be said” (Maturana and Varela 1980, xviii).

¹⁰ Bill Buker relies on Bateson’s concepts of first, second, and third order change to conceptualize Christian spiritual development in “Spiritual Development and the Epistemology of Systems Theory” (2003). Buker understands Jesus’ teachings as addressed to a culture mired in first order strategies of change (which AA principles correct). However, he does not acknowledge that having these deficits in thinking also contributes to our lack of awareness of the sense of wholeness with the cosmos. God’s kingdom still appears applicable to humans only.

schooling for the damage they do to our imaginations. However, some students have emerged unscathed and devoted their lives to mystery. Physicist David Bohm gives us a clue of what scientists find satisfying in their work. Their interest is in the “apprehension of a certain oneness and totality, or wholeness, constituting a kind of harmony that is felt to be beautiful” (Bohm 2004, xvi). Bohm regards this interest as the impulse to learn--the perception of new orders of relationship--and is deeply aesthetic. This kind of learning “hinges on a sensitivity to difference and similarity.” Bateson captures the depth and breadth of the dysfunction of our current ways of thinking. For Bateson, the problem is religious. He states:

Most of us have lost that sense of unity of biosphere and humanity which would bind and reassure us all with an affirmation of beauty.... We have lost the core of Christianity. We have lost Shiva, the dancer of Hinduism whose dance at the trivial level is both creation and destruction but in whole is beauty.... There have been, and still are, in the world many different and even contrasting epistemologies which have been alike in stressing an ultimate unity and, although this is less sure, which have also stressed the notion that ultimate unity is aesthetic. I hold to the presupposition that our loss of the sense of aesthetic unity was, quite simply, an epistemological mistake. I believe that that mistake may be more serious than all the minor insanities that characterize those older epistemologies which agreed upon the fundamental unity (2002, 16-17).

Cosmogogenesis, Sacred Experience, and the Pattern That Connects

A systems approach to ecology was developed by Gregory Bateson. Bateson was an anthropologist,¹¹ biologist, and philosopher. His interest was to establish an “ecology

¹¹ As an anthropologist beginning to explore ideas of epistemology, Bateson published his findings of the Iatmul people of New Guinea in his book *Naven* (1989). By studying their “naven” ceremony, he was able to discover the underlying ethos and eidos of their culture. He realized that the naven ceremony revealed instruction on how the community was to apply self-correctives in their epistemology – changes from complementarity to symmetry and effectively preventing social disintegration. Sensitive to errors in conceptualization, Bateson cautiously observes: “Iatmul individuals recurrently experience and participate in such shifts. From this we may reasonably expect that these individuals learn, besides the symmetrical and the complementary patterns, to expect and exhibit certain sequential relations between the symmetrical and the complementary. Not only must we think of a social network changing from moment to moment and impinging on individuals, so that the processes tending toward disintegration will be corrected by activation of other processes tending in an opposite direction, but also we have to remember that the component individuals of that network are themselves being trained to introduce this type of corrective

of mind” and an understanding of the sacred expressed from the experience of the “pattern that connects.” He delivered his concepts by linking various methods of expression together – parables, poems, and vignettes. Teaching, for him, was facilitating the pattern that connects. He summarized our current social problems and environmental disconnect by pointing out that culture was fostering a faulty epistemology, and that the unit of survival was not a family line or species¹² but the organism plus environment. For Bateson, the centralizing of an individualized self with corresponding scientific speculation and “objectified sensitivity”¹³ was at the root of our disconnected relationship with nature. Bateson sought to demonstrate that “the mentality of the system is immanent, not in some part, but in the system as a whole and this includes both the agent and the larger system of which he is a part and with which he is in interaction” (Bateson 2000, 316). He uses the example of a person cutting a tree with an axe to reveal the mentality of biological events:

Each stroke of the axe is modified or corrected, according to the shape of the cut face of the tree left by the previous stroke. This self-corrective (i.e. mental) process is brought about by a total system, tree-eyes-brain-muscles-axe-stroke-tree: and it is this total system that has the characteristics of immanent mind. More correctly, we should spell the matter out as: (differences in tree) – (differences in retina) – (differences in brain) – (differences in tree) etc. What is transmitted around the circuit is transforms of differences. And as noted above, a difference which makes a difference is an idea or unit of information. (317-18)

According to Bateson, however, this is not how the average Cartesian perceives the experience of chopping a tree. “He says ‘I cut down the tree’ and he even believes that there is a delimited ‘purposive action’ upon a delimited object” (318).

change in their dealings with each other” (Bateson 1989, 291). Cartesian practices of somatic awareness do not foster this type of perception. However, through a renewed attentional epistemology, we become perceptive to the process of disintegration...and become compliant with cosmogenesis and renewed sonar.

¹² This was as a corrective to Darwin’s dominant theory of survival of the fittest. Unfortunately, social Darwinism is becoming more extensive, with psychiatric diagnosis of ADD, depression, etc., ignoring the environment of the individual’s interactions.

¹³ In *Reflections on Gender and Science* (1985), Evelyn Fox Keller traces this objectified sensitivity in the history of western science research.

Another example of the type of “I” that is not sensitized to difference was ascertained by Bateson while working with alcoholics. He uncovered a particular individualism that had to be overcome if the alcoholic was to maintain sobriety. Pointing to the first two steps of Alcoholics Anonymous: 1. We admitted we were powerless over alcohol – that our lives had become unmanageable; and 2. We came to believe that a Power greater than ourselves could restore us to sanity, Bateson states: “Bill W’s stroke of genius was to break up with the first “step” the structuring of this dualism. Philosophically viewed, this first step is not a surrender; it is simply a change in epistemology, a change in how to know about the personality-in-the-world. And notably, the change is from an incorrect to a more correct epistemology” (313).¹⁴

Bateson was struck by the beauty and symmetry of the life system he saw before him and felt an integral part of. He expressed a great reverence for the experience of the sacred and a reluctance to use scientific methodology to defend it. This prompted him to name the title of his last book, coauthored with his daughter, Mary Catherine Bateson, *Angels Fear: Towards an Epistemology of the Sacred*. He uses the turning point in Samuel Taylor Coleridge’s poem “The Rime of the Ancient Mariner” as a parable to show what he means by religion and “what is to be protected from various kinds of defilement” (1988,73).

Beyond the shadow of the ship,
I watched the water snakes:

¹⁴ I find it curious that this insight is not expressed more frequently by those in 12-step recovery programs. When I enrolled in Overeaters Anonymous, this was the most difficult thing to learn – to begin to rely on something other than myself (the culturally fashioned self). Further into recovering a “more correct epistemology,” I began to realize that urges to binge were triggered by a *sense* of chaos. My crunchy bags of tortilla chips silenced the chatter, until I learned to begin listening to my body and the voice emerging from the chaos. With programs requiring abstinence, e.g., from drugs, alcohol, and gambling, this experimentation is not possible, and the “causes” for the “illnesses” continue to be primarily attributed to dysfunctional family of origin, genetics, etc., ignoring the cultural patterning of attention. Sonar was silenced by my mechanical repetitive chatter.

They moved in tracks of shining white,
 And when they reared, the elfish light
 Fell off in hoary flakes.

Within the shadow of the ship
 I watched their rich attire:
 Blue, glossy green, and velvet black,
 They coiled and swam; and every track
 Was a flash of golden fire.

O happy living things! No tongue
 Their beauty might declare:
 A spring of love gushed from my heart,
 And I blessed them unaware:

Sure my kind saint took pity on me,
 And I blessed them unaware.

The selfsame moment I could pray;
 And from my neck so free
 The Albatross fell off, and sank
 Like lead into the sea.

The poem's fulcrum is a moment of change: the ancient mariner, of heart heavy and surrounded by shipmates having died of thirst, becomes attentive to cosmogenesis and is eased of his repetitive mechanical Cartesian thought pattern. The somatic experience is beautiful and salvific. Bateson states: "What I am suggesting is that the nature of matters such as prayer, religion and the like is most evident at moments of change – at moments of what the Buddhists call Enlightenment. And while Enlightenment may involve many sorts of experience, I think it important here to notice how often Enlightenment is a sudden realization of the biological nature of the world in which we live. It is a sudden discovery or realization of *life*" (1988, 74). It is the "difference which makes a difference" and the "pattern that connects."

The aesthetic, for Bateson, is a glimpse that makes us aware of the unity of things. It is a disturbance of our day-to-day natural attitude, or consciousness, and a necessary

corrective. The sacred and the aesthetic are linked together, and both again to learning. Knowing the difficulty of abiding in a different epistemology, of attending sonar, Bateson turns to T. S. Eliot's "The Dry Salvages" from *Four Quartets* as a type of koan for the "occupation for the saint" (Bateson 1991, 293):

Men's curiosity searches past and future
 And clings to that dimension. But to apprehend
 The point of intersection of the timeless
 With time, is an occupation for the saint –
 No occupation either, but something given
 And taken, in a lifetime's death in love,
 Ardour and selflessness and self-surrender.
 For most of us, there is only the unattended
 Moment, the moment in and out of time,
 The distraction fit, lost in a shaft of sunlight,
 The wild thyme unseen, or the winter lightning,
 Or the waterfall, or music heard so deeply
 That it is not heard at all, but you are the music
 While the music lasts. These are only hints and guesses,
 Hints followed by guesses; and the rest
 Is prayer, observance, discipline, thought and action.

Sensitivity to difference and similarity are the "occupation for the saint." The fruits of this way of knowing and being in life are right action. Bateson was reluctant to apply rash statement and religious terminology to his insights and alternative descriptions of consciousness. In *Mind and Nature*, he states: "Everybody keeps wanting me to rush in. It is monstrous – vulgar, reductionist, sacrilegious – Call it what you will – To rush in with an oversimplified question. It is a sin against...aesthetics and against the sacred" (2002, 45). Remembering the revelation given to the Jews not to give a name to G-d, this researcher sympathizes with his hesitation.

Cosmogogenesis, Conceptual Thought, and Creativity

Like Bateson, physicist David Bohm (2004) also believes in the integrity of creation. He names the integrity "unbroken wholeness." Bohm sets out to explore his

perception of this unbroken wholeness and calls the order “implicate” or “enfolded.” He describes the universe through the analogy of a hologram (structure). However, the concept of hologram is too static when considering activity at the subatomic level. He names the dynamic nature of reality “holomovement” (movement). Fritjof Capra, whose own theories build on Bateson’s, comments on Bohm’s understanding of implicate order. Capra writes: “The aim of his approach is to study the order enfolded in this holomovement, not by dealing with the structure of objects, but rather with the structure of movement, thus taking into account both the unity and the dynamic nature of the universe” (Capra 1988, 88). To understand the implicate order, Bohm found it necessary to regard consciousness as an essential feature of the holomovement and to take it into account explicitly in his theory. He sees mind and matter as being interdependent and correlated, but not causally connected. They are mutually enfolding projections of a higher reality, which is neither matter nor consciousness.

Bohm considers the roots of the problems of both science and society as linked to our inability to think creativity. He encourages his readers to wonder about the mechanical responses that put their minds back to sleep again, recognizing that the tacit restraints on creativity are culturally fostered. Remembering subjugated bodies in *compliant Cartesian classrooms*, we can understand that our minds try to escape the awareness of conflict and difference in our bodies. The problems in culture originate in a general disposition of “the mind to engage in a false kind of play, in order to maintain a habitual sense of comfort and security” (Bohm and Peat 2006, 52). Our intention, then, is to mechanically avoid perceiving a fact, rather than to “sort it out” and make it clear.

Bohm uses the example of Helen Keller and her teacher, Anne Sullivan, to demonstrate the type of learning he is interested in promoting and its sensitivity to difference and similarity. It also illustrates what was necessary for Sullivan to be able to teach Helen to form a communicable concept. When Sullivan initially met Keller, she encountered a “wild animal,” unapproachable and defensive. Sullivan introduced Keller to the experience of water in a variety of contexts – each time spelling the word *water* on the palm of her hand. Helen had no idea what this was about as she had not been able to communicate before with anyone. On one occasion, she finally recognized that the *different* experiences referred to *one* substance, symbolized by the word *water*. Anne Sullivan was a very perceptive and playful communicator. Through Sullivan’s patience, Helen Keller was able to enter the language of metaphor, able to name things and communicate her thoughts. Linking symbol to the experience of “concept” involved communication. However, with metaphor, much more than creativity is involved. For Sullivan and Keller it was communication. Bohm thinks creativity goes far beyond this. He considers “creative play an essential element in forming new hypotheses and ideas. Indeed, thought which tries to avoid play is in fact playing false with itself. Play, it appears, is of the very essence of thought” (Bohm and Peat 2006, 48). The type of imagination Bateson found characteristic of the addicts he worked with became playful only when the addict renounced “self.” Bohm¹⁵ continues to help us link the inability to

¹⁵ Jerry H. Stone (1995) writes about Helen Keller’s experience in his article “Narrative Theology and Religious Education.” In the article, Stone’s interest is to affirm the values and importance of stories and the influence of culture on language and truth. My interest is to point to the importance of a community that is speaking the same language to affirm similar inchoate feelings. Stone writes: “Helen Keller testified that her raw experience lay within her as a vast field of chaotic sensations until she learned a language through which to organize and give meaning to it. If Ms. Keller’s experience is true for human experience in general, it suggests that we do not first have recognizable religious experiences, then find language to describe them. Rather, language itself, expressed in a cultural context, is primary in shaping the religious experience and the meaning we find in it” (259).

play mentally with the denial and mechanical thought of addiction. He writes: “Indeed, a mind that is forced to cling to what is familiar and that cannot engage in free play is in fact playing false. It has already been compelled to take for granted that it cannot do otherwise. Even thought that is excessively rigid, and therefore uncreative, is in fact still playing, for it is pretending that certain things are fixed, which in fact are not” (Bohm and Peat 2006, 51).

Bohm urges his readers to give attention to the creative movement itself--to develop an attentional epistemology. He concludes: “This creative movement has the kind of passionate intensity and vibrant tension that is able to bypass and even to dissolve the blocks to creativity. Moreover any person who reveals a sustained creativity throughout his or her life will tend, also by a kind of analogy, to bring about a similar movement in other people” (Bohm and Peat 2006, 268).

Discovery and Cosmogogenesis in the Eyes of a Scientist

Several researchers in a variety of fields of enquiry – Sallie McFague (1993), Elizabeth Johnson (1993), Mary Grey (2004), and Anne Primavesi (2003) in theology and spirituality, Barbara M. Kennedy (2003) in aesthetics, Parker Palmer (2002) and Elizabeth Ellsworth (2005) in education, and Fritjof Capra (1996), in systems theory – point to geneticist and Nobel laureate Barbara McClintock as modeling the epistemology each is seeking to foster. For the purposes of this research, McClintock (in Fox Keller 2003) appears to have exhibited the attentional epistemology required for fostering a faith in “the integrity of creation.” She possessed a “feeling for the organism” and an understanding of herself amidst this unity.

This work now focuses on Barbara McClintock and includes excerpts from her biography to highlight the particular aesthetic, “haecicity,” or process she experienced in moments of scientific discovery. The thoughtful style of her biographer, science historian Evelyn Fox Keller, reveals the difficulties McClintock experienced trying to translate these discoveries from her vision of life to those in the scientific academy who did not view themselves within the “integrity of creation.” Fox Keller points out: “She was sufficiently aware of the disparity already present between her own thinking and that of her colleagues to know that many of them would have difficulty seeing the implication of her new findings” (2003, 138). (This is perhaps the difficulty we now face as educators attempt to foster a religious vision of the world, trying to find ways of translation to bring others into it.) Fox Keller summarizes the difficulty of our predicament, stating: “The very task of consensual validation of appealing to the evidence requires a degree of intersubjectivity, of shared vision as well as shared language, on which she found she could not count. As a consequence, her reading of the ‘Book of Nature’ remained her own” (2003, 151).

McClintock and the study of genetics were contemporaries, each born in the early 1900s. However, they became estranged as each developed along different paths. Like Bateson, McClintock’s early formation as a biologist would have involved careful observation of life in its context, not in a laboratory. She followed her vision, interested in organization and function, but the path of science, focusing on mechanism, developed in a different direction. McClintock possessed a feeling for the oneness of things. She states: “Basically everything is one. There is no way in which you draw a line between things. What we normally do is make these subdivisions, but they’re not real. Our

educational system is full of subdivisions that are artificial, that shouldn't be there. I think poets have some understanding of this" (Fox Keller 2003, 204).

The scientific style of McClintock, Fox Keller observes, was to ensoul what is seen, like an artist, "to attribute to it the life one shares with it; one learns by identification." McClintock's advice for younger researchers was to break from current methodologies and "just let the material tell you." The following example reveals what listening to the material and learning from it might be like:

The more I worked with chromosomes the bigger and bigger they got, and when I was really working with them I wasn't outside, I was *down there*. I was *part of the system*.... It surprised me because I actually felt as if I were *right down there* and these were my friends....As you look at these things, they become *part of you*. And you forget yourself. The main thing about it is you forget yourself (McClintock in Fox Keller 2003, 117).

To fully understand what was happening in the interactions McClintock was seeing in the microscope, she had to become depersonalized and enter a process of knowing that involved forgetting herself. When she forgot herself (differentiation), she was free to understand what was being communicated by the material through identifying with it. Like McClintock who believed in the integrity of creation, we can hear Native American Laurie Ann Whitt's earlier words more clearly: "When knowledge is construed as a gift, the process of knowing rather than the product of knowledge, and the nature and quality of the relations with the nonhuman world which are constitutive of that process, become central" (2004, 195).

Like Whitt, McClintock entered an "interstitial space" (autopoiesis) perceiving the quality of relations and emerged later being able to narrate what she had identified – her somatic narrative. Much has been written about the need for detached "objectivity" in scientific research. However, Einstein can also be seen to have sensitized his body to be

alert to a particular feeling.¹⁶ He writes: “The state of feeling which makes one capable of such achievements is akin to that of the religious worshipper or of one who is in love” (Einstein, in Fox Keller 2003, 118). As with many of the indigenous scholars, scientists like Bohm, Bateson, Capra, and McClintock are aware of the flawed epistemology of Cartesian culture and call for an attentional epistemology sensitive to “a feeling for the organism,” “the pattern that connects,” “holomovement,” “cosmogenesis,” “sonar,” “the difference that makes a difference,” and the “dance of the spirit.” In the preface to Bohm’s *On Creativity*, Leroy Little Bear (Blackfoot) states that Bohm’s book is “an English articulation similar to what I have always known and felt to be the nature and foundation of the Blackfoot world” (Little Bear in Bohm 2004, xiv). The wisdom of these scientists is aligned very closely with indigenous intellectual traditions that conceive of the world in constant creative process and requiring our continual participation.

To explore how to bring about the creative movement in other people, how to evoke the spirit to practice religiously, this work now turns to classroom experiences of cosmogenesis.

Cosmogenesis in the Classroom

The cosmogenesis of the self is ordered by differentiation, structured by autopoiesis, and organized by communion. This section reviews some narratives of learning experiences in sonar classrooms, placing cosmogenesis alongside “the time and space of the learning self.”

¹⁶ Other comments by Einstein regarding mysticism can be seen in letters he wrote to the students of religious educator Sophia Fahs.

Sonar and Cosmogenesis

In chapter 3, sonar classrooms were seen as supporting embodiment, characterized by O’Murchu as a process forever “unraveling and unfolding.” This process also represents liminality, transitional space, “the time and space of the learning self,” the design of spirit moving through a labyrinth. Anne Waters (2004) describes it as the “cognitive dissonance of coming into being.” For D. W. Winnicott, transitional space was crucial for healthy creativity and spirituality, and he states, “in respect of its belonging to inner or external (shared) reality, constitutes the greater part of the infant’s experience, and throughout life is retained in the intense experiencing that belongs to the arts and to religion and to imaginative living, and to creative scientific work”¹⁷ (1989, 14).¹⁸

Witnessing Cosmogenesis/The Time and Space of the Learning Self

The experience of embodied knowing, the attentional epistemology identified by McFague (1993), is exemplified by Margot, one of the participants in Patricia DiRubbo’s study. DiRubbo (1995) selected the narrative to highlight it as an experience of embodied knowing.¹⁹ Since all knowing is embodied, this work’s interest is to show the *qualitative*

¹⁷ In *The Birth of the Living God*, Ana-Maria Rizutto reports the results of her research regarding the development of God representations by humans. Rizutto also traces how this representation is used by “the individual during the life cycle.” She uses Winnicott’s theories of object relations to trace the site of the development of the God representation. She notes that Winnicott had “placed the antecedent of religious development in the period of transitional phenomena, thus also going back to the object-related nature of religious experience....He has, however, devoted no effort to tracing the development of the representation of God” (Rizutto 1979, 38). Rizutto’s work is valuable for tracing how our God representations have been developed in cultures formed by Judeo-Christian beliefs and rituals, as well as for feminists interested in fostering God images beyond the current male image of deity. It is still from the viewpoint of the rational and autonomous adult and does not reflect the faith in the integrity of creation.

¹⁸ Jerome Berryman, in *Godly Play*, also points to transitional space as a location for being “with the true self but also with the true self of others. Moreover, it is a place that also includes being with the earth and with the Creator God” (1991, 11-2).

¹⁹ A difficulty I experienced earlier in the research when reviewing literature on somatic ways of knowing was to first understand and verify that the *difference* I was experiencing by learning to “pay attention to my body” in recovery from the eating disorder was defined as “somatic.” I then began to realize that everything

difference that is currently being described in literature as somatic or embodied.

Historically, it has been described as “spiritual.” Margot, a practicing Buddhist, learned to attend to particular experiences. The “type” of experience, the architecture of it, can be seen to both guide her understanding of events and offer her a learning. Margot’s sonar follows the pattern of cosmogenesis:

The first sense is *a lack of constriction* around my solar plexus, around my abdomen. Then, an *absence of constriction* is for me an indicator of being able to be fully grounded in that particular environment or with that particular activity. When something *resonates* in my body, it feels *spacious*. It means that in that emptiness is that possibility to *resonate* and *emanate*. And if it’s dense and solid, then it deflects and sounds off and echoes. It doesn’t necessarily, like a chamber, hold and radiate and resonate. So, then when I’m sensing that resonance *potential*, that spaciousness in my physicality, then that for me is an indicator that on some level, I’m of one mind with this. My being is of one mind with this, that I’m not having conflict somewhere in the *interior*, whether it is unconscious or kind of a judgment sort of mind. That those habits of reaction, I sense those in my body in the way of constriction, or inability to be grounded, which can be indicated by my knees being locked or my breathing being shallow, or ways I’m attuned to checking from inside out, how I’m sensing with a particular moment. Whether it’s that someone just called me stupid, or whatever, whatever that moment is. The first indicator for me is to check “in” and when I say “in,” I mean in the *interior* of my *vessel*,²⁰ what is going on. Where is it resonating, where is it constricting? So, for me, knowing is about that resonant, spacious quality, where, then, in that emptiness, I feel the *potential*, because it’s not bound up in something else. It’s open (DiRubbo 1995, 152).

The words Margot uses to describe her “time and space of the learning self” reveal a self intersecting the *force* of Winnicott’s “transitional space.” Margot, sensing

we experience is somatic. The next step was to identify the *qualitative* difference within my somatic responses that were *different*. I had to identify the pattern of the silenced and anonymous voice oppressed by the Cartesian colonial rule.

²⁰ Remembering earlier visual depictions of G-d, a more recent experiential depiction is offered by Meinrad Craighead entitle *The Vessel*. It is printed on the cover of *Gaia and God*, by Rosemary Radford Ruether and can be found at this Web address: www.spiralmuse.com/images/ard_meinradcraighead. This painting can also be seen to represent the kiva of the Pueblo peoples. Like many other North American Indians, their creation story is one of a people emerging from the earth. The kiva is a hole in the ground, cave, or partially underground chamber with a ladder used for descent. After the ceremony, the same ladder is used to ascend back to earth. The ritual reaffirms the community’s understanding of the earth as womb and sustainer (Abram, 1996). Viewing the painting through the lens of cosmogenesis, the force blows the vessel of matter through differentiation. The site of autopoiesis, the center/ ladder, is the place of descent/emergence. Matter is renewed in communion with a new sense of self, following the learning. The labyrinth process can also be seen.

difference, checks in, perhaps standing on a log balancing on quicksand. Recalling the synonyms of cosmogenesis, we understand that Margot has learned to use her body to attune herself to the dance of the cosmos.

Attending Cosmogenesis as Mystical Experience

Unitive experience of a type of knowing may involve entering into the source and coherence of all of reality. For example, the experiential knowing expressed as "all is one" is an attempt to communicate an experience of cognitive union. This type of union is precisely the realization that the rest of the world is not in the first place an object of reason, but there is an experiential awakening to the integration of the person, and the mind of the person, into the whole. This type of knowing is clearly of the utmost importance in regard to a knowledge of belonging, and certainly has congruence with insights from the new universe story (Coelho 2002, 127-8).

The extent of our immersion in a dysfunctional cosmology and the personal and environmental effects of the inability to map daily experience in a particular style have been noted by many throughout this research. Before bringing the reader back into the science classroom events of my childhood, I will attempt to paint the background of the scene by including Thomas Berry's comments.

Berry writes:

So completely are we at odds with the planet that brought us into being that we have become strange beings indeed....We initiate our children into an economic order based on exploitation of the natural life systems of the planet. To achieve this attitude we must first make our children unfeeling in their relation with the natural world. This occurs quite simply since we ourselves have become insensitive toward the natural world and do not realize just what we are doing. Yet if we observe our children closely in their early years we see how they are instinctively attracted to profound experiences of the natural world. We also see additional stresses, emotional disruptions and learning disabilities that seem to originate in the toxic²¹ environment...that we provide for them (1999, 15-6).

As a young child, I knew everything was connected. We all do because that is how things really are. We are surprised when unitive experiences occur because we are not shaped to attend to particular somatic responses. If we have them, they are most likely not characterized as religious, because of outdated cosmology, images of G-d, and so forth. The prefigured cognitive goal of my science class, nearly forty years ago, was to learn the seven characteristics of living things. As with Alice peering down through the looking glass, my interaction with the one-celled amoeba was a “profound experience of the natural world.” The view through the microscope was the amoeba; I and the globe, all feeding breathing moving excreting growing reproducing and being sensitive. Like McClintock, I forgot myself, and the material told me its secrets. For that moment I had left Cartesian culture and experienced my homeland – no longer displaced.

Poet Eavon Boland describes home as “the nursery of the infinite.” Boland’s book, *Object Lessons*, is an “autobiography” of an Irish writer, a poet, discussing her exile living as a child overseas and longing for home. She writes: “I began this piece to make a record of a woman lost in circumstance...” (1995, 32). Moving to England as a

²¹ Henry Giroux considers all children at risk and at the mercy of the toxic corporate culture. Today’s adults have been responsible for inducting youth into a natural order – the thriving economy. In *Stealing Innocence: Corporate Culture’s War on Children*, Giroux calls educators to prophetic witness. The consequence of ignoring the power of cultural patterning is that culture is “cleansed of its own complicity in furthering relations and educational practices that reproduce the worst dimensions of schooling” (2000, 127-8). Giroux and others in critical pedagogy are correct with the call to prophetic witness. However, they do not address the underlying problem of our faulty thinking – that our faith is not in the integrity of creation.

child from Ireland, the country of her birth, she took her mother's hand and got into another car. Boland states: "I was in another country. Hardly anything else that happened to me as a child was as important as this: that I left one country and came to another. That an ordinary displacement made an extraordinary distance between the word *place* and the word *mine*" (36).

This research is a record of a woman lost in the circumstances that Berry and Boland describe as exile. My sight of the experience of home was soon displaced. It is also the story of a woman catching glimpses of home and beginning to recognize the geographical patterns of that exiled land. Poet William Stafford describes finding this land in his poem "Security":

Tomorrow will have an island. Before night
 I always find it. Then on to the next island.
 These places hidden in the day separate
 And come forward if you beckon.
 But you have to know they are there before they exist.

Some time there will be a tomorrow without any island.
 So far, I haven't let that happen, but after
 I'm gone others may become faithless and careless.
 Before them will tumble the wide unbroken sea,
 And without any hope they will stare at the horizon.

So to you, Friend, I confide my secret:
 To be a discoverer you hold close whatever
 You find, and after a while you decide
 What it is. Then, secure in where you have been,
 You turn to the open sea and let go.

Cartesians have become "faithless and careless." They direct their children away from their homeland so that they experience exile. However, by honoring our sonar we can return home. Wallace Stevens acknowledges that it is difficult to stay in our land and keep our view but to trust what we find. As more and more begin returning home and

sharing narratives between academic disciplines, it can be seen that matter and selves in compliance with the Cosmogenetic Principle attend to a particular internal cadence and walk a particular path – the path of the pilgrim.

The experiences of selves learning in compliance with the Cosmogenetic Principle also reveal steps taken by mystical consciousness. Through the ages, artists, mystics, lovers, poets, and now scientists have written about this knowing that occurs with the loss of self. Lawrence Kushner writes: “Remember: One who is able to reach a rung of consciousness utterly unaware of oneself and aware only of the “outside world” (science), and one who is able to reach a rung of consciousness utterly unaware of the outside world and aware only of one’s innermost self (spirit) will have arrived at the same place...and so it is that the traditions are very close” (Kushner, in Coelho 2002, 135).

Down through the ages many have honored this type of experience and acknowledged its importance, through its sense of beauty and wholeness, in guiding our lives and rejuvenating our spirits.

Summary

This chapter reviewed the wisdom of science as an avenue that exiled Cartesians could use to reenter the cosmos. The understanding of ourselves within an emerging co-creating cosmos, unlike our previous Cartesian mechanical cosmology, requires a fundamental change in vision and daily life. The scientific story of our beginnings is a communal story with the potential of a functional myth. The micro-macro vision reveals a dancing universe in a constant process of change and irreversible transformation. The holographic mind of the universal labyrinth of the Milky Way and countless other

galaxies of creation is revealed within matter itself and dances with a holomovement of cosmogenesis. Scientists are helping us to re-image ourselves within the universal cosmogenesis and to learn how our bodies need to begin thinking. The dance of cosmogenesis is a corrective to our current addiction mechanical Cartesian way of imagining life, introducing the sense of playful conceptual engagement. Recovering the dance of the spirit is seen conceptually and is metaphorically described as “a feeling for the organism,” “the pattern that connects,” “holomovement,” “cosmogenesis,” and “the difference that makes a difference.” Repairing our breach with the cosmos can be seen in classrooms honoring sonar. Detecting different internal movements is essential at this point, without perhaps rushing immediately to name the force “behind” the movement.

The wisdom of science can be an avenue for realizing the integrity of creation. Scientists acknowledge that the creative and mystical imagination they rely on for their discoveries appears as the same aesthetic haecity as the pattern of cosmogenesis and the time and space of the learning self. This attentional epistemology is a crucial step to begin reconnecting with the earth and fostering a spatial orientation. This spatial orientation is the primary orientation of indigenous groups around the world and has fulfilled their true desires as humans for thousands of years. An identity based on this awakened and reconnected knowing is re-linked and re-ligious, tethered to the unraveling and unfolding of the cosmos.

This religious cosmology embodies the potential for recovered Cartesians to live as part of an intricate order with an acute and cultivated sense of their immediate and intimate participation in the natural world.

CHAPTER FIVE

PATTERNS OF A RELIGIOUS CONVERSION: A RELIGIOUS EDUCATION RESPONSE

If separation is not the ideal but connection is; if dualism is not the ideal but the relational embrace of diversity is; if hierarchy is not the ideal but mutuality is; then the kinship model more closely approximates reality. It sees human beings and the earth with all its creatures intrinsically related as companions in a community of life. Because we are all mutually interconnected, the flourishing or damaging of one ultimately affects all. This kinship attitude does not measure differences on a scale of higher or lower ontological dignity but appreciates them as integral elements in the robust thriving of the whole (Johnson 1993, 30).

This fifth and final chapter is divided into four segments. The first segment begins with a description of the researcher's findings as seen through the lens of conversion. The task for today's religious educators is reshaping Cartesian identity towards an eco-identity through sponsorship and acculturation. The second segment begins with a brief description of various meanings of adulthood as defined by Gabriel Moran (1979) and clarifies further the characteristics of adulthood expressive of an eco-identity. Following this, and more fully developed later, in the third segment, is an overview of the conceptual framework proposed by Moran (1989) and the appropriate languages (Moran, 1997) for fostering this identity and community understanding. The third segment holds in view the two sides of religious education, the teaching of religion and teaching to be religious, while also placing in each side the research findings. Intellectual conversion and transformational learning toward Gaian citizenship are addressed through the first face of religious education: teaching of religion. The complementary face, moral and religious conversion, is described in the second: teaching to be religious. Pastoral ministry toward adulthood, with an embodied eco-identity in support of sonar, are set within the interplay of the two. The interplay of

teaching/learning based on Gaian vision is demonstrated through examples of current practice with this end in view. The fourth and final segment presents a summary of the chapter, highlighting the interplay of the sides, the educational forms, and the international, intergenerational, inter-institutional, and intra-religious nature of cosmology. The work concludes with a summary of the research project and its limitations.

Back to the Beginnings: Reintroducing the Search toward a Solution: Formation of an Alternative Sense and Ideal of Adulthood

This segment begins with a description of the research findings that illuminate Cartesian conversion which is postmodern metanoia. From this stance, the role of the religious educator becomes one of sponsorship into an expanded sense and understanding of community, *Koinonia*,¹ and Gaian citizenship. The implication and application of this is culture-wide. Vision, either Cartesian or religious, operates and applies within all current institutions, ecclesiastical and beyond. Awakening, the drama unfolding in postmodern times, has been captured through history in autobiographies and parables in the custody of various religious traditions. Accordingly, a parable from a religious text is included to call to mind the vocation. Holding these narrative histories² in view is one of the tasks for today's teacher of religion and religious educator. These are the texts that

¹ In developing an understanding of pastoral ministry appropriate for fostering knowledge of a "numinous creative reality" and faith in the integrity of creation, Maria Harris five classical historical forms that shape the roots of our human embodiment and life are helpful. Harris describes humans fashioning themselves through *koinonia* (community), *leiturgia* (prayer and worship), *didache* (teaching), *kerygma* (proclamation), and *diakonia* (outreach) (1989b, 25).

² Charles Davis defines the awareness of mystery as the constituent element of religious experience. But this awareness of mystery "occurs only in the context of some scheme of meaning, interpreting and shaping the complex existence of men and women. Religions in the concrete are interpretive systems, ordering the lives of societies and of individuals. Since they are religious systems, they establish a world in relation to ultimate reality as symbolized in a particular fashion and spell out the transformation of values that relationship brings....The religious awareness of mystery is thus embodied in a world of meaning, which it pervades and animates and which in its turn expresses and mediates it" (1976, 101).

sustain hopeful visions for people. They orient humanity back to creation, the guiding force in the midst of creation and responsive action towards creation.

Interpretation of the Findings: Patterns of Conversion, the Becoming Event

Chapters 1 through 4 of the study were an attempt to understand why the researcher and many other women did not feel a constant presence of G-d in their lives, and why she and many others were so detached from their body and their surroundings. In other words, why had she and so many other Cartesians lost a religious imagination? The researcher has now come to realize she was in need of a “new evangelization.” I am not referring to the kind of evangelization engaged in by missionaries converting Africans, Hindus, Native Americans, Aborigines, and other non-Christians across the globe into an institutional membership.³ Thomas Berry (2006) names Earth as the *koinonia* we ought to be attending to. Religious educators are called to foster kinship with Earth, from which all are energized by the one Source. Elizabeth Johnson affirms Wisdom Spirit as the bonding agent among all creatures, humans and non-humans. She writes: “Fellowship, community, *koinonia*, is the primordial design of existence, as all creatures are connected through the indwelling, renewing, moving Creator Spirit” (1993, 44). By returning and retrieving sonar, women began to feel an integral part of the numinous creative reality.

According to Jean Clandinin and Michael Connelly:

Narrative researchers come from an understanding that they need to write about people, places and things becoming rather than being. Their task is not so much to say that people, places and things are this way or that way, but that they have a narrative history and are moving forward. The narrative research text is

³ O’Murchu problematizes the inability of Western rationalism to discern the indigenous spirituality of the African continent, an inheritance enmeshed with a landscape. Indeed, the effects on and damage to this ancient wisdom system by the “traditional proselytizing of Western missionaries...the Western and Christian attempts to ‘convert’ the African people are what is now beginning to haunt not just the African people, but the Western missionaries themselves” (1997, 159).

fundamentally a temporal text—about what has been, is now, and what is becoming....The writer must find ways to write a text that is “in place” not abstracted, but placed (Clandinin and Connelly 2000, 145-46).

This narrative research describes a Cartesian culture and its practices that subjugate sonar. The research also shows what is becoming – a shifting of attention, an awakening, a retrieval of the religious sensibility and concurrent Gaian citizenship.⁴ The work explicates the difference between indigenous and Cartesian epistemology, its faith in the integrity of creation and responsive practices that honor and foster harmony and balance. Coincidentally, the research methodology itself satisfies its own calling for a text that is “placed.” The narrative texts of the research reveal expressions of an exiled population returning to place, not alienated and abstracted, but firmly in residence and in tune with Gaia. This story is parabolic in nature and, consequently, implies a vocational response.⁵ The author began to realize that the necessary ingredient for healing this disparity of cult (Cartesian and Gaian) and for Cartesians to successfully emigrate to Gaia was one of acculturation and sponsorship. The role of the religious educator for our times is as sponsor of the exiled Cartesian.

⁴ Charles Davis, in “Religion and the Sense of the Sacred,” points to the necessity for human imagination to be retrieved and linked to a cycle, “the cycle through which man’s imaginative activity must constantly turn” (Davis 1976, 87). Citing the work of poet Wallace Stevens, he notes, “the cycle is represented by the succession of the seasons” (Davis 1976, 87). For the poet, reality and imagination are inseparable. Stevens knows this, that they are now separated and not in alignment. He recognizes the difficulty of an amalgamation, writing, “Yet the absence of the imagination had itself to be imagined” (Stevens, in Davis 1976, 87).

⁵ Sallie McFague, in *Speaking in Parables*, describes the importance of religious autobiographies for self-understanding in relation to a religious community. The Christian story is viewed vocationally, versus those based on the self. Paul and Augustine, when tracing their path and recollecting their spiritual evolution, were presented in terms of a movement in perspective, not in terms of a portrait. McFague states: “They only confess – we were blind in our distrust of being, now we begin to see; we were aliens and alienated in a strange empty world, now we begin sometimes to feel at home; we were in love with our little cities, now we are falling in love we think, with being itself, with the city of God, the universal community of which God is source and governor” (1975, 126). This research traces the movement of perspective and vision. In addition, the research shows that the perspective and vision are, themselves, fostered through bodies continuously reformed and refashioned within four consistent institutional forms (family, school, work, and recreation).

Role of Today's Religious Educator: Sponsorship of Conversion and Gaian Citizenship

When immigrating, aliens require a sponsor to help with their transition into the new community.⁶ Development of skills for language, map reading, and money conversion are three of many areas that must be addressed. Cartesian residents, alienated from the sense of the whole, must go through a similar initiation, enculturation, and conversion to a faith in the integrity of creation and consequent Gaian citizenship. Elizabeth Johnson calls for conversion and the necessary appreciation of a religious spirit. She states:

The damage can begin to be healed only by conversion, meant here in the biblical sense of metanoia, a turning around. We must allow ourselves to be converted to the patterns established by the Spirit in the giving of life itself. What is crucial for a viable future is a religious spirit that converts us to the earth...Coherent with feminist and other liberation spiritualities, being converted to the earth entails the mutually fertilizing elements of contemplation and prophecy (1993, 63).

Although the work of James Fowler regarding faith development has been criticized,⁷ his words regarding sponsorship and conversion clearly outline the mission

⁶ Those who were interested in becoming institutional Catholics have been guided previously by an initiation process called RCIA, the Rite of Christian Initiation of Adults. The RCIA model of intergenerational mentorship, instruction, and community understanding might be appropriate to support and facilitate conversion of Cartesians to Gaian communion/citizenship in school classrooms where the subject is religion. Fostering an eco-identity, Gaian citizens can be sponsors of this movement through the pre-catechumenate, catechumenate, purification, enlightenment, and mystagogy post-baptism stages in an effort to foster a faith in the integrity of creation. J. Dunning (1979) affirms the appropriateness of the model for the school classroom, stating: "The RCIA journey gives us an entry point and a reason to begin building communalities of faith. It calls for small groups who meet with the catechumen to share stories, questions, prayer and faith. These groups are the "catechists." Aidan Kavanagh writes that the catechesis offered in these groups is a "conversion endeavor more similar to Alcoholics Anonymous, Cursillo, charismatic prayer groups, and novitiates than to classroom education in religion" (Kavanagh in Dunning 1979, 149).

Dunning has limited his understanding of education to that of the school classroom and academic criticism, ignoring how the Cartesian cosmology in other language forms within stories, questions, prayer, and faith are taught/learned in other institutions, e.g., family, work, and recreation.

⁷ Slee and others have criticized Fowler's findings for not following the faith development of women. Although the criticism is valid, I would rather base my criticism on the understanding of faith held within the model of adulthood, male or female, - that of an independent and autonomous individual, a Cartesian faith. Women's research in faith development can be seen to reflect a change in perspective and conversion to religious faith - faith in the integrity of creation, which is based on a sense of connection.

for today's religious educator. They lay the foundation for the model of religious education proposed by Gabriel Moran (1989, 1997), namely, teaching religion and teaching to be religious. Fowler defines conversion as:

...a significant recentering of one's previous conscious or unconscious images of value and power, and the conscious adoption of a new set of master stories in the commitment to reshape one's life in a new community of interpretation and action (1995, 281-82).

Sponsorship, for Fowler, means:

...the way a person or community provides affirmation, encouragement, guidance and models for a person's ongoing growth and development. The sponsor is one who walks with you; one who knows the path and can provide guidance....The sponsor or sponsoring community should be able to provide both models and experiences in education and spiritual direction that deepen and expand one's initial commitments and provide the nurture for strong and continuing growth (1995, 287).⁸

Up to this point, we have unveiled the ways teachers and communities provide encouragement and guidance in Cartesian schools and in family, work, and recreation. Sponsorship, Cartesian or Gaian, is encompassed within Moran's two-sided model of religious education described below. A community's fundamental ideal of adulthood, which is embraced by its citizens, is sponsored through various languages and practices. Healing the disparity of cult (Cartesian and Gaian) is accomplished through somatic conversion of this fundamental view.

The next section includes a biblical parable of conversion/sponsorship in the gospel written by Luke. With the addition of a lesser-known vignette, within the three stories of the chapter is a tension. Within the tension of the three is a model for those

The end in sight (faith), Cartesian or religious, is accomplished by sponsorship and conversion. By describing the contents of faith, the criticism can be more clearly articulated. Recognition of this narrative of conversion occurs only in the context of some scheme of meaning and interpretation, in this case Jewish and Christian. A self that is fostered by culture has died and sonar is resurrected.

⁸ The use of the word "growth" perhaps reflects a privatized form of spirituality linked with current ideals of adulthood. For those with faith in the integrity of creation, growth is not an issue, for the end is in sight. Moran (1979) might perhaps reword this to say "provide support for one's continuous conversion."

who have awakened, the dynamics of which are held within Moran's mode, which is that of "developmental conversion" (Moran 1989, 145). If we are to honor life as a continuous process of cosmogenesis, conversion and deepening wisdom, death to one way of thinking and birthing into new ways as a result of the time and space of the learning self, poeisis, and spiritual transformation – "the child should be educated in conversion rather than to conversion" (Scott 2001b, 39). The three vignettes of the comprehensive parable describe the awakening to learning, but also the flip side, the teaching vocation. "The teachings of tradition will not do anything," Moran writes, "unless there are individuals whose experience is illuminated by those teachings" (1989, 146). By educating in conversion, we have aligned ourselves, in the words of Elizabeth Johnson, "to the patterns established by the Spirit in the giving of life itself" (1993, 62). We turn now to explore the biblical parable of conversion/sponsorship in Luke.



Parable

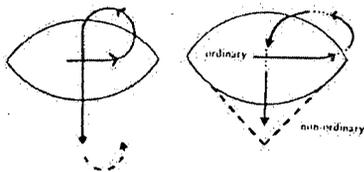
Or what woman having ten coins and losing one would not light a lamp and sweep the house, searching carefully until she finds it? And when she does find it, she calls together her friends and neighbors and says to them, "Rejoice with me because I have found the coin that I lost." In just the same way, I tell you, there will be rejoicing among the angels of God over one sinner who repents (Lk. 15: 8-10).

Luke's chapter 15 includes three vignettes – parables of loss, return, and repentance. The first two, the Lost Sheep and the Prodigal Son are well known and have been immortalized in paintings such as Rembrandt's *The Return of the Prodigal Son* displayed now at the Hermitage in St. Petersburg. It is also on the cover of an autobiographical account by Henri Nouwen: *A Story of Homecoming*. The image of God in the two parables is a male, who is understandably delighted when his lost animal⁹ or lost and erring son returns home. They are connected again. The stories encompass a portrait of return, a renewal of covenantal relationships, and, repentance.

Unfortunately, the third parable, the story of a woman – perhaps a fisherwoman – who loses her coin,¹⁰ finds it, and then rejoices, is rarely included in the prodigal

⁹ A human and animal experience of conversion is also captured by W.B. Yeats in his poem "The Second Coming" (1920). A community of faith is apprehended at the end of the poem, with an implied vocational response. A few religious educators have utilized this poem, wondering "can the center hold," interpreting center as church institution/local parish. I never understood what center they were referring to because, for me, the institution had never been the center. As a spiritual director, I felt we ought to be helping people return to their own centers - in order for the "falcon to hear the falconer's call."

¹⁰ I have chosen to inscribe the pattern of a labyrinth on the coin. The labyrinth is the shape of the cosmos, the shape of the dynamics of Christ and cosmogenesis. The pattern represents the movement of spirit, the time and space of the learning self, the dynamic of teaching/learning, and revelation. It is the dynamic of sonar. Moran, critiquing in *Education toward Adulthood* the sacred secular sense of order and religiousness that Cartesians experience, diagrams an alternative way of experiencing ordinary and non-ordinary realms (Moran 1979, 59-79). Like the labyrinth, and the pattern of dynamics in cosmogenesis, this image does not segregate the experience into two realms.



"Ordinary and non-ordinary do not describe objects but are instead aspects of a relational matrix. The movement is not simply up and down but rather out, over, back, down. The movement returns to where one began but at a deeper level and then the pattern can be repeated. A person doesn't pass once in a lifetime to a non-ordinary world; instead, the person moves constantly toward some center that always eludes a clear location....Transcendent/immanent is a describing of experience. According to this image, if God is to be found, it is in the transcending/immanentizing journey...this journey out over back and down is appropriate to an ideal of adulthood that moves toward a unity of rational/non-rational, dependent/independent, human/non-human" (Moran 1979, 59-61).

homecoming lectionary.¹¹ I find the inclusion of the third parable crucial for the vocation of religious education. The three vignettes hold in tension a model of religious education. The third character embraces the potential of cultural numismatics¹²...the celebration of what is found...the lost connection. It is with this third parable that the other two stories can be contextualized as a change in perspective. The interplay of the three vignettes makes more clear what has been lost by the people of that time (and our time), as well as what is being found. The third allows the conversion story to become political. With privatized narratives of alienation and conversion, the alienation is a private “fault,” an original sin. Culture’s implicit vision of adulthood remains silent. The loss of the numinous also appears to have been affecting the populations around Jesus the Christ and Gautama (Siddhartha) the Buddha. Perhaps, however, it has remained more tangibly with tribal and indigenous peoples.

The role of the woman rejoicing becomes one of teaching. She goes public in narrative and daily life. By narrating “where” the numinous was found (the end in sight), she can then recount “how” the numinous, in the shape of a coin, was lost, through tradition/education/cosmology. Through her recognition of the numinous, the time and

¹¹ I have long been aware of the parable of the Prodigal Son but had never heard the woman’s adventures until reading Regina Boisclair’s article “Amnesia in the Catholic Sunday Lectionary.” Boisclair states: “The members of a worshipping assembly enter into a liturgical process that evokes anamnesis, i.e., remembrance, and by listening to and affirming the lecterns the Word becomes ‘real and present’ in their minds and hearts” (1994, 109). Boisclair’s article revealed the omission of many Biblical stories told through female characters – a silencing of women’s witness and the way that women witness in the stories, e.g., the parables of a woman kneading bread illustrating the growth of the reign of G-d and a woman seeing and finding her lost coin. These analogies are not heard, because the verses have been deleted and are not incorporated into the Sunday lectionary.

¹² *numismatics*: Locally found items of inherent or implied value, the act of gathering something together, the collecting and study of coins or medals. Of interest to this study is the image of Lakshmi, the Hindu Goddess of Wealth, embedded in a gold coin from the fifth century A.D. The coin is displayed at the Chhatrapati Shivaji Maharaj Vastu Sangrahalaya Museum, Mumbai (formerly Prince of Wales Museum of Western India). Hindu’s consider Lakshmi the symbol of the force within nature which replenishes earth through time, via reproduction and abundance sustaining all living beings. Her consort is Vishnu, the force that sustains the world.

space of the learning self, she can now profess¹³ her findings, showing the way for a life joined with the creative power within a universe inclusive of sonar.

We now turn to a description of adulthood this fisherwoman might have in mind following her conversion, as well as new languages she learned.



Gabriel Moran's Vision of Adulthood: The Pattern of Fundamental Community Inscribed within the Coin

This segment proceeds by first noting the characteristics of adulthood appropriate for Gaian citizenship as envisioned by Gabriel Moran. The segment concludes with a

¹³ While writing this last chapter I had great difficulty keeping the writing grounded. Because the whole of the research has been to find ways to foster the sense that grounds – and I find that the style and process of thesis writing, for me, was not grounding – I had to come up with a way both to keep myself grounded and to write. I needed tricks to keep reminding me of the sense I was writing about. I needed to keep reminding myself that we are talking about real people born into a world in which the sense of the sacred guiding force has not been part of their tradition. My first stage was to develop a two-sided image (Sides A and B) that represented the dynamics of sonar and religious education. The next was to make the model four-dimensional. This was needed so as to portray the dynamic of developmental conversion as occurring as people moved in and out of the four educational forms in their daily lives. This four-dimensional model would also display the four components of cosmology: international, intergenerational, inter-institutional, and intra-religious. The parable of conversion, through the example of a lost and found coin being narrated by a woman to her friends seemed to represent what I was doing, as well as the narratives in the research. She came in the form of the fisherwoman. The conversion of the fisherwoman is traced visually moving from nine to ten coins. Having found the tenth coin and unitive vision, she now pledges an allegiance with the creating force of Gaia – hence the Gaian flag. Further into the chapter, in the third segment, she will be seen standing before Side A with a younger colleague. She will be speaking the language “to teach.” When the young woman learns, she too will hold the numinous coin. Standing at the entrance to Side B, both are now Gaian citizens and prepared to speak the language “to teach to be religious.”

brief overview of the two-sided model of religious education developed by Moran. The sponsorship of eco-identity and Gaian citizenship is secured by somatic conversion through the use of the various languages and practices within each side of Moran's model, as well as their institutional interplay.

Over the years, a persistent call has been made by Moran to bring human bodies and the body of the planet back in unison. This point may be missed if his readers have not questioned the prevailing cosmology and its interplay within the institutions of our current forms of life. Without using the term Cartesian, he questions the Cartesian psychosocial ideal of adulthood – progressive, autonomous, rational, objective, and productive individuals who “use their minds to abstract, to objectify and to master the environment” (1979, 25). To turn back, the individual ought to balance this way of being by letting go of the self “into a relational control which may include one's own feelings, other people, and the non-human environment” (1979, 29). For maturity and wholeness, an integration of opposites is required, balancing (1) the rational/more than rational – adult activity does not require the human to be always conscious and self-reflective. Forms of inattention must also be developed; (2) dependence and independence, an adult self as one of many in a set of countless relations. “The illusion of self-sufficiency is recognized and one gratefully responds to the pain pleasure of life” (1979, 31); and (3) life/death. Understanding interdependence puts an end to human independence. “The choice here is between death as a cruel destroyer at the end of life, and death as a factor throughout life which makes us receptive, gentle and filled with care” (31). Interestingly, more than rationality, dependence, “bodiliness,” and death are often stereotypes associated with females. Linking this back to our educational task, Gloria Durka states:

“These stereotypes reflect a conception of adulthood that is itself out of balance, favoring the separateness of the individual self over its connection to others and leaning more toward an autonomous life of work than toward the interdependence of love and care” (1982, 170).

In a playful use of language, Moran (1989) states that humans must become more anthropocentric and nuclear.¹⁴ The diagnosis is actually the cure when humans return, recenter, and reconceptualize themselves as within the nucleus of an expanding world and universe.¹⁵ This metanoia he describes as mutuality, affirming the sense of connection with Gaia. He notes: “We and the trees, we and the rivers, we and the minerals, constitute an interdependent world” (1979, 31). Moran’s vision, and end in sight, is of the integrity of creation. His concern about and test of any educational model “is whether it helps adults and children move together toward an adulthood that is mature, wise, and integral” (1979, 35). Clearly, our current education model (our Cartesian tradition) does not pass the test. It does not have this end in view. “Ideals of adulthood,” Moran notes, “can be correlated to educational systems. Which comes first is a chicken-or-egg question. The ideal is embodied in the pattern of education while that education continually reinforces the ideal” (1979, 34).

¹⁴ In chapter 1, I had described my family of origin as a “nuclear” family – two adults and a child roaming the globe, embodying the popular use of the term. However, Moran points out that the nuclear family “is what does not exist today....Nuclear family is just about the most inappropriate term conceivable....We are distracted from the real problem of the family’s context or environment” (1978, 27).

¹⁵ This nuclear and anthropocentric view of adulthood can be seen replicated in traditional artwork still produced in villages in India. For example, the Warli-style tribal paintings of village scenes (www.maharashtrtourism.net/art-craft/warli.painting.html), the Orissa-embroidered wall hanging (Appendix 1), and the silk shawl (Appendix 2). In contrast to Cartesians, these are people who fill their days with rituals and garments that reinforce an understanding of themselves within a whole and the beauty the whole offers.

To assist us in applying our insights to the gathered community, Gary Chamberlain names education tradition practices that cultivate a refashioned community.¹⁶

Chamberlain, relying on eco-theologian John Haught, summarizes the minimum standards of an eco-theology for Christian education. These are:

- a. eco-identity: attentive belonging to and collective identification with nature;
- b. eco-consciousness: awareness of the interconnection of all creation;
- c. eco-sin: understanding of both the degradation of the earth and its peoples, and of personal and group avarice, greed, and selfish desires to acquire much of the earth's goods;
- d. eco-liberation: recognition that the earth and people need healing and liberation from oppressive situations and need to commit to a "preferential option for the poor" among creation;
- e. eco-spirituality: affection, intimacy, and reverence for all creation as a manifestation of Mystery;
- f. eco-asceticism: a discipline of mind and heart aimed at reducing consumptive desires of individuals and societies, a voluntary self-divesture that will lead to a permanent change of behavior. This discipline will help free us from material and technologies that, due to the socioeconomic system of *philantia* (self-love), devour God's green earth;
- g. eco-liturgy: a sacramental view of nature and a sense of the divine presence, which leads to celebration of the earth *as God's body* [my italics]¹⁷ (2000, 148-49).

The author now turns to an overview of a model of religious education that can foster this view of adulthood and fuel community action.

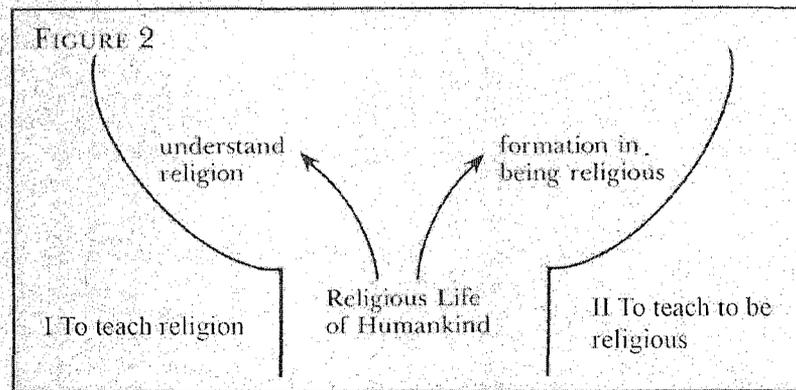
¹⁶ Chamberlain's list helps define the [who] that will be shaped, having participated in the forms. This who is Moran's nuclear and anthropocentric adult, our Gaian citizen.

¹⁷ I have italicized this to evoke the importance of remembering metaphor when describing matter's continual creating force. Fritjof Capra has a similar conclusion referring to his insights about the planetary mental system, the mind of Gaia. He says: "God is not the creator, but the mind of the universe. In this view the deity is of course, neither male nor female, nor manifest in any personal form, but represents nothing less than the self-organizing dynamics of the entire cosmos" (1983, 317). O'Murchu, more reluctant to describe God and the power of divine working in creation, states: "As a religious believer, I believe that God is involved in the evolutionary process. But God is not confined to the consciousness and wisdom that inhere in creation. Nor should we worry unduly whether or not God is the ultimate source and creator of this consciousness. My appeal is that we acknowledge it for what it is, learn to appreciate and understand its mode of operating, allow ourselves to be influenced by its ingenious wisdom, and engage with its dynamic awakening of ever new possibilities for the unfolding future of our universe" (1997, 176).

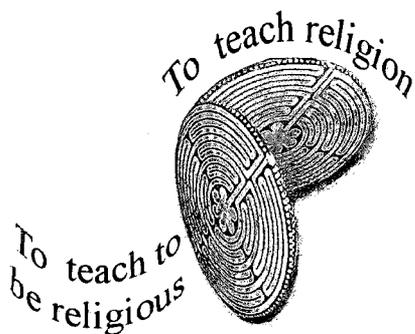
Model for Conversion: Conversation fostering Gaian Citizenship

The professional religious educator should be centrally concerned with schooling, although not to the exclusion of nonschooling forms....The religious educator's professional commitment has to be to an education that does not exclude any of the ways people are trying to express their religiousness....Many of the religiously interested are not going to show up for church or synagogue instruction, but anyone who claims the title of religious educator cannot be unmindful of them. (Moran 1989, 107)

Gabriel Moran understands the process of religious education as a two-sided dynamic. Each side, as indicated in the figure below, is within a relational matrix. The relational matrix is a two-fold movement, that is, “understanding religion and the formation in being religiously Christian, Jewish, Muslim, Buddhist, or the like” (1989, 219). To clarify the fundamental distinction between the sides, Moran states that “religious education is composed of two sharply contrasting processes: “(1) teaching people religion and (2) teaching to be religious in a particular way” (1991, 249).



Our fisherwoman might describe this relational matrix as similar to the pattern she found traced on her Janus-style coin.



Both sides underscore teaching people and have an inner connection, although their aims are different. They are not parallel processes, but each takes precedence during particular moments. In this particular coin, we have mapped out the four educational forms: school family work and recreation,¹⁸ as well as the dynamics of teaching/learning that occur within them.



¹⁸ I am substituting the term “recreation” for the term Moran (1989) uses, “leisure.” My first degree was in Recreation. The department at the university in the early 1970s was named Health, Physical Education, Recreation and Dance (HPERD). Recreation was a new profession, and its goal for community program planning was to refuel the soul of the community. YM/YWCA institutions were model examples in which religious educator Harrison Elliot (1882-1951) was involved. Now the university department is named Leisure Management and comprises a heavy sprinkling of business courses. The older community model has been surpassed by the business model, with fitness as its central theme. Fitness centers (including the Y) offer courses in yoga, cooking, spinning, and swimming, all to promote fitness, and are often aligned with sponsorship from corporations and hospitals, promoting a healthier public. The yoga and meditation techniques shape individuals with a privatized spirituality fit for industry, but hardly for fostering alternative community.

Within each educational form, specific languages are appropriate. Sponsorship and conversion involve particular kinds of speech: academic instruction, homiletic, and therapeutic. Instruction overlaps the homiletic and the therapeutic. Academic instruction is directed at words themselves and, accordingly, is non-directive. The use of a particular language is determined by the audience, whether or not they share a communal end in sight. For our purposes, the end in sight is the integrity of creation. To avoid indoctrination, the teacher must adapt the form of speech according to the conscious awareness of this faith. These languages are clarified because learning to speak the language appropriate for the educational form (school, family, work, or recreation) is crucial for the coin to both shine and be found.

The Two Sides: Teaching Religion and Teaching to be Religious

Teaching Religion

The first side of the coin, teaching religion, is an activity appropriate for school classrooms housed in either religious or secular institutions. Here, it is an academic course “in which the aim is to understand *the explanations of religion*” (Moran 1989, 218). The language of the school classroom is primarily academic, although, at times, it may also be therapeutic. Academic instruction, when the subject is religion, is not looking to change social structures but asks the question, “what does it mean to ask the meaning of texts? Not this text’s meaning or that text’s meaning, but the meaning of the search for meaning....The advocacy is linguistic: How to speak so that greater understanding is possible” (Moran 1997, 126). The school classroom is a neutral location that temporarily suspends social and political engagement to encourage the childlike play of language. Academic instruction is ideal for the school classroom and itself comprises

three dialects: academic criticism, dialectical discussion, and dramatic performance. The dialect of academic criticism asks questions about the phenomenon “religion” – what might be behind it. Dialectical discussion considers and engages a wide field of subjects, for example, gender, sexuality, science, race, economics, geography, sociology, psychology, and epistemology, and places them in conversation with the subject religion. The dialect of dramatic performance considers stories in drama and other art forms and places them in conversation with religion.

Teaching to be Religious

The second side of the coin, teaching to be religious, is how this instruction (e.g., Christian, Jew, Muslim, Hindu, Jain, Cherokee) plays itself out beyond the classroom through the educational forms of family, work, and recreation in the parish. This researcher wishes to move beyond current ecclesial forms of parish (e.g., institutional church, synagogue, and their memberships) and consider physical surroundings that support those who may or may not attend liturgical observances inside these structures.

On the second side of the coin, homiletic and therapeutic languages are dominant. Here, it is understood that the gathered community shares a fundamental vision, but it may need healing. For our times, that is an understatement. Therapeutic language is used to heal a fragmented self. Moran writes: “At stake in all the therapeutic languages is a freeing of the individual from its egocentric predicament. As long as a man or woman is striving to control the world, the self is not receptive to what the universe is offering. The cosmos is ready to teach, but the individual has to let go in order to learn” (Moran 1997, 113). Moran names three pairs of dialects within the family of therapeutic language and brackets them with a fourth pair (praise/condemn). He lists the dialects in

pairs to show the therapeutic nature of the giving and receiving between the two. The last set (praise/condemn) is a precondition for the other three (welcome/thank, confess/forgive, and mourn/comfort). He brackets the three sets with praise/condemn to initially apply praise to the universe. "If the natural environment and human accomplishment are to be praised," he writes, "then what destroys these realities should be condemned" (113).

The homiletic family of languages (storytelling, lecturing, and preaching) arises from a community existence with a shared set of beliefs. The use of this particular family is to motivate people to act based on these beliefs. The intent behind the use of this family is "rhetorical." The language is not directed at the body, but towards the beliefs. The teacher calls the beliefs of a particular community to mind and reminds people to act based on them. Called upon are the beliefs that represent the entire human community.

The research now turns to walking with our fisherwoman to hear her demonstrate the two-sided coin as religious educator. Her exploration of this proposed twofold model and educational mission is within the context of Gaian koinonia. Conversion is seen as possible by the design of this model of religious education. It is inclusive of practices supporting sonar.

Inheriting and Distributing the Coin: Community Sponsorship of Gaian Adulthood and Citizenship

The most comprehensive teacher is the whole universe, which offers gifts each day. The human can receive the gift of learning from ocean and desert, mountain and tree, sunlight and star; or the human being can refuse to be taught. The individual human can refuse to learn (or be taught), although it is a refusal to accept one's human nature as the preeminently teachable animal. Individuals can diminish their own humanity, but if most of the human race takes this attitude toward air, water, topsoil, forest, and earth, then the human race will eventually discover that a refusal to be taught is not a long-term option....Freedom is

always a bounded situation. A person exists with a physical body and a psychological makeup that are a precipitate of the past (Moran, 1997 203).¹⁹

Gabriel Moran has critiqued the tradition/education that has shaped our understanding of the relationship of the human organism to its environment. For those aware of our inheritance of a dysfunctional cosmology – the *precipitate of the past* – and wish to reshape the understanding of the human into a religious design, Moran defines our mission statement:

1. a person can immediately begin changing the way he/she speaks about education, religious education and adulthood;
2. he/she can demonstrate at least in microcosmic fashion another model of education (1979, 150).

This third segment of the chapter addresses this mission. Other ways of speaking about adulthood were addressed in the previous segment. This segment's first half begins by reviewing how Moran speaks about education/tradition, linking it with cosmology and then, in turn, with religious education. The second half of the segment demonstrates Gaian conversion made possible through another model of education briefly introduced in the previous segment.

Moran and Education, Tradition/Cosmology

The hermitage, founded by the fisherwoman and now a witnessing community of recovering Cartesians, can be named only within a community. Religious life is based on experience. The biblical texts of the Jewish and Christian traditions themselves reveal alienated populations and their return. Conversion is the peculiar logic of texts classified as religious. Following in the steps of the fisherwoman, how might religious educators

¹⁹ The natural world as religious educator was described by Kathleen O’Gorman in an address of the same title to the APRRE Conference, 7 November 2004. O’Gorman gives voice to the universe, stating: “ We celebrate your recovery of the realization that you live within a universe that recognizes the uniqueness of every being and holds them together in an intimate bond wherein each has a place, a role, a wisdom to bring to the others” (2004, 2).

gather their friends around at the water's edge (in schools, family, work, and recreation) to both describe the coin and continue healthy practices of investment, insuring its inheritance by and distribution in the next generation?

In chapter 1, Moran (1989) gave us a clue. It had to do with the process of education. In a later work, he makes a similar statement and links the process of educational fashioning with tradition: "We do not hand on tradition, rather, tradition is the handing on; we hand on whatever we can hand on of life. For the process to be humanly rich, we need to put our minds and mouths to giving shape and form to the whatever it is we are trying to hand on" (1997, 58). Cartesian education/tradition practices have not handed on a faith based on the integrity of creation, the faith that all religions originally professed. The numinous was lost in the education/tradition (the act of handing on). Moran uses education/tradition as a verb. In doing so, he upsets the ongoing global discussions that limit education to schools, and to an activity enclosed behind the walls of school classrooms. Education as tradition/cosmology broadens the survey and unleashes for consideration vistas of educational forms much further downstream.

Although Moran does not use the term *cosmology*, his understandings of education/tradition can be easily placed beside cosmology. He writes:

Education has meant, can mean, and should mean a lifelong process that begins no later than birth and ends no earlier than death. It is also a life wide process involving the major institutions which shape a person's life. That perspective changes the meaning of education away from the assumption that it consists in adults dispensing knowledge to children. Education is the reshaping of life's forms with end (meaning) and without end (termination). Education takes place in the interplay of "forms of life" (2008, 3).

Cartesian tradition (handing on) is practiced within the institutional forms of life (school, family, work, and recreation) and their interplay.²⁰ With this concept of education/ tradition, cosmology can be seen as education and the teaching/learning continuum. Cosmology, as the teaching/learning continuum, traditions a sense of unity (in the case of indigenous groups) or not (in the case of Cartesians). In the words of Moran, “insisting on the relation of teach-learn presses us to attend to the relation of organism and environment, and to the political, economic and institutional forces that influence the structure of teach-learn” (1997, 61). This understanding of teach/learn is comprehensive and extends much further than the school classroom. It includes all of life, human and nonhuman, involved in the process of “showing someone how to do something.” In particular, “to teach is to show someone how to live and how to die” (Moran 1997, 12). In *Showing How: The Act of Teaching*, Moran defines the popular understanding of teaching (to transfer knowledge in a school classroom) and the moral dilemma associated with that understanding and practice. He states: “The potential for moral conflict has its beginnings when we pass from the universe to the human community as the teacher” (203). This research reveals the moral dilemma within Cartesian tradition, the suppression of sonar, and the consequent human inability to live morally.

Remembering the spirit’s rhythm and cadence of cosmogenesis, the next section further examines the assumed referent identity of a self transformed through Moran’s

²⁰ For Harris and Moran, church education is the interplay of these forms. Their understandings of religious education and focus are clearly beyond the boundaries of our current understandings of “church” and school classroom. Harris states: “Rather, it is to a ministry where the only boundaries are those of the planet. The direction of education is the discovery that no place is God’s ‘special’ place, God’s ‘only’ place, for everywhere can be the place where the community meets God. No time is God’s ‘special’ time, for at every moment God’s presence can be discovered. And no people are God’s ‘special’ people, for all people belong to God. Every place, every time, and every person is a lure from, and a lure to, the divine” (1989b, 51).

model of religious education. The model addresses both the who and the what of an eco-theology. It holds the capability for the fundamental reshaping of Cartesian citizenship.



Side A: To Teach Religion: Academic Instruction: Learning the Skills for Language and Coin Conversion

Effective handing on involves design, reshaping, criticism, and personal response within the process of tradition. Note that one does not hand on the tradition; one hands on the religion in creating anew the tradition, the process of handing on...The individual progresses not toward an end point, but toward greater integrity of life. The unfolding of this development calls for a constant educational reshaping that deepens the sense of personal awareness and challenges the individual with the wisdom of the past. Personal development includes jolts in our experience that turn us back to ourselves at a deeper level, that is, we experience conversion of life...Without a conversionary development, the idea of development self-destructs either by smuggling in idols or by exhausting itself in unlimited growth. Without a developmental conversion, a lifelong process of turning toward G-D, then conversion self-destructs by turning some event or doctrine into an idol....Conversion reminds us that the religious life is based on experience. The teachings of tradition will not do anything unless there are individuals whose experience is illuminated by those teachings” (Moran 1989, 144).

As Gaian sponsors, we are now called to review and question our acceptance of conventional categories and models of adulthood within our educative communities (school, family, work, and recreation) in order to reshape and refashion ways of being in the world. Academic instruction in religion does not tell people what to think. Academic speech is a different language. Moran writes: “It is disinterested speech insofar as human beings are capable of temporarily suspending their involvements and convictions for the

sake of examining assumptions, contexts and personal blind spots” (1989, 80). The vision behind it is expressed by O’Murchu: “I will attempt to raise the critical consciousness and indicate some of the pathways that lead us homeward” (2000, 86). In the United States, religion is not taught as a subject in public schools. Kieran Scott states that this absence “of religious education in the public schools in the U.S. and elsewhere is an academic scandal (2001a, 164). The teaching of religion, through academic instruction in school settings, is similar to the teaching of mathematics or science. In this setting, Scott states, “The role of the teacher is not conversion, incorporation or indoctrination into a belief system, but rather an exploration and critical engagement of it (2005, 76).

The author now turns to explore three academic teaching languages, namely, academic criticism, dialectical discourse, and dramatic performance.

Academic Criticism

The teaching of religion in school classroom settings ought to begin by addressing the concept of *koinonia* through each religion. Critically²¹ engaging a Catholic belief system, or for that matter, engaging with and understanding a Jewish, Hindu, Buddhist, Jain, Parsi, Muslim, or indigenous system, should explore each (the way people behave in texts and practices) through the lens of an eco-identity.²² Gary Chamberlain calls attention to this, stating: “The role of religious education in this undertaking depends on the ability of religious educators to place the cosmos – the Creation – at the center of

²¹ Maria Harris (1989b) names critical engagement as the process through which *didache* is conveyed.

²² Publications by Rosemary Radford Ruether 2005 (*Integrating Ecofeminism Globalization and World Religions*) and Mary Evelyn Tucker 2003 (*Worldly Wonder :Religions Enter Their Ecological Phase*) have each done this. Tucker has produced a series of ten volumes published by the Center for the Study of World Religions and Harvard University Press. The publications stem from a series of conferences sponsored by the Center and address attitudes towards nature in world religions.

efforts to speak of redemption, sin, salvation, and liberation. Without this intention, religious education will fail to bring the fullness of the Christian story to bear on the crisis” (2000, 135). Teaching religion in this manner correlates the diversity of educational forms with the *intrafaith*²³ forms. One can be respectful of differences while seeking understanding. Moran elucidates this difficult balance:

For everyone there is a crucial difference between being educated in one’s own religion and education in understanding other peoples’ religions....I can intelligently understand and practice my own religion only if I understand to some degree the religions of others. Conversely, no one can be an expert in religion unless he or she either practices a particular religion or tries to put themselves in the mind set and sentiments of the religious devotee (2008, 5).

Even when only one religion is presented in a school classroom, it needs to be explored through the mindset and sentiments of a Gaian devotee. In doing so, those in attendance may uncover their own blind spots and biases.

Critical engagement and exploration of how each world religion addresses *koinonia*, the whole – our bodies, the body of the planet, G-d – offers guidance and ritual that we live and commune within a whole, and holds stories of exile, conversion, and healing back towards the whole, avoiding indoctrination. It is based on understanding. Critical feminist scholarship and reinterpretation of religious symbols and doctrine based on experience was crucial for women embraced by this research. The results of their investigations also reveal the importance of critical analysis of religious practice in social life. Questioning their inherited concepts of embodiment, in contrast with the doctrine of incarnation, led researchers to voices in the past who spoke of other ways of being in the

²³ I am using the term *intrafaith* to describe various world religions. Each religion is addressing the One creating force through various stories, rituals, and practices, and the use of the word *interfaith* implies that there are other gods being addressed besides the One – the One that creates and continues creating within the universe and demands our attention. Moran’s “least inadequate way to identify revelation is as a relation of speaking and listening” (1997, 149). For Moran, “two faiths are one too many....Faith requires not inter-faith but intra-faith dialogue between Christians and Jews” (1997, 162).

world based on a mystical sense of unity and relational spirituality. Global critical feminist scholarship in religion also helped to unsettle many generalizations characteristic of feminist scholarship completed in the West. African, *mujerista*, womanist, Asian, and indigenous women came to the table with their own interpretations based on various provisional oppressions – oppressions often imposed unconsciously by the Western researcher. Diversity was celebrated. Despite the various origins and outcomes of the scholarship, critical analysis was a crucial component for facilitating an understanding of themselves different from that within their own religious heritage-, particularly wisdom literature and the symbol of the trinity. Women discovered and began naming and freeing Holy Wisdom to do the work she liked to do during the day in the cosmos. No longer confined in a church, temple, mosque, or synagogue, she was now available to walk and dance the streets and forests with us. Research based on relational spirituality involved both academic criticism as well as therapeutic languages. As women began reconnecting with sonar, healing their own Cartesian imaginations, their religious imaginations were applied towards the healing of the community.

Eco-theologians have perhaps the broadest perspective in regard to cultural critique and moving beyond critique. Many of them are attempting to “live as if” earth is a living organism. Although voices within all fields of inquiry are necessary for cultural critique, eco-theologians offer a palpable alternative for an exodus community – that of Gaia. In addition, they speak of ongoing relational revelation. Ongoing conversion back to the sense of the whole is a discussion appropriate for intrafaith dialogue and action. Reminding us again of conversion and transformation, Fowler affirms the research

findings by describing the conversion of one of his research participants, noting humility as one of its fruits. He writes:

It represents a time when she gave up her old centers of value, admitted the impoverishment of the images of power on which she had relied and made a self-conscious decision to undertake the reshaping of her life in accordance with a new master story (1995, 288).

Humility, as a fruit of conversion, promotes the ability to “live as if.”

Dialectical Discussion

The relational aspect of existence has been addressed by feminist researchers in various academic disciplines, for example, religion, pedagogy, science, aesthetics, and mental health. Dialectical discussion with other fields is necessary for defining our existing problems with tradition and religious education. Nell Noddings calls for such dialectical discussion in “Dialogue between Believers and Unbelievers.” Noddings thinks it crucial to bring religion into dialogue with other school subjects in order to foster intelligent living. The science teacher needs to be familiar with creation stories other than science and introduce them into conversation. The English teacher needs to be familiar with both and inject them into conversation prompted by the books read in English class. Noddings states: “Religion belongs in our public schools because it is part of our heritage and, more importantly, it expresses a universal longing. Humanism belongs in our religious schools because it too is part of our heritage and, more importantly, because it expresses the honest doubts with which intelligence challenges that universal longing” (1997, 252).

Studies in epistemology and the latest cosmology (universe story) are urgently needed. Susan Bratton (1990, 2004) urges religious educators to assist “their students in finding bridges so they can integrate theological inquiry with scientific, economic, and

political issues concerning the environment” (1990, 26). This dialectical engagement has allowed many to creatively reimagine previously moribund religious symbols.²⁴ The research showed that a dialogical engagement with religion texts and with environment texts may potentially provide the environmental movement with the fuel it needs and turn religion “green” again.

The dialogical engagement with tribal and indigenous writers offers another epistemology at work in words and deeds. An epistemology that is relational and taught through a culture’s various educational forms – school, family, work, and recreation – self- help communities. By hearing that culture’s epistemology in contemporary debate, we are forced to imagine what it might be like to view the world through its eyes. Doing so resurrects the traces of unitive vision held within our own tradition. From this interaction, we can, by bending back again to academic criticism, articulate more clearly our Cartesian problem. This is how dialectical academic discourse works.

C. A. Bowers (1997, 2001) is a sponsor of Gaian citizenship who is standing in the public square calling for a similar eco-identity. He is well versed in the dialectical model. Bowers has focused his efforts on “hand[ing] on whatever he can hand on of life.” Chamberlain’s (2000) previously cited list of the types of human identity (**who**) to be fashioned in religious education is enriched by the religious forms of traditioning (**how**) detailed by Bowers. Bowers is well aware of the forms of Cartesian tradition beyond the classroom. He is also aware that these same forms shape Gaian tradition. For him, the problem lies in a faulty cosmology. Placed alongside Moran, the faulty

²⁴ Others making a similar call are (Dryer 1990, Dunn 1990, Graeff 1990., Grey 2004, Gottlieb (1996), Habel 2000, Himes and Himes 1993, McFague 2001, O’Murchu 1998, 2002, Rajotte 1990, Tucker 2003).

cosmology is linked with the Cartesian ideal of adulthood. My contribution to their conversation is to offer up the missing ingredient, sonar, for tradition to be religious.

Although Bowers is not classified in conventional terms as a religious educator, his model of a nuclear and anthropocentric traditioning community tethered to the land is an example of what today's religious educator might envision as sponsorship. His criticism of education's unquestioning embrace of computer technology warns us of the danger of unquestioningly embodying the particular languages and communication interactions of potentially alienating technology.

Bowers's interests, like those of today's religious educators, include promoting experiences and language traditions that advance Gaian citizenship. He has also questioned the Cartesian postmodern ideal of adulthood that controls our myths, institutions, and reform movements. In *Educating for Eco-Justice and Community*,²⁵ he articulates his awareness of the null curriculum: "Young students are very perceptive about differences in their experiences, but it seldom occurs to teachers to legitimize the importance of articulating the nature of these differences – and over time, they may cease to be noticeable" (2001, 162). His understanding of the value of tradition and traditioning practices is in accord with the intergenerational practices of the RCIA model.²⁶ Bowers, like Moran, cautions those applying critical pedagogy against institutions and tradition. He understands the importance of the other languages: the therapeutic and the dialectical.

²⁵ In earlier publications (1990, 1997), Bowers ideas are shaped in conversation with Gregory Bateson.

²⁶ Narratives in chapter 2 revealed inchoate memories and perceptions experienced but not brought to language. Edward Robinson (1986) has completed extensive research into people's memories of childhood religious experiences, theophanies. These recollections do not reveal a child in conversation with an accompanying adult who offers an affirmation to the child in the form of "confirmation" of the experience as "theophany," and thus they consequently remained beyond language and cultural responsibility - response ability.

The danger of academic criticism as the dominant language, Bowers finds, is that there would be no community –

...just individuals engaged in critical reflection and an endless search for new forms of creative expression. Aspects of community such as mentoring, sharing of intergenerational knowledge and skills along with language patterns the networks of mutual support and protocols governing moral reciprocity, and narratives that bond the present with past and future generations are all examples of tradition (2001, 165).

His interest is to “hand on what has been received” (Harris 1989b, 113). In his writings, he criticizes computer culture and the monoculture of consumerism and contests the individual as the primary political unit. In his other writings, Bowers links this particular ideological construction of the Western autonomous individual to language processes that reproduce patterns of thought. He is alarmed at education reformers who consider computer literacy as a way of alleviating global poverty. The tradeoff, decontextualized interactions, the result of achieving and practicing this type of literacy, is another type of impoverishment. This cultural practice reinforces a particular cultural way of knowing and form of individualism. Bowers urges his readers to question how particular cultural practices are reinforced, how others are marginalized, and how this marginalization has affected the environment and community life.

Bowers lists cultural activities that cannot be communicated through a computer or digitized technology. His list reflects characteristics seen in self-reliant indigenous communities and the ideas of writers within eco-theology. His comprehensive list names community traditioning practices based on an underlying ethic of duty²⁷ and moral

²⁷ The Hindu embodiment of the sense of “duty” towards family and community may bolster or reinforce the sometimes embattled concept of “care.” Duty implies the bounded nature of action based on interrelatedness - response-ability. Mary Midgley lists opportunities for care activities that should be included as noncontractual duties: “The dead, posterity, children, the senile, the temporarily insane, the permanently insane, defectives, ranging down to human vegetables, embryos, sentient animals, non-sentient animals, plants of all kinds, artifacts, including works of art, inanimate but structural objects –

reciprocity tied to place and generations. On the other hand, our Cartesian culture's idea of care has been commodified and is increasingly and unquestioningly assigned to "experts" and institutions. Care is now contractual. We see this at both ends of the life spectrum, with infants being handed to child development centers (for a fee) and older adults being handed to assisted living centers (also for a fee). Bowers, incorporating elements of the RCIA process but correcting its Cartesian focus, successfully makes the process an anthropocentric one, re-centering on land the community of faith bound by duty and moral reciprocity. His list includes:

Face to face activities that represent the range of non co-modified activities and relationships essential to learning the norms governing moral reciprocity;

Narratives of how the ecologies of family and community are anchored in the ecology of place;

The process of mentoring that combines the development of character with the development of individual talents;

Ceremonies that renew the community's symbolic and moral foundations;

Patterns of metacommunications that strengthen relationships and facilitate communication;

And participation in the intergenerational life of the community in ways that discard outmoded traditions and create new ones that take into account the well-being of future generations (2001, 145-46).

Bowers knows that no word said in a classroom can take flesh in learners' lives

unless a demonstration community exists in which people can richly dwell.

Dramatic Performance

As in much of tribal religion, we seem to be returning to the figure of the teacher as healer; not the one who lays claim to the title of healer but the one whose effect on a community is healing. There may come a time

crystals, rivers, rocks, etc., unchosen groups of all kinds, including families and species, ecosystems, landscapes, villages, warrens, cities, etc., countries, the biosphere, oneself, God" (Midgley, in Haught 228). A review of this list exposes our glaring need to question our practices of care and critically examine the concept of duty based on interrelationship and responsibility.

when great visionaries arise who can point the way out of the desert night. For the present, we can only help people to stand fast. With their souls in readiness, until the dawn breaks and a path becomes visible where none suspected it” (1997, 110-11).

The use of dramatic performance in the school classroom and beyond holds great potential for fostering sonar. Playwrights through time have used dramatic form to teach. Dramatic performances written by teachers may serve to heal. Gabriel Moran writes: “Any effective teaching of a religious way of life requires a range of settings for teaching; in the family, in the religious congregation, in struggles for justice, in contemplative silence, as well as the classroom” (1997, 3). By entering the narratives portrayed in drama, film, poetry, and other art modalities, the postmodern person can both retrieve and name their lost identity. Works of art²⁸ can potentially help us, in the words of Kieran Scott, “discern where our cultural stories are in conflict with our sacred stories” (2007, 19). Scott names theatregoing Sabbath. Although he specifically addresses the experience of film, the potential of film as “word of God,” his observations can be applied to any art form. Scott states:

It will be a good film if it rings true to human life. We will recognize our own journey in it. We will feel its movement in our bones and know it is “right.” At that moment, it will be “word of God.” At that moment, we will experience an epiphany of meaning, a spiritual awakening, a rich sense of presence, in a word, communion in the dark” (2007, 19).

²⁸ Unfortunately, the Cartesian aesthetic sense has been linked with a progressive ideal - that of the autonomous creative individual. Bowers knows that the Cartesian artist often regards himself or herself as someone standing outside culture and unrestricted by it. What is vital for the Cartesian artist is to have “self-expression” and to produce something that is provocative, new, and exciting. Bowers uses academic criticism and dialogue to point this out, noting: “The creative aesthetic expression is a special form of cultural coding. Thus, it should be understood as part of a complex process of cultural communication that reproduces the dominant cultural motifs in ways that provide added perspective and insight, as well as a symbolic framework for the renewal of these motifs in the life of the individual” (1997, 183). Advertisers make use of this understanding of making special. The symbolical world that determines how “making special” is expressed might be, in the words of G. Bateson (2000), an “ecology of bad ideas.” Bowers wonders if cultural forms of “making special” renew the quality of life in the community or foster an anomic response, and directs our attention to the current processes of consumerism as our main source of happiness.

Being in the darkness, leaning forward in contemplative attitude, recognizing that somatic “movement in our bones” and naming it revelation frees us to respond in corrective ways to what has been heard and seen.

Dramatic performance in multiple art forms must be employed to mend the disparity between cults (Cartesian and Gaian).²⁹ Artists activate in others the sense of poiesis. This dimension is the “alchemy that turns matter into spirit” (Riley, in Robinson 1986, 367) and tops the dimension of human freedom.³⁰ Artists must tradition what they found in their own science of alchemy.³¹ Indeed, in Gaian communities, the role of artists as teachers and faith healers is to hold up their nuggets of gold, to evoke numinous presence, and to heal and politically energize their communities. In doing so, what is most valuable is inherited. Mary Elizabeth Mullino Moore names poetry “the language of ‘in the beginning’” (Moore 1998a, 268). As the sense of poiesis becomes again part of tradition, the understanding of this role and responsibility of artist as teacher and of teacher as healer must be fostered.

Before addressing the work of particular artists, this research will briefly engage the language of dialogue to define the role of the artist offered by artists not shaped by

²⁹ “No society can flourish without a language, verbal, symbolic or ritual, in which its common beliefs are articulated and celebrated; and the need for such a language again brings us back to tradition, and the necessity for that tradition to be kept alive” (Robinson 1986, 365).

³⁰ Rabindranath Tagore knew the danger of equating liberation for the Indian population with getting rid of the British rulers. Liberation, for him, was access to sonar, the guiding voice. In the poem “Where the Mind Is Without Fear and the Head Is Held High,” Tagore writes: “Where the mind is without fear and the head is held high; Where knowledge is free; Where the world has not been broken up into fragments By narrow domestic walls; Where words come out from the depth of truth; Where tireless striving stretches its arms towards Perfection; Where the clear stream of reason has not lost its way Into the dreary desert sand of dead habit; Where the mind is led forward by thee into ever-Widening thought and action – Into that heaven of freedom, my Father, let my country awake” (1994, 53).

³¹ Regarding this imaginative communication, Robinson states: “Only the individual who is capable of penetrating most profoundly into his or her own experience and extracting, distilling from it some essential concentrate is able to touch others at the same level – and that only if they in their turn are prepared to do the same work on themselves” (1986, 367).

Cartesian tradition. Their statements clearly outline the role of the artist in a Gaian community as teacher and faith healer.

Indigenous artists have an idea of what the role of art is, as well as their own role within society. V. F. Cordova explains:

The native American artist is not, as is often the Western artist, seen as an exception to the rules of the community. He cannot excuse his behavior on the grounds that he is an Artist....He does, instead, bear a greater responsibility to the group. And this again is dependent on another metaphysical factor. The Native American world is a world in constant transition. It is always in the process of being. "Being" for the Native American is not a static state but one of motion and change. The human being is part of the universe - he is as much a part of the universe as is the butterfly in the theory of chaos....The artist, in bringing forth new creations, in effect is assisting in the creation of the world. If chaos is disruptive to human beings, why would the artist bring chaos into the world. If beauty and order are conducive to human well-being, why would he not bring into the world more beauty and more order....In Native America, the artist is a scientist showing what others have not previously seen. The artist is a healer—bringing us into harmony when we might have fallen away. The principles of esthetics and of ethics are balance and harmony – beauty. The principle of the artist is responsibility. As co-creator, as healer, as scientist" (2004c, 253-55).

This view is supported by artist Shakti Maira, a native of India across the globe. Maira is alarmed by the influence of the Western aesthetic on today's Indian artists, with its focus on newness and originality. Maira contrasts with it the Indian and larger Asian culture's understanding of originality as coming "from its source within, like water from a spring." The purpose of Indian art, Maira explains, is to

...give the beholder a glimpse of the eternal, to be an experiential window where one's attention and state of being shift from everyday concerns, from the differentiated surface of things to a contact, however momentary and limited, with the eternal unity of all life. Our best art did not seek the new, but rather the eternal" (2006, 193).

The role of the artist is to foster the awareness of something else – to teach and reinforce a “memory” of the numinous.³² Indeed, an encounter with the lessons of artists who are religious educators is an opportunity for re-orienting and re-creating ourselves back to the land of our religious heritage. It also is an opportunity to join with others through time who have struggled with the same loss of the numinous, written about their journey home, and tried to show others the way. Their writings reinforce the concept of Cartesian conversion – the postmodern paradigm shift – as well as point to a heritage of forgotten common community.

The sense of awe and wonder and infinite connection, poeisis, is the sense and spirit of connection that fuels discipleship. It is the mover of all creation. It is the sense that we have been doing violence to by virtue of Cartesian tradition.

Gaian works of art sponsor citizenship evoking another sense and appeal to a particular community held within religious texts – another narrative to live by. That is how they heal. Their works set out to unsettle and unveil the natural attitude, while at the same time pointing to another way of being community. Gaian artists are interested in exposing and affirming the exploration of a “a physical space that is placeless, bound not by geographical confines but limitless as the human soul” (Agnew 2003, 95)³³. Like the traditional view of the Native American and Asian artists, Gaian artists must devote themselves as religious educators to pass this “space,” to tradition it, from one generation to the next.

³² The painting (Appendix 3) bears the name *Saraswati*, the Hindu Goddess of Wisdom. In the painting, she stands wrapped in the labyrinth of the mists of time within a forest. She brings water to the desert for the flourishing of all, her music fills the air for those attuned to the beat she plays--the canticle of the universe, cosmogenesis.

³³ Una Agnew has written a biography tracing the mystical imagination of Patrick Kavanagh. I find it is the words of certain mystical poets that are best aligned with the vision of a religious educator, for they combine the critic of a prophetic eye with the vision of another land. Theirs is a hopeful vision. It is instructive and of a global tradition of religious inheritance – pastoral practice.

The Irish playwright Brian Friel is someone who exercises the role of religious educator as dramatic artist. Friel is a great visionary who, in the words of Moran (1997), “can point the way out of the desert night.” One of Friel’s plays in particular, *Faith Healer* (1980), can be seen as an enactment of the tenets of this research project. Engaging narrative methodology (narrative analysis and analysis of the narrative), Friel’s works reveal him as faith healer. This play traces the elements of Cartesian conversion. The narrative of its thesis is an exploration of what is necessary for faith to be healed...the retrieval of sonar, the sense of wholeness. The drama, in a classroom participating in languages of academic instruction, is a gold mine. The nugget for analysis is at the end of the play. It holds the ingredients for faith to be healed. The final scene is an expression of the experience of sonar, education/teaching/learning/poiesis/autopoiesis, the recognition of the state of heaven, and a man reintegrated back within a whole cosmos. It is a universal experience, but the hints of what it is are expressed earlier in the play in Christian language. Like Helen Keller’s eventual recognition and naming of similar somatic experiences of water in a variety of contexts, the narrator of this play is finally able to link a previously inchoate somatic experience and label it with religious language. Because it illuminates the educational potential of dramatic performance, and discloses the insight of many women’s lives in previous chapters, the drama is examined here in some detail.

The main character of the play, Frank Hardy, is a faith healer by occupation. On one level, it is the story of an alcoholic living in exile and finally returning to Ireland who is murdered after a wedding by other guests frustrated that he is unable to cure their friend of his injury. On the other hand, and keeping in mind the role of the artist in Gaian

tradition, it is a parable of a Cartesian character experiencing the drama of conversion in movements identical to those seen in this research: alienation, awakening, and connection – a story of a character’s death (that of the autonomous individual) and rebirth as faith healer. Frank stands before us in rumpled clothing and bright green socks wondering, “was it possible in conditions other than these, just for the confirmation that this despair, this surrender wasn’t its own healing” (Friel 1980, 41).

Friel, through the character Frank, calls the audience to wonder about faith and faith healing. Frank wonders: “Faith healer – faith healing. A craft without an apprenticeship, a ministry without responsibility, a vocation without ministry. How did I get involved?” (12). Frank was in need of someone who professed the role of faith healer. He was in need of confirmation of his experiences.³⁴ Although Frank lives in Cartesian tradition, he points to some other inevitability in his life due to his Christian baptism. He states: “You might say my life was determined the day I was christened” (12). Baptized as a Christian, Frank had been given a Christian road map to help him navigate life but lived in a community with no faith healers to help him read the map. Frank returns to Ireland after an anomic disconnected alcoholic life, riddled by self-doubt, roaming in the foreign soil of the British Isles. On his return to the island, Frank says he had no sense of homecoming. In the same breath, he mentions a childhood memory of his mother making bread, singing a hymn to herself: “Yes, heaven, yes, heaven, yes, heaven is the

³⁴ The importance in a community of faith of a common language to affirm experience is posited by Edward Robinson: “Confirmation is what we need: the confirmation of our own highest intuitions that can only come from the knowledge that other people have experienced the same thing, that others too have had the same secret assurances. It is here more convincingly than anywhere that we discover that two and two are infinitely more than four” (Robinson 1986, 365).

prize” (16).³⁵ Here Friel is helping the audience to unsettle and detach the meaning of homecoming from national boundary. Another “haphazard memory” Frank recounts is of his father replying to one of his friends, Boyle: “And what’s this young man going to be, Frank? And my father opened his mouth and laughed a little and said, “Be Jaysus, Boyle” (42). Here again, Friel points to a recognizable community, in this case, through Christian terminology. The vocation of anyone baptized is to die and rise again as Jesus did by recognizing the integrity of creation and responding towards all their relations.

Frank knows there is a problem with the community in which he now lives. The inhabitants are not indigenous or Christian. He and his colleagues perform in buildings that have lost a religious imagination.

The kirks or meeting-houses or schools – all identical, all derelict. Maybe in a corner a withered sheaf of wheat from a harvest thanks-giving of years ago or a fragment of a Christmas decoration across a window - relics of abandoned rituals. Because the people we moved among were beyond that kind of celebration.(12).³⁶

Frank tells us that the ability to know or not know when he had healing powers before he performed was something he had placed his faith in; he had been shaped as a rational and autonomous individual. This particular time he has an ominous feeling (he is not going to be able to heal the man) and begins to pour himself a drink. Yet, this time, he knows that getting drunk is not appropriate for the occasion, for what is about to happen. He then begins to walk towards the site of the “final scene.” Friel is very specific in

³⁵ The image scientists now use to describe the expansion of the universe (as seen in Appendix 6) is a loaf of raisin bread that is rising. “If you’re on any one raisin and you look around, all the raisins are moving away from you” (Swimme, in Webb 1998, 141).

³⁶ Frida Kahlo depicts this precarious state of being in her 1932 painting *Self Portrait on the Border Between Mexico and the United States*. (www.abcgallery.com/k/kahlo/kahlo31.html). The painting contrasts crumbling indigenous symbols and the industrial ideology leaching the soil. Frida stands torn between the two.

writing about the approach Frank makes in the final scene – to a yard at the back of a bar,³⁷ a place Frank recognizes “at once”:

The sky was orange and everything glowed with a soft radiance – as if each detail of the scene had its own self-awareness and was satisfied with itself....The ground was cobbled but pleasant to walk on because the cobbles were smooth with use (43).

Frank continues to recount his regained sense of wholeness. The complete statement of witness is included here, for it so clearly parallels the somatic experiences of the narratives presented in chapters 3 and 4 of this research - the conversion of the Cartesian to Gaian citizenship.

And as I walked I became possessed of a strange and trembling intimation: that the whole corporeal world - The cobbles, the trees, the sky, those four malign implements - somehow they had shed their physical reality and become mere imaginings, and that in all existence there was only myself and the wedding guests. And that intimation in turn gave way to a stronger sense: that even we had ceased to be physical and existed only in spirit, only in the need we had for each other...and as I moved across that yard towards them and offered myself to them, then for the first time I had a simple and genuine sense of home-coming. Then for the first time there was no atrophying terror; and the maddening questions were silent. At long last I was renouncing chance (44).

Countless people worldwide through time have walked in and out of this interstitial yard. It has its own particular radiance, and of course fertility. Friel traces Frank’s salvation and links it to the ability to accept the sense of unity and let it be his guiding force, dying to his previous autonomous self. Frank has attained the prize, the remembered homeland, and will now be able to model his own life, being, in the words of his father, “Jaysus.” Frank’s faith has been healed. He recognizes himself within an unbroken whole, the need each has of the other. He is finally able to surrender, “renouncing chance.” Because Friel has so carefully articulated a particular somatic experience, that is, religious faith, this drama holds the potential to move from exclusive

³⁷ This well-worn path of the pilgrim to this mysterious hidden garden has been taken throughout time all over the globe. It is presented in a Chinese wall carving in Appendix 4.

terminology (the Christ event) to other religions and be linked with more inclusive secular terms used in this research. He has been able to hear the divine voice behind the various wedding and party invitations of his fundamental religious text – that heard by our fisherwoman and other characters in the Jewish and Christian traditions. Frank understands “instinctively why I was being hosted” (41). He can finally accept the wedding invitation. He now knows where to go and knows how to behave as a divine wedding guest at a feast of countless relations.

Our research can now step into the party of fisherwomen to see what activities they are up to as Gaian artisans and citizens.



Side B: To Teach To Be Religious: Distributing and Celebrating the Coin

For the most part, religious educators are religious. They deal with the whole person. Which includes bodily activity and shaping the relation of the individual and community. In the modern world, becoming religious usually includes understanding religion, but it surely includes more. A religious teacher (that is, one who is concerned with teaching to be religious) intends to reshape the life of the student, something that a teacher of religion does not have a license to do. A student in walking into a classroom is not saying: I put my whole life into your hands; I wish to become a religious person and to lead a religious life. The teacher of being religious has a great deal more leeway (Moran 1989, 145).

Side A of our model completed a review and questioned the acceptance of our conventional categories and models of education and religious education. Side B, the flip side of the coin, teaching to be religious, explores the necessary culture-wide process of Gaian sponsorship and conversion in educational forms beyond the school classroom, using therapeutic and homiletic languages. In the words of Moran (1989), “a religious teacher... intends to reshape the life of the student,” in particular, to reshape the relationship of the individual and Gaia in daily life. This implies that people have inherited the numinous coin. There is a mutually understood end in view, a faith in the integrity of creation, and a surrounding community in need of healing. The research now moves to educational forms outside the school classroom using therapeutic and homiletic languages appropriate to teach to be religious. The section begins with examples of teaching to be religious - Gaian practice inclusive of sonar - in parish/ /mosque/synagogue/temple and, next, moves beyond the congregation into public settings.

Teaching to Be Religious In Parish/ Mosque/Synagogue/Temple Congregations

This section reviews Gaian sponsorship in communal forms outside the school classroom (family, work, recreation) and within groups that share a common religious text or oral tradition, for example, Christian, Muslim, Jewish, Buddhist or Indigenous. The aim of the religious educator in this context is specifically that of forming people in Christian, Muslim, Jewish, or Buddhist practices in communities/families from birth to death. From a Christian perspective, the classical forms of Christian church education are listed in the book of Acts. They are developed in the language of curriculum by Maria Harris (1989b) in *Fashion Me a People: Curriculum in the Church*. They include

koinonia, kerygma, didache, leiturgia, and diakonia. How each ministerial form teaches through a Gaian lens is summarized at the end of the section.

The Curriculum of Gaian Educational Ministry

a. Koinonia

Maria Harris begins her exploration of curricular forms that teach with Koinonia (community and communion). She states: “This is the ministry that moves us toward the healing of division, toward overcoming brokenness and ultimately toward achieving wholeness” (1989b, 77). Aligning this view of ministry with Berry’s (2006) call for earth as our comprehensive koinonia, it becomes clearer that it is our practice of community and the pattern of that relation that teaches. By our reclaiming the sense³⁸ of unity as our fundamental view of identity, the other acts of curriculum ministry (kerygma, didache, leiturgia, and diakonia) are themselves reoriented.

Sponsorship of Gaian citizens in a local Christian parish community can be accomplished through a process perhaps similar to that of the RCIA, as outlined in earlier segments of the chapter. Current practices of community initiation retain the “more than human” community as a backdrop for the human drama. The proof is in Cartesian dramatic performance and acts. Gaian sponsors wish to embody a community ideal that “all is one.” To realize this ideal, the backdrop of Earth and all its inhabitants need to be moved by the assembled actors to the center of the stage. The unfolding universe story is the very context for the Biblical story and the creation stories of world religions. This

³⁸ Speaking from the indigenous standpoint, George Tinker reminds us of other ways of being in the world, and that these ways are somatically traditioned. Tinker recaps the research findings: “There are peoples in the world who live with an acute and cultivated sense of their intimate participation in the natural world as part of an intricate whole. For indigenous peoples, this means that when they are presented with the concept of development, it is *sense-less*. Most significantly, one must realize that this awareness is the result of self-conscious effort on the part of traditional American Indian national communities and is rooted in the first instance in the mythology and theology of the people” (1997, 172).

sense of communion is what, in the words of Harris, “inspires awe, situates us in the cosmos, locates us socially in relation to one another, and interprets for us who we are psychologically” (1996, 39). The corrective for the Cartesian tradition’s null curriculum is to add its missing ingredient, sonar, the sense of communion with all our relations.

In terms of Gaian sponsorship, Harris names three aspects of community: “as governing reality; as convicting reality; and as-yet-unrealized and incomplete reality” (1989b, 77). Gaian community as “a-not-yet-realized reality” depends on educational forms to promote this sense. Family, work, and recreation with the support of the local parish, mosque, and temple are the sites to accomplish this.

To achieve wholeness, the *sense* of wholeness needs to be sponsored beginning in a person’s first educational form, the family. Harris states:

A family educates to community, not by being a local church, but by being a family and by doing what a family does....It educates to community by being a community....Three essential elements constitute family life: presence, receptivity, and responsibility. The family is the basic laboratory where these human qualities educate, shape, and fashion persons’ lives (1989b, 85).

To sponsor a child towards Gaian Koinonia involves:

- a. awakening and assisting the child in her or his meetings with creation – creating zones of awareness and quiet as much as is necessary and, most of all, taking time;
- b. taking seriously its role of educating toward responsibility in cooperation with other ministries such as teaching and worship; and
- c. distinguishing for the child between being responsible to and being responsible for....Human beings are responsible for ourselves and our actions...while we are responsible to all creation (88).

Here are heard the spiritual aspects of indigenous tradition, spatiality, and reciprocity. A child’s awareness of the integrity of creation is sponsored along with responsibility towards these relations. We turn now to explore teaching to be religious through kerygma and didache.

b. Kerygma and Didache

Kerygma (what is proclaimed and the act of proclaiming) and didache (“the curriculum of teaching: the body of knowledge and behaviors that is taught...the set of processes through which this body is communicated” (111) are accomplished through therapeutic and homiletic languages (storytelling, lecturing, and preaching). Some religious educators, states Elizabeth Box Price, are beginning to

...understand the need for methodologies that promote embodied knowledge of the story being composed by the new cosmology in relation to the traditional stories of creation and human identity. The aim is not to eliminate one way of knowing in favor of another, but the aim is to ground understanding in both the scientific empirical detail and [the] primordial poetic vision of the cosmos that augments rather than conflicts with the religious traditions’ vision of lifestyle and practice (2008, 91).

Sophia Fahs (1876-1978) was one such educator. Fahs incorporated extensive use of inspired storytelling (science and biblical) into the church’s educational ministry. In the hands of Fahs, the process of passing on the tradition was given a corrective balance through imaginative storytelling. The educational process of storytelling³⁹ holds the potential for fostering the “primordial poetic vision of the cosmos.”⁴⁰ Fahs contested the common popular understanding of mysticism and its underlying theological assumptions:

Mysticism means communication with the supernatural. The mystic is presumed to be one who obtains knowledge of this supernatural realm by means of some divine revelation. A mystical experience is assumed to be something inherently different from natural experience—a gift of God’s grace (1960, 3).

Fahs was not specifically targeting Cartesian thought. However, her statement certainly refutes the idea that there are two separate realms of existence – one that is

³⁹ Walter Brueggemann contends that narrative is Israel’s “primal mode of knowing...story is a distinctive way of epistemology” (1982, 15-23). This is confirmed in the research by the documented stories of conversion.

⁴⁰ Other writers committed to this “aesthetic dimension of religious education/experience” are Gloria Durka (2002), Elizabeth Dreyer (1990), Kathleen Fisher (1988), Norma Thompson (1979), Jerome Berryman (1991), Edward Robinson (1986), D. Torevell (2000), Maria Harris (1989a), Mary Elizabeth Mullino Moore (1997), Rita Guare (2001), and Charles Davis (1976). Brother David Steindl-Rast applies it to a “common sense” spirituality (1983, 1990, 1998).

natural and one that is supernatural. But it is the “natural attitude” of Cartesians to think this way. Mystics do not live in another world but clearly perceive “the mysterious in the natural realm,” in the here and now of daily life. Fahs honored experience in her classes and viewed it as the only adequate way to religiously educate children. She sought to honor and develop the sense of awe and wonder in the face of the numinous that children have from birth. It was the child’s nature to learn in this way. It was also immoral for the teacher to control the spiritual imaginations of children. This mystical educational philosophy was at the core of her understanding of the teaching/learning dynamic—the quest of the person to know more. With her contextual teaching style, inclusive of other faith traditions and of science, Fahs is an inspiration for today’s Gaian religious educator. She honored the imagination of the child. For her, urban environments, work, and habitual daily routines were also contexts for wonder and fodder for learning. Fahs was aware that to

...deliberately cultivate and explore wonder as an adult is tantamount to heresy in Western ideological standards, for even children are supposed to grow up quickly and see the world “as it is.” To return to our experience as children is to regain a sense of beginning again and again, to apprehend ourselves without guile and a mask of intellectual and cultural sophistication (Simon 1998, 390).

Knowing the predicament of young people today, Rolf Jacobson⁴¹ introduced his students to a way of exercising their own metaphorical/mystical imaginations with resources from a faith tradition. Jacobson, a teacher at Luther Seminary, finds that his students, especially those who are new to higher education and critical thinking, do not have the ability to interpret lyric poetry. He does not blame them. “The students,” he notes, “are simply brilliant mirrors of our larger culture, in which poetry plays no

⁴¹ Although Jacobson is teaching in a school, I am including him on Side B, because his intent is for his students to be religious as Christians - the goal of parish life and of teaching to be religious.

significant role” (2004, 39). In their mirroring culture, Jacobson’s students arrive unable to think critically or imagine metaphorically. As a result, they read but do not see or hear any voice other than what is on the page. They are products of classrooms that do not honor diversity and difference. By not allowing students to retrieve their own narratives, informing themselves and each other, the larger culture is perpetuating the null curriculum (narrative and somatic ways of knowing) and the implicit and explicit curriculum (ways of knowing that foster the rational autonomous adult). He is interested in the religious lyrical poetry that constitutes roughly 30 percent of Old Testament literature. Jacobson recognizes, as does Charles Melchert (1998), that a religious versus secular understanding of life requires an awareness of the need for translation skills comparable to the different skills required by poetry and prose. Poetry lacks characterization, linear time, geographical setting, and an explicit plot. The difficulty for students, Jacobson claims, is that in having been “trained that education works by learning the right answers and then parroting them back to the professor, students are trained not to look for multiple possibilities” (2004, 40). Through class exercises, he encourages the recognition of multiple meanings of various words, “wrestling” with double meaning and ambiguity, and developing the skill of unpacking images. Students are no longer passive but engaged with their material. Jacobson declares that “students need to be given a road map that they can follow to navigate the geography of a particular poem in order to learn how to read poetry in general...in a way that shows rather than tells” (41). Learning to read religious poetry expands the ways in which students think, and, as an outcome, students learn to live reflective lives. In this way, he notes, “they think about meaning, purpose, vocation and truth....The tragic dimension of this goal is

to recognize that many young adults are not currently reflecting on anything, let alone on religious truth” (43). They have experienced a glimpse of what it might be like to think in more than rational and interdependent ways. While awakening wonder and awe is crucial for other ways of being in the world, this sense of poiesis must be continually reinforced in other ministerial forms.

c. Leiturgia

Leiturgia (a community’s life of prayer, both personal and public) educates by forming and nurturing the religious identity of a people. The acronym ACTS, created by Harris, best summarizes forms of personal and corporate⁴² prayer in the Church: “adoration, contrition, thanksgiving, supplication” (1989b, 95). Addressing corporate group prayer, Ken Meltz (1979) calls for a revision of the liturgy. Meltz wants an affective liturgy, including body, mind, and heart. He is correct to call for a change; Meltz is already observing an “affective liturgy.” The liturgy is expressive, but it could be interpreted through the DSM as having an affective disorder (e.g., depression, anxiety, etc.) embodied within many of the medicated and dispossessed individuals inert and passively sitting in the pews. Exiting the pews, they return home to watch “Dancing with the Stars,” no longer able to dance the dance of the stars, that is, “cosmogogenesis.” The following observation from Meltz, regarding liturgy, describes the somatic scene we heard from the alienated Cartesians in chapter 2. Meltz, commenting on the celebration of the Mass, states:

Even with the present ritual revisions, one gets the impression that the liturgy is still primarily designed for the two human ears and especially for the gray matter lying in between. In the Roman Catholic celebration of the Eucharist, for example, the entire liturgy from penitential rite, through creed, to final blessing

⁴² I am choosing to name institutions “corporations” to re-emphasize the existence of the bodies that create the institutions we are critiquing. The sense of koinonia determines practices of diakonia, etc.

and dismissal often comes across as a solid barrage of words and concepts aimed primarily at the human intellect. Like a classroom situation, the physical body remains largely inert, passive and inconsequential. It is almost as if it has been forgotten in the midst of the current liturgical renewal that ritual is action and demands the attention and participation of the whole person – body, mind and heart. A liturgy program which aims to be affective will strive to be aware of the physical dimensions of the worshipping audience (1979, 89).

Meltz likens the somatic state of the liturgical celebrants to those in school classrooms. He protests that liturgy should be more inclusive of the body. The practice is satisfactory for classrooms “primarily designed for the two human ears and especially for the gray matter lying in between.” However, as this research points out, it is the underlying epistemology between “the two ears” that needs to be addressed and corrected. This problem was identified in the second chapter through the narratives of alienated women detached from their bodies, selves, each other, and the planet.

The explicit, implicit, and null curriculum of the Cartesian corporate system was traced through the research to reveal the necessary corrective for the alienation expressed in chapter 2 by many women and in chapter 3 in church pews. In chapter 2, the hierarchical patriarchal pattern that subdues bodies in childhood classrooms again being reinforced each Sunday in liturgy was presented. The narratives of women standing in schools or religious corporations revealed bodies that felt “cut off,” out of control, and numb – although with some inchoate senses. Corporate institutions, in their fashioning of young bodies, had not been hospitable to particular affective responses – wonder, awe, and sensual and erotic connection in classes, or in the church pew. In the words of Meltz (1979), their bodies were “inert, passive and inconsequential.” The result for many of them was a sense of mind-self that was implicitly shaped to be competitive, autonomous, and independent. These characteristics met the explicit curriculum of achievement and competence. Like the receding cosmology of a mechanical universe, the body that

carried this mind was “just there” - partitioned in silence. Some women used food to moderate these feelings and developed eating disorders – bingeing and starving to meet the cultural standards of perfection and salvation.⁴³ Not only were their bodies just there, so also was the surrounding environment just there, functioning only as a backdrop for their lives and for material consumption.

As a corrective to this alienation, Moran writes, “The human race [will] have to go through a long process of concretizing gratitude in rituals that mutually relate men and women, human and non humans” (1997, 117). Liturgical celebrations, concretizing seasonal gratitude, thanksgiving, and place in the universe⁴⁴ are still expressed globally by tribal and indigenous groups. Often the celebrations, in open spaces, involve the playing of musical instruments and dancing by all present. Thomas Berry emphasizes the importance of ritually observing seasonal cosmological moments. He writes: “This is the order of the universe and ritual is the way in which humans establish their basic rapport with the natural world in visible form” (Berry, in Taylor 2007, 253). The Pueblo story of

⁴³ As a young person, Marya Hornbacher was culturally shaped to inspect herself in the mirror, peering and examining and criticizing. She was not alone. She remembers: “Front view first. Legs too short, too round, thighs touch. *Seventeen* magazine advises that thighs should not touch. Mine touch. I suck. It’s all over. How can I hide it?” (1999, 44). Marya and I must have read the same issue of *Seventeen* magazine, for that was my reaction as well. The same culture of perfection continues today with daily homilies heard and seen in magazines at the grocery checkout stand, on television, and on the internet. The focus today seems to have moved from thighs to “belly fat.” Although not specifically developed for use by those affected by eating disorders, Janet Claussen’s workbook, *Awakening: Challenging the Culture with Girls*, is an excellent tool for teaching and responding to Cartesian culture in therapeutic and homiletic languages. (What is damaging for young women ought to be condemned, e.g., how young women are portrayed in advertising, what void within us the media is seducing us to fill, etc.). It was developed by a group of educators especially concerned with the spirituality of girls and women. It fosters women’s spirituality by fusing the work of Elizabeth Johnson, Maria Harris, Mary Pipher, and Carol Gilligan. Exercises could be taken one step further if we question how these seductions contribute to issues related to eco-justice (consumptive living practices and complete waste of resources, such as the energy and paper used in the printing and distribution of the magazines).

⁴⁴The increasingly popular observance of the illumination of the archaeoastronomical site at Newgrange, Ireland, during the winter solstice, is an example. Since 2007, the illumination of the 5,000 year old burial mound is broadcast on the web. According to Kevin Kennedy, “In 2008, www.heritageireland.ie had 211,000 hits on 21 December from across the globe.” (e-mail correspondence). Perhaps this is a postmodern version of the need to liturgically concretize seasonal gratitude through a unified vision of the cosmos.

the tribe's emergence from the center of the earth is dramatically reenacted in their kiva ceremony. In addition, the kiva structure is located within the center plaza of each village.⁴⁵ The Dakota and Lakota peoples frame their prayers not with *Amen*, but with *Matakuje Oyasin*, "for all our relations." Maria Harris gives emphasis to this. Reinforcing our sense of interconnectedness, as well as our responsive duty towards all our relations, she stresses: "This prayer might also be rendered, 'Let justice be done to all our relations. For implicitly it reminds those who pray it that nonhuman creation can be beaten and destroyed, raped and pillaged...the gilled can die in polluted water'" (Harris and Moran 1998, 128).

The experience of prayer in open spaces is encouraged among the children attending a four-day wilderness retreat at Teva (Nature) Learning Center in Falls Village, Connecticut. Teva's mission is environmental education through a Jewish lens.⁴⁶ (Rabbi Fred Scherbinder Dobb reminds us that Jewish environmentalism began not with Earth Day or the publication of Rachel Carson's *Silent Spring*, but with Isaiah, Deuteronomy, and Ecclesiastes.) Several thousand from Jewish day schools throughout the northeastern United States attend the retreat each year. While visiting Teva, children are taken blindfolded on a trust walk to the edge of a canyon. The teacher asks them to express "a first word" for what they see after sitting down and removing their blindfolds. On the ground, observing a wide vista of fall foliage, the children respond in a chorus of "ahhhhs and wows" to the majesty of creation. The teacher tells the group that this response, this

⁴⁵ The relevance of the kiva structure (portrayed in Appendix 13) as expressive of indigenous transformative identity is explored by Ted Jojola (2004) in "Notes on Identity, Time, Space, and Place." Reinforcing for community members that they come from the earth, their village plaza is represented by the emergence hole, the *sipapu*. The *sipapu* is embodied in a religious structure (usually a circular one) called a kiva.

⁴⁶ This account is from the documentary "*Renewal: Stories from America's Religious-Environmental Movement.*"

“wow,” is the basis of prayer. This oneness in unity, the eternal one, is what is to be taken home from the camp experience. The youth were also asked to perform their morning prayers outdoors instead of inside. When asked about this experience, one boy responded that by hearing the birds and seeing the mountains, he could feel “free and open and actually mean it...when I do it outside.”

In *Green Sisters: A Spiritual Ecology*, Sarah McFarland Taylor traces the imaginative personal and group liturgical practices of “green sisters.” Green sisters is a term given to an emergent movement of vowed Roman Catholic women who have re-envisioned religious life based on their own metanoia and faith in the integrity of creation. These sisters have greened their vows. Now shaped by an understanding of an open and unfolding universe,⁴⁷ they have rewritten the Rule of Life for their various communities. Taylor describes their lived practices of daily life in the Ecozoic⁴⁸ age as “ecospiritual memetics.” Clarifying this observation, she states:

There is a similar mimetic quality to the evolving culture of green sisters, in which the spirituality and ways of life of ecologically minded sisters embody the earth’s own patterns of diversity, pluraculture, planting, conservation, renewal and growth....In many ways, green sisters’ mission to heal and restore the life systems of the planet parallels the split between spirit and matter in Western philosophical consciousness that sisters themselves already seem to have “healed” within their own consciousnesses (Taylor 2007, 21).

These women combine many diverse components to fuel their faith and daily practice, for example, community and relations, the story of the universe, and the memory of medieval mystics. Personal and communal prayer by the green sisters

⁴⁷ As of 2008, forty-five ecology/ecospirituality centers have been established in the United States by women in canonical religious orders. The list is included in Margaret Galiardi, OP’s *Where the Pure Water Flows: The New Story of the Universe and Christian Faith*.

⁴⁸ Ecozoic age is a concept originated by Thomas Berry, referring to what he envisions as the ideal for the next stage in evolution beyond the current Cenozoic era. As Berry explains, “the distorted dream of an industrial technological paradise is replaced by the more viable dream of a mutually enhancing human presence within an ever-renewing organic-based Earth community.....The dream drives the action. In the larger cultural context the dream becomes the myth that both guides and drives the action” (Berry, in Taylor 2007, 117).

somatically reinforces their Earth heritage and their responsibility to respect it in daily practice. The liturgical development of somatic ways of knowing and imagination occurs through various types of body prayer,⁴⁹ cosmic walks,⁵⁰ and Earth Holy Days.⁵¹ Here, we can imagine the power of intentionally reinforcing faith in the integrity of creation somatically and liturgically. Co-founder and prioress of Green Mountain Monastery, Sister Gail Worcelo, gives witness to this power, stating: “My experience was one of having an understanding of the Universe Story drop from my head into my body! The experience was one of knowing the Story to be in me...in my cells, bones, body...literally star stuff” (Worcelo, in Taylor 2007, 249). The Universe Story is not the normal autobiography we use to express national or religious heritage. This is a story we all share, all humans, all non-humans. It is still being “told.” It demands a universal response from the human players, supported by their various religious texts and rituals. In the current story, many non-humans are dying as a result of the humans “forgetting their lines.”

The importance of liturgical practices that reinforce our somatic heritage is expressed in a personal testimony in the brochure for the Earth Meditation Trail at Genesis Farm. The response of the walker on the Earth Meditation Trail is a life of sacrifice and service based on the individual’s meditative experience:

⁴⁹ Body prayer is often incorporated into morning and evening prayer and is sometimes called morning body prayer/earth body prayer. The movements are similar to the “embracing the tiger” movement of tai chi, reaching down to the earth with both hands, gathering the earth’s blessing, and extending back up towards the sky. It orients the body in time and space, moving the body in the four cardinal directions.

⁵⁰ Cosmic walks are usually outdoor paths that trace the drama of the unfolding universe. Many include eight stations, the onetime cosmic events of our own beginnings. (These cosmic events are described in the children’s trilogy written by Jennifer Morgan that traces the story of the Universe: *Born with a Bang*, *From Lava to Life*, and *Mammals Who Morph*). Some walks begin in a center, similar to a labyrinth shape. During a liturgy, a flame is lit in the center to represent the original flaring forth fifteen billion years ago.

⁵¹ Earth Holy Days are seasonal solstices and equinoxes. These events promote community with surrounding neighbors and remind participants of the cycle of life, birth, death, and resurrection.

When the interconnectedness of all things is felt, then it is clear that the Earth is the source of our survival. Studies show that we learn and retain information when our feelings are related to our learning. Further, when feelings are present with learning, humans are likely to act on those feelings. This work is about creating awareness between people and other living and non-living forms. It offers the real possibility of connecting nature, feelings, and action (Brochure, in Taylor 2007, 244).

The statement encompasses the twofold dynamic of religious education.

Understanding is clearly linked to a “felt sense” sonar, and out of that comes service.

d. Diakonia

Diakonia (teaching to be religious through the practice of outreach) is the curriculum of service: social care, social ritual, social empowerment, and social legislation. By becoming engaged, Gaian sponsors teach and are taught through the daily practice of life in responsive duty to “all our relations” – through corporal acts of mercy to human and non-human.

The film *Renewal: Stories from America’s Religious-Environmental Movement* traces diakonia fueled by several intrafaith traditions (Buddhist, Muslim, Jewish, Evangelical, Indigenous, Catholic) in a variety of communities across the United States. The film is particularly powerful for documenting the interrelationship between environmental degradation and social injustice. Often, those with an abundance of wealth live and consume in areas far removed from industrial sites (electricity, oil, and farming). These industrial sites create the commodities which the moneyed consume. The land and personal health of the people employed in and living around these industrial sites have been negatively affected. However, once the unconscious consumers (clergy and parishioners in the film) become aware of their own complicity in this injustice, they resolve to alter their life practices. *Renewal* is a powerful teaching tool for the curriculum of Gaian educational ministry. A few examples from the film are included because they

are narratives of people tied to particular lands – examples of an emerging movement of religious education – and because of their ability to portray the interplay within the ministry of Gaian curriculum (koinonia, kerygma, didache, leiturgia, diakonia).

To expose “mountain top removal” in eastern Kentucky, Rev. John S. Rausch, of the Catholic Committee of Appalachia, has organized “mountain top removal” tours. The film traces the responses of a group of evangelical ministers participating in Rausch’s tour. Viewing mountain top removal from the air in a small plane lays bare the environmental destruction of the ecosystem so as to easily access coal. The delicate balance of the terrain is destroyed, the result being flooding and pollutants in the water. Rausch brings the tour to the community who live on the nearby lands, downstream. Many had lost their property. One woman spoke of her shock when learning that the water in which she had been bathing her three-year-old daughter contained high levels of arsenic. The daughter often drank the water while playing and blowing bubbles, as any child would. The ministers reflected on how we had lost our souls treating the earth and her inhabitants as commodities to be scraped up. This was the greed, arrogance, injustice, and idolatry spoken about in the Bible. Armed with this awareness at the end of the tour, they witnessed to local college students, so that they too would become aware and join collectively as political agents of change. This is diakonia embodied.

In suburban Chicago, Reverend Clare Butterfield, of Faith in Place, approached Shereen Pishdadi, of the Northbrook Mosque, Taqwa, to bring the Muslim community to awareness regarding local farming practices. Pishdadi began to become aware of the disconnect between the food she and her community were consuming (animals and plants raised in inhumane ways and laden with chemicals) and the way the farming practices

were harmful to the farmer. She had forgotten that the process of life is a mystery. Re-seeing reality through the eyes of the Koran, she notes, “We see the miracles of existence and everything around us and how we are so interrelated with Earth and the animals.”

The words of the Koran encouraged her to look at the horizon and wonder: Who makes the rain that comes down, and who makes the seeds that grow? Pishdadi, in response, formed a link with a local organic farmer who could adhere to the slaughtering requirements of Islamic dietary laws. She knew that although many local farmers were aware of the consequences to their own health from using pesticides and so forth, without community support, they could not afford to switch to organic methods. She wanted to work with a farmer who appreciated his animals and crops and raised them humanely and safely. She did not want to support the oppression of her farm neighbors by subjecting them to harmful chemicals just so that they could produce her food. Breaking the fast during the month of Ramadan with food that was ethical and sustainable – together with the farmer and family who had prayerfully raised and grown the food – rendered even more blessings to her community meal. In addition, her community began to distribute surplus organic food to a poor community in South Chicago. This practice still continues to feed one hundred and fifty every Sunday.

In the desert lands of Albuquerque, New Mexico, where annual water fall is fewer than ten inches, community members have joined together to stop further land development (in the form of housing and shopping malls). The small farms in the region rely on water from the Rio Grande being sourced to them through a series of ditches that were built several hundred years ago. Once development encroaches and water is rerouted for other purposes, farming and agriculture in that area cease. John Shipley,

Citizens Group, and Sister Joan Brown, Ecology Ministry, joined together to address the problem as a spiritual, moral, and ethical issue. Recognizing water as a sacramental force shared by living things, they developed a liturgy to honor San Isidro, the patron saint of laborers and farmers. The liturgy began at the Holy Family Church. Carrying a statue of San Isidro, the group moved in procession to a nearby water ditch where the water was blessed. Rose petals were strewn by the walkers across the flowing waters. The group then moved toward a convergence in the city to join other community members of the same faith (integrity of creation) but with different rituals and prayers. Native Americans in ceremonial dress and feathers walked the dirt path beside Buddhist monks in saffron-colored robes, stopping from time to time to pray and perform. In doing so, all gathered strength to protect the water, the earth, themselves, and future generations of each. Six weeks later, celebrants from this group spoke out at a County Commission hearing. The Commission passed resolutions to protect the South Valley land and water. This was diakonia in practice.

This section has reviewed the educational ministry of Gaian curriculum in the congregation life of parish, mosque, synagogue, and temple. Once Earth is understood as the fundamental koinonia, and members of congregations review their religious texts, a dangerous memory is unleashed to heal the fractured community through various forms of educational ministries.

Education through the Practice of Religion in the Public Sector: Two Examples Beyond Church Congregation to Gaian Community

This section selects several religious educators who have moved beyond the school classroom and parish. They stand in public settings to teach to be religious. Their use of language covers a wide range. It includes therapeutic and homiletic languages.

Each stands as a citizen of Gaia and tries to point others home through their craft.

Through these languages, they are reshaping our educational forms. They are living the religious vocation described by Maria Harris as:

...living fully in the present, assisted by the visions and memory of the past. As prophetic, this living fully in the present is assisted by the visions and hopes of the future, and as political, this vocation demands that we be an intelligent and conscious body politic, living fully in the present through systems and forms that are worthy of us a people called to baptism (Harris 1989b, 27).

The following institutional life forms are sites that practice religious education/tradition through Gaian sponsorship inclusive of sonar.

Genesis Farm

Genesis Farm in Blairstown, New Jersey, is “A Learning Center for Reinhabiting Earth.” The focus of the work at Genesis Farm is to foster an understanding of humans existing within an intricate web of relations. Activities and programs express a spirituality grounded with Earth. Earth holds and is a primary revelation of the divine. Connections are made between the health of the commons, our shared air water, land and the health of our bioregions and local communities. The focus of all activities and programs centers on the land, religious environmentalism.

The Dominican Sisters of Caldwell, New Jersey, assumed management of the 140-acre farm in 1980. It was bequested to the Dominican Sisters after being a working farm for many generations. The Dominican Sisters, whose motto is Veritas, truth, have long been involved in teaching. Discerning the signs of the times many Dominican Sisters⁵² around the globe are now applying their teaching mission of fostering a Gaian faith and practice.

⁵² Sarah McFarland Taylor (2007) has written an extensive documentary recording the experience and practice of Roman Catholic women (members of religious orders) who have re-envisioned religious life in

Miriam MacGillis, OP, came to Genesis Farm in 1980 and has shaped its vision since its beginning. Merriam was inspired by the writings of Thomas Berry. In a 1995 lecture “Coming Home to Place: Reflections on Bioregionalism in an Ecozoic Era,” she recounts that when she came to Genesis Farm she was a “total walking abstraction,” unaware, like many Cartesians, of where she lived or where she came from.

Now she travels the globe offering guidance for other communities also shifting their mission statements to that of earth. She gives us a mantra to live by and to apply to all the decisions we make. It is the only question large enough to bring about the response called for. Her question is: “What are all the unborn children of all species waiting in the womb of the earth asking of us?” (1995).

Sometimes the idea of care of earth or Gaian citizenship may seem unwieldy and overwhelming. However MacGillis again calls us to mind and back to place with her response to the question:

Where I am. Because that is where they are waiting. The frog human, the tree people, and so going back to place and learning where we are is a primary condition. How will we know what they are asking unless we don't know the story of how they emerged and how they worked out the conditions of their destinies (1995)?

MacGillis helps us with a simple question for discernment.⁵³ The response to that call is that all human institutions, professions and activities “must be judged primarily to

response to our current environmental concerns. *Green Sisters: A Spiritual Ecology* traces this response and lived practice in their development of Earth Literacy centers, rituals honoring the earth fostering human reconnection with earth, and fostering inhabiting earth based on the understanding of bioregionalism. Their daily practice as Gaian citizens present the reader with a reformed understanding of the vows of poverty, chastity, and obedience.

⁵³ MacGillis has answered the question that *Renewing the Face of the Earth* asks: “How do we proceed to frame a common and workable environmental ethic? What steps can we take to devise a sustainable and just economy? What can we do to link more firmly in the public mind both the commitment to justice and duties to the environment? How can we recognize and confront the possible conflicts between environment and jobs, and work for the common good and solutions that value both people and the earth? How do we secure protection for all God's creatures, including the poor and the unborn.As individuals, institutions, as a people, we need a change of heart to preserve and protect the planet for our children and for

the extent to which they inhibit, ignore or foster a mutually enhancing earth human relationship” (1995).

The first focus and responsibility of the Genesis Farm residents is their own relationship with the land and with their local community. Over two hundred families have invested in the biodynamic garden project where their fruits and vegetables are cultivated. The other major activity is the Ecological Learning Center. The center offers onsite and on line classes to provide learning experiences for people to make practical changes bringing them in more direct relationship and reverence with life. Programs include an ongoing film series and lectures for all ages. Retreats and rituals are scheduled for individuals as well as families. The activities within each foster both an awareness and celebration of earth life. Books and tapes of the Universe Story and science literature are held in balance with the latest literature in ecotheology and texts from other religious traditions, as well as the global mystics in their reference library.

A program at Genesis Farm in fall 2008, was inclusive of homiletic and therapeutic speech. In attendance were older, middle aged and young adults shaped within various religious traditions but articulated a faith in the integrity of creation. The speaker, Michael Diamond, addressed the audience in storytelling, lecturing and preaching regarding our environmental crisis. Diamond, a lawyer, called the audience to mind regarding two fundamental texts...the memory of religious texts/common creation story and the United States Constitution. He did not refer to religious texts/creation story texts. However, he gave a short lecture to familiarize the group with the U.S. Constitution. He proceeded to engage storytelling by carefully laying out our

generations yet unborn” (1994, 3). MacGillis calls us to conversion and corporal acts of mercy “*where we are.*”

environmental problem and the consequences of this on our health. Instead of targeting unresponsive local industrial practices, he suggested to the audience the invoking of the Domestic Violence Clause found in article IV, section 4, of the U.S. Constitution. For him, and us, the government should be protecting us from industrial practices that are harmful to our health and our surroundings. The clause gives citizens the right to protect themselves against the unscrupulous practices of industry. Continuing in lecture form, he explained his logic as well as the background of the foundational document. Clearly he had a point. Engaging preaching, he urged his audience to join with community members, perhaps in self help groups, whose family's health and garden had been affected but saw no change in industrial practices from their own protests. The program ended with question and answers in therapeutic languages...praising creation and condemning what was happening. In between the group mourned...told stories of the frustration with industry but always stood in solidarity knowing this was the work that needed to be done. This was an ideal example of the successful use of the homiletic family of languages – to teach to be religious outside the walls of our churches/synagogues, etc.

Taru Mitra

In its present form, Taru Mitra (“Friends of Trees”) is a United Nations sanctioned ten-acre bio-reserve community located in Patna India in the state of Bihar. The land hosts a variety of 450 endangered trees and medicinal plants and holds the buildings where camps, retreats, workshops, and liturgy are performed. The movement began in 1988 and has grown into the largest student movement in India dedicated exclusively to Earth conservation. As a result of visiting the bio-reserve and/or following

the example of its mission, over 250,000 students are now members in 1,200 schools and colleges in 23 states across India.

The foundations of the story of Taru Mitra: The Student Environmental Organization can reveal a movement born from the concern of a few young people who were led and guided by elders, who themselves shared a similar concern. The energy and creativity of the youth was harnessed and guided through many bureaucratic roadblocks by the wise elders. The success of its present efforts is because the elders can be seen as guiding the concern already within their younger community members. Once gathered, their community story gained momentum because of the sacrifices some members made along the way.

The genesis of this organization was sparked following an address given by Jesuit environmentalist Rev. Robert Athical⁵⁴ in 1988 to a group of students at the local Loyola High School directed by Rev. Joseph Chirackal. The students had themselves gathered together from several schools under a student leadership program named Leadership Training for Service (LTS). Following this lecture, Anindo Banerjee, the student leader of LTS, with the support of Rev. Joseph Chirackal, led a massive rally, months later, to spread awareness of India's environmental destruction. Afterwards, evaluating the rally with Rev. Joseph, the students decided to establish a separate forum dedicated specifically to ecological concerns. The name Taru Mitra, Friends of Trees, was suggested by Anindo for this group. The year followed with a few programs and discernment with Revs. Robert and Joseph. In 1989, four students organized a cycle

⁵⁴ In May 2008, Robert Athical was awarded an honorary doctorate by Holy Cross College. Words on the citation read, "Taru Mitra, through its many projects, has revolutionized the psyche of more than one million people. From a small seed you have planted, a wonderful life-sustaining alliance has taken root and prospered....As a Jesuit, you have been trained to see God in all things – especially the natural world in which the wonder of creation continues to unfold." (www.tarumitra.com)

survey from Patna to New Delhi to hear first hand stories from villagers of their environmental conditions. After reaching New Delhi, they presented their findings to the Indian vice president in an hour long audience. Unfortunately, on their return ride, one cyclist, Jayant Chatterjee fell ill and died. The memory of his sacrifice, while telling others to protect the earth, seemed to invigorate the mission, and shortly following his death leaders from other local schools, for example, Sister Gita, SND, joined forces to give the organization a solid foundation. In 1991, the site of the present headquarters was inaugurated.

Students have led successful protests against the cutting of trees and convinced local shopkeepers to adopt trees that have been planted. Their activities extend far beyond trees. They have also campaigned for better roads by staging a badminton match in the middle of a road whose scheduled repair had been neglected for over twelve years. They organized a six-kilometer human chain of students from thirty-two schools to foster community awareness of hazardous roads and their contribution to environmental decay. In 2005, the government of Bihar granted Taru Mitra a license to check vehicles for exhaust pollution. Students stop vehicles on the road, testing emissions and issue certificates. Local farmers receive visits from Taru Mitra volunteers educating them about the use of fertilizers and pesticides. The practices of organic farming are promoted sensitive to the dynamics of the local bioregions. Parabolic solar cookers have been installed in key locations to foster awareness of other energy resources as well as demonstrations of solar water pumps. Buddhist monks have joined with the students for campaigns against the use of plastic and poly bags.

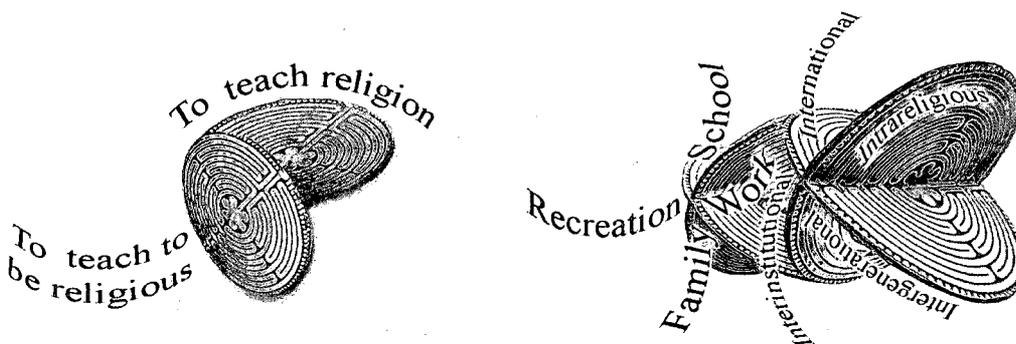
Seasonal rituals and festivals have been given “green” interpretations. Instead of lighting wood bonfires to burn the demoness Holika for the spring festival of Holi, community members are urged to burn garbage instead. For the feast of Rakhee, when sisters tie string bracelets on their brothers’ arms, signifying the brothers’ protective role, students also tie strings on local trees, animals, and plants. On the feast of Bhaiya duuj, students “feed” baajari sweets to their plant brothers and sisters. For Makarsakranti, the rice harvest festival, Taru Mitra organizes “paddy field get-togethers” commemorating the lost days of Indian rich rice-diversity. Rice and sesame seed sweets are distributed reminding consumers of the lands vanishing biodiversity.

Taru Mitra and Genesis Farm are two organizations that express the curriculum of Gaian educational ministry. Understanding koinonia as Earth community, each supports care, ritual, empowerment, and legislation in support of Earth’s inhabitants.

This third segment of this chapter placed the findings of the research in Moran’s (1989, 1991) two-sided model of religious education, namely, to teach religion and to teach to be religious. Through academic instruction “to teach religion,” Cartesians retrieved the vestigial sense of unity, sonar. Cartesian self-understanding (rational autonomous adult) converted to an eco-identity responsive within a web of relations, a Gaian citizen. The fundamental community, their sense of koinonia, became Earth/Gaia. Accordingly, their acts of curriculum ministry were reoriented.⁵⁵ Through the narrative examples of Green Sisters, Taru Mitra, Genesis Farm, Teva, Taqwa, and Earth Ministry, teaching to be religious involved body practices in new, imaginative, and affirming ways. People are educated to Gaian didache (teaching and learning) through therapeutic

⁵⁵ For the sake of simplicity to summarize the findings and place them within the context of Gaian ministry, I have made extensive use of a paragraph outlining church curriculum written by Maria Harris in *Reshaping Religious Education: Conversations on Contemporary Practice* (Harris and Moran 1998, 22).

language. Earth and the bodies constituting Earth become the context in which religious texts and stories were interpreted. People are educated to Gaian koinonia (community and communion) through sonar forms of knowing community and communion. People are educated to Gaian leiturgia (worship and prayer) through engaging in Gaian forms of prayer and worship and spirituality. People are educated to Gaian diakonia (service and outreach) through being of service and acting out of support with others – human and non-human. People are educated to Gaian kerygma (proclaiming the word of God) through the kerygma’s practice, especially the speech that advocates living the Gospel and protesting against ecological injustice.



Summary

This chapter reviews the fourth part of Thomas Berry’s (1999) “fourfold wisdom.” This wisdom can lead alienated Cartesians back from exile. Declan Kiberd states: “The postmodern lacks the sense of the lost identity which they might hope to recover” (1987, 118). The application of Moran’s model of religious education, through its various languages, was “the way” dispossessed postmodern Cartesians were able to retrieve the lost sense of centeredness and recover a religious identity.

For Moran and Berry, our institutional forms are crucial for Gaian conversion and are the forms that shape adults to be mature wise and integral. In chapter 1, Thomas Berry (1999) listed four failing institutions that determine human functioning (government, religious traditions, university, and commercial-industrial operations). Moran's lens, however, is more nuanced. Moran's model (1989, 1991, 1997) more easily highlights bodies within the educational forms of school, family, work, and recreation, as well as their interplay. The model also helps to visualize how cosmology teaches through ministerial forms. Missing the educative component of all cosmology and placing the responsibility of teaching an alternative cosmology exclusively within schooling institutions, clouds the issue. For example, the family is the first form where cosmology, Cartesian or Gaian, is shaped. Moran's interest in re-centering the human back to place, back to our overall context, the planet and a religious cosmology, is certainly in alignment with Berry's call for Gaian koinonia. Moran's model is a way for making it happen. Moran(1979, 2008) is aware of the needs of humanity to radically reshape the conscious human relation with environment as fundamental community.

The two-sided model of religious education most easily captures the dynamics of analysis, language, institutions, and ministerial practice required to foster Gaian citizenship. The model both prescribes and defines the conversion process by the dynamics of analysis and languages used in particular educational forms. The research is exemplary proof of the model. The narratives of the research are evidence of what may occur when the subject of religion is taught in a particular way (to foster understanding through academic instruction). The narratives also reveal what happens when someone "understands" and responds "to teach to be religious" within the institutions of their life,

school, family, work, and recreation, and engages therapeutic and homiletic language. None of these forms or languages exists in isolation “but are in interplay with each other in the life of every one of us. These are the great yet ordinary universal forms of which and by which all of us are educated” (Harris 1989b, 43).

Voices from the demonstrative community on the first side of the coin, standing in school classrooms to teach religion, hold potential for teaching/learning Cartesians to become teaching/learning Gaians. The subject religion, when engaged critically in classrooms, contains a wealth of voices in various languages, through time and across the globe, addressing many of the issues we now face. Religious texts of various intrafaith traditions point to an alternative community. The fundamental vision of these global interfaith communities are all based on an awareness of the interconnection of human and non-human – each profess a divine creating presence. Each religion to a greater or lesser degree, fosters this awareness of the integrity of creation. The texts and traditions of each of these demonstrative communities are crucial for mobilizing spiritual “precatechumanates.”

The scientific universe story and our intimate relationship within the web of life is a path home for many who felt alienated as Cartesians. This narrative research text representing Cartesian conversion reveals “what has been, is now and what is becoming” (Clandinin and Connelly, 2000). Re-attending⁵⁶ the re-membered homeland⁵⁷ implies a commitment, in the words of Fowler (1995), to “reshape one’s life in a new community of interpretation and action.” However, learning the science story itself in a school

⁵⁶Anne Marie Dalton uses the term re-membering as a “healing process for the reconciliation of humans with their earth-home” (1990, 15).

⁵⁷ Returning to homeland is metaphorical as well as spatial and temporal. The homeland was referred to in previous chapters in the poetry of Eavan Boland (1995) and can be heard in biblical poetry and prophetic writing.

classroom, with its various vignettes of interconnection, cooperation, and ongoing cosmogenesis, is not enough to sustain the continuation of the new “green” faith, Veritas. Remembering the essential characteristic of diakonia, public service, this faith must be practiced through Gaian educational ministries. It must be fostered by converted sponsors who know the path as they walk in educational forms beyond the school classroom, namely, family, job, and recreation. This twofold process of developmental conversion is the essence of Moran’s (1991) model. It is the model for the Gaian sponsor who knows, in the words of poet Denise Levertov:

Holiness does not dissolve, it is a presence

Of bronze, only the sight that saw it faltered and turned from it.

An old joy returns in holy presence.

RESEARCH SUMMARY AND CONCLUSION

The research began by exploring how the issues of eating and attention difficulties were a result of an embodied Cartesian epistemology. This epistemology is fostered in the educational forms of schools (religious and secular), work, family, and recreation through its null curriculum. Cartesian adults act in ways that reflect an ideal of an autonomous rational human dispossessed of a somatic sense of connection to self, other, and land. Somatic and narrative ways of knowing, correctives for the Cartesian null curriculum, foster an awareness of the integrity of creation and have healed the faith of alienated Cartesians to Gaian citizenship in various educational forms and languages.

In schools, the research demonstrated, women engaged a new academic instruction in teaching religion. Through academic criticism, mindful of the sacredness of their bodies, other bodies, and the body of the planet, they retrieved a dangerous memory, liberating themselves from the oppressive tradition they had inherited. By dialectically engaging other fields of academic inquiry, science, epistemology, pedagogy, feminist studies, and more, they began an imaginative reconstruction of a faith based on the integrity of creation. Their sense of self and ideal of adulthood was balanced by the more than rational interdependency, and an awareness of daily experiences of (ego) death. This creative interplay, the time and space of the learning self, was seen to be aligned with indigenous cosmology and the pattern of matter itself, cosmogenesis. Women were enriched by relational and embodied ways of knowing, hearing their own stories in religious texts and energized to reform institutional ways of being in the world, to teach to be religious.

Teaching to be religious, in family, work, and recreation, women utilized therapeutic language and homiletic languages in storytelling, lecture, and preaching: by telling their own stories of conversion – alienation awakening and connection. By practicing ways of being in the world attentive to the integrity of creation, they are now part of a long chain of memory through the ages able to articulate ways of returning to and being at home in the world.

The research demonstrates that by attending to particular somatic (soma) responses (sense of wholeness) and exploring what was revealed (narrative), women began another path for religiously educating themselves, others, and the healing of the planet.

Limitations of the Study

The narrative methodology chosen, as appropriate to trace the retrieval of sonar, somatic, and narrative ways of knowing, must also be balanced with critically reflective ways of knowing. Without this balance, there is a risk of the research being overtaken by therapeutic language. Gaian sponsorship through the delicate balance of therapeutic, academic, and homiletic languages attests to this. Narrative methodology is a welcomed addition to academic research practice and holds great potential for gathering evidence for institutional reform. The danger of embracing the universe story as a new metanarrative, without a critical retrieval of the unitive vision existing behind intrafaith traditions, leaves unquestioned their institutional complicity in Cartesian tradition as well as their untapped wealth for faith healing. The lens of science gives us information. The lens of religion gives us meaning within a profound mystery and ways to navigate between birth and death.

Further limitations and suggestions are perhaps best addressed in question form.

What are the implications of this research for any of our educational forms (school, work, family, and recreation) when we realize that the cosmology that has shaped them and their educational ministries is fundamentally flawed?

REFERENCES

- Abram, D. 1996. *The spell of the sensuous: Perception and language in a more-than-human world*. New York: First Vintage Books.
- , 2003. "The eclipse of the sensuous." *Tikkun* 18 (5) 33-7.
- Agnew, U. 2003. *The Mystical Imagination of Patrick Kavanaugh*. Dublin, Ireland: Columba Press.
- Anderson, L. 1989. "Big Science 1982." *Strange Angels*.
- Artress, L. 1995. *Walking a sacred path: Rediscovering the labyrinth as a spiritual tool*. New York: Riverhead.
- Alvesson, M. 2003. "Methodology for close-up Studies – Struggling with closeness and closure." *Higher Education* 46: 167-193.
- Bamberg, M., ed. 1997. *Narrative development: Six approaches*. Mahwah, N.J.: Lawrence Erlbaum Associates.
- Bateson, G. 1989. *Naven*. Stanford: Stanford University Press.
- , 1991. *A sacred unity: Further steps to an ecology of mind*. New York: HarperCollins.
- , 2000. *Steps to an ecology of mind*. Chicago: University of Chicago Press. (Published by Ballantine, 1972).
- , 2002. *Mind and nature*. Cresskill, N.J.: Hampton Press.
- Bateson, G., and M. C. Bateson. 1988. *Angels fear: Towards an epistemology of the sacred*. New York: Bantam.
- Bateson, M. C. 2004. *Willing to learn: Passages to personal discovery*. Hanover, N.H.: Steerforth Press.
- Bausch, W. J. 1999. *The yellow brick road: A storyteller's approach to the spiritual journey*. Blackrock, Co. Dublin: Columba Press.
- Beaudoin, C. 1999. "Integrating somatic learning into everyday life." *Canadian Journal of Education* 24 (1): 76-80.
- Beckett, D., and G. Morris. 2001. "Ontological performance: Bodies, identities and learning." *Studies in the Education of Adults* 33 (1): 35-48.

- Belenky, M., B. Clinchy, N. Goldberger, and J. Tarule. 1997. *Women's ways of knowing*. New York: Basic Books.
- Berman, M. 1989. *Coming to our senses: Body and spirit in the hidden history of the West*. New York: Simon and Schuster.
- Berry, T. 1990. *The dream of the earth*. San Francisco: Sierra Club Books.
- , 1999. *The great work: Our way into the future*. Hollingbourne, U.K.: Belltower Publishing.
- , 2006. *Evening thoughts: Reflecting on earth as sacred community*. San Francisco: Sierra Books.
- Berry, T., and B. Swimme. 1992. *The universe story: From the primordial flaring forth to the ecozoic era. A celebration of the unfolding of the cosmos*. San Francisco: Harper.
- Berryman, J. 1991. *Godly play: A way of religious education*. San Francisco: Harper.
- Blake, W. "The Ancient of Days." Available to view through www.digitalgallery.nypl.org.
- Bohm, D. 2004. *On creativity*. Padstow, U.K.: T.J. International Digital.
- Bohm, D., and F. D. Peat. 2006. *Science, order, creativity*. Padstow, U.K.: T.J. International Digital.
- Boisclair, R. 1994. "Amnesia in the Catholic Sunday Lectionary." In *Women and Theology*, edited by Mary Ann Hinsdale and Phyllis H. Kaminski, 109-35. New York: Orbis.
- Boland, E. 1995. *Object lessons: The life of the woman and the poet in our times*. New York: Norton.
- Bordo, S. 1987. *The flight to objectivity: Essays on Cartesianism and culture*. Albany: State University of New York Press.
- , 1993. *Unbearable weight: Feminism, western culture and the body*. Berkeley: University of California Press.
- Bordo, S., and A. Jagger, eds. 1989. *Gender/body/ knowledge: Feminist reconstruction of being and knowing*. New Brunswick, N.J.: Rutgers University Press.
- Bowers, C. A. 1997. *The culture of denial: Why the environmental movement needs a strategy for reforming universities and public schools*. Albany: State University of New York Press.

- , 2001. *Educating for eco-justice and community*. Athens: University of Georgia Press.
- Bowers, C. A., and D. J. Flinders. 1990. *Responsive teaching: An ecological approach to classroom patterns of language, culture, and thought*. New York: Teachers College Press.
- Bratton, S. 1990. "Teaching environmental ethics from a theological perspective." *Religious Education* 85 (1): 25-33.
- , 2004. "Environmental waste and social justice." *Sojourners Magazine* 333 (March 2004): 23.
- Bray, B. and B. Brecht. 1975. *Bertolt Brecht's Galileo*. DVD. Directed by Joseph Losey. American Film Theatre.
- Brooks, A. 2001. "Narrative dimensions of transformative learning." Paper presented at 42d annual meeting of the Adult Education Research Conference, 1-3 June, Lansing, MI.
- Brueggeman, W. 1982. *The creative word: Canon as a model for Biblical education*. Philadelphia: Fortress Press.
- , 2001. *The prophetic imagination*. Minneapolis, Minn.: Augsburg Press.
- Bryson, B. J., and Victoria A. Bennet-Anyikwa. 2003. "The teaching and learning experience: Deconstructing and creating space using a feminist pedagogy." *Race, Gender and Class* 10 (2): 131-39.
- Buker, B. 2003. "Spiritual development and the epistemology of systems theory." *Journal of Psychology and Theology* 31 (Summer 2003), 143-53.
- Burrows, M. 2004. "Raiding the inarticulate: Mysticism, poetics and the unlanguageable." *Spiritus* 4 (2): 173-95.
- Burton-Christie, D. 1999. "Into the body of another: Eros, embodiment and intimacy with the natural world." *Anglican Theological Review* 8 (1): 13-38.
- Byrne, D. 1983. "Speaking in Tongues." *Remain in Light*.
- Cajete, G. 2001. "Indigenous education and ecology: Perspectives of an American Indian educator." In *Indigenous Traditions and Ecology: The Interbeing of Cosmology and Community*, edited by John Grim, 615-35. Cambridge, MA: Harvard Press.

- Capra, B. A. *Mindwalk*. Based on *The turning point: Science, society and the rising culture*, by F. Capra.
- Capra, F. 1983. *The turning point: Science, society and the rising culture*. London: Harper Collins.
- 1988. *Uncommon wisdom: Conversations with remarkable people*. London: Flamingo, an Imprint of HarperCollins Publishers.
- 1996. *The web of life: A new understanding of living systems*. New York: Anchor/Doubleday.
- 2002. *The hidden connections: A science for sustainable living*. New York: Anchor/Random House.
- Carroll, L. 2000. *Alice's adventures in wonderland & Through the looking-glass*. 1871. In *The Annotated Alice: The Definitive Edition*, edited by Martin Gardner. New York: W. W. Norton & Company, Inc.
- Casey, K. 1995. "The new narrative research in education." *Review of Research in Education* 21: 211-53.
- Chamberlain, G. 2000. "Ecology and religious education." *Religious Education* 95 (Spring 2000): 134-50.
- Clandinin, D. J., and F. M. Connelly. 2000. *Narrative inquiry: Experience and story in qualitative research*. San Francisco: Jossey-Bass Publishers.
- Clark, C. 2001. "Off the beaten path: Some creative approaches to adult learning." *New Directions for Adult and Continuing Education* 89: 83-91.
- Claussen, J. 2001. "Awakening: Challenging the culture with girls." Winona, Minn.: Saint Mary's Press.
- Clinchy, B. 2003. "An epistemological approach to the teaching of narrative research." In *Up Close and personal: The teaching and learning of narrative research*, edited by Ruethellen Josselson, Amia Lieblich, and Dan P. McAdams, 29-48. Washington, D.C.: American Psychological Association.
- Coakley, S., ed. 1997. *Religion and the body*. Cambridge, U.K.: Cambridge University Press.
- Coelho, M. C. 2002. *Awakening universe, emerging personhood: The power of contemplation in an evolving universe*. Lima, OH: Wyndam Hall Press.

- Connelly, F. M., and D. J. Clandinin. 1990. "Stories of experience and narrative enquiry." *Educational Researcher* 19 (5): 2-14.
- Cooley, P. 1994. *Religious imagination and the body: A feminist analysis*. New York: Oxford University Press.
- Cordova, V. F. 2004a. "Approaches to Native American philosophy." In Waters, 27-41.
- , 2004b. "The we and the I." In Waters, 173-81.
- , 2004c. "Ethics: From an artist's point of view." In Waters, 251-55.
- Craighead, M. *The vessel*. On the cover of *Gaia and God* by R. R. Ruether and available for view at www.spiralmuse.com/images/ard_meinradcraighead.
- Crowdes, M. 2000. "Embodying sociological imagination: Pedagogical support for linking bodies to minds." *Teaching Sociology* 28: 28-40.
- Dalton, A. M. 1990. "Befriending an estranged home" in *Religious Education* 85 (1) 15-33.
- Davis, C. 1976. "Religion and the sense of the sacred" in *Proceedings: Catholic Theological Society* 31 (1976): 87-105.
- Davis, K., ed. 1997. *Embodied practices: Feminist perspectives on the body*. Wiltshire, U.K.: Sage Publications Ltd.
- Davis, R. 2004. "Perpetuating justice: Transformative and emancipatory pedagogies." Position Paper presented at APRRE.
- De Bolla, P. 2003. *Art matters*. Cambridge, Mass.: Harvard University Press.
- Deloria, V. 1973. *God is red: A native view of religion*. Golden, Colo.: Fulcrum Publishing.
- , 1999. *Spirit and reason: The Vine Deloria, Jr. reader*. Golden, Colo.: Fulcrum Publishing.
- Denzin, N., and Y. Lincoln, eds. 2000. *Handbook of qualitative research*. 2d ed. Thousand Oaks, Calif.: Sage Publications.
- DiRubbo, P. L. 1995. *Exploring women's learning: Where's my body when my mind's in school*. Unpublished Ph.D. thesis, the Graduate School of the Union Institute, Cincinnati, Ohio.
- Dominice, P. 2000. *Learning from our lives: Using educational biographies with adults*.

- San Francisco: Jossey-Bass Publishers.
- Dryer, E. 1990. *Manifestations of grace*. Collegeville, Minn.: Liturgical Press.
- Dunn, S. 1990. "Ecology ethics and the religious educator." *Religious Education* 85 (1): 34-41.
- Dunning, J. 1979. "The rite of Christian initiation of adults: Model of adult growth." *Worship* 53: 142-56.
- Durka, G. 1982. "The religious journey of women: The educational task." *Religious Education* 77 (2): 163-78.
- 2002. "Teaching for beauty." *Panorama* 14 (1): 81-9.
- Durka, G., and J. Smith, eds. 1979. *Aesthetic dimensions of religious education*. New York: Paulist Press.
- Eastman, C. 1980. *The soul of the Indian: An interpretation*. New York: Houghton Mifflin.
- Eisner, E. 2002. *The educational imagination*. 3rd ed. Saddle River, N.J.: Merrill Prentice Hall.
- 2005. "Opening a shuttered window: An introduction to a special section of the arts and the intellect." *Phi Delta Kappan* 87 (1): 8-9.
- Ellis, C., and A. Bochner. 2000. "Autoethnography, personal narrative, reflexivity: Researcher as subject." In *Handbook of qualitative research*. 2d ed., edited by Norman Denzin and Yvonna Lincoln, 733-768. Thousand Oaks, Calif.: Sage Publications.
- Ellsworth, E. 1989. "Why doesn't this feel empowering? Working through the repressive myths of critical pedagogy." *Harvard Educational Review* 59 (3): 297-323.
- 2005. *Places of learning: Media, architecture, pedagogy*. New York: Routledge.
- Fahs, S. 1960. "The beginnings of mysticism in children's growth." Reprinted from *Religious Education* (May-June, 1960).
- Fisher, K. 1988. *Inner Rainbow: The imagination in Christian life*. New York: Paulist Press.

- Fixico, D. 1997. "The struggle for our homes." In *Defending Mother Earth: Native American Perspectives on environmental Justice*, edited by Jace Weaver, 29-46. New York: Orbis.
- , 2003. *The American Indian mind in a linear world: American Indian studies and traditional knowledge*. New York: Routledge.
- Fowler, J. 1995. *Stages of faith: The psychology of human development and the quest for meaning*. San Francisco: Harper.
- Fox Keller, E. 1985. *Reflections on gender and science*. Binghamton, N.Y.: Vail-Ballou.
- , 2003. *A feeling for the organism: The life and work of Barbara McClintock*. New York: First Owl Books.
- Free, Karl. 1939. *Under the Palms*.
- Freire, P. 1971. *Pedagogy of the oppressed*. New York: Sea View.
- Friedman, P., and J. F. Brunet. 1996. *Death by design: The life and times of life and time*. DVD.
- Friedrich, C. D. "Wanderer above a sea of fog." Available for view at www.ibiblio.org/wm/paint/auth/friedrich/friedrich.wanderer-sea-fog.jpg.
- Friel, B. 1980. *The faith healer*. Boston: Faber and Faber.
- Gabriel, P. 1977. "Solsbury Hill." *Peter Gabriel*.
- "Gaia." Image on The Gaian Project Website. www.gaianproject.org/contact.html.
- Galiardi, M. 2008. "Where the pure water flows: The new story of the universe and Christian faith." *Conversatio: Dominican Women On Earth* 5 (February 2008). New York: Bilmar Printing.
- Garbarino, J. 1995. *Raising children in a socially toxic environment*. San Francisco: Jossey-Bass.
- Garrett, C. 1997. "Recovery from anorexia nervosa: A sociological perspective" *Int'l Journal of Eating Disorders* 21 (3): 261-73.
- , 1998. *Beyond anorexia: Narrative, spirituality, and recovery*. Cambridge, U.K.: Cambridge University Press.
- Gibran, K. 1991. *The Storm*. Translated by John Walbridge. Ashland, OR: White Cloud Press.

- Giroux, H. 2000. *Stealing innocence: Corporate cultures war on children*. New York: Palgrave.
- “God as the architect of the universe.” Available for view at www.stonefoundation.org/stonexus/03_issue/38-39.
- Goldberger, N., J. Tarule, B. Clinchy, and M. Belenky, eds. 1996. *Knowledge, difference and power: Essays inspired by women’s ways of knowing*. New York: Basic Books.
- Gottlieb, R. S. 1996. *This sacred earth: Religion, nature, environment*. 2d ed. New York: Routledge.
- Graeff, S. 1990. “The foundations of ecology in Zen Buddhism.” *Religious Education* 85 (1): 42-9.
- Greene, M. 1995. *Releasing the imagination: Essays on education, the arts and social change*. San Francisco: Jossey-Bass Publishers.
- , 1997. “A philosopher looks at qualitative research.” In *Complementary methods for research in education*. 2d ed., edited by Richard Jaeger, 189-210. Washington, D.C.: American Educational Research Association.
- Grey, M. 2001. *Introducing feminist images of God*. Cleveland, Ohio: Pilgrim Press.
- , 2004. *Sacred longings: The ecological spirit and global culture*. Minneapolis: Fortress Press.
- Griffiths, B. 1977. *Return to the center*. Springfield, Ill.: Templegate.
- Guare, R. 2001. “Educating in the ways of the spirit: Teaching and leading poetically, prophetically, powerfully.” *Religious Education* 96 (1): 65-88.
- Gustafson, D. 1999. “Embodied learning: The body as an epistemological site.” In *Meeting the challenge: Innovative feminist pedagogies in action*, edited by Maralee Mayberry and Ellen Cronan Rose, 249-73. New York: Routledge.
- Habel, N., ed. 2000. *Readings from the perspective of earth*. England: Sheffield Academic Press Ltd.
- Hanohano, P. 1999. “The spiritual imperative of native epistemology: Restoring harmony and balance to education.” *Canadian Journal of Native Education* 23 (2): 206-19.

- Harris, M. 1988. "Teaching: Forming and transforming grace." *Congregations: Their power to form and transform*, edited by C. Ellis Nelson. Louisville, Ky.: Westminster John Knox Press.
- , 1989a. *Dance of the spirit: The seven steps of women's spirituality*. New York: Bantam, Doubleday, Dell.
- , 1989b. *Fashion me a people: Curriculum in the Church*. Louisville, Ky.: Westminster John Knox Press.
- , 1993. "Women teaching girls: The power and the danger." *Religious Education* 88 (1): 52-66.
- , 1996. *Proclaim jubilee!: A spirituality for the twenty-first century*. Louisville, Ky.: Westminster John Knox Press.
- Harris, M., and G. Moran. 1998. *Reshaping religious education: Conversations on contemporary practice*. Louisville, Ky: Westminster John Knox Press.
- Hartmann, T. 1999. "Whose order is being disordered by ADHD?" *Tikkun* 14 (4): 17-22.
- , 2003. *The Edison gene: ADHD and the gift of the hunter child*. South Paris, Maine: Park Street Press.
- Himes, M., and K. Himes. 1993. *Fullness of faith: The public significance of theology*. Mahwah, N.J.: Paulist Press.
- Hogan, L. 1997. *From women's experience to feminist theology*. Sheffield, U.K.: Sheffield Academic Press.
- Hogan, L., and B. Peterson. 2004. *Face to face: Women writers on faith, mysticism and awakening*. New York: North Point Press.
- hooks, b. 1994. *Teaching to transgress; Education as the practice of freedom*. New York: Routledge.
- , 1997. *Wounds of passion: A writing life*. New York: Henry Holt.
- , 1999. *Remembered rapture: The writer at work*. New York: Henry Holt.
- , 2000. *Feminism is for everybody: Passionate politics*. Cambridge, MA: South End Press.

- Hornbacher, M. 1999. *Wasted: A memoir of anorexia and bulimia*. New York: Harper Perennial.
- Huebner, W. 1974. "Curriculum...with liberty and justice for all." Paper presented at the Conference on Craft, Conflict, and Symbol: Their Import for Curriculum and Schooling, Tennessee Technological University, 25-26 April.
- Ikeke, M. O. 2005. *Redesigning an ecosolidarity and indigenously informed education*. Unpublished Ph.D. thesis, Fordham University, Bronx, N.Y.
- Jacobson, R. 2004. "Teaching to interpret religious poetry (and to expand their avenues of thinking)." *Teaching Theology and Religion* 7 (1): 38-44.
- Jagger, A., and S. Bordo, eds. 1989. *Gender/body/knowledge: Feminist reconstructions of being and knowing*. New Brunswick, N.J.: Rutgers University Press.
- Jagger, M. and K. Richards. 1965. "Satisfaction." *Out of Our Heads*.
- Jantzen, G. 2002. "Beauty for ashes: Notes on the displacement of beauty." *Literature and Theology* 16 (4): 427-49.
- Johnson, E. A. 1993. *Women, earth and creator spirit: 1993 Madeleva Lecture I, Spirituality*. New York: Paulist Press.
- . 2007. *Quest for the living God: Mapping frontiers in the theology of God*. New York: Continuum International Publishing Group.
- Jojola, T. 2004. "Notes on identity, time, space and place." *American Indian Thought: Philosophical essays*, 87-96. Walden, MA: Blackwell Publishing.
- Jones, H. M. 1960. "Development in humanistic scholarship." In *Both human and humane*, edited by C. E. Boewe and R. F. Nichols, 81-93. Philadelphia: University of Pennsylvania Press.
- Jordan, J., A. Kaplan, J. Miller, I. Stiver, and J. Surrey. 1991. *Women's growth in connection: Writings from the Stone Center*. New York: Guilford Press.
- Josselson, R., and A. Lieblich, eds. 1995. *Interpreting experience: The narrative study of lives*. 3. Thousand Oaks, CA: Sage Publications.
- Josselson, R., A. Lieblich, and D. McAdams, eds. 2003. *Up close and personal: The teaching and learning of narrative research*. Washington, D.C.: American Psychological Association.
- Josselson, R., D. McAdams, and A. Lieblich. 2006. *Identity and story: Creating self in narrative*. Washington, D.C.: American Psychological Association.

- Kahlo, F. 1949. *The Love Embrace of the Universe: The Earth (Mexico), Myself, Diego and Senor Xolotl*. Available for view at www.googleimagesfrida+Kahlo+paintings.
- 1932. *Self Portrait on the Border Between Mexico and the United States*. Available for view at www.abcgallery.com/K/kahlo/kahlo31.html
- Kennedy, B. 2003. *Deleuze and cinema: The aesthetics of sensation*. Edinburgh: Edinburgh University Press.
- Kerka, S. 2002. "Somatic/embodied learning and adult education." *Trends and Issues Alert*, 32.
- Kiberd, D. 1987. "Brian Friel's faith healer." In "*Irish writers and society at large*," edited by Masaru Sekine, 106-22. Gerards Cross: Colin Smyth.
- Lacourt, J. 1997. Strengthening traditional American Indian education: An oral history curriculum approach. Ph.D. diss., The University of Wisconsin Madison.
- LeBlanc, N. 1995. *An anomic response: Eating disorders among Native American women*. Unpublished Ph.D. thesis, California School of Professional Psychology, Fresno, CA.
- Lelwica, M. 1999. *Starving for salvation: The spiritual dimensions of eating problems among American girls and women*. New York: The Oxford University Press.
- Lennon, J. 1971. "Imagine." *Imagine*.
- Leverlov, D. 2002. *Selected poems*. New York: New Directions Publishing.
- Lieblich, A., and R. Josselson. 1994. *Exploring identity and gender: The narrative study of lives*. Vol. 2. Thousand Oaks, Calif.: Sage Publications.
- Lopez-Pedraza, R. 2000. *Dionysys in exile: On the repression of the body and emotion*. Wilmette: Chiron Publications.
- Lorde, A. and C. Clark. 1987. *Sister outsider: Essays and Speeches*. Berkely, CA: The Crossing Press.
- Louv, R. 2005. *Last child in the woods: Saving our children from nature-deficit disorder*. Chapel Hill: Algonquin Books.
- MacGillis, M. 1995. *Coming home to place: Reflections on bioregionalism in an ecozoic era*. DVD. Foundation for Global Community.
- MacIntosh, J., and N. Wiggins. 1998. "Venturing through the looking glass: An instance of transformative learning in adult education." *Canadian Journal of*

- University Continuing Education* 24 (2): 11-9.
- Maira, S. 2006. *Towards ananda: Rethinking Indian art and aesthetics*. New Delhi: Penguin Viking.
- Maitland, S., and J. Garcia. 1983. *Walking on water: Women talk about spirituality*. London: Virago Press.
- Markesleijn, M. 2002. Attention deficit disorder: A depth psychological perspective. Ph.D. thesis, Pacifica Graduate Insititute.
- Matthews, J. 1998. "Somatic knowing and education," *The Educational Forum* 62 (Spring): 236-42.
- Maturana, H., and F. Varela. 1980. *Autopoeisis and cognition: The realization of the living*. Dordrecht, Holland: D. Reidel Publishing.
- Mayberry, M., and E. Rose, eds. 1999. *Meeting the challenge: Innovative feminist pedagogies in action*. New York: Routledge.
- McFague, S. 1975. *Speaking in parables: A study in metaphor and theology*. Minneapolis: Fortress Press.
- 1993. *The body of God*. Minneapolis: Fortress Press.
- 1997. *Super, natural Christians: How we should love nature*. Minneapolis: Fortress Press.
- 2001. *Life abundant: Rethinking theology and economy for a planet in peril*. Minneapolis: Fortress Press.
- McGriffith, C. 1999. "Spirituality and the body." In *Bodies of worship: Explorations in theory and practice*, edited by Bruce Morill, 67-83. Collegeville, Minn.: The Liturgical Press.
- McGuire, M. 2003. "Why bodies matter: A sociological reflection on spirituality and materiality." *Spiritus* 3: 1-18.
- Melchert, C. 1998. *Wise teaching: Biblical wisdom and educational ministry*. Harrisburg, Pa.: Trinity Press International.
- Meltz, K. 1979. "A program for effective liturgy." In *Aesthetic Dimensions of Religious Education*, edited by Gloria Durka & Joanne Smith, 85-106. New York: Paulist Press.

- Merriam, S., ed. 1993. *An update on adult learning theory*. San Francisco: Jossey-Bass Publishers.
- Merton, T. 1974. *A Thomas Merton reader*. Edited by T. McDonnell. Garden City, NY: Doubleday.
- Mezirow, J. 1990. *Fostering critical reflection in adulthood: A guide to transformative and emancipatory learning*. San Francisco: Jossey-Bass Publishers.
- Michelson, E. 1998. "Re-membering the return of the body to experiential learning." *Studies in Continuing Education* 20 (2): 217-33.
- Miles, M. 1981. *Fullness of life: Historical foundations for a new asceticism*. Philadelphia: The Westminster Press.
- 1989. *Carnal knowing: Female nakedness and religious meaning in the Christian West*. London: Beacon Press.
- Miller, R. C. 1995. "Ecological theology and religious education." In *Theologies of Religious Education*, edited by Randolph Crump Miller, 336-58. Birmingham, AL: Religious Education Press.
- Moore, M.E.M. 1997. "Wisdom, Sophia and the fear of knowing." *Religious Education* 92 (2): 227-44.
- 1998a. "Poetry, prophesy, and power." *Religious Education* 93 (3): 268-88.
- 1998b. *Teaching from the heart: Theology and educational method*. Harrisburg, Pa.: Trinity Press International.
- Moran, G. 1978. "Community and family: The way we are: Communal forms and Church response." In *Parish Religious Education: The People, The Place, The Profession*, edited by Maria Harris, 25-30. Mahwah, N.J.: Paulist Press.
- 1979. *Education toward adulthood*. Mahwah, N.J.: Paulist Press.
- 1989. *Religious education as a second language*. Birmingham, Ala: Religious Education Press.
- 1991. "Understanding religion and being religious." *Pace* 21: 249-52.
- 1997. *Showing how: The act of teaching*. Valley Forge, Pa.: Trinity Press International.
- 2008. "Reforming and Transforming Tradition." <http://www.nyu.edu/classes/gmoran/isrev06.pdf>.

- Morgan, J. 2002. *Born with a bang: The universe tells our cosmic story*. Nevada City: Dawn Publications.
- , 2003. *From lava to life: The Universe tells our Earth's story*. Nevada City: Dawn Publications.
- , 2006. *Mammals who morph: The universe tells our evolution story*. Nevada City: Dawn Publications.
- Neumann, A., and P. Peterson, eds. 1997. *Learning from our lives: Women, research, and autobiography in education*. New York: Teachers College Press.
- Noddings, N. 1989. "Educating moral people." In *Who cares? Theory, research, and educational implications of the ethic of care*, edited by Mary Brabeck, 216-32. New York: Praeger Publishers.
- , 1997. "Dialogue between believers and unbelievers." *Religious Education* 92, no. 2 (Spring 1887): 245-70.
- O'Gorman, K. 2004. "The natural world as religious educator: A mediated address by the natural world." Paper presented at the APRRE Assembly, 7 November.
- O'Murchu, D. 1997. *Quantum theology: Spiritual implications of the new physics*. New York: The Crossroad Publishing Company.
- , 1998. *Reclaiming spirituality: A new spiritual framework for today's world*. New York: The Crossroad Publishing Company.
- , 2000. *Our world in transition: Making sense of a changing world*. New York: Crossroad Publishing.
- , 2002. *Evolutionary faith: Rediscovering God in our great story*. New York: Orbis Books.
- , 2007. *Transformation of desire: How desire became corrupted – and how we can reclaim it*. New York: Orbis Books.
- Paik, E. M. 1999. Women's embodied spiritual growth: Learning through research, teaching through narrative education. Ph.D. thesis, Claremont School of Theology.
- Palmer, P. 2002 "The grace of great things: Reclaiming the sacred in knowing, teaching and learning." <http://www.teacherformation.org>
- Pausell, S. 1997. "Honoring the body." In *Practicing our faith: A way of life for a searching people*, edited by Dorothy Bass, 13-27. San Francisco: Jossey-Bass Publishers.

- Price, E. 2008. "Christian nurture and the new cosmology." *Religious Education* 103, no. 1 (Jan.-Feb. 2008): 84-101.
- Primavesi, A. 2000. *Sacred Gaia: Holistic theology and earth system science*. New York: Routledge.
- . 2003. *Gaia's gift: Earth, ourselves, and God after Copernicus*. New York: Routledge.
- Purpel, D. 1989. *The moral and spiritual crisis in education: A curriculum for justice and compassion in education*. New York: Bergin & Garvey.
- Rabbit Proof Fence*. 2002. Directed by Phillip Noyce. Based on the book by Doris Pilkington, University of Queensland Press.
- Raphael, M. 1996. *Theology and embodiment: The post-patriarchal reconstitution of female sacrality*. Sheffield, England: Sheffield Academic Press.
- Rajotte, F. 1990. "Justice, peace and the integrity of creation." *Religious Education* 85(1): 5-15
- Renewal: Stories from America's religious environmental movement*. 2008. Produced by Marty Ostrow and Terry Kay Rockefeller.
- Rich, A. 1973. *Diving into the wreck: Poems, 1971-1972*. New York: Norton.
- Richardson, L. 1997. *Fields of play: Constructing an academic life*. New Brunswick: Rutgers University Press.
- . 2000. "Writing: A method of inquiry." In *Handbook of qualitative research*, edited by Norman Denzin and Yvonna Lincoln, 923-948. Thousand Oaks, CA: Sage Publications.
- Richardson, P. 1996. *Four Spiritualities: Expressions of self, Expression of Spirit*. Mountain View, CA: Davies-Black Publishing.
- Rizutto, A. 1979. *Birth of the living god: A psychoanalytic study*. Chicago: University Press of Chicago.
- Robinson, R. 1986. "Enfleshing the Word." *Religious Education* 81 (Summer 1986): 356-371.
- Rosenwald, G., and R. Ochberg, eds. 1992. *Storied lives: The cultural politics of self-understanding*. New Haven: Yale University Press.

- Roszak, T. 2001. *The voice of the earth: An exploration of ecopsychology*. Grand Rapids, MI: Planes Press.
- Rudberg, M. 1997. "The researching body: The Epistemophilic Project." In *Embodied practices*, edited by Kathy Davis. London: Sage Publications.
- Ruether, R. 1992. *Gaia and God: An ecofeminist theology of earth healing*. San Francisco: Harper.
- , 1993. *Sexism and God talk: Toward a feminist theology*. Boston: Beacon Press.
- , 2005. *Integrating ecofeminism, globalization and world religions*. Lanham, MD: Rowman & Littlefield Publishers.
- Ruffing, J. 2001. "Spirituality, sexuality and embodiment." In *Spirituality and society in the new millennium*, edited by Ursula King, 63-79. Cornwall, U.K.: Sussex Academic Press.
- , 2003. "To tell the sacred tale: Spiritual direction and narrative." *New Theology Review* 16 (3): 38-52.
- , ed. 2001. *Mysticism and social transformation*. Syracuse: Syracuse University Press.
- Saussy, C. 1991. *God images and self esteem: Empowering women in a patriarchal society*. Louisville, Ky.: John Knox Press.
- Schultz, W. T. 2003. "The prototypical scene: A method for generalizing psychobiographical hypothesis." In *Up close and personal: The teaching and learning of narrative research*, edited by R. Josselson, A. Lieblich and D. McAdams, 151-75. Washington, D.C.: American Psychological Association.
- Scott, K. 2001a. "To teach religion or not to teach religion: Is that the dilemma?." In *Religious Education as Practical Theology*, edited by Bert Roebben and Michael Warren, 145-173. Peeters Press and Louvain University.
- , 2001b. "A middle way: the road not traveled." *The Living Light* 4: 37-44.
- , 2005. "The school teachers dilemma: To teach religion or not to teach religion. In *Critical issues in religious education*, edited by Oliver Brennan, 61-79. Dublin: Veritas.
- , 2007. "Communion in the dark – the cinema as cathedral." *The Furrow* 58 (1): 14-20.

- Sellers-Young, B. 1998. "Somatic processes: Convergence of theory and practice." In *Theatre topics*, 173-87.
- Shapiro, S. 1999. *Pedagogy and the politics of the body: A critical praxis*. New York: Garland Publishing, Inc.
- Shorter Oxford English Dictionary*. 2002. Compiled by W. Trumble and L. Brown. New York: Oxford University Press.
- Simon, S. 1998. "Subjectivity and the experiencing body: Toward an ecological foundation for adult learning." Unpublished E.D. thesis (Doctor of Education in Educational Leadership), Post Secondary Education, Portland State University, Oregon.
- Singh, R. 2002. *Towards the pilgrimage archetype: The pancakrosi yatra of Benaras*. Varanasi: Indica Books.
- Singh, V. P. 2006 *Every time I wake up: Poems*. New Delhi: Viking/Penguin Books.
- Slee, N. 2004. *Women's faith development: Patterns and processes*. Burlington, VT: Ashgate Publishing Company.
- Stafford, W. 2008. "Security." <http://www.americanpoems.com/poets/William-Stafford/108>.
- Stein, A. 2003. *Coping with attention deficit disorder*. Binghamton, N.Y.: Hawthorne Press.
- Steindl-Rast, D. 1983. "Nature and the poetic intuition." *Epiphany* 3, no. 3 (Spring 1983): 7-13.
- . 1990. "Spirituality as common sense." *The Quest* 3, no. 2 (Summer 1990): 12-17.
- . 1998. "Belonging to community: Earth household and God household." In *Fugitive faith: Conversations on spiritual, environmental and community renewal*, edited by Benjamin Webb, 102-17. New York: Orbis Books.
- Stinson, S. 1995. "Body of knowledge." *Educational Theory* 45: 43-54.
- Stokes, S. 1997. "Curriculum for Native American students: Using Native American values." *Reading Teacher* 50 (7): 576-84.
- Stone, J. 1995. "Narrative theology and religious education." In *Theologies of Religious Education*, edited by Randolph Crump Miller, 255-89. Birmingham, Al.: Religious Education Press.

- Swimme, B. 1998. "The universe story as sacred story" In *Fugitive faith: Conversations on spiritual, environmental and community renewal*, edited by Benjamin Webb, 132-48. New York: Orbis Books.
- 2001. *The universe is a green dragon: A cosmic creation story*. Rochester, Vt.: Bear and Co.
- Tagore, R. 1918. "The parrot's training in Sisir Kumar Das." In *The English writings of Rabindranath Tagore*. Vol. 2, *Plays, Stories, Essays*, edited by S. K. Das, 272-74. New Delhi: Pauls Press, 1985.
- 1922. "Creative unity in Sisir Kumar Das." In *The English writings of Rabindranath Tagore*. Vol. 2, *Plays, Stories, Essays*, edited by S. K. Das, 493-556. New Delhi: Pauls Press, 1996.
- 1988. *This world is beautiful*, edited by Sakti Bhattacharya, Kalyan Kundu, Jill Parvin, and Kalyan Sircar. London: Tagore Center.
- 1994. *The English writings of Rabindranath Tagore*, Vol. 1, edited by S. K. Das, New Delhi: Sahitya Akademi.
- Taylor, S. M. 2007. *Green sisters: A spiritual ecology*. Cambridge, MA: Harvard University Press.
- Thompson, B. 1990. *Raisins and smiles for me and my sister: A feminist theory of eating problems in women's lives*. Ph.D. diss., Brandeis Univ.
- Thompson, N. 1979. "Art and the religious experience." In *Aesthetic dimensions of religious education*, edited by G. Durka and J. Smith. New York: Paulist Press.
- Tinker, G. 1989. The integrity of creation: Restoring Trinitarian balance." *The Ecumenical Review* 41 (4): 527-36.
- 1992a. "For all my relations: Justice peace and the integrity of Christmas trees." In *America's original sin: A study guide on white racism*, compiled by Meyer Weinberg, 135-37. Washington, D.C.: Sojourners.
- 1992b. "Spirituality, Native American personhood, sovereignty and solidarity." *The Ecumenical Review* 44 (3): 312-24.
- 1997. "An American Indian theological response to ecojustice" In *Defending mother earth: Native American perspectives on environmental justice*, edited by Jace Weaver, 153-76. New York: Orbis.
- Torevell, D. 2000. "Becoming 'enraptured' – Beauty, form and the articulation of

- feeling: Implications for spiritual and moral education." *Journal of Beliefs and Values* 21 (2): 169-78.
- Tucker, M. E. 2003. *Worldly wonder: Religions enter their ecological phase*. Chicago: Open Court.
- Turner, B. 1997. "The body in Western society: Social theory and its perspectives." In *Religion and the body*, edited by Sarah Coakley, 15-41. Cambridge, U.K.: Cambridge University Press.
- U.S. Bishops' Department of Social Development and World Peace. 1994. *Renewing the face of the earth: A resource for parishes*. Washington, D.C.: U.S. Catholic Conference.
- Velazquez, D. 1618. "The kitchen maid with the supper at Emmaus." Available for view at www.artchive.com/artchive/ftptoc/velazquez_ext.html.
- Verhesschen, P. 1999. "Narrative research and the concern with the truth." Paper presented at the annual meeting of the American Educational Research Association, April 19-23, Montreal, Quebec, Canada.
- Vincie, C. 1995. "Gender analysis and Christian initiation." *Worship* 69 (6N): 505-30.
- Waters, A., ed. 2004. *American Indian thought: Philosophical essays*. Walden, MA: Blackwell Publishing.
- Waters, R. 1979. "Another brick in the wall." Performed by Pink Floyd. *The Wall*.
- Webb, B. 1998. *Fugitive faith: conversations on spiritual, environmental and community renewal*. New York: Orbis Books.
- Whelan, W. 1993. "Bodily knowing: Implications for liturgy and religious education." *Religious Education* 88 (Spring) 2.
- , 1994. "Bodily knowing: More ancient than thought." *Religious Education* 89 (Spring) 2.
- Whitt, L. A. 2004. "Biocolonialism and the commodification of knowledge." In *American Indian thought: Philosophical essays*, 188-214. Walden, MA: Blackwell Publishing.
- Wilson, S. 2001. "What is indigenous research methodology?" *Canadian Journal of Native Education*, 25, 2, 175-79.
- Winnicott, D. W. 1989. *Playing and reality*. New York: Routledge.
- Wolcott, H. 1997. "Adequate schools and inadequate education: The life history of a

sneaky kid." In *Complementary methods for research in education*. 2d ed., edited by Richard Jaeger, 370-398. Washington, D.C.: American Educational Research Association.

Yeats, W. B. 1920. "The second coming." In *The collected poems of W. B. Yeats*. 14th printing, 1967, 184-85. New York: Macmillan.

Appendix 1

Bengali Embroidered Wall Hanging



Appendix 2

Orissa Silk Shawl



Appendix 3

“Saraswati” the Hindu Goddess of Wisdom



Appendix 4

Chinese Wall Carving



Appendix 5

Letter for Permission to Reprint “Saraswati”

Orla O'Reilly Hazra: 70 Marine Drive, Matruchaya, #14, Mumbai, India, 400020

Dear _____

As you know, I am completing a doctoral dissertation at Fordham University entitled “Evoking the Spirit to Practice Religiously: Somatic and Narrative Ways of Knowing For Transformative Learning in a Living Tradition.” I would like your permission to reprint in my dissertation, a painting in your personal collection named _____

The requested permission extends to any future revisions and editions of my dissertation, including non-exclusive rights in all languages, and to the prospective publication of my dissertation by UMI. These rights will in no way restrict republication of the material in any other form by your or by others authorized by you. Your signing of this letter will also confirm that you own the copyright to the above-described material.

If these arrangements meet with your approval, please sign this letter where indicated below and return it to me in the enclosed envelope. Thank you very much.

Orla O'Reilly Hazra

PERMISSION GRANTED FOR THE
USE REQUESTED ABOVE:

Date: _____

EVOKING THE SPIRIT TO PRACTICE RELIGIOUSLY: SOMATIC AND
NARRATIVE
WAYS OF KNOWING FOR TRANSFORMATIVE LEARNING IN A LIVING
TRADITION

Orla O'Reilly Hazra, Ph.D.

Fordham University, New York, 2009

Mentor: Kieran Scott, Ed.D.

This narrative research documents an emerging story of postmodern religious conversion. The research reveals how the issues of eating and attention difficulties are a result of an embodied Cartesian epistemology. Narratives of the author and other women in educational forms of school, family work and recreation offer an account for how this epistemology is taught, by showing what is not taught, the null curriculum. Cartesian null curriculum dispossesses its citizens of somatic and narrative ways of knowing, *sonar*. For these dispossessed women, retrieving sonar was through an experiential pattern well-known to mystics in all religious traditions – the well-trodden path of alienation, awakening and connection.

In the research narratives from indigenous scholars expressing their holistic cosmology and epistemology are placed beside the story being told by scientists of the origins of the universe and its continuing emergence and creation. Both share a similar view (the integrity of creation) and call for radically different ways of being in the world – a way of being responsive to “all my relations.”

The research also presents an educational model to sponsor this conversion. To somatically re-member and retrieve sonar, Cartesian women engaged the process of religious education. The two-sided dynamic to teach religion/to teach to be religious was achieved through various languages, therapeutic, homiletic, and academic instruction. These languages began a type of liberation (through an integration of opposites of a relational matrix: rational/nonrational, dependent/independent, life/death) and homecoming from exile, a homecoming to themselves, the planet, Gaia, and numinous co-creating force. Accordingly, as Gaian citizens, many are now engaged in a new vocation, the repair of the world, tikkun olam.

VITA

ORLA O'REILLY HAZRA

| | |
|----------------------|--|
| Date of Birth | 20 April 1955 |
| Place of Birth | Victoria, Vancouver Island British Columbia Canada |
| High School | Buena High School Sierra Vista, Arizona May, 1973 |
| Bachelor of Science | Arizona State University Tempe, Arizona August, 1977 |
| Master of Arts | Fordham University Bronx, New York February 2003 |
| Doctor of Philosophy | Fordham University |
| Religious Education | Bronx, New York May 2009 |