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To the Graduate Council:

I am submitting herewith a dissertation written by Michael Joseph Carter entitled "Reasoning for Wisdom in Emotional Education." I have examined the final electronic copy of this dissertation for form and content and recommend that it be accepted in partial fulfillment of the requirements for the degree of Doctor of Philosophy, with a major in Education.

Schuyler W. Huck, Major Professor

We have read this dissertation and recommend its acceptance:

Lance Laurence, Katherine Greenberg, John Peters

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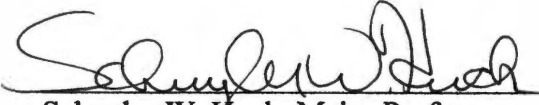
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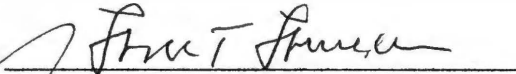

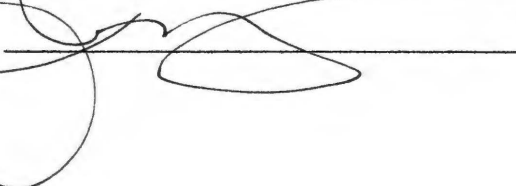
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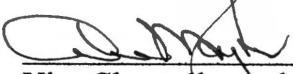
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Schuyler W. Huck, Major Professor

We have read this dissertation and recommend its acceptance:

Accepted for the Council:


Vice Chancellor and Dean of
Graduate Studies

REASONING FOR WISDOM IN EMOTIONAL EDUCATION

A Dissertation

Presented for the

Doctor of Philosophy

Degree

The University of Tennessee, Knoxville

Michael Joseph Carter

May 2004

Thesis
2004b
.C375

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DEDICATION

**To my wife Anna Lynn Shugart,
my sons Aaron Lake Shugart-Brown
and Joshua Ridge Carter**

ACKNOWLEDGMENTS

As we co-create our being and becoming, we can be stifled or nurtured, accompanied or abandoned, deflated or inspired by ourselves and those with whom we associate personally and professionally. While the university provides wonderful opportunity, it is also potentially disappointing on many levels. There are times when even a devoted thinker is worn down and ready to take his different and hard-ridden voice to the barn, remove the saddle of responsible questioning, and retire to eating the hay.

Sky Huck (Schuyler W. Huck, Distinguished Professor) amazed me with his ability to redirect me when I resisted listening to my inner higher intellectual voice. He helped me to believe that it was possible to sing an authentic song in the choir of the academy. He did not abandon me to my frustrations and cynicism about formal education. He challenged me to ride further than I would have in completing an important part of my life journey. He guided me to improve my thinking and writing, but, more importantly Sky inspired me to be a better man. Professor Huck of course is not responsible for the problems in my voice, in my style of riding, or in my acting like a horse.

I thank the additional members of my committee for the qualities of professional integrity, human compassion, and sense of humor which they demonstrate. I thank Katherine Greenberg for giving me a living example of mutuality and reciprocity in the classroom. I thank John Peters for encouraging the collaborative spirit in dialogue which I was blessed to be a part of in his

seminar. I thank Lance Laurence for providing the necessary blueprints for building a larger emotional vessel in which I have navigated higher academic waters.

A brilliantly articulate professor once informed me that I must hold an epistemology which I believed in until I found another in which I believed in more. This was, I suspect, the necessary prerequisite for me to be on a stable foundation from which I might make better sense of academic ideas. He has not met my wife, Anna. She is my terra firma, the balance that supports my gyroscopic thinking, and the compass of my emotions. She helps me make sense out of my life even when I am not demonstrating it intellectually. A man could not find a better friend. A husband could not find a more complete woman for a wife. With my whole being and becoming, I thank Anna Lynn Shugart for her unwavering support and belief in “muly.”

I thank my sons, who are living examples of emotional warmth, for allowing me to challenge our family energy with my dissertation journey. I thank Aaron Lake Shugart-Brown for the wonderful philosophical discussions, for sharing his artistic talent, and for demonstrating in his life a beautiful acceptance of others. I thank Joshua Ridge Carter for his patience, insightful questioning, sensitivity to others, and for his joyous playfulness.

To my mother belongs the greatest admiration for a spirit that is always leading her to learn. It is her fault that I am an independent thinker. I thank my father for teaching me to see more than the superficial.

I have much gratitude and admiration for my brother Paul Carter who always finds the good in others. I thank him and all my training colleagues from LakeRidge Shinyo and Appalachia Martial Arts for giving me the opportunity to practice a moving Zen.

My family, close friends, many teachers, coaches, and colleagues have nurtured my love of wisdom. I thank them for helping me have the courage to risk being lost while reaching to love more deeply.

ABSTRACT

This study is dedicated to the search and love of wisdom. It argues that wisdom should be the common philosopher's and the practical educator's primary guide in emotional education. It challenges the limits of the epistemology of scientific research. It suggests that love primarily for knowledge could be problematic when wisdom is neglected. The continued collaborative practice of enhancing emotion regulation through the insights gained from the interactive wisdom of practical and formal experiences is encouraged.

Not only do we know more than we can measure or can tell, but we need to take the responsibility to act with wisdom even when we do not know. Education cannot always wait for the known; therefore, educators must encourage wisdom in being and becoming. Measuring abilities and refining concepts has perhaps dominated our intellectual attention. A "scholarship of awareness" and a "rigor of consciousness" are suggested as important practices in pursuing what might exist beyond our knowledge of words and abilities to measure. An art in educational discourse is suggested and demonstrated in a unique sharing of educational insights.

Certainly more questions are raised than answers provided. Suggestions for continued personal and professional development are shared as contextually limited and requiring reasonable judgment. The author invites the reader into reflection and self-questioning in regards to his/her own epistemology of education and research.

PREFACE

This dissertation is a form of reasoning for Wisdom. Just as a Zen practitioner might keep in mind that the finger pointing to the moon should not be confused with the moon, I have attempted to shield my reason from the shadows of arrogance. With vigilance to reality, I hope to remain deeply aware that the pursuit of Wisdom is quite different from being wise.

I have attempted to communicate with you the reader in a manner that I would want to be communicated with. This particular academic format does not allow for the most effective dialogue which I would prefer. I see this as a long yet meaningful monologue inviting you to dialogue with others including myself on the questions and concerns addressed. I truly hope that this dissertation will not decrease but increase the probability that you and I should walk as a “We” on the “narrow ridge” (Arnett, 1986) that Martin Buber has so eloquently described. I write in the first person throughout this dissertation in order to enhance the probability of an emergent “We.”

In organizing the dissertation I have included brief descriptions of personal encounters. Some of these encounters I experienced during the time leading and preparing me to value the topic of this dissertation. Others occurred during the actual formal preparation of reading, researching, and writing. I initially titled these “educational happenings”; however, I decided that happening was not sufficiently descriptive of these experiences. They were essentially “educational

awakenings.” They are included as the first section in five of the chapters. I hope that you enjoy them as much as I benefited from experiencing them.

In the end I hope that I am able to contribute an additional gaze upon the Wisdom that I remain in love with and search for. Perhaps, the spirit of Wisdom may be experienced in moments. Experiencing is obviously not the same as possessing. A philosopher loves Wisdom, and lovers act wisely when they do not attempt to possess nor claim ownership of their beloved.

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CHAPTER 1

INTRODUCTION

Educational Awakening: Ridge Awakenings

My youngest son could be described as physically precocious. He walked unassisted at seven months, and was running by eight months. He has always been a delight to spend time with, and we have especially enjoyed physical activities together. During an afternoon ball throwing activity when Ridge was four years old, I was suddenly bolted to attention by the following question from him. "Daddy what is that mad face on your face?" I felt as if I had suddenly been awakened from sleep-driving by a guardrail off the side of the road. The reality was worse. I was so poorly directing my mind that I was impacting my son with my countenance.

I gathered my awareness and assured my young observant son that I was not mad at him. I told him in a simple manner that I must have been thinking about something that happened at work. I was teaching college at the time and obviously letting some of my experiences rob me of being present centered with my son. Unfortunately that first failing was not my last. Fortunately however, my more awakened son continued to jolt me into reality.

As a result of these awakenings, I resolved to reduce and eliminate this kind of mental highway recklessness. I made emotion regulation a priority in my personal and professional living. The investment of time and personal energy has not been easy; however, it has been incredibly valuable.

Now ten years later, at the time of this formal writing, I continue to fail. I do, believe I, at least, fail less frequently and less severely. I hope Ridge agrees. Being blessed, I remain under the influence of his awakening questions. I suspect that any success that I might be experiencing is more related to what I have learned to cultivate in my relationships with myself and others than to what I have learned to avoid.

Beginning In The Middle

Let me begin in this middle with a prayer and a thank you. I invite you to join me between and beyond these words.

Although I can not see Thee with my eyes I seek Thee in my spirit.
May I feel you close in your touch of my consciousness. May the
wings of your spirit move the air of my inspiration as you circle so
that I may rest in accepting your presence. May it be clear when I

begin to walk away from your guidance. May I always follow the warmth and light back to you. Wisdom I love you. I ask your hand. I give you mine. (Floating Rock, personal record, 2003)

Thank you, Martin Buber, for acting with wisdom during your life and demonstrating wisdom through your writings which have inspired me not only to stay the course but also to awaken to joy during this journey out of burden.

This dissertation reasons for the importance of seeking wisdom in the practice of emotional education. It will suggest that wisdom can be both the philosopher's and the educator's primary guide in selecting skills and practices for regulating our emotions. It will argue that limiting acceptable epistemologies to scientific research and having love primarily for knowledge could be problematic when wisdom is neglected. It will support the continued collaborative practice of enhancing emotion regulation through the insights gained from the interaction of our practical and formal experiences. Essentially the dissertation argues that we will benefit individually and as a community when we practice vigilance for wisdom in emotional education. May our candles burn brightly and our wax be replenished in this time together.

Floating Rock states a love for wisdom and his seeking to be in relationship with wisdom is manifest throughout the paragraph quoted above. Philosopher comes from the Greek word *philosophos*, "lover of wisdom." I do not pretend to be an etymologist; however, a review of most any college dictionary will provide sufficient support for the next sentence. Philosophy means "love of wisdom."

Floating Rock therefore is a philosopher, and his words that follow reflect a concern about an obstruction to that love.

Sometimes seekers of knowledge sit by one window of knowing so long that they fail to open other windows. There may be plenty of light near the favored window, but the closed shutters of other unopened windows prevent light from entering more of the house of knowledge. The spirited air of wisdom thus flows less freshly. The security of sitting near a particularly accepted window of knowledge may paralyze the passion for opening other windows and throwing back the shutters of our restricted minds. If we open more epistemological windows, we will see more clearly. There are more windows than one, and no window has become the light. Let us open our epistemological windows. (Floating Rock, personal record, 2003)

The foundationalist epistemologies represented by empiricism and rationalism have certainly influenced and benefited our educational community. I do not challenge this contribution, but I do challenge the reluctance to open other windows. While some knowledge is certainly gained, wisdom is neglected in a rigid exclusive adherence to the philosophy of measurement reflected in positions which require that measurement be the only gateway to knowledge and understanding of a particular phenomenon. Empiricist thinking can proclaim that the sine qua non of worthy research is observable and thus measurable data. Some positivist may hold the belief that what cannot be measured does not exist. If this thinking represents absolute truth, Floating Rock prays in vain expressing a love for the non-existent while offering his hand to the inevitable silence of nothingness. This would-be philosopher will be pining to his death for an illusion.

Perhaps Floating Rock can change lovers and remain a philosopher at the same time by changing the definition of philosophy. He could educate himself or allow others to educate him to love only knowledge that is measurable. He might decrease his awareness and receptivity to wisdom until the positivist certainty becomes a self-fulfilling prophecy. Thus, he might conclude there is no wisdom since we cannot measure it. This would be an unfortunate sitting at one window.

Strict adherence to behaviorism is an example of sitting fixated at one epistemological window. While education benefited from the scholarship of B.F. Skinner and the theory of behaviorism increased our attention to observable phenomenon, would we not be philosophically and educationally suffocating if we allowed ourselves to sit only by this window of knowing? Thankfully the educational community rose above this limitation.

Having grown beyond the limits of one theory does not prevent the possibility that another method or theory might become the newly preferred window. Thus we close the behaviorist window and perhaps sit only by our new preferred window. Maybe we choose the narrative window, the ethnographic, the linguistic, phenomenological, or statistical. Nothing is wrong with these windows. They can open and they can let the air move and the light shine. The problem begins when any of us begins to think we are sitting by the only window that opens. When any of us insist that we have the only or the best window, we obstruct educational wisdom. This is especially problematic when we don't get out of our special scholastic chairs and open other windows. We more profoundly

obstruct wisdom when we discourage others from opening other epistemological windows.

Is it possible that we in the scholastic community have made our first love science and/or knowledge? Is it possible that many scholars, doctors of philosophy, and those of us who are mentored by them have learned to love the theories, methods, and measuring devices that further science or knowledge acquisition more than we love wisdom? Maybe some of us, who have neglected wisdom, have mistaken its resistance to definition, description, and measurement as evidence of it having a lack of substance or value.

Are we at times seduced by the power of knowing and the prestige of being known as a knower? Is it possible that doctors of philosophy are losing attraction to philosophy's first love? If we in the academic community have lost interest in wisdom while pursuing a relationship with knowledge, perhaps the PhD could become the SD (Doctor of Science) or the KD (Doctor of Knowledge). But that may not be necessary. The culture of knowing might change the accepted definition of philosophy to "love of knowledge" or "love of science." Better yet, the academic community could make knowledge and science synonymous. Actually, aren't many scientist, educators, and philosophers acting as if these two previous adjustments are perfectly acceptable? Perhaps, we can call ourselves doctors of philosophy while changing lovers.

We could foolishly maintain our pride and supply an unfortunate yet perhaps more comfortable new meaning for our PhD credentials. Is it possible that we have already acquiesced to this seduction? Is it possible that the quest for

knowledge and for creating new knowledge has created veils covering wisdom in our academic culture? What might veil wisdom from the professional mind? What are our veils?

None of the previous discussion is intended to disparage the importance of science, knowledge, or measurement. It is certainly, however, intended to passionately challenge any neglect, diminishment, dismissal, or denial of the value of wisdom in education. Tuan (1977) states the following in *Space and Place*.

A large body of experiential data is consigned to oblivion because we cannot fit the data to concepts that are taken over uncritically from the physical sciences. Our understanding of human reality suffers as a result. Interestingly, this blindness to the depth of experience afflicts the man in the street no less than it does the social scientist. Blindness to experience is in fact a common human condition. We rarely attend to what we know. We attend to what we know about; we are aware of a certain kind of reality because it is the kind that we can easily show and tell. We know far more than what we can tell, yet we almost come to believe that what we can tell is all we know. (p. 201)

Not only do we know more than we can measure or can tell, but we may be able to act and need to take the responsibility to act with wisdom even when we do not know. Can education always wait until it knows, or must it educate for wisdom in action when we do not know? Measuring substances has perhaps captivated too much of our intellectual energy. Some of that energy could have otherwise been additionally directed to loving and pursuing what might exist beyond our knowledge of words and abilities to measure.

Postpositivism may save us from the over-assumptions of certainty found in the foundationalist epistemologies of empiricism and rationalism; however, does

this theory sufficiently satisfy a passion for wisdom? See *Postpositivism and Educational Research*, 2000, for a well presented discussion of positivism, postpositivism, and educational inquiry. I am glad that the authors are helping relieve me of the limitations of positivism and perhaps the excesses of postmodernism; however, I believe Phillips' and Burbules' devotion to scientific methods, even with postpositivist parameters, might tend to exclude worthy inquiry that may not fit the parameters of scientific knowing.

The seeking of knowledge has been labeled "a regulative ideal" (Phillips & Burbules, 2000, p.3) by Karl Popper. While I appreciate the value and benefit of this "regulative ideal," I am concerned if it places a value in knowledge at the exclusion of wisdom or if it makes the fundamental error of assuming that wisdom and knowledge are the same conceptually or behaviorally. Furthermore, if the value of wisdom is neglected in educational research, I suspect it might tend to be neglected in educational policy and programs.

"One assumption that tends to be behind the philosophy of knowledge is that rational action only becomes possible once relevant knowledge has been obtained. This assumption is rejected by the philosophy of wisdom." (Maxwell, 1984, p. 79) When reasoning for wisdom in emotional education, we must appreciate the benefits of scientific methods and research results; however, we will be acting in a world that requires all the light that we can bring to our observations, judgments, and decisions. We must be open to light that enters our search through more than the window of science. In fact "if we open more epistemological windows, we

will see more clearly. There are more windows than one, and no window has become the light” (Floating Rock, personal record, 2003).

I invite you to recognize the potential problem of limited openings of windows of knowing. Let us notice when we close and open them. I encourage you to accept the benefits but question the limits of Popper’s regulative ideal, at least for a period. Try additional windows of knowing, and participate in attempting to cultivate what might be called a “scholarship of awareness” (Floating Rock, personal record, 2003). I hope you find the reading of this dissertation as more than an experience with words. I hope that questions asked, reflections experienced, and insights enjoyed will be mutual, at least in moments. I hope we become what Buber calls *We*. “This *We* embraces the *I* and the *Thou*, the me and the you, the person and the event with each being accessible to the other” (Arnett, 1986, p. 158).

This dissertation will raise more questions than it answers, and any answers should more accurately be described as suggestions. Any answers will also be contextual, limited, and begging for good judgment in continued personal and collaborative experiences. It will not provide the final answer to a knowledge equation. Your experience of this dissertation might help you to act with more wisdom in situations when you do not know. This might occur even if you find the dissertation containing no wisdom. In fact, I believe that it contains no wisdom but describes a pursuit of it. Thus, I consider the process of asking questions more important than the knowledge product of this experience.

This dissertation will celebrate the art of education throughout the following chapters. It will invite your reflection and self-questioning in regards to your own epistemology of education and research especially during this introduction and the chapter that follows. I hope I demonstrate an appreciation, a *carpe diem* if you will allow, for the opportunity to monologue about my personal and professional search. After the “educational Caesar’s dues” (Floating Rock, personal record, 2003) are paid, I hope we continue in dialogue.

Chapter two will clarify the goals, principles, and practices that I am currently attempting to follow in this introduction and intend to continue throughout this dissertation. Chapter three will lay the conceptual foundations that will make this dissertation more understandable. Chapter four is a story which could stand alone as a basic introduction to encourage further investment in emotional education and emotion regulation. Chapter five describes, through real personal and professional examples, how to apply the story. Chapter six will conclude with a thanksgiving for the dissertation stage of the journey, invite continued collaboration in emotional education and emotion regulation, and encourage the embrace of a Wisdom we cannot hold.

This dissertation is not boxed into a particular cell of academic knowledge, nor will it fill any. I hope it will encourage some to perhaps empty a little from their too knowing cups. It is not intended to pump anything into any vessels of knowing. If you happen to believe science is the only path to knowledge, and if you are unwilling or unable to examine that belief, then this dissertation will appear to be the wayward wanderings from science by an ignorant philosopher. It

would be incorrect to suggest that this dissertation solves a particular problem or completes a cell in a matrix body of scientific research. It is not “normal science” as defined by Kuhn (1996, p. 5). It is perhaps better defined by the central task of devoting “reason to the enhancement of wisdom” (Maxwell, 1984, p. 54). It is “a kind of rational inquiry having as its basic aim to enhance personal and social wisdom” (Maxwell, 1984, p. v).

“The spirit of wisdom does not have a tepee in a few epistemological or methodological camps. It rides, with and without word arrows, with and without knowledge targets. It can be heard when the knowing are silent” (Floating Rock, personal record, 2003). The questions raised, possible insights shared, and ideas expressed in this dissertation are intended to contribute to what could perhaps best be called participation in a spirit of wisdom versus contributing to a body of knowledge. This dissertation hopes to participate with that spirit of wisdom without surrendering to the sovereignty of a body of knowledge. This spirit of wisdom perhaps can never be held or grasped in an empirical sense, but maybe we can spiritually, yes non-empirically, experience wisdom in our actions. While knowledge, per se, is not the destination, this does not preclude potential contribution to a body of knowledge. Some knowledge might be gained by us while casting our sight toward wisdom.

This dissertation begins with a prayerful devotion because I know no other authentic way to sustain a commitment to writing within the confines, real or imagined, of our present academic culture of knowing. To share this perception is to be as honest as possible about the context of this writing. It most clearly

represents my priorities while engaging in this academic report of a search which some might perceive to exceed the parameters of typical formal academic research. Perhaps it does exceed usual borders because it must in order to pursue wisdom which may not be limited to typical boundaries. Of course the intention to be alert in devotion to wisdom does not guarantee that one will be or remain awake.

I hope the academic in you might find this discourse sufficiently scholarly. It is my primary aim, however, to communicate with the philosopher in you. I suspect we might have a common value, love of wisdom. It is my hope that we become engaged in a scholarship of awareness which sets the stage for glimpses of wisdom. While we may not spend time measuring anything, we might live our time together pursuing and catching glimpses of something more worthy of our love than knowledge. This seeing might be veiled by the mental grasping for measurement and knowledge. May we notice when our favorite methodological and epistemological fingers begin clinching. May we notice the jealousy of science and knowledge should it emerge.

Obviously, I might maintain or neglect these previously mentioned philosophical devotions regardless of my written statements in this introduction. However, it is my intention that they remain close to my heart as in my mind. I suspect this is the only real commitment I should need in order to remain what I am, a philosopher. Perhaps it best that you should be informed of this rigor of consciousness to which I am committed. "A rigor of consciousness can prevent the rigor mortis of methodological myopia" (Floating Rock, personal record,

2003). Admittedly, you might even call this commitment a bias. Of course an equally rigorous bias could be chosen by me or you or exist for any of us in related or all together different orientations. As an example, strict rationalists and empiricists certainly have their own form of bias about what is important to give academic attention to. Nevertheless, placing values in the open, in my case written, in your case reflected on, will increase our mutually professed proclivity for scholarship.

So this dissertation begins in the middle of a journey. It is a discourse relating a search for wisdom. The primary target is wisdom in the area of emotional education and even more specifically in the skills of emotion regulation. This search began many years ago for me. I intend that it shall continue through the course of my life. There is actually no final destination, no final perfect resting space, but there are perhaps places and times of meaningful sharing in the process. This writing represents a formal sharing of a portion of this search.

CHAPTER 2

GOALS, PRINCIPLES, PRACTICES

Educational Awakening: George's Inspiration

George was diagnosed with cancer on June 21st 1998. He was told he had six weeks to six months at best to live. He died ten days after the diagnosis on July 1st 1998. George was my older brother by a year and a half. We were never very close, and I regrettably spent most of my life being ashamed of him. I stayed with my brother immediately after his cancer was diagnosed until his death. In those ten days I learned a deep respect for George and it had a profound impact on my life.

Unfortunately George spent his adult life managing the symptoms and the mental, social, and psychological pains of schizophrenia. Schizophrenia also brings its pain to the families of its victims. During my younger adulthood, I believed life and the disease of schizophrenia had stolen my older brother. I wanted him as a protector, a mentor and a hero.

I spent part of my senior year of high school watching my brother experience hallucinations and other florid symptoms of psychosis. I was never sure when the next incident would occur or what the nature of the next experience would be. Think of waiting in wonder for the next creative moment that you might experience with a great writer or artist...now reverse that wonder to one of vigilance and fear for the pain that you would next be witnessing in your brother and family. The next chaotic incident always seemed to be looming. Schizophrenia can be extremely socially destructive. Sometimes it seemed to me to be like a social leprosy.

Thankfully many people have learned to manage their symptoms of schizophrenia with proper professional care and medical treatment. Many people with schizophrenia are able to have meaningful lives and successful careers. Many are not. I did not see my brother as one of the fortunate, but I learned I was measuring his meanings and successes with my misperceptions and limited calculations. I was ashamed of my past behavior toward George and my self-centeredness.

I continually witnessed a courageous ten-day march into death by a dismissed brother transformed to hero and mentor. George inspired me in ways I am continuing to learn about. During those ten days people stopped by and shared how he had heroically reached out to them.

*A treasured book which I found on George's limited bookshelf and first read during the hours I spent in vigil with him was titled *Peace of Mind* by Joshua Loth Liebman. Within a few months of George's death, I had the courage to pursue the peace that was missing in my life. It became a priority in my personal and professional decisions.*

Goals

My aim in writing this dissertation is to continue three major life goals that my doctoral program and the writing of this dissertation are only a part of. I also aim to reach the very measurable and practical goal of graduating with a PhD in education. It is important to acknowledge these goals because they certainly influence both the form and content of this document.

The following goals are covered in order of value to me. Knowing the goals, clarifying the priority, but especially writing them helps me be more attentive to what I value. I will be more accountable to myself and others first as philosopher, second as educator, third as researcher/practitioner, and fourth as ambitious seeker of higher credentials.

Embrace and Love Wisdom

My passion for wisdom exceeds my interest in knowledge. That, I believe, defines me first as a philosopher. The next chapter will include some discussion of the difference between knowledge and wisdom. Once again, this is not a criticism of knowledge or science per se. I am thankful that I live in a time of great scientific advancement and much accumulated knowledge. I intend to practice scholarship but not by neglecting my primary devotion. Of course it is possible to be both philosopher and scholar. I am trying to clarify priorities. I believe there are great scholars of knowledge who are also great lovers of wisdom. Some may be reading this dissertation. I hope I have the good judgment to listen to them and learn from their insights.

Perhaps I should clarify that I have neither the ability nor inclination to be a professional academic philosopher if being so requires a rigorous adherence to language rules for knowing. Word, concept, and logic mastery are outstanding qualities that describe the abilities of some professionals. These qualities will serve well the pursuit of knowledge through some epistemological paths. These are perhaps excellent characteristics for lovers of words, language, and knowledge. I suspect and certainly hope the experience of wisdom is not limited to people possessing these skills of knowing. I also suspect that acquiring those abilities would not necessarily bring wisdom, and limiting oneself to those skills might limit passion for wisdom.

Is wisdom not waiting for all who pursue her? Are we maintaining vigil for her? How can we experience her? How can we best share those experiences with each other?

Practice Education with Wisdom

We obviously live in a world of suffering. We need go no further than the most available media or struggling relationship to validate the previous statement. I believe education can reduce both our personal and community suffering. I believe it can also provide opportunities for cultivating peace of mind. Education serves our personal and collective lives best when it practices the arts and sciences with the guidance of wisdom.

There are two translations for the Latin word '*educō*' in the Harper Collins (Sinclair, 2003, p. 72) Latin Dictionary. The pronunciations are different, but the

spellings are the same. One pronunciation translates “to bring up, rear, train.” The other translates “to draw out, bring away.” The second translation includes “to lead out” and “to hatch.” My aim in practicing education is to be a responsible student of the path out of suffering. Insight is hatched while cultivating the pursuit of wisdom. Education is more likely to lead us out of suffering when serving as a meeting ground for artist and scientist alike.

With good fortune, however, we can educate a large proportion of our better minds so that they are not ignorant of imaginative experience, both in the arts and in science, nor ignorant either of the endowments of applied science, of the remedial suffering of most of their fellow humans, and of the responsibilities which, once they are seen, cannot be denied (Snow, 1964, p. 100).

These different epistemological cultures described by C. P. Snow’s words could perhaps meet on the “narrow ridge” described by Martin Buber (Arnett, 1986) when educators “make the road by walking” described by Horton and Freire (Bell, Gaventa, & Peters, 1990). I will discuss this meeting and the road more in elements of future sections of this work. Meanwhile, we might ask ourselves some questions while reflecting on Snow’s words. Are there more than the two cultures described by Snow? Do various cultures contain subcultures with similar problems? Could these be best described as epistemological cultures? Are individuals in some ways microcosms of these multiple cultures? Could practices in emotional education improve the communication within and between these cultures?

Search for and Practice Wisdom in Emotional Education

I believe our path out of suffering is not so much avoiding pain as movement toward meaningful happiness or at least toward a peace of mind. It seems reasonable that one could choose to endure suffering that accompanied actions devoted to reaching a valuable goal. It also seems reasonable that a person might experience peace of mind in this context and thus perhaps even be happy while suffering. How do we find this peace of mind?

The following words are Matthew Arnold's from *Empedocles on Aetna* as quoted by Joshua Loth Liebman (1946, p. 8). "We would have inward peace, but will not look within..." We as individuals or as couples and as members of communities, businesses, and educational institutions may suffer this same resistance.

I do not share the following paragraph as a statement of truth; however, it is true that I perceive these statements to reflect at least my experiences. Yes I recognize, as well as you should, that these comments may be the projected problems of a suffering mind which portrays little that is representative of others' experiences.

I believe Mark Twain wrote something like the following sentence. "Don't let your schooling get in the way of a good education." I believe the reason why schooling could get in the way of a good education is because you won't find much wisdom where you find too much schooling. There can be so much time spent grasping for knowledge and experiencing insecurity about who has it and

obsessively measuring how much each person has that we have little time to dialogue about and educate for wisdom.

I remember my father encouraging me not only to notice what is present but notice what is missing in situations. He said note what people don't say as well as what they do say. Notice what is not happening along with what is. In the next paragraph, once again, I do not claim to be speaking truth. I am sharing a deeply experienced observation.

In over fifty years of living, over forty years of working for pay, and thirty years of either coaching or teaching, what I find missing most often in my life and those with whom I have lived, worked, coached, studied under, or experienced schooling with is emotional education. The main skill lacking is perhaps best called emotion regulation. Even those who demonstrate this skill seem to be performing well below their aptitude. I am not talking about the skill of defining emotion regulation conceptually or describing it phenomenologically or researching it in a typical manner. I am talking about actually practicing it and the education regarding that practice.

“We live in a time when our prospects for the future increasingly depend on managing ourselves and handling our relationships more artfully.” (Goleman, 1995, p. 14) My primary professional goal as an educator is to understand and improve the practice of emotional regulation. The secret is practice as Jigoro Kano, a Japanese educational leader and developer of Judo, once told his martial arts students in regard to learning their art. This same wisdom of practice applies to the development of emotional awareness and emotional self-management.

How do we practice these important activities? How do we research and improve these practices?

I believe the following words by Joshua Loth Liebman apply to the development of emotional awareness and emotional self-management. The beauty of Liebman's words inspire and challenge us to the exciting commitment to a lifetime of learning and emotional education.

The human self is not a gift; it is an achievement. It is not a static reality, sprung full-blown from the head of God. Rather it is a painfully earned progress past lions in the way—a triumph over ogres real and imaginary. The attainment of a self is a running battle, a continuing process, and a victory that is never fully consummated until the chambers of our heart flutter and fill for the last time. (1946, p. 41)

I seek to understand this process as a practitioner, theoretician, and researcher. I hope to collaborate throughout my life with others in this learning process.

Complete This Dissertation and Graduate with a PHD

My desire to work on a regular and consistent basis with others related to the third goal above while being financially compensated at a reasonable scale drives my overt interest in attaining a PhD degree. Since, at this point in our academy's cultural development, you have to write a dissertation to get the PhD credential, I am engaged in this particular writing. Of course my egotistical desires for recognition, power, and other illusions of satisfaction may be covertly influencing me more than I think. It does seem, however, that there are a number of easier

and less expensive ways to feed these illusions. Maybe I am not smart enough to find those paths.

I think mostly I don't want the lack of credentials to obstruct my personal development and community contribution. I also have found that writing this dissertation along with the other aspects of my doctoral experience has given me a wonderful opportunity to develop my skills at emotion regulation. My skills have never been that good, and they continue to need a lot of practicing. I suspect my desire to practice education in emotion regulation is a great example of the cliché, "You teach what you need to learn."

If I can maintain a commitment to the three major goals previously described while completing a dissertation, I am very determined to complete this part of my formal education. I believe I might be able to pay what Floating Rock calls the "educational Caesar's dues." Thus, I should thank Caesar for the opportunity to practice what I preach.

Principles

The first sentence of the introduction gives thanks to Martin Buber. In order to describe the principles I attempt to follow in reaching the goals discussed in the previous section, I must begin with a discussion of some of the concepts within Buber's "philosophical anthropology." Buber has an orientation toward philosophy as a path to self-understanding which was "significantly influenced by Ludwig Feuerbach" (Arnett, p. 117).

About twenty five or thirty years ago when I first read some of Buber's ideas I was struck by the elegant profundity of his writing in *I-Thou* (1970). Basically he seemed to encourage following the 'golden rule' in our relationships with self and others. Last year I had the opportunity to experience an even deeper appreciation of Martin Buber as the result of a graduate course which required the reading of Arnett's (1986) *Communication and Community: Implications of Martin Buber's Dialogue*. The "book unashamedly points to communicative betterment, a utopia of sorts, from the roots of dialogic communication. (p.1)"

Arnett refers to some of Buber's writings in *On Judaism* (1967). The quotation on page 127 in Arnett's work is of Buber's discussion of the Hasidic movement and community. This particular passage took my understanding of *I-Thou* to a deeper level. Buber indicates that through the practice of "Love thy neighbor as thyself, I am the Lord" (Leviticus 19:18), we meet God. Now, the purpose of my discussion is not to argue the existence or non-existence of God, nor to prove or disprove that we meet him through the practice of the golden rule. However, the idea is certainly thought-provoking. Furthermore, regardless of theological or non-theological beliefs, is it possible that we might at least see some wisdom in this philosophy of Buber indicating a key to meaningful existence being in our participation in community (Arnett, 1986)?

Arnett's further extension of I-Thou concept into a discussion of Buber's "We" and the "narrow ridge" metaphor was significantly related to my interest in emotion regulation and communication. We experience our emotions in relation to self, events, and others. Having an ethical base for self-development in the

area of emotion regulation is clearly necessary. “We must begin with ourselves but we can never be content to end there— for real living occurs in relationship with others” (Arnett, p. 78). Emotional education and our ability to regulate our emotions will be learned in social relationships. Insights from theory regarding the social construction of reality may be gained from reading the interesting work in this area by Berger and Luckmann, *The Social Construction of Reality*, 1967. However, that discussion is not my present focus.

Buber’s idea of “We” affirmed both community and the individual. He “did not offer us a technique or formula, but rather pointed the way to dialogue in community” (Arnett, p. 160). He discouraged a subjective/objective polarity by cultivating walking on “the narrow ridge between extreme positions” (p. 30). Buber encouraged bridging the gaps between opposing camps. Interpersonal communication demands a balance in concern for self and others. I believe the integrity and authenticity of emotional education is enhanced by the ethical principles described by Martin Buber. While emotion regulation by individuals or groups could be encouraged in order to manipulate other individuals or groups for economic or political advantage, I believe this would not demonstrate walking the narrow ridge. Advancement in an individual’s emotion regulation should not be at the expense of another person.

This dissertation is an attempt to practice walking the “narrow ridge” while practicing scholarship in the pursuit of deeper understanding of emotion regulation. I hope to respect I and Thou of all persons within this research journey. This dissertation is intellectually, emotionally, and spiritually

challenging me as an individual to remain authentic while completing the required demonstration of scholarship to a community of others. Community is “an attitude sensitive to the dialogical tension between self, other, and the principles of a group or organization” (Arnett, p. 17). May “I” and “Thou” be “We” on the “Narrow Ridge.”

Practices

As you have noticed, this dissertation does not fit the traditional format. You might be questioning my omission of a methods chapter. Instead of an emphasis on methods, I have outlined goals and principles in the first two sections of this chapter, and I follow now with a discussion of practices. I will describe the practices and some of the reasoning behind these practices which I am attempting to follow during this dissertation process. I recognized the importance of these practices before the writing of this dissertation. I believe that cultivation of these practices will continue to be useful in my personal and professional experiences after this dissertation is completed.

Practice a Rigor of Consciousness

As scholars we might choose a particular research method because of our basic epistemology. We may be highly conscious or not even modestly concerned with the foundation of this way of knowing. Obviously we have personal preferences, strengths, and experiences which may influence our choices. We might also be following certain methods of research based on loyalty to a particular influential

historical or current mentor. While different methods of research are assets in yielding knowledge through various epistemologies, they become liabilities when engaged in without conscious reflection. In the introduction I discussed one related liability, the problem of “limited openings of epistemological windows.”

Regardless of the sources of our particular preferences, I believe it is important to investigate our own epistemologies and consider the source of our methods of choice. Certain methods may provide for detachment of values at certain stages of the research process, and others may incorporate values throughout. I believe we can appreciate many types of journeys toward knowledge, and we benefit from a rigor of consciousness which is not satisfied with a strategic “cooking by the book” except when we have consciously chosen and understand why we chose to cook by a particular method or set of methods. Personally, I am concerned that rigor applied to method without a rigor of consciousness might create more of a technician of knowledge than a lover of wisdom. Is it possible that we might rigorously cling to method at the expense of insight?

I am certainly not suggesting that we all practice every method, nor am I suggesting that we not engage in our preferences. What I am suggesting is that we avoid thinking and convincing ourselves that we know more than we know. I am suggesting that we appreciate other methods of understanding the complexities of our world. This will be critical to practicing wisdom in emotional education. We need all the light we can bring from various disciplines and methods of investigation. Methodological clinging can become the sclerosis of the mind, and we need our academic and other cultural vascular communication at

optimal functioning. “A rigor of consciousness can prevent the rigor mortis of methodological myopia” (Floating Rock, personal record, 2003).

Our individual epistemologies can form receptiveness and resistance to the content and form of particular ideas. Being aware of our epistemological foundations might help increase both our understanding of ideas and our own reactions to specific thinking. This is particularly important in this current discourse.

“The movement from strategic thinking to conscience thinking requires a shift from control to dialogue, from image to authenticity, from independence to interdependence, and finally from prescription to collaboration” (Arnett, p. 28). This practice of a rigor of consciousness is directly related to the practice described in the next section.

Practice a Scholarship of Awareness

“And here is the ultimate ambition of this essay, in common with the thrust of humanistic enterprise: to increase the burden of awareness” (Tuan, 1977, p. 203). The above quote is the last sentence of *Space and Place*. This is a most poignant ending of a book because on reflection it undulates toward the past and future while bidding us to be present.

This dissertation encourages openness to the burden of awareness. I suggest we embrace this burden as an opportunity to experience more clearly our full psychology, and as a challenge to develop a continuity and integrity between our

research and practice. We can be practicing as we research and researching as we practice perhaps in many areas of interest but especially in emotional education.

The goals of describing, predicting, understanding, and influencing behavior and experiences that define the interests of some of us in disciplines of psychology and education are obviously worthwhile. Is it possible that our professional research becomes overly focused in the past and future as we pursue these goals? Additionally, in acting from our various positions as researchers, educators, subjects, employers, administrators, and so forth, do we fail to be aware in the present?

The word 'position' has been used in many ways in social and psychological writings. In recent years it has come to take on a quite specific meaning for developing work in the analysis of fine-grained symbolically mediated interactions between people, both from their own individual standpoints and as representatives or even exemplars for groups. In this technical sense a position is a complex cluster of generic personal attributes, structured in various ways, which impinges on the possibilities of interpersonal, intergroup and even intrapersonal action through some assignment of such rights, duties, and obligations to an individual as are sustained by the cluster. (Harré and van Lagenhove, 1999, p. 1)

This dissertation is written in this particular form and at this particular time in order to complete the requirements for a Doctor of Philosophy Degree. While this previous statement is perhaps no more than a reflection of my keen sense of the obvious, it is intended to begin the process of laying the foundation for the scholarship of awareness that is intended here. The contextual foundation for this formal written experience is at least partially if not principally impacted by the four members of my committee, the graduate school, and my position as a student

seeking a PhD. The foundation for our experiences in reading, thinking, and forming judgments regarding this dissertation has already been impacted by the social roles that we play and the mind-sets we have regarding research, dissertation, and scholarship. Pointing this out directly is good scholarship. A “scholarship of awareness” (Floating Rock, personal record, 2003) might help us rise above the limits imposed by our positioning. This dissertation is just an example that happens to be in the present. Anytime we exchange ideas, views, perceptions we may be limited by our positioning.

Do most academic scholars master being in the present in authentic relationship with self and others? Furthermore, is this considered valuable? Is actual present centered awareness cultivated within various programs, departments, and disciplines within the academic community? How aware are we of how positioning impacts our ability to dialogue? I am not talking about describing positioning conceptually. I am talking about watching and observing how positioning is constantly playing out in our own professional lives? Don't even experts at positioning theory position?

How do members of the academic community position in relation to each other? How does the academic community position in relation to other communities? How can these factors not be playing a major role in how we research and practice in education? Is having difficulty with dialogue one of the underlying reasons why the “publish or perish” milieu survives? What if tenure depended on dialogue? How many scholars would be tenured? Perhaps we should cultivate more scholarship of awareness as a prelude to dialogue. We

could become more aware of our positioning in relation to others and to others ideas.

We need a scholarship of awareness. This scholarship of awareness is perhaps the most difficult of all scholarly pursuits because it gives up the manageable and controllable pursuits and settles in the present. This silencing of pursuit is deafening to the ego. This is the burden. We have to be quiet, really silence our ambition to know. We might feel suffocated by our not knowing certainty, but our next breath comes to us in the beauty of being fully in the present. We let go of the illusion of control. Next, we hear the present running waters of insight. (Floating Rock, personal record, 2003)

The following passage, most of which is also quoted in Arnett (1986), is related to this scholarship of awareness. It is taken from *Between Man and Man* (Buber, 1965).

For the attentive man would no longer, as his custom is, "master" the situation the very moment after it stepped up to him: it would be laid upon him to go up to and into it. Moreover, nothing that he believed he possessed as always available would help him, no knowledge and no technique, no system and no programme; for now he would have to do what cannot be classified, with concretion itself. This speech has no alphabet, each of its sounds is a new creation and only to be grasped as such. It will, then, be expected of the attentive man that he faces creation as it happens. (p.16)

A scholarship of awareness will increase our burden of responsibility in the research and practice of emotional education. It will help us maintain a foundation for good judgment. The burden that awaits us is perhaps heavy with a beauty. Awakened to this, may "We" be still, paused, and un-positioned on the "narrow ridge."

Practice Art in Educational Discourse

I believe metaphor is an artful use of language, and has an important function in educational research. Play with metaphor can stretch our awareness and increase our vision. Metaphors have a way of dancing concepts out of the mud. Yes, I realize dancing into mud happens as well. At times the lack of precision in a metaphor is more precise than the linguistically perfect phrase. Of course the metaphor can also expand the parameters of a theme to fuzzy borders. However, at times the image created is so clear that horizons, previously assumed, are revisited. In a way this paragraph playfully metaphors the metaphor.

In this dissertation I have been using metaphors and a style of writing that is less formal than might be expected, yet I believe the topic invites, perhaps even requires, this lingual stretching of our mind-sets. I did not begin with, nor do I believe I will end in, certainties. Metaphor may help stir ideas such that insight emerges in spite of my limitations as researcher and writer.

I use quotes from Floating Rock as a creative art throughout the dissertation. Who is Floating Rock? On a particularly insightful journey to the mountains about twenty years ago, I created this Cherokee name as the result of an experience while sitting by a mountain river. Perhaps I was developing a dissociative identity disorder. If you have been looking for a convenient way to dismiss some of the irritations of my writing style, now you have it. I have a rather loose private collection of phrases, statements, reflections on themes, emails to friends, and some haiku from which most of these quotes are pulled. Some quotations are created at the time of initially expressing in writing in the

dissertation an idea that has received previous reflection and often has been verbally expressed to others.

Why do I quote myself, through Floating Rock, in this manner? One reason is to give a special frame to the words so that they may be given the attention that I obviously believe they deserve. The quote itself and the implication that the words are quote-worthy sets them off from the other text.

Long before I heard of positioning theory (Harré and van Lagenhove, 1999) or read the sociology of knowledge (Berger and Luckmann, 1967), I reflected at great length on getting outside the typical habits of relating to others. I also recognized how interactively our reality is constructed. I witnessed how many thinkers, especially in higher education, including myself, were disenfranchised by our inability to celebrate our own insights. It was as if we had to be given authority to accept the wisdom of our own experiences by some outside more knowing or academically accepted figure. (Yes, I know it sounds like just a father-son thing.) Thus, another reason for writing under the name Floating Rock is that it frees me from some of my own insight bars of conditioning, habitual thinking, and limited range of expressing ideas.

“The formality of some research writing has a way of somnambulating us as both readers and writers with citation after citation, finally placing us to bed in the fields of knowledge while our eyes remain closed to flowers we pass in the gardens of wisdom” (Floating Rock, personal record, 2003). Now, let someone with great fame and academic acceptance say something related to this previous quote. Ludwig Wittgenstein stated the following words in 1930. “Man has to

awaken to wonder--- and so perhaps do peoples. Science is a way of sending him to sleep again” (Wittgenstein, 1984). Now, I really like Wittgenstein’s words. However, Floating Rock is arrogant enough to like his own quote better than Wittgenstein’s. (What an academic sacrilege has just occurred!) Reflections and play with ideas in the style of Floating Rock helps me remain alert.

Perhaps John Dewey, who first wrote these words before 1934, should have the last words on art, at least for this chapter on goals, principles, and practices.

To the being fully alive, the future is not ominous but a promise; it surrounds the present as a halo. It consists of possibilities that are felt as a possession of what is now and here. In life that is truly life, everything overlaps and merges. But all too often we exist in apprehensions of what the future may bring, and we are divided within ourselves. Even when not overanxious, we do not enjoy the present because we subordinate it to that which is absent. Because of the frequency of this abandonment of the present to the past and future, the happy periods of an experience that is now complete because it absorbs into itself memories of the past and anticipations of the future, come to constitute an esthetic ideal. Only when the past ceases to trouble and anticipations of the future are not perturbing is a being wholly united with his environment and therefore fully alive. Art celebrates with peculiar intensity the moments in which the past reënforces the present and in which the future is a quickening of what now is. (Dewey, 1980, 18)

CHAPTER 3

CONCEPTS

Educational Awakening: Awakened by Words Leafing

Insomnia has been my constant companion for about fourteen years. While I initially attempted to banish this unwelcome acquaintance, I gradually accommodated the experience with less resistance. I have adjusted to this once major aggravation, now reduced in gravity to an inconvenience, by turning my inability to sleep into an opportunity to do other activities. One of my favorite choices is reading.

During the past two years over ninety percent of my reading is related to my doctoral program and this dissertation. I think it is accurate to state that even my regular sleep dreaming and daydreaming is constantly influenced especially during the last nine months by this dissertation preparation and writing. I have had some unusual experiences. I actually think there is a great dissertation opportunity for someone to study the impact of dissertation writing on the hypnogogic sensations experienced during transition from the alpha wave relaxed state to stage 1 sleep. Don't worry! I am not changing dissertation topics. However, I do want to tell you about a particularly acute experience that continues to challenge me daily and even in this writing.

Over the past year I have read millions of words. Furthermore, I have reflected at length over some of these words and their meaning and importance. During one of my reading periods during this last year, I was relaxing between reading periods. While the book I was then reading lay open on my lap, I mentally drifted. In scientifically descriptive terms I was probably in an alpha wave state and not asleep. Perhaps I was on the cusp of stage 1 sleep.

As I became aware and present to the reading again, I focused on the words on the page. The words began to move side to side, and then they stirred like leaves on the earth in the fall swirling to the influence of the wind. The words then faded from the page until it was blank for a moment, but the sense of something moving was still there. The moving silence seemed to pull upon me as the ocean on the midnight contemplative. It seemed to be asking me to come close. It was a deafening whisper requesting attention.

Now, if you like straightforward mundane explanations for experiences of the sort just described, I suggest that you label this a sequence of hypnogogic sensations experienced by an overly stressed graduate student. If that description suffices, read no further.

It was not and continues to this date to be not so ordinary to me. The silent whisper seemed to speak and reflection on that lingering voice yields more insight with time. It tells me words can be beautiful and helpful in carrying a message or idea. It cautions me to recognize that words are understood and used differently

by people. Words like leaves change in color and vitality. Their beauty decays, yet their changing structures are the fertile compost of future growth. Do not grasp them as a verbal dictator living within a knowledge castle of control in a culture grasping for certainty. Words are not to be worshiped and held phenomenologically rigid forever. The words are not the real message. It is between the words, around the words, amidst the words that you must be attentive. Look! Look! Quiet! Let silence speak.

Must I complete this dissertation before I give silence the respectful ear that it deserves? Perhaps I must learn ways to hear silence speaking during the dissertation journey.

Introducing Concepts

For now reason will speak louder than silence. The two haiku by Floating Rock which follow provide reflection on two extremes of concepts

I- Be-Tween-Thou---See?---
Clear the words way. Make edge sharp.
Nothing now Something!

Clean Soap Bar of Words---
Demanding hand tightly holds---
Whoops! On floor--- Dirty!

Obviously, this dissertation involves concepts. While concepts provide us with opportunity to convey meaning, they also can be liabilities. This chapter has been created to increase the probability that the concepts discussed in this dissertation will be beneficial in producing insight. The aim in using a concept well is to provide more light and not more excess baggage.

In this dissertation we are “reasoning for wisdom in emotional education.” My use of the word we in the previous sentence is not an accident, nor is it an unconscious attempt to diffuse responsibility. While I provide the context and primary topic, I the writer and you the reader are both reasoning. “So reasoning begins with a careful reading — reading with understanding” (Scriven, 1976, p.2).

We might ask ourselves why reason for wisdom instead of knowledge? What is reasoning? What is wisdom? What is knowledge? What is emotional education?

This chapter will not provide absolute definitions or final descriptions of these concepts. It will provide an opportunity for some clarification and descriptions of the principal concepts used in this dissertation. While I will use some insights gained from some analytic philosophers, I do not claim to be one. This discussion will provide some philosophical analysis, yet it is not intended to be comprehensive nor conclusive conceptual analysis. Even though that analysis might be useful, it is beyond the goals of this dissertation and outside the aims of the author. However, given the complexity of the dissertation topic, it is important to recognize the benefit of practicing a rigor of consciousness and scholarship of awareness in relation to concepts.

Michael Scriven, while speaking on methods of inquiry (Scriven, audio tape, n.d.), cautions against the end-running of conceptual analysis with the use of either operational definitions or linguistic arbitrariness. He describes an operational definition as equating a concept with the results of certain measurements, and he states that linguistic arbitrariness is the idea that the definition is just a matter of convention. I hope to avoid handcuffing insight to a measuring instrument with an operational definition. Furthermore, I do not want to reduce meaningful use of concepts to linguistic arbitrariness. Of course, there is no perfect definition.

The remaining discussion in this chapter is divided into three sections. The first will discuss reason. The second will work toward understanding the

difference between knowledge and wisdom. The third will discuss additional concepts that are related to emotional education.

What Is Reasoning?

Let us place first some ideas of others regarding reasoning on the table. Next we will reason about reasoning as a general concept. Lastly, we will reason about reasoning's importance in this particular dissertation.

“So don't confuse reasoning with calculating or measuring or ignoring emotions or appealing to authority. Sometimes it involves these things and sometimes rejects them. Basically, it involves working out, as carefully as you can, the best answer you can find, using whatever has value for that purpose and resisting the temptations of the impostors” (Scriven, 1976, p.5). The intransitive verb reason is, according to *The World Book Dictionary*, “to think things out; think logically; solve new problems; to draw conclusions or inferences from facts or premises; to consider; discuss; argue” (Barnhart, 1989). Reasoning “is the process of systematically working toward the solution of a problem, toward the understanding of a phenomenon, toward the truth of the matter” (Scriven, 1976, p.2).

I suspect we might agree that reasoning is thinking, but not all thinking is reasoning. If we are thinking about the fact that it is raining, are we reasoning? What about when we begin to move out of the rain, are we reasoning? If we are responsible for the decision about a major sporting event being played in the rain, would we be reasoning in order to make the best decision? A simple thought

about rain may be ruled out as reasoning, and a complicated decision about canceling a public event certainly seems to involve reasoning. However, the border of the concept is less clear in application to the question of movement out of the rain. We might be merely acting in a conditioned manner without actually thinking beyond a very limited manner.

“Reason is always the ultimate court of appeal — which is not to say that explicit direct reasoning is always the best basis for judgment” (Scriven, 1976, p.4). “It is essential to the conception of reason employed here that reason cannot, and it is not intended to, dictate decisions to us” (Maxwell, 1984, p.67). When we make decisions, it may be reasonable for reason to yield to the beneficial insights from emotion, intuition, instinct, or authority. Thus, if we seek wisdom, our journey may be guided by other experiences which complement reason.

John Habel in deep reverence of Nicholas Hobbs states: “He contributed not only to knowledge but to wisdom, and his legacy consists less of psychological facts than of a compelling vision of human nature through which he and those he inspired have worked to improve the lives of troubled children and their families” (Habel, 1989, p. 219). Let us look at some of Hobbs’ words on the limits of reason and the benefits of experience as quoted by John Habel in his dissertation.

I have come to feel that as man gets close to his own most personal problems, the role of reason is qualitatively altered. Man’s meanness and man’s decency is neither rational nor irrational. It just is. It is a product not of reason or of unreason but of experience in relationship with other people. Reason will never set man free from himself. A man must free himself and then he can use reason. (Hobbs, 1954 as cited in Habel, 1988, p. 218)

In this dissertation I am initiating dialogue in which I have taken the position that wisdom must not be neglected in decision-making related to emotional education. I am not supporting this position through specific methods of inquiry, yet it might be accurate to state that I am supporting it philosophically. I am reasoning and encouraging you to reason that certain principles and practices are beneficial in the pursuit of wisdom and that wisdom is more critical than knowledge in the practice of emotional education. I am reasoning that reason itself is more important than a specific methodology; however, I recognize that even reason itself can only carry you and I toward the horizons of insights which are beyond its reach. None of the previous statements are intended to undervalue knowledge or reason. They are intended to respect their limitations.

The following section will take a closer look at the important difference between knowledge and wisdom. It will encourage the pursuit of wisdom within personal and professional educational experiences.

Is There a Difference Between Knowledge and Wisdom?

Perhaps the most widely known example of wisdom in the Western culture comes from the Biblical story of King Solomon. “Solomon was the third king of ancient Israel. He ruled from about 965 B.C. until his death. Solomon was the son of King David and Bathsheba” (Meyers, 1989). A general summary of the historical account of Solomon’s wisdom might be oversimplified by the following three sentences. King Solomon prayed to God for wisdom. He was made the wisest of all men. He demonstrated this wisdom when he threatened to cut a baby

in half in order to discern who the real mother was between two contentious harlots.

Since we are engaged in scholarship, let us take a closer look. What did Solomon ask for? Why did Solomon ask for it? What did he receive? How did the story of the harlots and the infant demonstrate Solomon's gift?

Of course, in order to be accurate, we must state that we cannot know the answer to any of these questions with certainty. In fact we do not know if these events and experiences actually took place at all. We can only know what is translated in a particular Bible. Regardless of our beliefs, we might experience insight from the story and even from the fact that versions differ in perhaps one interesting choice of nouns. Let us engage in a little amateur hermeneutical activity by looking at five different renditions at least in regard to the first three questions in this paragraph. Can you find the different noun used in these translations? Then we will look at the fourth question in a more general discussion of Solomon acting with wisdom.

What Did Solomon Ask for? Why Did Solomon Ask for It?

New American Bible — “Give your servant, therefore, an understanding heart to judge your people and to distinguish right from wrong. For who is able to govern this vast people of yours?” (1 Kings 3:9)

King James Bible — “Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people?” (1 Kings 3:9)

New International Bible — “So give your servant a discerning heart to govern your people and to distinguish between right and wrong. For who is able to govern this great people of yours?” (1 Kings 3:9)

Living Bible — “Give me an understanding mind so that I can govern your people well and know the difference between what is right and what is wrong. For who by himself is able to carry such heavy responsibility?” (1 Kings 3:9)

Revised Standard Bible — “Give thy servant therefore an understanding mind to govern thy people, that I may discern between good and evil; for who is able to govern this thy great people?” (1 Kings 3:9)

What Did Solomon Receive?

New American Bible — “I do as you requested, I give you a heart so wise and understanding that there has never been anyone like you up to now, and after you there will come no one equal to you.” (1 Kings 3:12)

King James Bible — “Behold, I have done according to thy words: lo, I have given thee a wise and an understanding heart; so that there was none like before thee, neither after thee shall any rise like unto thee.” (1 Kings 3:12)

New International Bible — “I will do what you have asked. I will give you a wise and discerning heart, so that there will never have been anyone like you, nor will there ever be.” (1 Kings 3:12)

Living Bible — “yes, I’ll give you what you asked for! I will give you a wiser mind than anyone else has ever had or will have!” (1 Kings 3:12)

Revised Standard Bible — “behold, I now do according to your word. Behold, I give you a wise and discerning mind, so that none like you has been before you and none like you should arise after you.” (1 Kings 3:12)

Discussion

It seems clear from these variously worded verses that Solomon wanted to be able to “govern” or “judge” the people in his kingdom. He wanted to be able to “discern” or “distinguish” between “right and wrong” or “good and bad” (evil in one version). However, something may stand out to the careful reader in comparing these various translations. In all versions Solomon asks for something and he is granted his request. In all versions he receives something wise. What did he receive? Did he receive a “wise heart” or did he receive a “wise mind?”

Does the previous question invite an unimportant attentiveness to a mere small change in choice of nouns between the first three versions and the last two Bible quotations of 1st Kings, chapter 3, verses 9 and 12 quoted above? Is this difference in emphasis between translations representative of differences in how some of us think of wisdom? In attending to your own thinking, do you notice different associations between a “wise heart” and a “wise mind?” I notice that mind stirs associations with reason, and heart stirs associations with emotion. Is wisdom more reasonable or emotional?

Now, for the sake of potential insight, let us imagine the following. A hermeneutical committee of scholars from diverse religious persuasions researches this question regarding Solomon’s gift. The consensus is that the most

accurate translation of the original text indicates Solomon was not actually given a “wise mind” or a “wise heart,” but he was “granted a covenant with wisdom.” Furthermore, that special committed relationship with wisdom allowed him to experience wisdom in his mind and heart. That unity of reason and emotion provided guidance in acting wisely. Thus, all five versions quoted above are correct but not quite complete. Of course this current paragraph is not the truth of what has happened. It is not knowledge. Is it reasonable imagination about a possibility which reflectively considered might provide insight about a concept? Is the historical reality of the narrative the sine qua non of gaining meaningful insight from the narrative?

Wisdom is not limited to the mind or the heart, to reason or emotion, to knowledge or imagination.

How Does the Story of the Harlots and Infant Demonstrate Solomon’s Gift?

The general details in the story relayed in verses 16-28 of 1st Kings Chapter 3 in all five Bible versions consulted are very similar. It is clear that Solomon did not know who the mother of the infant was. The information and testimony presented to Solomon was not sufficient in itself to help him make a decision (judgment or verdict in some translations). Since, the knowledge that Solomon had and that which he acquired about the conflict was not sufficient, he used his gift from God. Maybe Solomon understood the dynamics of mother-infant bonding, intuited or imagined the scenario that would tease out the demonstration of authentic emotions, skillfully feigned the appropriate scene, and acted on the

insights yielded from sensitivity and understanding of emotions within relationships. Regardless, Israel saw wisdom in Solomon's actions.

Wisdom does not exclude knowledge; however, it is more comprehensive.

Some Scholars' Definitions

What is the characteristic of wisdom that separates it from knowledge? According to the World Book dictionary wisdom is knowledge and good judgment based on experience. Wisdom is defined as "expert knowledge in the practical aspects of life" in *Development Across the Lifespan*, 2nd Edition (Feldman, 2000, p. 613)

Let us consider the ideas and reflections of some present day scholars before continuing our discussion. The following quotations may be experienced as lengthy; however, I hope you will find the richness within them worthy of and rewarding to your patient reading.

Knowledge goes beyond information in that it is interpreted, processed according to a point of view, preparing the receiver for appropriate action. It merely prepares him, but does not govern or evoke action. We can determine if a person has knowledge from his ability to answer questions. Understanding goes beyond knowledge in that it reflects the comprehender's awareness not only of what he knows but also of what he does not know and needs to know and how these interrelate. We can determine if a person has understanding by evaluating the depth and perceptiveness of the questions he asks. Wisdom goes beyond understanding in that it not only prepares a person to act but guides and evokes appropriate action at the "right" time and place on the basis of knowledge and understanding. As C.H. Spurgeon put it, "The doorstep to the temple of wisdom is the knowledge of our own ignorance.... Wisdom is the right use of knowledge. There is no fool so great as a knowing fool. But to know how to use knowledge is to have wisdom" (Greenberg, 1963). Others would

distinguish between wisdom and virtue, reserving “wisdom” for merely knowing what to do next, and “virtue” for doing it. (Kochen, 1975, p. 5)

Wisdom is more than knowledge. Knowing all the facts in the library does not make you wise. Wisdom is a knowledge not just of facts but of values, of what is humanly important; and it is a knowledge that is lived, that is learned by experience and lived out in experience. Knowledge, like religion, is common. Wisdom, like saintliness is rare. (Kreeft, 2002, p. 10)

The central task of inquiry is to devote reason to the enhancement of wisdom — wisdom being understood here as the desire, the active endeavour, and the capacity to discover and achieve what is desirable and of value in life, both for oneself and for others. Wisdom includes knowledge and understanding but goes beyond them in also including: the desire and active striving for what is of value, the ability to see what is of value, actually and potentially, in the circumstances of life, the ability to experience value, the capacity to help realize what is of value for oneself and others, the capacity to help solve those problems of living that arise in connection with attempts to realize what is of value, the capacity to use and develop knowledge, technology and understanding as needed for the realization of value. Wisdom, like knowledge, can be conceived of, not only in personal terms, but also in institutional or social terms. We can thus interpret the philosophy of wisdom as asserting: the basic task of rational inquiry is to help us develop wiser ways of living, wiser institutions, customs and social relations, a wiser world. (Maxwell, 1984, p. 66)

Kochen, Kreeft, and Maxwell clearly conceptualize wisdom as something “beyond,” or “more than,” knowledge. The World Book definition requires that “good judgment based on experience” be added to knowledge in order to make it wisdom. Thus, essentially this definition makes wisdom something “more than” or “beyond” knowledge. Once again, it seems reasonable, based on these four sources, to consider wisdom as more than and different from knowledge.

What about the case for wisdom being defined as “expert knowledge?” The textbook author, Feldman, uses the term “expert knowledge.” By implication, he restricts wisdom to a special kind or advanced form of knowledge. This seemingly small difference is perhaps representative of a huge neglect in our general education curriculums. I believe it reflects a preference for knowledge over wisdom. As an example of this neglect, I suggest that you choose a couple of General Psychology textbooks and see if you find “wisdom” in the index or in the text itself. You will most likely have to look at a text used for an adult or lifetime development course, and then you will probably find a definition confined to expert knowledge and the concept of cognition. The following quote is an example from the fourth edition of the text *The Journey of Adulthood*.

Paul Bates and his colleagues (J. Smith and Baltes, 1990) have developed a definition of wisdom as an expert knowledge system about the pragmatics of life. They suggest five cognitive skills that are involved in wisdom: (1) factual knowledge about the present circumstances and the options available; (2) procedural knowledge about where to get information and how best to give advice; (3) life-span contextualism about the person’s age and station in life; (4) relativism about the religious, spiritual, and cultural circumstances; and (5) uncertainty about the outcome and knowing that backup solutions may be necessary. (Bee, 2000, p. 147)

These definitions of wisdom as either “expert knowledge” or as an “expert knowledge system” are very unwise; however, I don’t know that and neither do you. I think you get the point, but we will discuss this further.

Let us conjecture, not as scientific experimentation but in pursuit of wisdom, the possibility that knowledge is something measurable and wisdom may not be. If we have the agenda to be very knowledgeable or perhaps the most

knowledgeable about something, our quick ambitious pragmatic mind must surely choose knowledge over the un-measurable wisdom. Having chosen knowledge, we could create a test and spread the delusional gospel that knowledge is what the test measures. If we can become experts about testing for this knowledge, we might proclaim our love and expertise in knowledge. Is there a shadow of control over love of this knowledge?

Now would all this ambition and impatience to know and test for knowledge make us wise? Have we not been down this unwise road with intelligence testing? Will we walk the same road with the testing of emotional intelligence? Do we want to make wisdom into something measurable, so we can walk completely into darkness?

In order to get to the actual cause or reasons for the unreasonable restriction of wisdom to a kind of expert knowledge, I suggest we use some of our personality and intelligence tests to determine the profile of this neglect of wisdom by those who have such hubris. Now, of course, I am just kidding, because I do not want to be guilty of an ad hominem argument that could be considered inflammatory. Better to be off flirting with wisdom!

If wisdom is the kind of phenomenon which by its very nature is always exceeding the reach of our measurement, will we not pursue it because of its unwillingness to accommodate our graspingness?

What does your own experience of wisdom reveal to you when you reason in regard to its nature? Ask the next ten people with whom you dialogue on important matters the following questions. Are knowledge and wisdom the same?

Ask them to help you understand their answer. If they say they are different, ask how do they differ and which, if either, is more important in their life? Yes, I know that we could also ask them the following questions. “What is your experience of wisdom?” “What is your experience of knowledge?” I suggest you dialogue in the most authentic way that you do with friends whom you respect, and are interested in sharing experiences with. Make up your own questions and let them make up questions also. I believe a passionate and compassionate search for wisdom with friends will keep you close to Husserl’s “first directive to phenomenology” (Merleau-Ponty, 1962, p. viii) — closer than any assumed method anyway. “To return to the things themselves,” (p. viii - ix) which is the first directive, we must move beyond knowledge and concepts.

While some of the connections might be obvious, you might legitimately be asking: how does all this discussion of wisdom and knowledge apply to education? Before further discussion, let me first share some words of Nicholas Maxwell found in *From Knowledge to Wisdom*.

The two philosophies have radically different implications for education. Academic inquiry shaped by the philosophy of knowledge inevitably leads to education being of two kinds, often at odds with each other. On the one hand there is academic learning; on the other hand there is learning how to live. If academic learning is shaped by the philosophy of wisdom, this dichotomy disappears. Academic learning is then learning about how to live. The philosophy of wisdom intelligently put into practice in schools and universities would change education beyond all recognition. (Maxwell, 1984, p. 78)

We are inundated in education with facts, theories, and the history of others’ thinking. At times we suffer the bulimia of education with our undigested and

regurgitated knowledge while we deny the gravity of our personal and social problems. Perhaps wisdom might guide us toward the patience, silence, compassion, and other values necessary for academic gastrointestinal relief. The focus of this dissertation is not the re-mapping or the reshaping of education; however, a focus on wisdom is advocated in educational programs in order that we might best use our abundance of knowledge.

The area of emotional education represents a significant opportunity for the practice of wisdom in education.

Concepts Related to Emotional Education

A host of concepts exists related to emotional education. In fact this plethora of connected concepts could provide enough material to justify an index of concepts that might be reasonably placed under the rubric “The Language of Social and Emotional Education.” A person could spend years indexing this material, and if that didn’t create a career of time investment then imagine the following topic swallowing a professional life: “The Linguistical Analysis of Concepts in Research and Education Related to Emotional Development.” With this particular scholarship completed, would we be any closer to understanding our individual and collective emotional experiences? A person having spent a lifetime in conceptual analysis might talk with authority in a world of conceptual clarity while being unable to engage in coaching their own or another’s emotion regulation. These reflections are less hyperbole and more of a concern for good judgment in the expenditure of dendritic energy.

Now, we could throw our hands up and remove ourselves from this difficult task of “reasoning for wisdom in emotional education.” We could imagine the shifting complexities of definitions and the mass of information in this area possibly swelling to a sandstorm that will reduce our chances for insight to a mere glimmer. However, it is important to remind ourselves, at this time of academic anxiety (certainly more mine and projected on you), that this dissertation reasons for the valuable choice of seeking wisdom over knowledge. We are looking more for good judgment than for the illusion of certainty in the use of concepts.

About a year ago I listened to a tape recording of Michael Scriven speaking (date unknown) on methods of inquiry in the philosophy of education. In the tape he cautions about “the rash tendency for researchers to rush into building a lifetime of research on a foundation of conceptual sand.” I took and continue to take Scriven seriously; in fact, so seriously that I have listened to the tape more than five times, taken notes, and reflected at great length not only on the previous quotation but on numerous issues in the tape and insights that are related. The following paragraphs might seem like a digression from the theme of this chapter; however, I suspect you might find it essential to understanding how I arrived at the title and focus of this dissertation. I think this is an appropriate section to address that issue.

Before reentering graduate school, I had been reading, reflecting, developing ideas, and dialoging with colleagues in academic, business, personal, and social settings about the subject of communication and emotions. During that period, a colleague suggested that I read *Emotional Intelligence* (1995) by Daniel Goleman.

As I continued to approach the subject of emotional intelligence and related material in a more concentrated academic format during my graduate school experience, I found myself inundated with information and a multiplicity of concepts. I cannot remember the reason and perhaps I never knew the reason, but I was guided to Scriven's ideas (on the tape previously mentioned) by my academic mentor. I had actually listened to the tape about ten years ago, but nothing seemed to be highly significant to me at the time. Last year the words by Scriven quoted in the previous paragraph shook me to attention. I was sacrificing income, personal and family time, and various resources to build not only my academic but also my professional foundation. I didn't want my structure to be built on conceptual sand or any other unstable material. I wanted that terra firma.

My scholarly pursuit led me to study basic texts by Michael Scriven (1966, 1976) and Jonas Soltis (1978). Soltis states that his book is "written for anyone who is or intends to become an educator and who wants to learn to think more clearly about what he or she is doing" (p. 5). In order to understand educational concepts more thoroughly and use them more carefully, Soltis encourages the strategy of asking "prior questions" (p.14). He further describes them as follows:

They are questions of meaning and, as such, generally are nonsubstantive; that is, they do not deal with the factual or valuation substance of the topic. Rather, they are questions that seek conceptual clarity before commitment to the substantive exploration of a topic. (p. 14-15)

While I began to appreciate more fully the importance of thinking clearly about the concepts that I studied and might use, I realized that questions of

epistemology were even more important and fundamental than concepts. The more I engaged in asking and reflecting on prior questions the more I recognized the need to ask prior questions about prior questions. Ultimately my scholarly concerns led me to look for epistemological roots. If I wanted terra firma, why not look deeper at the notion of concept use itself and how we research and educate in the area of emotional intelligence (which was my initial segue into literature related to emotional education).

I thought I needed to resist the temptation to restrict my understanding to the popular term “emotional intelligence.” I think that was an important choice that has helped me avoid a myopic approach to my primary area of practical interest in emotion regulation. It became apparent that emotional intelligence needed to be studied in the context of a more comprehensive framework. Emotional education emerged as the primary area to develop parameters of my search around in order to reach the goal of building on a wider and stronger foundation. The concept of emotion regulation appealed to my interest in helping learners advance their emotional awareness and regulation in personal and professional living.

As I struggled with the complexity of different concepts, of disciplines that study emotional education, of methods of research, and of various professional programs that were implementing curriculum, I was both extremely intellectually stimulated and overwhelmed with the subject matter. Security and a quicker graduation might be found in a premature simplification or focus, but I believed that would not help me to ultimately understand how to work most effectively with others in improving emotional awareness and regulation. A focus on

reasoning became more important than selecting a method of research. Furthermore, I decided that a search for wisdom was more valuable than accumulating knowledge or building “the body of knowledge” per se. I was both profoundly relieved and extremely challenged when my committee approved my dissertation proposal. I was relieved because my sense of personal integrity demanded that I dig deeper into the roots of my interests. I was accurately challenged by my committee’s concern with “how will I know when I am finished.” They knew very well I was not the “academic Robin Hood” I might think of myself in the “Sherwood Forest of knowledge” (Floating Rock, personal record, 2004).

The notion of wisdom continued what I can best describe as a metaphysical pulling (I intend this in the full sense of the term — ontologically and cosmologically) upon me as I struggled with the accumulated knowledge in major reviews of material related to emotional education and as I reflected on the epistemological roots of modes of inquiry such as foundationalism, postpositivism, phenomenology, and social constructivism. My concerns and attention continued to revolve around issues of value, balance of practice and theory, real lived versus mere intellectually constructed ideas, and knowledge versus wisdom. Wouldn’t research, programs, and individual development in emotion regulation be best if the foundations were laid with wisdom? Could making educational programs strong in knowledge without a focus on wisdom make them unbalanced instead of enhanced by reason? Could our academic love of knowledge, our eagerness to be expert in this “emotional intelligence,” our

desire to make it measurable and testable, our desire to make a certain score on a test of it, or our desire to use another's score as a diagnostic or admission to jobs and opportunities perhaps be misdirected?

As I continued reading broadly in material related to emotional education, I regularly revisited Scriven's work, took notes, and listened repeatedly to the previously mentioned tape. On one of those listening experiences, I was suddenly surprised by his stated definition of philosophy. Furthermore, I was most intrigued by my failure to recognize the following point previously. He states very clearly on the tape the following sentence. "Philosophy means, in the original Greek, love of knowledge." While I am a fan of Michael Scriven and benefit from his scholarship, I cannot state too strongly that the definition in the previous sentence must be greatly resisted by all educators who love wisdom. Furthermore, I have a growing concern that use or acceptance of this definition may represent a fundamental problem in at least some of our work in academia. Consequently, I have emphasized the discussion of wisdom in this dissertation.

Thus, I am writing this dissertation in the particular form that it is, and I am addressing philosophical issues underlying this research as I move toward the topic of emotional regulation. Wisdom has been discussed in the previous chapters and more conceptually in the previous section; however, a few words from a Professor of Philosophy at Boston College might be an appropriate reminder at this time before moving to more specific concepts in emotional education.

“Philosophy” means “the love of wisdom” or “friendship” (philia) with wisdom (Sophia). That is the essence of philosophy, that is its correct definition, that is what its inventor designed it to be. (Kreeft, 2002, p.9)

Now we come full circle to the haiku at the beginning of this chapter. The words of wisdom and related to wisdom that are provided by Kochen, Kreeft, and Maxwell in the quotations in the section “some scholars definitions” should guide us in our use of concepts. Conceptual clarity might help anchor our knowledge to a specific view of emotional education, and that can be beneficial within certain limitations. However, a rigid attachment to certain definitions might not allow the sharing “between” (The quotations are intended to cue connections to Buber’s use of the term.) those diverse disciplines and individuals who have wisdom to share from what they have “lived out in experience” even though they might conceptually define those experiences in different ways. Eventually you have to dialogue with the professional researcher, practitioner, colleague, client, student, family member, friend, or associate. Consider the following words.

So the author as well as the student of a philosophical viewpoint often benefits more from a short dialogue than from extensive prose or preaching. Wittgenstein, like Socrates earlier, appears to have felt at times that this consideration makes written philosophy almost pointless, certainly relatively valueless by contrast with verbal exchange. (Scriven, 1966, p. 8)

With the previous concerns in mind, let us move to specific concepts.

Emotional Intelligence

Before concentrating on the hybrid concept emotional intelligence, we will review some important points about the concepts of emotion and intelligence.

Emotion is “a state of arousal involving facial and bodily changes, brain activation, cognitive appraisals, subjective feelings, and tendencies toward action” (Wade and Tavris, 2000, p. 392). Myers (2004) describes emotions as a mix of physiological activation, expressive behavior, and conscious experience, and yet, as if to diminish the utility of that description, goes on to state that most psychological phenomena can be approached in these three ways. The following statement from a physiological psychology text is representative of the complexity of emotion. “Of all the terms that psychologists commonly use, emotion may be the most difficult to define” (Kalat, 1995, p. 415). The difficulty is further complicated by positioning within academia in regard to the study of emotion as reflected in the following comment. “Indeed, there is a turf-war aspect to emotion research, as various disciplines, including philosophy, sociology, neuroscience, and cognitive psychology, attempt to place their own particular concerns at the center of the field” (Matthews, 2002, p. 47).

Intelligence is “an inferred characteristic of an individual, usually defined as the ability to profit from experience, acquire knowledge, think abstractly, act purposefully, or adapt to changes in the environment” (Wade and Tavris, 2000, p. 324). Most educators and psychologists are well versed in the complexity of the definition of intelligence. “Understanding just what is meant by the concept of intelligence has proven to be a major challenge for educational psychologists and other authorities interested in delineating what separates intelligent from unintelligent behavior” (Feldman, 2000, p. 325).

Obviously, both emotion and intelligence represent complex phenomenon resistive to simple definition. On initial reflection it would seem unwise to combine two relatively complex concepts into a third potentially synergistic in confusion. On the other hand we have a concept which has captured the interest of the general public, booksellers, educators, and researchers (Do you wonder if that is the chronological order of origin of interest?). Therefore, it might be considered unwise to ignore this hybrid.

What is this relatively new concept? Mayer (2002) states he and Salovey “proposed the first published, formal definition of emotional intelligence” (p. xiii) in 1990 (Salovey & Mayer). The concept was made popular by Daniel Goleman (1995, 1998, & 2003), and he uses the Salovey and Mayer definition in his bestseller *Emotional Intelligence* (1995, p. 42-43). Mayer and Salovey considered this definition “and other earlier definitions vague in places and impoverished in the sense that they talk about perceiving and regulating emotion, and omit thinking about feelings” (Mayer and Salovey, 1997, p. 10). They go on to provide the following revised definition.

Emotional intelligence involves the ability to perceive accurately, appraise, and express emotion; the ability to access and/or generate feelings when they facilitate thought; the ability to understand emotion and emotional knowledge; and the ability to regulate emotions to promote emotional and intellectual growth. (p. 10)

Some scholars believe “that with a detailed explication of the multiple processes that characterize emotional intelligence, it will emerge as an organizing framework for investigators who study phenomena in which emotions play some

role” (Barrett and Salovey, 2002, p. 2). “As research on emotion progresses at many levels of analysis, from neuroscience to culture, the concept of emotional intelligence continues to evolve” (p. 2).

Emotional intelligence is now receiving widespread and increasing attention in professional and research journals. The importance of this concept and of the development of skills related to the characteristic for which this concept represents is becoming clear. While acknowledging the elusiveness of the construct, a growing interest in emotional intelligence is noted (Pfeiffer, 2001). Professions as diverse as nursing (Bellack, et al., 2001), law (Silver, 1999), educational leadership (Cherniss, 1998), business (Tucker, Sojka, Barone, and McCarthy, 2000), and occupational health (Grandey, 2000) are interested in education in emotional intelligence.

Some researchers think emotional intelligence “meets the most essential criteria for a standard intelligence” (Mayer, Caruso, and Salovey, 1999, p. 293). The merits of this claim continue to be discussed (Roberts, Zeidner, and Matthews, 2001; Mayer, Salovey, Caruso, and Sitarenios, 2001; Matthews, Zeidner, and Roberts, 2002). Scholarly debate will continue regarding the validity and utility of emotional intelligence as a construct. Further revisions in definition can be expected.

The advancement of scholarship in this area is exciting; however, I have a few concerns which perhaps emerge because of my primary interest in emotion regulation versus describing, defining, or measuring emotional intelligence. I am concerned that the turf-war mentioned by Matthews in relation to the concept of

emotion might emerge in the research on emotional intelligence in an even more dramatic pattern. I am concerned that an instrument used to measure emotional intelligence might begin to restrict the definition (and consequently insight and understanding) to what the test can measure. Has this happened in some intelligence testing? I am also concerned that emotion regulation as understood within the limitations of the current popular definition of emotional intelligence may not receive the appropriate range of experiential input that it deserves. I will give this point more emphasis later in the dissertation.

Emotional Education

We have previously reflected on emotion; therefore, we will turn our attention briefly to the concept of education before proceeding to emotional education. Education is often associated with schools or other formal educational settings; however, while schooling can be educational, it is certainly not representative of the breadth or depth of the concept of education.

Conversation is not structured like a discussion group in terms of one form of thought, or towards the solution of a problem. In a conversation lecturing to others is in bad form; so is using the remarks of others as springboards for self-display. The point is to create a common world to which all bring their distinctive contributions. By participating in such a shared experience much is learnt, though no one sets out to teach anyone anything. And one of the things that is learnt is to see the world from the viewpoint of another whose perspective is very different. To be able to take an active part in a real conversation is, of course, an achievement. It is not possible without knowledge, understanding, objectivity, and sensitivity to others. But it is also a learning situation of an informal sort. A vast amount of learning all through life takes place in such informal situations. Are we losing faith in the likelihood of anything emerging if it is not carefully contrived?

Or are we just the victims of shortage of space, pressure of numbers, and the bureaucratization of our educational system? (Peters, 1967, p.21-22)

These words by R. S. Peters in regard to educational process certainly expand the concept of education beyond schooling and the typical parameters which we might conjecture in thinking about education. I think this is especially important to keep in mind as we begin to focus on emotional education and then upon emotion regulation. There are tremendous informal opportunities for adults to work collaboratively and in individually self-directed ways to enhance their awareness and regulation of emotion throughout their lifetimes.

Discussion of ideas related to emotional education occurs in a wide range of subjects. For example it is included in programs and professional writings about “social and emotional education” (Burke, 2002; Pasi, 97), in relation to social context (Haviland-Jones, Gebelt, & Stapley, 1997), about “social and emotional learning” (Graczyk et al., 2000; Elias, Bruene-Butler, Blum, & Schuyler, 1997), or “emotional education” (Matthews, Zeidner, & Roberts, 2002; Richburg & Fletcher, 2002). Two professors of Education from Texas A&M University have proposed an “emotional learning system” in their book on emotional intelligence (Nelson & Low, 2003). Emotional education and the related “emotional learning” can invite contributions and insight from the full spectrum of lifespan development research and the various disciplines interested from anthropology and sociology to psychology and neurology.

Emotional education is influenced by the emerging concept of emotional intelligence, by programs in emotional literacy, and emotion regulation. Emotional intelligence has been addressed in the previous section; therefore, I will briefly review a few definitions related to emotional literacy before giving emotion regulation more attention in the next section.

Emotional literacy is according to Bocchino a “purposeful distinction” from emotional intelligence (1999). He describes emotional intelligence as a personality dynamic while describing emotional literacy as “the constellation of understandings, skills, and strategies that a person can develop and nurture from infancy throughout his or her entire lifetime” (p. 11). Steiner states that “your emotional literacy is made up of three abilities: the ability to understand your emotions, the ability to listen to others and empathize with their emotions, and the ability to express emotions productively” (1997, p. 11). The British educational psychologist Peter Sharp (2001) credits the previously quoted Claude Steiner as the person responsible for coining the term “emotional literacy” and using it in print as early as 1979 in his book *Healing Alcoholism*. According to Sharp “emotional literacy may be defined as the ability to recognize, understand, handle, and appropriately express emotions. Put more simply, it means using your emotions to help yourself and others succeed” (2001, p. 1).

On reviewing the definitions and surveying the skills and strategies within the various texts on emotional literacy, I find it difficult to see the conceptual separation from emotional intelligence. I found it interesting that Sharp indicates Steiner first used the term at least as early as 1979. Goleman’s bestseller came

out in 1995. The concept of emotional literacy is discussed in a chapter (16) titled “Schooling the Emotions” in Goleman’s *Emotional Intelligence*; however, while there are references to a number of social and emotional learning and emotional literacy programs, Steiner’s book *Achieving Emotional Literacy* and the other books on emotional literacy quoted above were not yet published. It seems Goleman’s work encouraged attention by authors and the public not only on emotional intelligence but perhaps also on emotional literacy.

On another note, the following words by Sharp are very interesting and worth reflecting upon.

Perhaps some readers will have concerns about the use of the term *Emotional Literacy* on the grounds that strictly speaking you can’t ‘read and write’ emotions. I have chosen to use the term *Emotional Literacy* in preference to the other interchangeable term found abundantly in the literature, namely *Emotional Intelligence*, for two reasons. Firstly, intelligence has accrued a pejorative connotation, which would undermine the positive message I hope to impart in this book, and, secondly, intelligence has frequently been seen as rather fixed or stable over time and we just know that people can change dramatically in terms of their emotional state and stability. (Sharp, 2001, p. 2)

I suspect that the “interchangeable term” point will be debated, yet the two terms appear to be describing similar phenomenon as I indicated earlier. However, I would like to see additional attention to the “pejorative connotation” of intelligence and how the dynamics of this development might play a role in emotional intelligence as a concept. Certainly the nature of reading and writing is such that you can continue to improve; therefore, the emphasis on change and growth by literacy is beneficial to educational curriculum building. Literacy

avoids some of the pitfalls of intelligence testing, but an over focus on testing could emerge in desires to use an “emotional literacy test” like an “emotional intelligence test.” Emotional literacy itself could develop a pejorative connotation. In regards to Sharp’s second point, I certainly think many educators would argue that intelligence is not fixed. As a wonderful example read the book *Don’t Accept Me As I Am* by Feuerstein and Rand (1997).

My interest in emotion regulation helps me appreciate some of the very practical suggestions and descriptions of strategies and skills that are found in emotional literacy literature. I also find the emphasis on learning versus intelligence more appealing and perhaps less likely to be burdened with the complications of intelligence testing. On the other hand, I am concerned that the concept ‘literacy’ conjures remedial versus self-actualizing associations.

Emotion Regulation

Emotion regulation is “the recruitment of those processes within the self that facilitate a person’s monitoring, evaluating, and changing her emotional reactions to maximize her efficacy” (Saarni, 1997, p. 60). Some theorists view emotion regulation as a component of emotion (Greenberg & Snell, 1997, p. 96). Brenner and Salovey “prefer to view emotion regulation as distinct from emotion” (1997, p. 170). They define emotion regulation as “the process of managing responses that originate within cognitive-experiential, behavioral-expressive, and physiological-biochemical components” (p. 170). I think it is possible to appreciate both perspectives when you take into account the range of theories and

definitions of emotion. Meanwhile specific practices and skills can be identified that are beneficial to people who wish to regulate their emotions more effectively.

The term “emotional regulation,” as compared to “emotion regulation” is also used by various researchers (Nelson & Bouton, 2002; Elfenbein, Marsh, and Ambady, 2002). The two terms appear to be used interchangeably; however, “emotion regulation” appears most popular. I have not been aware or conscious of my own use of the term until this point in my writing. I believe I have used “emotional regulation” in previous sections of the dissertation. I have changed my most recent use to “emotion regulation” and will continue to use that term for the remainder of the dissertation. I find “emotion” used as a hybrid noun with “regulation” connotes a distinct process while the adjective form “emotional” makes it qualify regulation. Behavioral, cognitive, and physiological regulations might be extremely beneficial in “emotion regulation” however they might be less emphasized with a focus on “emotional regulation.” Now, was this paragraph too much to-do over an “al?” It is time to move to the next chapter.

I hope that you have found this chapter on concepts to be useful in further setting the context for the dissertation and a meaningful foundation for the next two chapters which will focus on wisdom in emotion regulation.

In the conclusion of the dissertation I will return to further thoughts on the concepts of wisdom and philosophy. At that time I will invite you to think about the pros and cons of using “emotional wisdom” as a concept.

CHAPTER 4

WISDOM WALKERS' BEST PRACTICES FOR EMOTION REGULATION

A Story

A Phone Call and a Visit

The pure nurturing of her listening gives birth to insights. This creative process takes place whenever she converses with small groups or communicates with full rooms of people. I am aware of it each time I am truly in the moment with her. There is always an easy depth to her conversations which have a philosophical richness. Yet, she seems to make no attempt at the profundity which she exudes. At eighty-seven her eyes glow like mesmerizing embers yet spark awakening when looked deeply into. There is a history of suffering conquered within her that warms any room in which she walks. Anaari is, to say the very least, a most remarkable person.

I immensely treasure my friendship with Anaari. Therefore when she called and told me that she wanted to share the story of a most wonderful experience, I was ready to change my entire schedule to visit with her. When I told her I would be right over, she laughed with a knowing fondness for my over-intense pursuit of any opportunities to converse with her. She assured me there were many years ahead of her, and that she could almost guarantee me that she could tell the story just as well in a couple of weeks. She knew I was working on a dissertation and encouraged me to finish my current chapter and then call her. As always, she was

the most practical and realistic idealist I knew. She encouraged me to enjoy the holidays with my family, and she suggested I maintain my momentum on the dissertation that she knew was so important to me. We agreed I would call her in early January. I did at eight o'clock in the morning of January 2nd.

When I arrived a few days later at Anaari's cabin which is nested in a cove and sits next to a peaceful mountain spring, I tried to hold onto the feeling in which I was immersed as I stepped out of my pick-up. It was as if I were in a place of quiet from which there was no other place to go. Before I realized it, my ambition to learn of Anaari's experience waved over my tranquility. Next, I was hurrying up the cabin steps now focused on the future. Of course anything Anaari considers even moderately unusual is almost always extraordinary to the rest of us who know her.

I pretended patience as I splashed soy milk into my coffee. Anaari is very familiar with my interest in emotion regulation and has shared many discussions with me regarding wisdom and knowledge. As we took seats in rockers near a warm fire, Anaari, quick to note pretenses, teased my curiosity and impatience by informing me that the meeting she attended in Asheville was directly related in a very fortuitous way to my dissertation. In her usual manner, she suggested that we enjoy being quietly present with each other and embrace silence for a while before we talked further.

Typically noted for my perseverance, not my patience, I could hardly maintain the silence as the highway in my mind was being heavily traveled. After about ten minutes, the silence was broken as Anaari grinned ever so softly and said

“Michael, you are always so eager to think and ask questions. I suspect you have disturbed many a silence with your mental traffic. However, your angelic authenticity redeems the disturbing devil in you.” She could always mentor in the kindest manner.

While she had been known to sit comfortably in solitude for days, Anaari is a brilliant and extremely articulate lawyer with a spitfire presence when necessary for a cause. She spent five months in an Alabama jail in 1968 because she called a small town judge a racist pig and continued to refuse to apologize to the court. National media exposure brought about her release and the pompous racist judge later received a three year sentence on convictions related to Anaari’s original challenges of his abuse of his public position. Anaari’s history of civil rights activity and noted acuity in courtroom advocacy networked her with many deeply socially conscious people. Some of the high profile corporate attorneys who lost cases to her are now among her greatest admirers, and some of those have changed the course of their legal career as a result of her inspiration. One of those was Kagre Petlausky.

Kagre had called Anaari from Prague about three months ago. For several years she had been attending something she called consciousness building retreats with an international group of people interested in promoting global peace. She wanted Anaari to attend the next meeting which was going to be held in early November at a private estate about fifteen miles outside Asheville in a beautiful area of the Appalachian Mountains. This would be the first time in the last five

years that the retreat was held in the United States. Anaari, while initially hesitant due to the clandestine ambiance of the meeting, agreed to attend.

Why Anaari Decides to Attend the Retreat

I asked Anaari, who isn't easily impressed, what made her decide to go to the meeting. Without missing a beat she stated "because Kagre was insistent and I would walk half way into Hades at her request." I grinned at her playful and affectionate tone. Of course I also knew Anaari had actually demonstrated this level of devotion for her friends.

Becoming more serious, she said there were several factors that interested her. One factor was the composition of the group. She said Kagre informed her that the group was initially formed by a handful of attendees at the 1893 Parliament of Religions at the World's Exposition in Chicago. The official membership now totals a little over five thousand; however, only about fifty members, who might be considered the most "experienced practitioners," typically attend the intense international retreats. Many of them are the grandchildren of the original group. They are very ethnically, racially, and theologically diverse.

The second factor that attracted Anaari was the vision of the organization. The group believes that world peace is possible and that every individual can attain peace of mind with the proper spiritual, philosophical, psychological, social, economical, medical, and educational support. Their diverse professional careers are a devotion to the mission of bringing this vision into reality.

Most importantly, there was a quality of integrity that Kagre had used in describing the group to Anaari. When Kagre speaks of integrity, people place great value in her opinion. She once turned down a million dollars in hush money and resigned an executive director position over disagreements with an international corporation board's decision to disregard safety regulations for a migrant workforce. Kagre told Anaari the people in these retreats didn't just talk fancy ideals. They demonstrated their beliefs in their life decisions and daily actions. Consistently practicing self-acceptance and self-development, the members challenge each other to maintain practices that bring their vision to reality. Kagre noted they had a saying that goes something like the following sentence. "Be open to being and celebrate becoming in the flow of compassion."

The memory of the last phrase seemed to cue Anaari to begin to tell the specific activities of the retreat which she attended. She said that she had taken some notes, saved a copy of the simple agenda for the meeting, and actually tape recorded the initial sessions. This is where she really hooked me because she revealed that the major theme of this retreat was the "relation of wisdom tracking to emotion regulation." Next, Anaari began my education about the best practices of those whom a growing number of people call "The Wisdom Walkers."

Anaari was very animated in recounting her two day experience. The following story includes the most notable of Anaari's comments regarding the meeting as she relayed them to me. I have also quoted statements (provided by the audiotape which Anaari loaned to me) of one of the hosts of the meeting and the various session leaders during the introductory sessions. These quotes

represent less than a full transcription. I omitted what appeared to be unnecessary pauses, stutters, etc. in order to provide an easier read of the primary content. I also added a word or phrase where the speaker had obviously unintentionally omitted the connections between statements. Once again, I think this makes it easier to follow in this format, and the basic information was not changed. There were some comments and relaxed playful interchanges between some of the members that were captured on the tape. They were very engaging; however, I decided to focus on the basic material provided by the primary speakers in order to keep this story more manageable in retelling to you.



Anaari Begins Sharing the Retreat Experience

One of the most extraordinary characteristics of this group that particularly delighted me was the lack of pretentiousness. They were very bright, alert, self-aware, yet not in any manner what you might call self-centered. Dialogue was constantly flowering due to the artful listening and fluid sharing without resistance to self-disclosure. There were no interactions that resembled positioning type interviews or pontificating, yet they could disagree, even passionately, with a respectful openness to challenge.

The hosts of this particular retreat were Louise Palmer, a retired neurosurgeon, and her husband Martin Salk, an architect and builder. Louise's deceased grandparents had been among the handful of the group's formative members. The

group had originally taken the name Agape Foundation but later, sometime in the 1960s, changed the organization's name to Wisdom Seekers International to represent their primary devotion which was what they called "wisdom tracking."

Martin was drawn into 'wisdom tracking' by Louise when he, interested in stress reduction, attended one of her brain-body seminars about twenty-five years ago in Boston. The two were immediately attracted to each other. They married, raised three children, and gradually converted their professional lives and personal wealth into furthering the vision of Wisdom Seekers International (WSI). Their home had been designed by them to serve also as a retreat center for their growing avocation turned full time devotional work in what Martin called the evolution of consciousness. Colleges, corporations, and community organizations regularly contracted with Louise and Martin to conduct staff development and programs in the general area of self-actualization.

While they had been regular attendees of the semi-annual retreats held by WSI, this was the first time they played host and they were overjoyed to have their wonderful associates in their home. Louise had accepted responsibility at the previous retreat to be the convener of this present gathering, and Martin had immediately suggested that they host it in their home. After encouraging us all to gather in the main meeting room, Louise welcomed everyone and initiated a period of silence. Next, she began a description of the retreat focus and an introduction of the session leaders.

Louise Palmer and Wisdom Trackers

We celebrate the presence of a number of special guests today. We certainly recognize a collegiality and a kindred spirit with them; however, some of them may not be very familiar with our culture of wisdom seeking and the mission of our organization. Therefore, I am going to make a few more introductory remarks than is customary for our collaborative group. I have also asked several volunteers to briefly review our basic practices. This departure from our usual format will serve as a simple introduction to our guests and perhaps a helpful overview even for our seasoned practitioners.

One hundred and ten years ago my grandparents and many of yours committed their lives to promoting world peace and loving fellowship between people regardless of sex, race, creed, wealth, or talents. We are blessed today because of their vision and our regular practices in which we have learned from many cultures various paths toward peace in our minds and hearts. Our predecessors and mentors helped us understand that only superficial and temporary peace can be forced upon the world through military, legal, or other sources of power. We were challenged to be rigorous in building a compassionate consciousness in our individual habits, our families, our social relationships, our recreational, work, and daily activities. We were encouraged by those who inspired us to share and educate others while mutually learning from those we taught. We were cautioned

to teach by example and to flower without the egotism of many teachers. We developed a set of practices which have helped us to continue to develop and to appreciate the multiple facets of our lives as individuals and as beings in relationship with others. May we continue in this devotion that is often playfully called “wisdom tracking.”

Our subculture of wisdom trackers has recognized critical periods for investing attention to issues of concern to the larger cultures in which we live and work. As most of you will recall, many of us were very active in sharing our practices with various civil rights activists. Because we shared our consciousness enhancing practices on an informal basis as part of other organizations’ training programs, most of the activists did not know us as members of WSI. [According to Anaari at this point in Louise’s introduction she (Louise) gently winked at Anaari. Suddenly, a flood of memories awoke in Anaari. She realized she had met Louise about forty years ago at a training program in Quebec. During her jail time in Alabama, Anaari began a fervent practice of the skills learned in Canada, and now four decades later she continues the practices. She felt a deep warmth as she suspected that many of her former teachers were present in this retreat.]

Acts of terrorism, fanatical power hungry political and religious leaders, along with other major ethical and emotional negativities are threatening the potential for world peace. On a positive note, the general public and academic communities are showing a growing interest in understanding emotion which we have always viewed as key to consciousness raising. In our last meeting we agreed that this was an important time to review our own life skill practices which

are essentially skills of emotion regulation. We decided to renew our efforts to share these skills in collaboration with others.

We have learned to accept ourselves as “being” and yet always “becoming.” Because we recognize the individuality and the interrelatedness of our being and becoming, we continually work to enhance our abilities to respond effectively to personal and social difficulties with practices that expand our mutual compassion.

It is in this spirit that each of the session leaders will lead us in a brief review of one of our “best practices.” This afternoon we will have an opportunity to engage in additional collaboration in both the experience of and the dialogue about these practices. I know everyone is very excited about renewing old friendships and welcoming our special guests to join us in our practices and vision.

Monawa will get us started on the first of our five basic practices.



Monawa Medpra and the Practice of Opening

I want to thank Louise and Martin on behalf of all of our membership for inviting us into their beautiful home and corner of the world. It seems especially fitting that our first area for review is our practice of “opening.” Experientially this old mountain invites us into the present moment to sit in mindfulness with ancient life.

We begin our birth by opening to a universe that has opened to us. We unfold from our fetal position, sense, reach, walk, approach and observe with open eyes, heart, and mind. Over time, as pain, injury, disappointment, and experiences perceived as failures occur in our lives, we initiate some closing to some of this world. Perhaps it is inevitable given our present stage of social development that we attempt to insulate and protect our body and mind. We maintain vigilance and make plans to avoid suffering. We quickly judge situations and others in order to remove ourselves from suffering physically or psychologically.

When disappointed by our limited concepts of God and transcendence, we can even close ourselves to the possibility of spiritual guidance. Thus, we are protected from disappointment and spiritual despair. In our social and professional lives we might withdraw from relationships that disappoint our expectations, and we close ourselves from further investment if we have calculated we cannot protect our account and receive a proper return. Our closing can become pathological, but in most cases it interferes with our maximum functioning in personal, professional, and spiritual relationships.

As members of WSI, we have chosen to practice an “opening” which is the reverse of this closing. There are many forms of “opening” described with different names and with different emphasis by different teachers and cultures. Within our WSI membership, we find many useful methods for practicing this “opening.” Some of you and the wisdom trackers within your parent culture practice what you call “mindfulness.” You have studied with Tibetans, Zen Buddhists, or PhDs. Some of you practice an “opening” type of meditation to

complement your focusing type practice. Others use movement and do a “mindful walking” practice during your mountain hiking or in your backyard labyrinths. We also have members who practice a kinesthetic meditation within the context of your martial arts training, and others practice an opening style of prayer in your spiritual lives. Relaxation training has helped many practice this “opening.”

Opening continues to be a critical part of emotion regulation. When we notice without judgment, we are able to observe our emotions as they come and go and change in various contexts. We see more of our emotional responding because there is no pressure to deny the existence of an emotion which we might otherwise immediately judge as wrong or inappropriate. There is not a focus on intervening during this practice. Of course that does not mean that we cannot change our experiences with other practices. It is just that “opening” is focused on being present with whatever is. Instead of intellectualizing our emotions by debating various theories about which comes first, we are mindful of our thoughts, feelings, moods, sensations as they come and go.

From previous collaborative dialogue we have found there are many insights to be learned from sharing approaches and practicing under each other’s guidance. Ultimately, we recognize it is important to practice a method or blend of methods that fits each of us as an individual at this point in our lives. For all of us, especially those who teach this practice, we think it is best to avoid rigidity in defining the practice of “opening.” This afternoon we will have a chance in one of the activity sessions to share a collaborative review of specific methods. I

think we have many styles in this group to learn from. I hope all of you will feel free to share your ideas, experiences, and suggestions for continued development. We will have a chance to swap roles as teachers and students.

Next, Kurfran is going to briefly review our practice of “orienting.” He just returned from some exciting work in Washington where he led some international training sessions on a special application of “orienting.”



Kurfran Glassharre and the Practice of Orienting

As many of you know, I have conducted workshops on the general topic of “orienting” for business, church, and non-profit groups. I have also presented at several national education and health care conventions. In WSI we have been using the word “orienting” to describe one of our fundamental practices for a long time; so, I realize that none of you may be confused by the term. However, it has invited some interesting associations for some people attending my training sessions for the first time. Let me tell you a few of them.

Last week in D.C. a couple of congressional staff showed for my first session of the morning. Based on their reactions and questions when I began the first workshop activity, I understood that they thought I was going to provide an orientation for the full convention. Perhaps some late night activity had interfered with their full reading of the session descriptions.

On another occasion, last year in Denver several younger looking business executives selected my session from a menu of options and showed up with hiking boots and compasses. The thirty other executives got a great laugh while I was trying to inform my would-be cross-country competitors that the session would address more of a mental “orienting” than a physical “orienteering” experience. That actually turned out to be a great session. To my surprise, the embarrassed executive hikers stayed and we all had fun using “orienteering” as a metaphor for “orienting.”

Monawa and I have dialogued a number of times on the connection of “opening” and “orienting.” We find them both beneficial and complementary. I also look forward to learning from your experiences of the overlap of these practices. It is important to also see a distinction in them. When we are practicing “opening,” we maintain non-judging, non-questioning, present moment awareness. The practice of “opening” can enhance “orienting,” however in “orienting” we move out of the present moment focus. We do ask questions in order to practice an awareness of where we are in relation to the many aspects of life. Who am I? Where am I? What do I believe? Who and where am I in relation to others? How did I get to who I am, what I believe, and where I am in relation to others? What is my purpose? What do I value? These questions include looking at ourselves physically, mentally, emotionally, and spiritually.

While many of us would say that we know where we are, in our practice we have found that many of us only think we know where we are. We fail to look at the reality of our lives. Meanwhile we continue to perform scripts of a play we

are unable to remove ourselves from because we don't know we are in it. We suffer the security of our un-oriented life. The practice of "orienting" can be very disorienting at times; thus, many are tempted to avoid or discount it.

The problem of avoiding conscious "orienting" is that we become like ships without rudders. We will place ourselves in certain positions by habit, default, avoidance, resistance, or reaction without the benefit of our conscious choice. Others will place us in certain positions or roles with certain expectations for our behavior. The benefit of consciously practicing "orienting" is that it provides the base from which we can decide to accept or change our lives, because we are realistic about where we are. The practice of "creating," which I believe Maybeck will cover later, includes conscious changing which is enhanced by having engaged in clear "orienting." During "orienting" it is best to be able to describe the relationships regardless of our emotional reactivity to them.

Orienting becomes our way of identifying our perceptions of our place in the world. It also includes looking at how we came to see ourselves at a particular place in the world. "Orienting" sets the stage for acceptance or change, but it is not focused on change. At some point we may choose to attempt to influence our perceptions, beliefs, practices, or positions in relation to others. However, the focus of "orienting" is on what is and that includes looking at our mindsets. We look at how we feel about the various positions and mindsets that we are engaged in. We also challenge ourselves to identify certain mindsets or positioning that we tend to avoid.

We know this is much more difficult than it might appear. “Orienting” involves thinking not only about what we think we know but **thinking** about how we came to know something. We reflect on what level we choose or passively accepted a certain belief, view, perception. This all seems unrealistic to some of our impatient beginners who are always ready to escape this anxiety by jumping immediately into doing.

While “opening” is being mindful of experience of phenomena in the present moment, “orienting” is looking at our relationships to all kinds of phenomena and includes the past, present, and future.

This process of orienting also includes the identification of our spiritual beliefs, perceptions, and experiences. Spiritual orientations have profound impacts on emotional experiences. “Orienting” helps us to be more aware of the historical and social contexts of these perceptions, beliefs, and experiences. It helps us look at the relationship of emotions to these phenomena. Once again, as all of our experienced practitioners can testify, this is a very challenging practice when taken to the deep roots of our long held beliefs which are so strongly connected to our emotions.

The complexity of this practice is perhaps not represented well by my brief overview, but I believe our later activities will help our visitors get a sense of the depths to this profound practice. Monawa helped us get present centered initially with a review of the practice of “opening.” Now that I have thoroughly disoriented us by talking about “orienting,” I think it is time to let Maybeck cover our next practice which may help reorient us.



Maybeck Borstein and the Practice of Creating

I am going to give an overview of “creating,” but before I start I want to brag about Kurfran. He just received a special recognition by the president for his work in Iraq with several diverse religious groups who were having great difficulty communicating. As you know, the transition in governing power is very complicated there. Perhaps he will share more details with us this afternoon, but I hope he doesn’t mind me saying a little more now. It is related to our present discussion of our practices.

Kurfran was able to talk various diverse religious leaders with divergent political/social agendas into brief practices of “opening” and “orienting.” He was sensitive to the emotionally charged relationships, but he was also aware of a genuine compassion that was present in these various leaders that was perhaps as strong as their struggle for control. He asked these leaders to imagine they were in the position of their adversaries. Essentially he asked them to change positions as a way of experiencing a different mind-set. He asked them to think about what they would desire to accomplish from this different position and explain why it was so important to them. Of course this was not as simple as I am reporting it to have been, and we all know of Kurfran’s language and intuitive skills. However, the point is that the combined experience of “orienting” to their own positions and imaginatively “orienting” to an opposing position helped set the stage for creating

win-win options for power sharing between these conflicting leaders. I think this is an example of combining practices of opening, orienting, and creating. Kurfran helped set the stage for “creating” by using the practices of “opening” and “orienting.” If he would have jumped straight into solving the problem of communication, he may have met too much resistance to negotiate effective communication.

Our ability to make choices separates us from being perpetual victims of automatic and predetermined experiences. Certainly we all must die, and we appear to live out our lives ultimately within certain parameters. However, we have abundant opportunities to make many choices within a wide range of options that influence our daily experiences.

Our practice of “creating” is active participation in life events. We can choose to relate to or avoid others, to act or not act, to regulate or not regulate emotions. Change is inevitable. We can resist it, adjust to it, and even participate in creating it. Creativity is our way of consciously participating in change.

Creativity can be directed at producing new products, services, or ideas. Creativity involves relating to the many realms of the world. We can create new connections between ourselves, other people, and these realms. Creating is an active being engaged in becoming. It takes faith, courage, and commitment to explore our creative nature. Creativity can, of course, be directed at problem solving, but it is certainly not limited to it. In fact we might choose to use our creativity to redefine a problem as an opportunity for personal or collective

growth. Our creativity impacts our perception and that perception influences reality.

In much of our daily living we tend to focus on our problems instead of our opportunities. This can be especially true in emotion regulation. There is a tendency for our culture to focus on what might be called negative or destructive emotions. Instead of taking creative steps in fostering positive emotions, we often wait until we suffer the symptoms of negative emotions before actively involving our creative abilities to rid ourselves of certain emotional pains. We are fortunate to have trained clinical psychologists and other professionals to assist us with management and insights related to these issues; however, should we not also create more educational opportunities to enhance our emotion regulation for preventing pathology and increasing positive development?

In general discussion, there is a tendency to associate emotion regulation with pathology or dysfunction rather than with self-actualization. As much as possible our practices within WSI focus on watering the flowers of emotions we want to cultivate versus pulling the weeds of our emotional discontents. This is not to say that we do not value anxiety, anger, and depression management. In fact within WSI we recognize the biochemical, physiological, and genetic factors in emotions. We believe professional help in the pharmacological treatment of various disorders can be extremely effective. Also cognitive and other therapeutic interventions by trained and compassionate therapists can be wonderfully beneficial in improving lives.

Recognizing the comprehensive and complex interactions of factors influencing emotions, we encourage “creating” experiences which enhance positive emotional development. This is a great use of our creativity. Thus you will find that all five foundational practices of wisdom walking are positive in nature. They are states of being and becoming that we direct ourselves toward and not away from. Thus essentially they create a path toward something positive.

James is going to speak next on optimizing; however, he might be talked into leading us in some T'ai Chi first. We could use a little movement to break from this past hour of sitting.



James Zenwah and the Practice of Optimizing

When Monawa began our review of the five practices, she talked about our infant process of unfolding from the fetal position and our beginning to sense, observe, and approach life with an open heart and mind. I have been reflecting and building on that idea, and I want to share an observation about the connection of our five practices before I begin to focus more specifically on “optimizing.” I hope this may give a simple way to see the relationship between the practices as a continual stepping.

For the moment let us think of our practices as the developmental stepping stones of consciousness from infancy to maturity. We begin by “opening.” After

a period of this present centered awareness without judging or analyzing, we begin to think about the relationship between this self that is “opening” and the other beings and phenomena that we are aware of as we practice “opening.” Now, I know a number of the theologians in our group are ready to tell me that I just described our departure from the Garden of Eden when I described this departure from “opening” and the approach of “orienting.” Yes this inevitable notice of differences and separation was brought on by analytic thinking, the sweet juice of the knowledge apple. Now this topic could be very beneficial, deep and fun to pursue; however, we better postpone that dialogue if we want to finish our review of the five practices.

So we proceed from “opening” to “orienting” which represents our understanding of our relationship to all that to which we have been “opening.” As our consciousness continues to develop through our “orienting” we recognize our ability to respond, and we accept the responsibility to make choices. Thus we now are practicing “creating” as we choose to participate in the conscious changing of connections between all that we have become open to and oriented to.

While progressing in our ability to creatively solve our problems in emotion regulation, we gradually learn to turn our attention to creating the reality of our visions through positive emotional development. We now might mature to a pursuit of happiness, joy, and peace of mind. At this level of consciousness we are using our first three practices as foundational to our fourth practice of “optimizing.” I suspect that Kurfran might acknowledge that the first three steps that Maybeck described in his monumental negotiating with the religious leaders

was a stage for future “optimizing.” In fact I suspect that Hibuco, who will be covering “loving” next, will see a connection of all these practices in a kind of circle of relatedness.

Perhaps I should turn at this point to a focus on “optimizing.” WSI has used many related terms in the past to describe this practice. Self-actualizing was popular about thirty years ago, and it remains a helpful description today of much of our practice of “optimizing.” Some of our members focus more on the concept of flow as described so comprehensively by Mihaly Csikszentmihalyi in his vast research on the psychology of optimal experience. Many of you practice yoga, martial arts, or other practices in which you cultivate and at times experience optimal consciousness. We have heard athletes and dancers talk about “being in the zone” during peak performance experiences.

We have incorporated insights gained from Tibetan monks of the East, Trappist monks from the West, ancient philosophers, medieval Christian mystics, Sufis, modern rabbis, and American Indians into a practice of celebrating many paths and roads to happiness and peace of mind. Essentially they all demand a training of the mind, an appreciation and regulation of emotion, and a belief and devotion to compassion. While the cultivation of a trained mind and the regulation of emotion might bring a temporary and superficial experience of self-actualization or flow, the long term and full flowering of the developing person cannot sustain an “optimizing” of conscious living unless this third component of compassion is present.

This point brings us to the fifth basic practice, “loving.” Hibuco is going to give us an overview. By the way, the beautiful music we have been listening to in the background of these sessions is from Hibuco’s latest CD. I think she named this latest work “Between” in honor of Martin Buber. The music has a way of creating awareness and a celebration of our relatedness. Doesn’t it?



Hibuco Tajuchisatag and the Practice of Loving

James, I liked Monawa’s idea of development and your metaphor of the stepping stones of consciousness. Could we see them as connected and interrelated as you said and maybe even forming a circle? I know you were postponing that deeper theological dialogue, but I cannot help sharing this reflection. Perhaps the five practices bring us back to the Garden. Perhaps they provide a path connecting the gardens within and between us. We have a lot to talk about later. For now I will focus on “loving.”

Unfortunately, the word love has been trivialized by our culture. Advertising and the entertainment industry feeds this immaturity of consciousness. Nevertheless, “loving” is the word which best describes the keystone of our WSI practices. It is important to make clear that we use love in reference to compassion and caring for the welfare of all versus a limited erotic or sensitive caring for an intimate other or the wonderful yet limited brotherly love within

family or between friends. This is not a criticism of these other forms of love; however, it points to the limited nature of some expressions of love.

WSI was originally called Agape International in order to focus on the highest form of love represented by the Greek word agape. As our organization grew in sensitivity and depth of philosophy we decided that certain associations with agape may limit the perception of our practices or perhaps limit their receptivity to people with certain mind-sets. For example some members noted that agape was historically associated with a community meal among early Christians, and we wanted a more inclusive title to represent our practices that are intended to accept all religions into a universal brotherhood.

As James indicated our practices are interconnected. I suspect that we might practice the other four practices (opening, orienting, creating, and optimizing) in a narcissistic manner with a limited degree of success; however, without a mutual concern for the welfare and happiness of others, we would ultimately be defined by our alienation. Remember the story of Narcissus in Greek mythology. He loved his own image so much that he was transformed into a flower. You might say the flower exudes beauty without heart.

Without the mature love represented by principles like the golden rule we will be like flowers in a field unable to smell the scent of each other's flowering consciousness. This would be like a community of beautiful people living alienated from each other. Love is a choice to remain in relationship and to cultivate our mutual happiness and peace of mind. It is choosing to be I-Thou as described by Martin Buber. True "loving" nurtures others.

It is surprising, actually sadly ironic, that some of our leaders of religious institutions combine the profundity of “loving” with a practicing of “unloving” toward each other. We at WSI are a mixture of members from all religious faiths, and we include atheists and agnostics. Two missions unite us all. We value our best practices, especially our “loving” kindness and openness, and we seek wisdom with our love.

Louise, I think this brings us full circle in our coverage of our best practices. I am looking forward to full dialogue on these practices with all our guests. You and Martin have honored me by playing my music in your beautiful home. Thank you.



Louise Palmer Talks about Wisdom Walkers

I want to thank all our volunteer teachers. As I have listened to each of these leaders provide an overview of one of our practices, I have appreciated a deeper connectedness in all of them. We consider ourselves to be eternal seekers of wisdom, and occasionally we feel we have walked with her for at least a few steps. When I listen to Hibuco’s music in the background, concentrate as she expresses thoughts on “loving,” and remember the history of her name, I am completely pulled along in the wake of her walking in wisdom.

For those of you present who do not know this history, let me briefly share with you the symbolic love represented by Hibuco’s name. Hibuco’s parents

were members of WSI and very committed to international peace negotiations twenty years ago. Their mission was very similar to the work that Kurfran and Hibuco are doing today. They were murdered by the very conflicting fanatical religious leaders they were invited to help. They were caught in a crossfire that resulted from an intensely debated argument over rituals and dogma. Hibuco was only nineteen. She chose to forgive and devote her life to building bridges and encouraging understanding between people of all religious communities including atheists and agnostics. She changed her name a few years after her parents death by forming her first and last name out of the first few letters of the major world religions and belief systems. She felt this was the best way to honor her parents and continue their wisdom walking.

Hibuco, when I experience the beauty in your music and the love you demonstrate in your life, I understand why some people refer to some of our group members as wisdom walkers. You help me and others see the path more clearly by the steps that you walk. We usually call ourselves wisdom seekers and wisdom trackers as a way to focus on our devoted search for wisdom; however, some of our members like you walk so regularly in close relation to wisdom that I believe we can call you wisdom walkers.

Let me quickly summarize and then tell you about the remainder of our sessions. Essentially WSI members have found that effective and sustainable emotion regulation must be built on a foundation of basic practices. These basic practices are opening, orienting, creating, optimizing, and loving. The practices are interrelated and can be broken into specific skills. Loving is the cornerstone

practice. We can create methods to prevent emotions from being destructive and that is an important skill; however, it is best to understand our emotions in relation to our total belief and value system so that we can place our creativity into the nurturing of positive emotional experiences and into the construction of roads to happiness. Mutual being and becoming on the roads to joy can be cultivated by mature authentic love.

In our remaining sessions we will be sharing our individual practices of emotion regulation in a collaborative setting. We will have the opportunity to add, move, or remove individual stones from our own paths as our insights guide us. We have recognized for a long time that our individual and collective paths benefit from a focus on education that accepts insights from art, science, reason, intuition, and imagination; therefore, we will welcome light from all directions as we continue to track wisdom. We will have some time to renew and to celebrate together. This love of wisdom, this devotion to seeking her, this is our common thread, this is our road together, this is our collective joy.



Anaari Talks about Putting Our Stones in Place for Wisdom Walking

I had a wonderful opportunity to renew my friendship with some former teachers and to meet some of their children and grandchildren between and during the remaining sessions. It would be impossible to describe all the specifics to you about what was discussed; however, I can share with you the most important ideas

that emerged from the remaining sessions. The group agreed that their foundational practices were like large stones, but they were not beyond movement or influence. They thought it was best for various individuals, groups, and organizations to think through these ideas for themselves, to collaborate, use additional academic sources, and to seek guidance from wisdom while continuing in dialogue.

The members shared a number of helpful resources that provided options and various skills for practicing aspects of the basic practices. The authors include philosophers, scientists, religious and spiritual leaders, psychologists, therapists, and educators. They thought these sources would be helpful to people in the formation of their paths to happiness. Louise took some notes and compiled most of these into a list. I was thinking of you when I requested an extra copy. I think you will find it useful in your personal, social, and professional work.

The group highly emphasized experience versus using better language for emotion regulation. There were many internationally known academicians present and they were the most adamant in championing practical knowledge and wisdom over knowledge acquisition.

They are meeting again in South Africa in May. Kagre said I would get to meet my hero, Nelson Mandela if I go. Well, I am definitely going.

Michael, I thought about your dissertation work a lot over the last few weeks in relation to the work of WSI. Could you include a chapter about their practices? It seems so foundational to emotional education and emotion regulation. If you

do include it, I suggest you call that chapter “Wisdom Walkers’ best practices for emotion regulation.”

A Return to Continue

As I departed that evening a few months ago from Anaari’s cabin, I had a deep sense that I was departing without leaving. I felt a part of my spirit remained with her, and a part of her spirit remained with me. I suspect it has always been this way, but I was now awake to an emotion of calm elation. Love and ambition had carried me to her story, but only love seemed to carry me home. I found the mountains staying within me and understood I must practice the five foundations that would bring the stones to me for my continued path. I felt as if I had been at the meeting with Anaari, had not only heard the voices but seen the voices, and I experienced the presence of the wisdom walkers. I cried tears of gratitude.

I believe the wisdom trackers, wherever they are, will be walking close to wisdom. Their road to happiness is close although they might be physically far. It is a road that, with practice, I can begin to see more clearly. It is a road in which many have already placed so many useful stones. Placing new stones, seeing old stones, walking with daily compassion, and stepping in present moments are becoming my wisdom tracking. I knew I must try to tell others the story told to me by my wisdom walking friend, Anaari.

Story to Action

An Encouragement to Build

The story just told is fiction. The possibility for insight is very real. Each of the foundational practices represents a synthesis of ideas supported by real life practices. In order to give an inclusive representation of major ideas, theories, and practices related to emotion regulation, I chose to write a story that was removed from a physical academic setting and perhaps the limitations of an academic mind-set. The use of the terms opening, orienting, creating, optimizing, and loving are not as critical as understanding the importance of the actions behind the concepts and the themes within the story. Just as the name of a person is not as important as the person's character, the name of a practice is not as important as the nature of the practice.

The idea of "fiction to action" is to use the story as an inspiration to build a road to peace of mind both individually and collectively. The resources indicated in the following sections might be useful in finding stones, choosing them, sculpting them, or placing them. Of course it is our consciousness in relation to other consciousness which will be the builder. I suggest first and foremost that we plan with wisdom as our primary guide. If we are anxious about allowing wisdom to be both our guide and our pursuit, we may want to take some hints from the "wisdom walkers."

You might ask that I tell you something I do not know. I do believe we will find what we truly seek, and then we will know. Then, what we know will seem less important than what we do in being and becoming all that we are.

On a very practical level, I can share a few whispers I hear at times while working. Good stones are heavy. Build your strength with private reflection and readings. Many authors who are not physically present or maybe even deceased will become present as you really listen to their words and experience between and beyond the boundaries of the words themselves. Practice with other compassionate seekers. They will bring additional light to your journey. Let others who have integrity help you work with the stones. Share your story, your journey, your seeking with others who value dialogue. Avoid people who try to place you like a stone, but love them as you wish for them a better road. But most of all when you feel lost and lonely, believe that wisdom seeks the seeker. You will be found.

An Encouragement to Work with Others

Emotion regulation and “wisdom walking” are not isolated from relationships. I suggest we proceed carefully if we use the term human resource which is a popular term in business and industry today. I have always struggled with the word resources connected to people. The term seems to objectify the person as something that we can use to get us somewhere or produce something. The language might position us in what Martin Buber calls I-It relationships. I think we should be careful to remember that others are also being and becoming. Our greatest opportunity to attain personal harmony might be to work toward harmony with others. In building our paths I suggest that we not allow a person to become a stepping stone, but certainly we might work in mutually beneficial ways.

“Relation is reciprocity” states Buber in *I and Thou* (1970). “Inscrutably involved, we live in the currents of universal reciprocity” (p. 67).

Some Writings to Support Your Path Building for Wisdom Tracking

OPENING

The Miracle of Mindfulness was written in 1974 by Thich Nhat Hanh (1987), the founder of the School of Youth for Social Service in South Vietnam during the 1960s. The book includes a chapter of mindfulness exercises (p79-98). If you find Hanh’s writing helpful, you might also want to try another of his books, *Zen Keys* (1995).

Jon Kabat-Zinn, PhD., founded and directs the Stress Reduction Clinic at the University of Massachusetts Medical Center. He has served as an associate Professor of Medicine in the Division of Preventive and Behavioral Medicine. He wrote *Wherever You Go There You Are: Mindfulness Meditation in Everyday Life* (1994). Perhaps some of the following subject titles will attract you to his writings: “Simple But Not Easy, Doing Non-Doing, The Bloom of the Present Moment.” He also has audiotapes available and indicated in the back of the book (p. 271-275).

If you want to focus on relaxation training or add that to your practice, you will find the work of Herbert Benson, M.D., helpful. He has served as Associate Professor of Medicine at Boston’s Beth Israel Hospital and Harvard Medical School. His techniques are very simple to follow, research supported, and described in *The Relaxation Response* (1975) and *Beyond The Relaxation*

Response (1984). You might find the bibliographies in these books very interesting.

Joan Borysenko, PhD., describes “centering prayer” in chapter nine of *Fire in the Soul* (1993). If this style of “opening” is appealing to you, you might want to check her list of resources for leads into practices of spiritual personalities including the mystic John of the Cross and Teresa of Avila.

ORIENTING

Keep in mind that many books related to opening cross over into orienting. For example the works by Jon Kabat-Zinn and Joan Borysenko mentioned in the previous section will also provide insight into “orienting.”

Ron Kurtz synthesizes philosophies, body-centered psychotherapies, and systems theory into a therapy named Hakomi which means “How do you stand in relation to these many realms?” He wrote *Body-Centered Psychotherapy* (1990) and with Greg Johanson co-authored *Grace Unfolding* (1991).

The third chapter of *Psychology and the Human Dilemma* (1979) written by Rollo May is titled “Personal identity in an anonymous world.” It will encourage you to face the difference between normal and neurotic anxiety. If you find this chapter helpful, you may want to read the entire book. You might also find *The Discovery of Being* (1983) by May to be helpful for “orienting” especially if the following quote from page 10 speaks to you. “Without values there would be only barren despair.”

Viktor Frankle survived Nazi death camps and discusses those experiences in *Man's Search for Meaning* (1985). He continues with his emphasis on the importance of meaning in *The Unheard Cry for Meaning* (1985).

If you want to study an academic approach and possibly convert the awareness to everyday observation of how we and others are constantly positioning ourselves and positioning others in various ways, you would benefit from a study of *Positioning Theory* (1999) which is edited by Rom Harré and Luk van Langenhove.

CREATING

In the preface to *The Courage to Create* (1975) Rollo May states the following. "But one cannot be in a vacuum. We express our being by creating. Creativity is a necessary sequel to being" (p. viii). This is an inspirational book to begin work in this foundational area of "wisdom tracking." There are many avenues for creativity. May states "creativity is the encounter of the intensively conscious human being with his or her world" (p. 56). Remember that the wisdom trackers try to spend most of their time watering flowers of positive growth.

Some sources for personal change include:

The Seven Habits of Highly Effective People: Restoring the Character Ethic (1990) and *Living the Seven Habits: the Courage to Change* (1999) by Stephen Covey.

Turning to one another: simple conversations to restore hope to the future (2002)

by Margaret Wheatley.

Even a Stone Can Be a Teacher (1985) by Sheldon Kopp.

Sources for organizational change include:

A World Waiting to Be Born: Civility Rediscovered (1994) by Scott Peck.

Leadership and the New Science: Learning About Organization From an Orderly

Universe (1994) by Margaret Wheatley.

Some potential sources for pulling weedy habits include:

How to Get Control of Your Time and Your Life (1973) by Alan Lakein

Reality Therapy (1975) by William Glasser

A New Guide to Rational Living (1975) by Albert Ellis and Robert Harper

Feeling Good: the New Mood Therapy (1980) by David Burns

Destructive Emotions: How Can We Overcome Them? (2003) which is a scientific dialogue with the Dalai Lama, Buddhist monks, scientists, researchers, and philosophers narrated by Daniel Goleman

OPTIMIZING

Perhaps this practice is best represented by *Flow* (1991) written by Mihaly Csikszentmihalyi. On page six he provides the following definition. "Flow is the way people describe their state of mind when consciousness is harmoniously ordered, and they want to pursue whatever they are doing for its own sake." Certainly the following statement by Csikszentmihalyi on page two affirms engaging in these various practices of the "wisdom walkers." "My studies of the

past quarter-century have convinced me that there is a way. It is a circuitous path that begins with achieving control over the contents of our consciousness.”

For additional sources for comprehensive pursuits of happiness, you will find some guidance from the following:

The Art of Living: the Classical Manual on Virtue, Happiness, and Effectiveness (1995) is authored by Sharon LeBell and based on the teachings of Epictetus who was born a slave in ancient Rome. LeBell states that Epictetus had a single-minded passion to answer the questions: “How do I live a happy, fulfilling life?” and “How can I be a good person” (p. ix)?

A Treasury of the Art of Living (1963) edited by Rabbi Sidney Greenberg includes hundreds of short inspirational quotes.

The Art of Happiness: a Handbook for Living (1998) is written by the Dalai Lama and Howard C. Cutler, M.D. and includes topics such as “deepening our connection to others, the right to happiness, and training the mind for happiness.”

LOVING

Although Erich Fromm died in 1980 his *The Art of Loving* (2000), original copyright 1956, continues to provide an excellent foundation for understanding the basics of practicing love.

Leo Buscaglia teaches in the book *Love* (1972) that love is learned and that you must love yourself in order to love others.

The second section of *The Road Less Traveled* (1978) by Scott Peck is on the subject of love. Peck discusses the discipline involved in love and the myth of

romantic love. This book would also serve as a source for inspiration in the practices of “creating” and “optimizing.”

Tara Bennett-Goleman is a teacher and psychotherapist who has written *Emotional Alchemy: How the Mind Can Heal the Heart* (2001) which combines insight from Western psychology and mindfulness practices. The second chapter, “A Wise Compassion,” shares an interesting perspective on the relationship of wisdom and compassion. You may also find her husband’s (Daniel Goleman) work helpful. It is titled *Working with Emotional Intelligence* (1998).

In *Love and Will* (1969) Rollo May states it is “Man’s task to unite love and will” (p. 283). In the forward May says the book took eight years to write and that during the process friends such as Paul Tillich and Jerome Bruner read and discussed chapters with him. I suspect we will find those eight years produce insights for centuries.

I have found the works by Martin Buber and books about his work to provide a beautiful description of the value and principles for loving in relationships. You might find *Communication and Community* (1986) by Ronald Arnett to be a good starting point. Then, you will probably be drawn to some of Buber’s original writings. A few to start with would be *I-Thou* (1970) and *Between Man and Man* (1965).

CHAPTER 5

ACTION DECISIONS FROM WISDOM WALKING

Educational Awakening: Dissertation Suffocation or Winepress?

When graduate students choose a dissertation topic, perhaps we should take it as seriously as choosing a marriage partner. That is of course if we take marriage seriously. "Yes, I do." In a way your choice chooses you too. If you have pursued a dissertation as more than a rite of passage, I believe you may have a sense of what I mean.

Now I suspect that those professors and students who have the opinion that "the only good dissertation is a finished one" might escape the pains associated with being married to a dissertation; however, they may also bypass an opportunity for great satisfaction. The "sour grapes" approach may protect us from the anxiety of a difficult journey, but could the difficult climb to Aesop's grapes provide the fermentation time for a fine wine.

Now, my last educational awakening may have been disconcerting, but this one could totally unveil my emotional instability. However, I kind of figure you know that about me already, and I best not worry anymore about impressions. Therefore, I am going to tell you about a dream, a lucid dream, and an intervention.

This dream may now well be the combination of several dreams and memories influenced by layers of protection and imagination; however, the principal scene remains intact. In the dream, I am trying to escape from some undeserved punishment. At the same time I am trying to help someone or represent some cause. I am climbing the outside of a huge multiple level metal spherical cage with jail-like bars. I am trying to get to some secure spot and to help someone I cannot describe or any longer name. Some friends turn into foes, and I become unsure of my true support. It seems that I have been greatly misunderstood by those who believed in me. They are now bullied by the dishonest and narrow minded thugs who have seized power. I run in and out of lower levels and corridors of buildings. I am not sure if I am searching for a way in or out. Running toward or away from something, I do not know. Eventually I am surrounded by several disagreeing factions having only one point in common, disdain for me. They press forward. Eventually, I am pressed to the floor. I am being suffocated by their combined weight.

I awoke suddenly and shared the nightmare with my now alarmed wife, Anna. She asked what I thought the dream was about. I suggested it must be, like most all my dreams during the past year, related to my dissertation work. We agree that I should convert the dream in some positive way. My intuition suggested a question and intervention reflection. Should I take the dream to the dissertation or the dissertation to the dream?

As I went back into the dream, I had not yet answered the question. I found myself in the suffocating position again, but a book, my dissertation, was now manifest. I wedged the book between myself and the suffocating weight of others. I could breathe. I felt a certain security, comfort, and lifted burden. Although I was not yet out from under the full weight, I knew I would survive. Perhaps, I was in a human winepress.

Why Did I Write The Story of The Wisdom Walkers?

This dissertation began in the middle of a journey which for many years included seeking wisdom, attempting to follow the guidance of wisdom in the practice of education in both formal and informal settings, and searching for practices that improve emotion regulation with the hope of enhancing peace of mind intrapersonally and interpersonally. Personal and professional experiences which include extensive reflection, personal practices, cooperative work with others, dialogues, readings, and some writing have preceded this most recent opportunity for full time devotion to these efforts within the academic community.

In the last two years, I have had the opportunity to concentrate more completely on the area of academic research that is related to emotional education and emotion regulation. The more I read and thought critically with an eye toward improved practical applications in everyday life, the more I was drawn to fundamentals. Thus as indicated in previous sections I was drawn to search for the basics not only of emotional education, but I was pulled toward epistemological questions that might help me understand how the basics are best derived. In retrospect this certainly seems to be a very reasonable development.

When I decided it was important to lay my personal and professional work on a strong foundation, it made it impossible to take a superficial approach to the study of emotion regulation. On the other hand, this can be a lifelong devotion and the process will never end. Since I have the very practical goal of completing a dissertation, I keep revisiting the important question that my committee posed to me. “How will you know when you are done?” Now one cannot underestimate the poignancy and value of that question, especially when you keep in mind my topic, goals, principles, practices, and style. No method check-list is going to bring me home to the finish line.

The truth is (as if there is any truth to this kind of dilemma) that there is no knowledge-based answer to the practical question. I won’t “know” when I am done and neither will others. However, I can make a reasonable judgment. You, of course, will make your own.

As I proceeded toward a reasonable judgment and tried to be open to the guidance of wisdom, I took what some might interpret as an indirect approach. However, I believe it most directly frames decisions regarding the practical and valuable aspects of my intellectual investment. To get to the heart or core of my experience, I stood outside myself (figuratively) and appreciated the opportunities for extended reading, reflection, analysis, incubation, and writing. Next, I pointed out the obvious to myself and followed that with a relevant question. “Michael, you have been at this for many years, with extreme intensity and devotion during the past two. Perhaps it is time for you to share your experience. If you had to stop right now and share with your children and future grandchildren the most

important findings from your combined formal and informal experiences, what would you tell them?" The question was a Solomon sword. Whatever I view as valuable to pass on to my family is worth sharing with my professional and academic colleagues. The important point isn't about proof and truth but a judgment of what is meaningful and of value by a person within the experience of searching.

As I began in the middle with this dissertation experience, I believed fundamentals and vision were important. This became even more apparent and important when I looked at major reviews of literature related to emotional education. Most of these are mentioned during the discussion of concepts in chapter three. Almost anyone including scholars who principally write, the scholars and practitioners who read, and researchers and educators from various disciplines who are interested in improving emotional education could be lost in the dense knowledge forests of academic research. You can talk each other to sleep in the forests, but it won't get you out. Let us borrow and reshape a statement from two heroes of the socially conscious. We must build our path by walking. *We make the road by walking: conversations on education and social change / Myles Horton and Paulo Freire* (Bell, Gaventa, & Peters, 1990) provided the inspiration for the previous statement.

So What Will I Tell my Grandchildren and Share with my Colleagues?

I might say that talking and writing about the path may be helpful, but walking and building the path is much more important. I will encourage them to seek

wisdom. I would share the perspective based on observation that emotion regulation is a pathway to peace of mind. That journey is best built with the foundation of I-Thou relationships guided by the wisdom we seek. It is a foundation best laid within the depths of their values and beliefs. I would tell them that they need a rigor of consciousness regarding higher values and a scholarship of awareness to remain awake on their journey. I would suggest five daily practices to keep them sharp and alert in their ability to manage emotion and develop higher consciousness. I would encourage them to develop these practices with deeper and deeper levels of understanding and devotion. I would discourage them from making language a deity or being distracted by knowledge experts. I would tell them the path is simple but it is not easy.

What stands out to me as helpful and foundational (following distillation and synthesis of formal and informal research) are the following major activities. Simply stated these practices are: 1st, spend time in silence being aware of all that is without judging and cultivate the ability to practice this skill in the midst of chaos; 2nd, continually ask who we are, what we believe, and how we came to believe in relation to all that we experience; 3rd, join the creative process and participate in the art of life; 4th, become all we are by participating with others in a mutual celebration of being and becoming; 5th, most importantly practice the art and discipline of love.

In order to sustain practice and commitment over a lifetime I would suggest that we surround ourselves with people of integrity who want to bring into reality the ideal of peace of mind and peace in society. I encourage cultivating the

following qualities in ourselves and looking for them in our associates: alertness, self-awareness, artful listening, fluid sharing of perspectives, respectful openness and challenging of ideas, authenticity, un-pretentiousness, honesty, and compassion.

What is the Best Way to Share These Ideas and Perspectives?

Having identified the important parts of the message, I began to look for the best way to relay the ideas in written form. Because of the particular nature of this material and because of the qualities possible in a story, I believed that creating a fictional story would actually provide the best forum for a present report of important realistic practices. It could also provide more interest and motivation for future dialogue and continued development. I thought open-ended concepts broadly stated would allow room for the multiple ways of knowing or experiencing by major contributors to these practices.

A story which synthesized the ideas of many thinkers appeared to be the best avenue to share this reasoning for wisdom in emotional education. I thought the characters could demonstrate the qualities mentioned in the previous section, and a combination of practical and formal theory could be encouraged through the story. I initially conceived of the dissertation containing a chapter on basic skills, but my initial concept of skill was perhaps more superficial than the perspective I have developed as a result of research and reflection. I believe emotion regulation is best developed on a foundation of higher consciousness which the five best practices of the Wisdom Walkers help cultivate.

How Can The Story Provide Insight for Action Decisions?

“If you believe in something, then you have to practice it” (Bell, Gaventa, & Peters, 1990, p. 153) states Myles Horton. This maxim is particularly appropriate to this dissertation. In fact, if I do not attempt to engage in the practices I have discussed in this dissertation, then I am not authentic. Of course, the practice is clearly less than perfect and at times might appear (and actually be) absent. The nature of this dissertation requires that I engage in transformational learning while inviting others to do so.

First, I will briefly share a few ideas from theory of transformational learning, and then describe specific transformational experiences in my personal and professional practices that are related to the five fundamental practices described in the story of the Wisdom Walkers.

According to Sharan Merriam (2001), adult learning is at the heart of adult education practice. One of the major theories of adult learning is transformational learning. It is particularly related to application of the story about the wisdom walkers. “Transformational learning theory is about change – dramatic, fundamental change in the way we see ourselves and the world in which we live” (Merriam and Caffarella, 1999, p. 318). Mezirow describes “our urgent need to understand and order the meaning of our experience” as “a defining condition of being human” (Mezirow, 2000, p. 3).

Transformational learning refers to the process by which we transform our taken-for-granted frames of reference (meaning perspectives, habits of mind, mind-sets) to make them more inclusive, discriminating, open, emotionally capable of change, and reflective so that they may generate beliefs and opinions that

will prove more true or justified to guide action. Transformative learning involves participation in constructive discourse to use the experience of others to assess reasons justifying these assumptions, and making an action decision based on the resulting insight. (Mezirow, 2000, p.7-8)

Baumgartner (2001) uses the metaphor of a lens to categorize four different ways that transformational learning has been conceptualized. These views through different lenses include the following: emancipatory education, cognitive-rational approach, developmental approach, and the spiritual-integrative approach. Each of these lenses has a particular philosophical point of focus. We can benefit from opening all these epistemological windows.

Emancipatory education is championed by Freire. It places a premium on consciousness-raising in order to empower adult learners to change the social world. Traditional education is viewed as oppressive when it promotes a passive learning of facts. The Wisdom Walkers vision included changing the world.

The cognitive-rational approach is represented by Mezirow. It places a focus on rational thought and reflection. It is also interested in empowerment and social change, but places importance on the individual's perspective transformation. Furthermore, the following statement indicates this approach recognizes the importance of emotion regulation. "The qualities that constitute emotional intelligence are essential conditions of transformative learning" (Mezirow, 2000, p. 24). Thus, while a change in world view versus a change in the world is the focus, this does not rule out that a goal of social change may grow out of a change in world view. The Wisdom Walkers combine the insights of Freire and Mezirow with insights connecting personal consciousness-raising, emotion

regulation, and a devotion to world peace. The Wisdom Walkers are engaged in changing both the individual and the social world. They walk the “narrow ridge” described by Buber (Arnett, 1986).

The developmental approach is represented by the work of Daloz.

The transformational learning process is intuitive, holistic, and contextually based. It is a mythical procedure during which a mentor guides students in a learning journey affected by the student’s social environment, including family dynamics and social class. Daloz’s narrative approach to transformative learning humanizes the transformational learning process as he shares stories of students’ struggles. These tales demonstrate how students negotiate developmental transitions and are changed in the process. (Baumgartner 2001, p. 17)

The importance of mentors and meaning-making is emphasized in this third lens. The social environment, the family, the interplay of education and development are important features. The use of myth to portray cultural values is certainly related not only to Daloz work but also to the story of the Wisdom Walkers.

The spiritual-integrative lens of transformational learning discussed according to Baumgartner places an emphasis on the extrarational. It views transformation as a process involving “the integration of various aspects of the Self” (Baumgartner, 2001, p. 18). It “champions the link between spirituality and learning” (p. 17) and recognizes the importance of feelings, images, and symbols.

The story of the Wisdom Walkers places these four lens of transformational learning on the same frame and integrates them into a comprehensive vision of

personal and social transformation through the five fundamental practices of opening, orienting, creating, optimizing, and loving.

Now let us move to some specific examples of practical application of the five fundamentals that result in transformational practicing. I will focus on three areas of my personal and professional development in which the content of the story can be useful. I think these examples can help serve as examples for other individual plans that attempt to improve emotion regulation in foundational security.

How Might a Graduate Student Improve Practice?

It seems appropriate, and consistent with the practice of a scholarship of awareness, to look at the most immediate stage for emotion regulation. Obviously, the experience of any student (but especially a graduate student working on a dissertation) provides an opportunity for cultivating emotion regulation. In fact without developing a certain amount of that skill, most of us would not survive long enough to complete the requirements for our intended degrees.

Disappointment, depression, anxiety, anger, and frustration are on the graduate student's daily emotional menu. Due to the emotional distress, it is possible that we begin to close ourselves off, and fail to observe the many other items on the educational menu: challenge, insight, inspiration, a surprising learning moment, opportunity for creativity, and many more potentially positive experiences. I certainly have been caught (by myself, family, and educational mentor) focusing

on the cup half empty. The practice of “opening” described by the Wisdom Walkers includes many potentially helpful activities that would help keep the graduate student from closing down. I personally am benefiting from a mindfulness class that I began this semester after I recognized my lack of regular practice of “opening.” Education is a journey and a process. Part of having a successful journey is learning to trust the process. The practice of “opening” is helping me trust the process I am experiencing in this world of academia.

The Hopi word Hakomi invites us to look at ourselves in relation to all the many realms in our world. As a graduate student, we are both blessed and bombarded (depending on perspective and context) with many layers of positioning in relation to power, to acceptance of ideas, to the allocation of resources (ranging from mental attention to monetary). To practice “orienting” is to be aware of these realms. It is to be mindful as in “opening” but also to be vigilant in noticing the patterns between these many realms of power and influence. It is also to be aware of our own values and principles in these realms of influence. In practicing “orienting” we look at the connection between these realms and our sense of purpose, spirituality, and philosophical beliefs. As a result of a number of negative experiences during my arduous graduate school journey, I began to develop a restricted mind-set about what was possible in the academic world. Some direct and indirect guidance by my academic mentor helped me “orient” to a larger perspective of the possible. I practice “orienting” within and without these greater parameters.

The influences of Rollo May, Stephen Covey, Margaret Wheatley, and Scott Peck have greatly impacted my practice of “creating.” Following are some of the wonderful words of Rollo May that represent the power of this guidance.

The creative process must be explored not as the product of sickness, but as representing the highest degree of emotional health, as the expression of the normal people in the act of actualizing themselves. (May, 1980, p. 38)

This courage will not be the opposite of despair. We shall often be faced with despair, as indeed every sensitive person has been during the last several decades in this country. Hence Kierkegaard and Nietzsche and Camus and Sartre have proclaimed that courage is not the absence of despair; it is rather, the capacity to move ahead in spite of despair. (May, 1980, p. 3)

The dissertation you are reading represents the creative process and product of moving “ahead in spite of despair.”

As previously stated my dissertation topic makes it inauthentic for me not to attempt to practice the insights in the subject matter. The practice of “optimizing” has been one of the most difficult. Can you really “flow” (Csikszentmihalyi, 1991) or experience anything related to optimal experience while writing a dissertation? Does this quest not place a graduate student over the edge of reality and into the abyss of psychosis?

One decision follows another. First, I decided to write a dissertation. Second, I decided it would not only be scholarly but creative and consistent with principles. Third, I decided through a “rigor of consciousness” and a “scholarship of awareness” to practice “optimizing” in the process. Needless to say I am still working on this one. “Of all the virtues we can learn no trait is more useful, more essential for survival, and more likely to improve the quality of life than the

ability to transform adversity into an enjoyable challenge” (Csikzentmihalyi, 1991, p. 200). Csikzentmihalyi writes a complete chapter on this point. It is titled “Cheating Chaos.” He describes three main steps to transforming difficult situations into a flow activity. They are unconscious self-assurance, focusing attention on the world, and discovering new solutions. I am working on it.

The practice of “loving” by the Wisdom Walkers is held to be the cornerstone of the foundational practices. It makes sense. It is easy to turn the pain, fear, anxiety, frustration, and disappointments of graduate education into anger, resentment, cynicism, and even hate toward the academic culture. After all St. Peter charges the psychologist arriving at the heavenly gates with *nimis simplicando* (May, 1979) and he speaks the words quoted below. (In a footnote May translates this Latin into “excessive simplifying”, or simply stated—“oversimplifying.”)

You have spent your life making molehills out of mountains—that’s what you’re guilty of. When man was tragic, you made him trivial. When he was picaresque, you called him picayune. When he suffered passively, you described him as simpering; and when he drummed up enough courage to act, you called it stimulus and response. (May, 1979, p. 4)

Perhaps all of us have oversimplified each other at times in our various positioning in relation to power, title, role, authority, and ability. The practice of “loving” would require forgiveness and walking the “narrow ridge” described by Buber and discussed previously. The practice of the art of loving requires discipline, concentration, patience, and a supreme concern (Fromm, 2000). Again, I am working on it.

How Might an Educator Improve Practices?

I will discuss two areas of my professional practice in which I have worked collaboratively to develop curriculum. The insights from the authors whose writings contribute to the synthesis reflected in the best practices of the Wisdom Walkers continue to influence the evolution of my thinking regarding these curriculums. First, I will discuss a program called Ethical Martial Arts Training (EMAT), and then I will discuss a communication model called InSightOut™.

My martial art training began in 1965. Significant coaching experiences (being in charge of a class) began as early as 1973. My current focus is a comprehensive integration of martial arts physical skills training along with social, psychological, and philosophical principles and values. I currently participate in personal training with other martial artists. We collectively share coaching and administrative responsibilities related to sharing our experience and opportunities for continual development with other adults, adolescents, and children.

ETHICAL MARTIAL ARTS TRAINING

The EMAT program is inspired by the principles of Judo and its founder Jigoro Kano. However, our goal is to respect yet exceed specific traditions, theories, cultures, and practices by collaborating in synthesis and development with all ethical cultures of martial art. We are continuing to develop curriculums for adults and youth. It is important to emphasize that these programs are in

constant evaluation, analysis, and development as a result of the input of numerous seasoned (black belts) practitioners.

An important part of my service is to teach teachers of martial arts. I believe that you cannot teach effectively unless you also remain a student and learn from those that you teach. Reciprocity and mutuality are an important part of teaching/learning relationships. The theory of mediated learning (Feuerstein and Rand, 1997) provides a basic theory for this “dance between two participants” (Greenberg and Williams, 2002, p.97).

The best practices of the Wisdom Walkers provide a framework that can help me engage in a more comprehensive analysis of my teaching and collaborative curriculum development. Those insights can then be placed on the table of dialogue with other black belt teachers invested in continual development.

For example the practice of “opening” can be related to awareness, mindfulness, and meditation training depending on age and experience of the student. “Opening” can also be tied into the importance of instructors providing a climate of trust and safety (physical, psychological, social, and spiritual) so that individuals can practice their own developmentally appropriate “opening.” Thus, emotion regulation of specific emotional experiences (frustration, anger, resentment etc.) can be practiced in this healthy ambiance which will nurture positive emotional experiences (confidence, excitement, friendship, nurturing others, compassion).

I will not exhaust this analysis of application of Wisdom Walkers’ best practices to EMAT in this present discourse; however, I believe this brief

discussion gives a representative indication of how this framework might be beneficial in similar professional environments.

INSIGHTOUT™

About five years ago, as a result of professional collaboration, Bob Lash, Jr. and I developed a communication model. We decided that the neologism, InSightOut™, best described the essence of our model. My academic exposure to concepts in adult learning theories, mediated learning, facilitating group change, reflective practice, collaborative learning, and emotional education have increased my understanding and ability to practice the ideas of the model. Thus, this practical theory continues to develop as a result of academic theory. Similar to the benefit to the EMAT curriculum, I find the framework provided by the best practices of the Wisdom Walkers provides an opportunity for further analysis of InSightOut™.

InSightOut™ includes three major building blocks which we have also called steps. Each building block or step has three goals each accompanied by a tool. Thus, there are a total of nine goals. The model begins with the practice of looking inward to increase self-awareness and self-management. “Self-awareness— recognizing a feeling as it happens— is the keystone of emotional intelligence” (Goleman, 1995, p. 43). Self-awareness is combined with interpersonal skills in the second step. The combination of intrapersonal and

interpersonal intelligence is integrated in the third step with defining goals in relationships with others that are consistent with personal and group values.

The specific goals and tools of InSightOut™ are organized in an ABC format to make it easy to learn and apply in daily practice. The method is adaptable to self-direction and continued reflective practice. “Make change self-directed. When people direct their learning program, tailoring it to their needs, circumstances, and motivation, learning is more effective” (Goleman, 1998, p. 252). The ABC format facilitates memory of important activities and values; however, the stories of different lives require different orders of letters and using them in different degrees. Thus, flexibility is encouraged.

In teaching our model we encourage trust building and goodwill through a non-threatening and non-judgmental process. This method does not guarantee that groups and individuals will be able to harmonize for continued long term commitment or success. However, it does provide a basis for integrity in personal and professional relationships. It provides a framework for the cultivation of “I-Thou” relationships discussed previously in the dissertation.

Four of the basic practices (opening, orienting, creating, and loving) are included in InSightOut™. I think the practice of optimizing is not sufficiently addressed. Furthermore, our model as currently developed recognizes in a few places the need for regular fundamental training (Breath banking is an example.), but it appears we have emphasized immediate intervention. I think that the utility of immediate intervention is a great strength of the model; however, we have not addressed sufficiently the need for fundamental continued development of the

basic best practices. Perhaps, following more in-depth collaborative reflection, we might be able to provide a model with two major foci for improving communication and emotion regulation. One focus would be on long term continual fundamental development. This focus would be a result of deeper reflection and organization of the ideas represented in the Wisdom Walker's best practices. The second focus would be on managing immediate states of emotional arousal and the communication within current relationships. This second focus is closer to the model as it exists now; however, further development of the organization and basic elements of intervention would be beneficial. Of course, at this point, these suggestions are used in this dissertation as an example of the initial stages of applying themes in the story of the Wisdom Walkers. A next step would be the collaboration between, Bob, other colleagues who might be willing to help us develop an improved program, and me.

Can We Benefit From Further Stories of Wisdom Walkers?

Wisdom Seekers International is a fictional group, but that fictional group symbolizes a quality of relating that is realistic. Wisdom seeking, tracking, and walking are activities open to anyone. I believe one of the most promising frameworks in which to practice developing emotion regulation is in collaborative groups open to multiple methods of using the mediation of learning. Groups within organizations or completely independent of them could cooperate in sharing ideas, experiences, and include practical and formal theory in an environment of compassion, creativity and trust.

Participation in informal groups by individuals may produce benefits to other formal professional groups in which that person is associated. The benefits might manifest in the quality of social and professional communication that a practitioner brings back to the organization following wisdom seeking with others.

The Wisdom Walker story that I wrote was the best way, in my combined academic and practical judgment, for me to share my experience of “reasoning for wisdom in emotional education.” My reasoned judgment required a yielding to intuition, art, imagination, and narrative to relay reasonable ideas for emotion regulation in firm educational and social foundational practices and values. The story can be improved. More insightful stories can, have been, and will be told by others. The story is my contribution at a particular point in time to our collective educational journey. It is not truth, but it is part of an authentic love of wisdom.

Giving attention to wisdom benefits the attendant. The best practices of Wisdom Walkers could be better described and organized. There are practical and formal theories that have many methods for arriving at best practices. Others could delete certain practices or identify additional or all together different practices. This dissertation is a contribution within the full spectrum of learning the best ways of being and becoming.

We are all builders in our social construction of knowledge. Perhaps, we could also collectively love wisdom. We can all seek wisdom. We can all benefit from the imagination of a better world. We all have stories to tell, and we can all learn from each other as we continue to write our collective story. We can live our

stories through real action, and we can imagine stories that inspire further lived action. Our created lived stories can become a collective flow of optimal experience of wisdom walking.

“We” can walk “the narrow ridge” together. Yes! Let us create, tell, and live more stories.

Chapter 6

CONCLUDING TO CONTINUE

Educational Awakening: Awakened by an Apology

Let me tell you about a most profound act. This unusual event occurred about thirty years ago. The setting which was in a classroom on the fourth floor of Ayres Hall remains etched in my memory. The desks were made of hard woods with joints loosened by years of squirming students. From our physical twitches they created creaking songs that betrayed every anxious or bored moment of our consciousness. These wooden minstrels had the markings of the epic battles of students' silent sufferings engaged with pretentious professors' pontifications.

The instructor was a brilliant man, a full professor, respected by his colleagues, and having what I understood to be a highly successful career. He was engaging, enthusiastic, passionate, and articulate—the kind of instructor you did not want to disappoint. In the previous class he demonstrated an unusual loss of focus and temper in his response to a comment by a female graduate student. Those of us present were startled by his level of intensity and reactivity; however, most of us were not strangers to the insensitive treatment of students. The behavior was not original, but it was the first time we had seen it demonstrated by this particular instructor.

A few days later, as the next class meeting opened, we witnessed a tremendously surprising and original act within academic walls. With a magnificent degree of authenticity, sensitivity, and courage, the professor discussed his behavior in the previous class. He spoke sincerely to the student and then made a full apology to the entire class. He allowed himself to be vulnerable, to demonstrate emotion, and to acknowledge imperfection. He was a giant of a man.

After that day I, it became easier for me to ask others for forgiveness. As a number of years passed, I held a lingering desire to stop by and thank that professor for the pure compassion that his apology sowed in my awareness. Before I followed through with my intention, this academic hero, following a long struggle with cancer, died. A part of his being lives today in my spirit. That is my thanksgiving.

Certainly my own psychological profile and past relationships with authority figures make this experience figural to me; however, is that really the only reason or even the main reason that it is so poignant? Are there some unwritten rules that the academic culture engraves in many academic minds? Are the following statements codes of behavior for the academic world? Do not allow emotion in academic discourse. Do not show vulnerability, say you are sorry, or do anything that would reduce your positional power. Do not admit you do not know.

Middle of a Journey

As I progressed toward the middle chapters of this dissertation, I began to picture the possibility of finishing. Since I had begun in the middle of a journey that exceeded the parameters of introduction and conclusion, I accepted that finishing did not seem an accurate description of what would be happening at the end of this dissertation. I would be continuing. Therefore, in my outline, I decided to include a final chapter titled “continuation” that would immediately follow the “conclusion” chapter. I began saving notes in two separate folders with these two names.

As I began writing the “conclusion” I was unable to progress in this separation of chapter content. As soon as I conceived the phrase “concluding to continue” my writing began to flow and the words were no longer trapped in my conceptual and categorical divisiveness. In fact, I felt a strange comfort in “knowing” (Did I really just use that word?) I had just begun, yet I would be looking for affirmation that I had completed a dissertation. Thus, we are here in the present with this irony.

There are three major areas of discussion in the dissertation: emotional education, philosophy, and wisdom. As we walk out of this written document, I will touch upon each of these topics once more. As I walk into the future, I will surely carry no conclusions on these subjects. However, I most definitely will carry more respect and interest in all three and a deeper love for one of them.

Emotional Education and Emotion Regulation

Following the story in Chapter Four, I provide a list in the last part of the chapter of readings that I think will help lay the foundation for emotion regulation as inspired by the Wisdom Walkers. Noticeably absent from my suggestions are major reviews of emotional intelligence (Barrett & Salovey, 2002; Matthews, Zeidner, & Roberts, 2002; Bar-On & Parker, 2000; Salovey & Sluyter, 1997; Goleman, 1995), a major review of self-regulation (Boekaerts, Pintrich, & Zeidner), a major review of mental control (Wegner & Pennebaker, 1993), a major review of cognitive neuroscience of emotion (Lane & Nadel, 2000), a major review of the study of consciousness (Singer & Salovey, 1999), and skills books related to emotional intelligence and emotional literacy (Bocchino, 1999; Bodine & Crawford, 1999; Doty, 2001; Merlevede, Bridoux, & Vandamme, 2003; Sharp, 2001; Steiner, 1997). I invested a great amount of time and mental energy inspecting these works; so, why have I not listed them for consultation in the last section of Chapter Four?

A Focus on Foundation

First, let me say that I have found all the works listed in the previous paragraph to be helpful in various ways. I hope to return to all of them for future study and understanding of concepts, ideas, and research related to emotional education. I did not omit them from the list because of a lack of respect for the scholarly work they represent, especially the major reviews. In fact you will find most of them referenced in the discussion in Chapter Three.

The focus in Chapter Four was on foundations. The field of knowledge is rich in concepts, theory, and research on topics related to emotional education. A reasonable and intuitive judgment based on practical and formal experience in this subject matter was required to initiate building a strong foundation. Attention placed on conceptual refinement of the definitions of emotion, intelligence, emotional intelligence, self-regulation, and emotional literacy might be helpful; however, that focus would not lay the strongest foundation. The foundation is best laid in a terra firma of basic values, meaning, and consciousness. Thus, the works of Rollo May, Viktor Frankl, Erich Fromm, and Martin Buber are emphasized in the synthesis of thought into the best practices of the Wisdom Walkers. These authors have a depth in their work that speaks to the core of issues of compassion, creativity, and optimal values for people in relationship. This point does not need to be defended to anyone familiar with the historical character of the authors or the profundity of their writing.

The insights of other authors emerged as a product of the combination of their written work, their public speaking and dialogue. I have witnessed the quality of their interactions with others. These authors include: Joan Borysenko, William Glasser, Rom Harré, and Scott Peck. I recognize this selection method is not scientific; however, I believe it is reasonable given the goals, principles, and practices as described in this dissertation. These authors' ideas certainly influenced my reflections upon and ultimate synthesis of the five fundamental practices.

The works by Herbert Benson, Mihaly Csikszentmihalyi, Thich Nhat Hanh, Tara Bennett-Goleman, and The Dalai Lama are foundational in value, meaning, and consciousness. For example Thich Nhat Hanh and the Dalai Lama do not focus on definitions but descriptions of practices. They practice lifestyles of compassion and happiness. They share rich descriptions of practices used in their journeys. They may not be conceptual scholars; however, you might say they are scholars of awareness and consciousness.

Following the necessary initial focus on foundations, the many works describing skills of emotional intelligence, emotional literacy, and self-regulation will provide important additional strengths to individual plans or curricula. A focus on developing the five best practices of the Wisdom Walkers will nurture a quality of judgment for selecting more specific skills for overall self-development in emotion regulation and emotional education. Practical collaboration in emotion regulation development will reflect the deepest integrity if it is consistent with the principles described by Martin Buber.

Should We Encourage Use of the Concept— Emotional Wisdom?

At the end of Chapter Three, I suggested that we would “return to further thoughts of the concepts of wisdom and philosophy,” and I invited you “to think about the pros and cons of using ‘emotional wisdom’ as a concept.” Let us return to that discussion.

We will begin with some reflections by others. The following is from the first section titled “a personal preamble” of an essay by Carolyn Saarni titled “Emotional competence and self-regulation in childhood.”

Psychologists do not talk much about wisdom, yet here I am, a psychologist having proposed yet another Western culturally biased construct, emotional competence, and nowhere in the essay that follows do I address wisdom. I cannot imagine wisdom without emotional competence, but can one be emotionally competent and not yet have wisdom? I think so, and that is where development comes in: We mature and acquire the skills of emotional competence, which are anchored in the cultural context in which we live. But for us to become wise, we need first to become emotionally competent; second, to live our life fully; and third, to cultivate discernment in the ways of the heart — that is, we must examine and learn about human character, with the breadth that comes from embracing cultures different from our own and with the depth that comes from relishing our personal relationships. (Saarni, 1997, p. 35)

If we became, as Saarni suggested, emotionally competent, lived our lives fully, and cultivated discernment in the ways of the heart, would we be demonstrating an emotional wisdom?

The following quote is taken from *The Wisdom in Feeling* (Barrett & Salovey, 2002). It might also invite a consideration of the concept of emotional wisdom.

Inasmuch as these abilities fall outside our conception of emotional intelligence, we must conclude that emotional intelligence is but one of many sources of the wisdom in feelings. Yet inasmuch as we see emotional intelligence as applying the most sophisticated human thinking to emotional management, we must conclude that emotional intelligence involves not only the wisdom in feelings, but also the channeling of human wisdom to better shape our feelings. (Parrott, 2002, p. 357)

The Nelson and Low (2003) model of emotional learning describes an experiential and a cognitive mind. It appears to oversimplify the experiential as unconscious and the cognitive as conscious. The authors recognize a need for balance with the following statement. "In order to act wisely and exercise good judgment, you must learn to balance both minds" (p. 14). However, having indicated a need for balance, the authors seem to favor the cognitive mind in the next statement. "Wise actions are the immediate result of conscious reflection and constructive thinking" (p. 15). Let us look at some additional words by these authors regarding wise behavior.

Wisdom and harmony are words used to describe the balance you achieve when you use both the cognitive and experiential minds to guide your behavior choices. Emotions signal a significant experience and generate an impulse to act. Behavior is more effective when it is guided by reflective and constructive thought. A wise person exhibits good judgment in the present, based on experience. People behave wisely when they understand and use both minds in harmony. (Nelson & Low, 2003, p. 16)

Is the use of both minds in harmony the demonstration of emotional wisdom, intelligent wisdom, or perhaps, more simply stated, behaving wisely? Further consideration might be given to the notion of behaving or acting wisely in emotion regulation as suggested by the title of the essay "Wise Emotion Regulation" (Gross & John, 2002).

It is interesting to think about the multiple combinations of terms related to this entire discussion. For example, would the concept intelligent emotion have captured the same level of public and academic respect as emotional intelligence? If we start talking about emotional wisdom, how will that be different from

intelligent wisdom or even wisdom itself? Is it possible that academic discourse is prematurely positioned to a certain value in regard to wisdom, emotion, intelligence, and knowledge? Is it possible that micro cultures within the academic culture would value these very differently? How would you rank order these terms in regard to interest and importance?

On first consideration, love of wisdom and acknowledgement of the minimal level of attention given wisdom in academic discourse, might lead one to enthusiastically welcome the use of a concept such as emotional wisdom. It seems any additional attention to wisdom seeking in any form would be beneficial to educators. However, will attention to such a concept actually increase experiences with wisdom? Could we get captivated by attempting to overly define and then measure emotional wisdom instead of placing a primary focus on pursuing wisdom in our relationships? Thus, once again, should we not act before we know? Would it not be more beneficial for educators to spend time in dialogues of their personal experiences of seeking wisdom or relating to wisdom without attempting to prematurely define or measure it?

While I suspect reflection and research on a concept such as emotional wisdom might be interesting (and I certainly would read the related works), I am concerned that it might create another cycle of measurement grasping. One unfortunate scenario might be that the use of the concept would be followed by a host of restrictive definitions and measuring instruments versus a sharing of practical experiences. Perhaps, my own anxiety and resistance to measuring

instruments and my desire for more practical dialogue on wisdom itself is preventing my own practice of “opening” in regard to this potential research.

Would a more rigorous definition of wisdom or even of the best practices of the Wisdom Walkers (opening, orienting, creating, optimizing, and loving) actually produce the most artful, intuitive, wise, and thus ultimately reasonable judgments and actions by those of us attempting to be happy and peaceful? Is it possible that wisdom does remain beyond the grasp of this concept rigor, yet a benefit accrues from the attention to it by both practical and formal theory? Ultimately, my goal continues to be to act under the influence of wisdom in emotional education and in emotion regulation. I will attempt to describe that experience more fully in the last section.

Perhaps, wisdom always exceeds our grasp, but fortunately not always our awareness, love, and company.

Of Course! This Dissertation Involves Philosophy.

“We cannot assume that the complexion of philosophy is best determined through the eyes of dead philosophers. We must look for ourselves” (Scriven, 1966, vii). “Philosophy surrounds us on all sides, and only the use of its name can be escaped” Scriven, 1966, p. 6). Researchers and educators cannot validly escape the responsibility to philosophize. They can only deny the reality of the important and necessary burden to question the limits of knowledge. The limits remain.

“Philosophy” used to mean “love of wisdom,” and people devoted their lives to it for that reason. Nowadays professional philosophers would be embarrassed to acknowledge so naïve a conception of their craft. Today a philosopher may be a specialist in deconstructionism or logical positivism, an expert in early Kant or late Hegel, an epistemologist or an existentialist, but don’t bother him with wisdom. (Csikszentmihalyi, 1991, p. 138)

Should not educators, educational psychologists, and researchers be bothered with wisdom? Should they not become doctors of philosophy who seek the light beyond the limits of science, knowledge, and myopia of specialization? “To philosophize is to demand light” (Kreeft, 2002, p. 27). What words do the letters in PhD stand for? What does it mean to have a Doctor of Philosophy degree with a major in Education?

Beware the discipline parameter gargoyles. They use their articulation powers to intimidate the less word-bound into their knowledge castles where they practice concept conversion. They will mesmerize you with your own insecurities. They will escort you into the dungeons containing their webs of words. Amidst the spiders’ grasping, you may lose your courage to express a love of wisdom which by nature will always exceed boundaries of words and concepts. (Floating Rock, personal record, 2004)

Some people may ask “isn’t this a philosophy dissertation?” While that might first appear to be a nagging bark from a “discipline parameter gargoyle,” maybe it is actually a confirmation that the questioner has witnessed the pursuit of wisdom. Of course we cannot assume that it is found or demonstrated.

To accept the responsibility of a philosopher is not to accept the definition of philosophy based on the authority of another, no matter how eminent the scholar. We have previously discussed the problem of defining philosophy as the “love of

knowledge”; therefore, let us briefly examine another definition that may also neglect wisdom.

According to Giles Deleuze and Félix Guattari, “philosophy is the art of forming, inventing, and fabricating concepts” (1994, p. 2). “More rigorously, philosophy is the discipline that involves creating concepts” (p. 5). While I can respect the creation of concepts as part of philosophy, I suspect my lack of support for this definition comes from my opinion that it does not support an adequate respect for wisdom, much less an authentic *love* of wisdom. Concepts are created and grasped to various degrees by various philosophers, but at what point does the concept of wisdom become fully created such that a philosopher can claim to have created it? This is precisely part of the problem that is indirectly discussed in the introduction of *What is Philosophy?* (Deleuze & Guattari, 1994). While the historical Greek roots of philosophy as love of wisdom or friend of wisdom is briefly indicated, the complexity of a relationship with wisdom seems to be avoided by placing an emphasis on concept creation. This focus on concepts seems closer to the goals that might emerge from philology rather than philosophy. Of course I recognize, as an amateur philosopher, I may be totally missing the point, but I am attempting a scholarship of awareness with my limited conceptual cannons. Maybe we should omit one “n.”

You might ask why should I set myself up for possible intellectual and professional embarrassment by discussing such points that might be viewed by some discipline gate managers as outside my field and certainly as outside my

expertise? Rollo May provides a poignant answer. "But if you do not express your own original ideas, if you do not listen to your own being, you will have betrayed yourself. Also you will have betrayed our community in failing to make your contribution to the whole" (May, 1980, p. 3). It is better to risk embarrassing myself and my immediate community of scholars than to betray myself and that community with a lack of courage to contribute to the whole of educational culture. Integrity sometimes requires authentic questioning of certain ideas without the protection of knowledge certainty or concrete conceptual consistency.

Since I am less than a neophyte in the academic discipline of philosophy, most of what I question may be dismissed as naïve by many, especially by the concept lovers. In fact, I may be naïve; however, educators must not abandon philosophy to "concept conversion." Philosophical foundations should be part of our various practices. Certainly, given the personal, physiological, social, cultural, and spiritual dimensions of emotional education, research within the scholarly discipline of educational psychology cannot afford to omit philosophical discussion. Certainly if we wish to develop through the best practices of the Wisdom Walkers (opening, orienting, creating, optimizing, and loving), we must not be positioned out of philosophy.

Of course this is most likely (to borrow a metaphorical idea from Socrates) just a little bothersome flea on the back of the thoroughbred philosopher. Nevertheless, "If you do not annoy anyone, you are not a philosopher" (Kreeft, 2002, p. 63).

Perspectives of the Being and Becoming of Wisdom

Knowledge can be given, taken, measured, bartered, purchased, and sold. Wisdom cannot. “You can be knowledgeable without knowing yourself, but you cannot be wise without knowing yourself. For if you do not know yourself, if you are a stranger to yourself, if you never wondered about the knower, only about the known, then no matter how much knowledge you have, you do not know who has it” (Kreeft, 2002, p. 16). What are the boundaries of the self which engages in becoming more through time and growth than it is now? What is between this self and other selves? Can an evolving being be known to itself or to other selves? Can anyone be wise in a world where nobody knows their self?

“Wisdom is about as elusive as psychological constructs get. It is perhaps for this reason that it is one of the least studied such constructs” (Sternberg, 1995, p. ix). “To understand wisdom fully and correctly probably requires more wisdom than any of us have. Thus, we cannot quite comprehend the nature of wisdom because of our own lack of it” (Sternberg, 1995, p. 3). Is wisdom not more than a psychological construct? Is it studied less because it is little respected? Is it not by nature always outside of our full understanding? Sternberg edits a comprehensive collection of insightful psychological views of wisdom by an impressive group of scholars. I will continue to study these works; however, I have a growing emotion in regard to them. It is sadness combined with an irritation.

Perhaps it is my Cherokee heritage or the iconoclastic nature (which has become crystal clear to you) of my thinking, but I am concerned that these

scholarly works are profoundly directed at understanding something already limited to a “construct” corral by an analysis led by reason which will not yield to intuition. I feel like I am watching the attempted roping of a wild mustang for the purpose of understanding her spirit. Do we not have to ride with the mustang at least in our imaginations to experience her spirit? While in the experience would we not stand down from a need to analyze and stand up in appreciation and joy of sharing if only for a moment in her spirit? We cannot catch the spirit of that mustang even if we rope, measure, and weigh the horse in her. We cannot have her spirit. We cannot understand her spirit beyond what we understand of our own. However, we can experience her beauty and be inspired by her if we walk, run, and play with her. Of course, Wisdom is more than a horse. We are more than we know.

Will we let the grasping reason, which is jealous, discounting, and denying of what is beyond its control (imagination and intuition), yield to the open, oriented, creating, optimizing, and loving reason which has confidence to appreciate the other members of the living orchestra? Do we have the ability and willingness to not only regulate but dance with those emotions out of step and often hidden from the all-knowing mind? Will we imagine for at least a few pages without rolling our overprotective scientific eyes? Can we glimpse the possible and then share our experiences and perspectives?

In these last few pages of this dissertation, I will share a few observations, quote three renowned authors, and attempt to articulate what the reflection on these observations and writings have guided me to attend to. I will invite you to

continue, following the reading of this dissertation, to dialogue on this most important subject.

A Few Observations

In *We Make the Road by Walking* (Bell, Gaventa, and Peters, 1990) you can find very insightful reflections by Myles Horton and Paulo Freire, but what inspired me most was the quality of the relationship between these two men. There is a communication beyond two egos, two scholars of word and action, two heroic figures emulated by many. They are a We in touch with the Between and sharing perspectives from the narrow ridge. The quality of their relationship helped inspire the quality of the interactions of the Wisdom Walkers.

In reflective practice classes and collaborative learning programs I have been present for a number of dialogical experiences which took on an optimal quality difficult to describe. These moments were often referred to as experiences of "X." I suspect the "X" is used because of the elusive yet palpable, beyond the typical sensing parameters, quality of this phenomenon. While, I have heard discussions of producing new knowledge from shared practical experiences, I remain of the opinion that "X" is definitely more than knowledge creation. It is an experience similar to what I imagine might have taken place on a regular basis in the presence of Horton and Freire. There is a virtuous quality of mutuality, respect, openness, and present awareness in these moments. I believe "X" is a real shared experience of at least a moment of Wisdom Walking.

In developing the following three sections of quotations by three prominent thinkers, I struggled with how much material would be sufficient to balance two objectives. I wanted you to get a sense of the writer's thinking, but I did not want to overwhelm you with page after page of quotes. I hope you enjoy their words as much as I have. I apologize if I did not achieve a balance.

Pierre Teilhard de Chardin

Sir Julian Huxley states that Teilhard de Chardin was a “very remarkable human being. He was at the same time a Jesuit Father and a distinguished palaeontologist” (Teilhard de Chardin, 1975, p. 11). The jacket cover of *The Future of Man* (1964) indicates that he was a professor of geology, director of the National Research Center of France, and “played a major role in the discovery of Peking man.” Here are a number of quotations from his works.

As I said earlier, life in the world continually rises towards greater consciousness, proportionate to greater complexity— as though the increasing complexity of organisms had the effect of deepening the center of being. (1984, p. 65)

The mankind of tomorrow is emerging from the mists of the future, and we can actually see it taking shape: a ‘super-mankind,’ much more conscious, much more powerful, and much more unanimous than our own. And at the same time (a point to which I shall return) we can detect an underlying but deeply rooted feeling that if we are to reach the ultimate of our own selves, we must do more than link our own being with a handful of other beings selected from the thousands that surround us: we must form one whole with all simultaneously. (1984, p. 69)

The joy of the element that has become conscious of the whole which it serves and in which it finds fulfillment— the joy that the reflective atom draws from awareness of its function and completion within the universe which contains it— this, both

logically and factually, is the highest and most progressive form of happiness I can put before you and hope that you may attain. (1984, p. 74)

Teilhard de Chardin sees the “complete solution to the problem of happiness in the direction of a Christian humanism—” (1984, p. 81). He attempts to unify evolution and Christianity.

Jonas Salk

Jonas Salk is best known for his work in developing a vaccine for poliomyelitis. The Salk Institute for Biological Studies “is dedicated not only to experimental biology but also to relating biological knowledge to philosophical and moral problems” (Salk, 1983, p. 125). He is described as “the true natural philosopher.” Let us reflect on a few of his words which reflect “converging relationships between man and the physical universe as well as between man and the sciences, arts, religions, and humanistic values” (p. 125). These quotations are taken from *The Survival of the Wisest* (Salk, 1973) and *Anatomy of Reality: Merging of Intuition and Reason* (Salk, 1983).

Human **imagination** furnishes Man’s emerging consciousness with means for perceiving the forces which he senses but to which he is otherwise blind. (Salk, 1973, p. 45)

For these reasons it will be necessary to use metaphor and myth to provide “comprehensible” guides to living. (Salk, 1973, p. 45)

It would seem, therefore, that the unifying principle of relationship is of fundamental importance and that the unity of evolution and the human mind is of special importance. That pairing is the critical convergence that we now experience, the result of which could be the next higher level in the evolution of the human mind,

of consciousness, and, therefore, of the human being. (Salk, 1983, p. 47)

If we trust evolution, we must learn to trust ourselves, our intuition and reason. We can feel as well as know; we can know intuitively as well as cognitively. There is more than one way of knowing. We can know subconsciously, in sleep and in wakefulness. We can know with and without words. We can know with or without science. But we can know more with language and with science than without them. Knowing consciousness and consciousness of knowing are the means by which we can know evolution. Thus, we can know ourselves and our relationship to evolution. (Salk, 1983, p. 72-3)

There is a need for a reconciliation of religion and science, just as it is necessary to reconcile intuition and reason, experience and knowledge. (Salk, 1983, p. 108)

We are in need of a new philosophy, a new ideology, on the basis of which to organize ourselves in the future. This new philosophy, or ideology, might be called individual mutualism. It requires the collective to respect the individual and individuals to participate mutually in the collective. (Salk, 1983, p. 109)

Conscious evolution will emerge from the evolution of consciousness and consciousness of evolution. (Salk, 1983, p. 111)

Perhaps the essence of the crisis of our times is that we are approaching the limit of the usefulness of our knowledge of the cosmos and are now in need of turning our attention to consciousness of ourselves. (Salk, 1983, p. 113)

Martin Buber

Martin Buber was a founder of Zionism, a leading interpreter of the Jewish mystical movement called Hasidism, and “one of the greatest Jewish philosophers of modern times.” (Neusner, 1989) The following quotes are from *Between Man and Man* (Buber, 1965).

And then, not from a distance but from the air round about me, noiselessly, came the answer. Really it did not come; it was there. It had been there— so I may explain it— even before my cry: there it was, and now, when I laid myself open to it, it let itself be received by me. I received it completely into my perception as ever I received the rejoinder in one of the earlier dreams. If I were to report with what I heard it I should have to say “with every pore of my body.” As ever the rejoinder came in one of the earlier dreams this corresponded to and answered my cry. It exceeded the earlier rejoinder in an unknown perfection which is hard to define, for it resides in the fact that it was already there. (Buber, 1965, p. 2)

The limits of the possibility of dialogue are the limits of awareness. (Buber, 1965, p. 10)

Certainly in order to be able to go out to the other you must have the starting place, you must have been, you must be, with yourself. (Buber, 1965, p. 21)

In the most powerful moments of dialogic, where in truth “deep calls unto deep”, it becomes unmistakably clear that it is not the wand of the individual or of the social, but of a third which draws the circle round the happening. On the far side of the subjective, on this side of the objective, on the narrow ridge, where I and Thou meet, there is the realm of “between”. (Buber, 1965, p. 204)

And it has also ever again been glimpsed that just through the fact that he enters into essential reciprocity, man becomes revealed as man; indeed, that only with this and through this does he attain to that valid participation in being that is reserved for him; thus, that the saying of Thou by the I stands in the origin of all individual human becoming. (Buber, 1965, p. 209)

Jonas, Martin , Pierre, and We at Play with Wisdom

There truly are brilliant lights emanating from the lives and writings of these men. However, the greatest and brightest lights are “Between” which “We” can fully appreciate from the “narrow ridge.”

Giant scholars among men are all children in the guidance of Wisdom. There is no monopoly on this relationship. Wisdom has no favorite religion or ideology. Wisdom plays with people of all levels of intelligence. Because of the beauty of every human's being and becoming, no human fully knows him or herself. Thus, there exists no human who knows Wisdom. Any measured trait called wisdom is just that— "a measured trait called wisdom." It is not Wisdom. We sometimes call certain actions or people wise, but they are not Wisdom. A wise person may not always act wisely. A wise action may not be wise in all situations.

If Martin wants Jonas and Pierre to play Judaism, if Pierre wants Martin and Jonas to play Christianity, if Jonas wants Pierre and Martin to play scientism, Wisdom will be there. However, they will not experience her presence unless they are fully there in a mutual accepting embrace. If they decide to beat each other with knowledge and various "isms," they will only feel the pain and anxiety of these poor judgments. Religions, including the religion of science, may lead us toward Wisdom, but she does not endorse one over another. She invites them all to a collective wedding. The wisdom trackers, seekers, and walkers are people of character who want peace not only for themselves and their group but for all. Therefore, Hibuco demonstrates a quality of universal compassion that is like The Buddha, The Christ, the words at the beginning of every section of the Koran—"In the Name of God, the Compassionate, the Merciful."

We are immensely blessed with knowledge and the presence of Wisdom, and yet, not knowing self from Self, we confuse gift and Giver. The gift of knowledge becomes a noisy cloud. We must request that knowledge please sit

still. As We listen with loving awareness without fear, We may become comfortable knowing how little We know. We will become less disturbed by the scholars' illusions of knowing more than they know. Wisdom leads us to experience consciousness of evolution and evolution of consciousness. We can choose to participate in the evolution of our own consciousness by practicing opening, orienting, creating, optimizing, and loving. We can develop skills that help reason and intuition, intelligence and emotion, art and science, knowledge and religion, learn to dance in a mutual being and becoming. We may now feel the presence that was always there.

Knowledge may lead us to the horizon of Wisdom. It may point in the right direction. However, it will not carry us across the abyss created by the absence of compassion. Wisdom is like an ocean current which we may feel and float within but never know. We will never know ourselves because our selves are continually becoming more than themselves. Our self will never know Wisdom because this Wisdom has an inspiration and an exhalation exceeding our lifetime of breathing. We can love, experience, and follow Wisdom. Perhaps we are able to share our experience with Wisdom but we cannot give anyone the experience of Wisdom.

Should Philosophy abandon Wisdom? Should Psychology neglect her? Should Education and Educational Psychology be collaborators in this neglect? Could Educational Psychology recognize the responsibility and opportunity laid before it in its unique blend of disciplines and scholars to place an emphasis on what brings us into relationship, into the Between, to walk as a We on the narrow

ridge? Should Educational Psychology not be the first to champion Wisdom, to nurture doctors of the love of Wisdom? Can We share the dance of reason and intuition? Can We allow religion and science to dialogue without fear and power stepping in? Can We share different opinions and experiences (acceptance and non acceptance) of divinity? Can an Educational Psychologist have enough confidence in his/her relationship with knowledge to allow a relationship with Wisdom? Should the path part between Wisdom and Publish, which shall we choose?

And now that I have spent so much time in the webs of words, will I recognize the stickiness or acquiesce to the scholarly snare? Will I catch the spider pulling me back to the word web? Have I become a spider too?

I think I know less than when I started this journey. I love Wisdom more. In a brief moment I felt her kind and gentle wink. Perhaps this is the only thing I know— it is better to receive one wink from Wisdom than all the accepting eyes of the academy or to possess all the knowledge a scholar might imagine.

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VITA

Michael Joseph Carter graduated from Father Ryan High School in 1969. From James Zralek and Tony Garr he learned a sensitivity to the disadvantaged. Joe Drennan gave him the opportunity to learn that athletics was more about winning within than over another.

At Saint Ambrose College in Davenport, Iowa, he developed a love of philosophy, theology, and psychology while life itself became his greater teacher.

During many years of health and social service related employment Michael was given many examples of the importance of communication and demonstrations of the problems created by its absence. During his construction work experiences he wondered why we spend more time building houses than the lives of those who will make those buildings their homes. While on the staff of Habitat, he witnessed a wonderful spirit of compassion in many in Blount County.

While at the University of Tennessee, he was sadly aware of how athletes were better known than great faculty. He was fortunate to have classes with some of the best of that under-appreciated faculty, and he will miss them when he graduates.

He is a fifth degree black belt in jujitsu who says his hero was Abe Collins who battled muscular dystrophy with a grace of being that exceeded any athletic movement he has ever witnessed.

He is a husband and father who receives his greatest education and joy from his family.

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