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COMMON HIGHER CALLINGS TO SOCIAL COMPASSION:
A PHENOMENOLOGICAL STUDY OF CIVIC PRAXIS

by

Herbert J. Barker

A dissertation submitted in partial fulfillment
of the requirements for the degree of
Doctor of Education

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1997

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ABSTRACT

COMMON HIGHER CALLINGS TO SOCIAL COMPASSION: A PHENOMENOLOGICAL STUDY OF CIVIC PRAXIS

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In recent decades there has been an increasing interest in the ethical dimensions of leadership. James MacGregor Burns' (1978) watershed work, *Leadership*, heralds an intellectual breakthrough for grasping the significance of a moral level of consciousness that is universal. Although Burns (1978) writes that humanistic psychology now allows for generalization about leadership process across cultures, there remains little research which frames leadership in a Global Ethic, in humanistic psychological constructs or as philosophical ideas of a universal ethical consciousness. Therefore, it is the purpose of this phenomenological study to gather and analyze narratives of altruistic leadership praxis for disclosures of common higher callings to social compassion from what appears to be an ethical consciousness that is universal.

What is a universal ethical consciousness? Are there calls from a universal ethical consciousness to social compassion? Does civic leadership manifest a universal ethical consciousness philosophically, psychologically, and in a Global Ethic? May a phenomenological methodology allow for the examination of a universal ethical consciousness? These questions create the boundaries for this study as a presentation of a dialectical discourse concerning the nature of a universal ethical consciousness and its apparent manifestation in a Global Ethic, humanistic psychology, and in moral leadership praxis.

As such, this phenomenological study presents the narratives of six counselors who lead week-end retreats for youth to confront prejudice, bigotry,

and racism for the purpose of building and nurturing pluralism. Because this research is a narrative study, it is essentially a study of language. It assumes that language is not to be understood as an instrument or as a tool, but rather it is to be viewed phenomenologically as the medium in which we live. Language as narrative in this study demonstrates that it reaches beyond presentation to disclose consciousness of the speakers and writers.

These narratives reflect the ultimate existential task of human beings, according to Fromm (1969), which is to fulfill individual autonomy through engagements in ethical praxis. The essence of this idea is disclosed in the process of recounting these narratives. The six informants display historical accounts of a universal ethical consciousness reflected in their altruistic leadership praxis with youth at week-end retreats for building harmony in community.

In conclusion, these narratives disclose a universal ethical consciousness constituent in human nature which mediates self unity and social unity through civic praxis. A broader understanding of a universal ethical consciousness may have implications for exploring, energizing, and encouraging sharing all the processes of our becoming fully human in myriad social relationships.

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I celebrate a universal ethical consciousness which has called so many to embrace me with their compassion. I am deeply grateful to the persons who shared their callings in this study. Their lives express in private and public a profound practice of compassion. Their narratives disclose the essence of altruism as a historical presence, transforming individuals and communities. Thank you for your stories of wellness.

My dissertation committee: Mary Abascál-Hildebrand, Ed. D., Susan M. Zgliczynski, Ph. D., and Ellen Colangelo, Ph D., are not only the mid-wives to this dissertation, they have been the creative nourishment for my scholarship and intellectual growth. All of you have generously granted me much kindness and salient guidance which awakened my curiosity in human science. I am blessed to have been guided in my scholarship by all of you. Thank you.

My editor, Cheri Wright, whose skill, devotion to detail, and commitment to getting the job done, is unsurpassed. Thank you for your talent in packaging this work. It would be less without your superior skills. I am thankful also, to Kenji Shimizu, my typist, whose patience and endurance allowed me to attend to my professional duties while doing this study. Without the skills, talent, devotion, and personal commitment to excellence given to this study by these two persons, this dissertation would continue to languish in my mind.

Finally, I am forever grateful to my family, Miyoko and Anthony, whose determined support gave me the courage and inspiration to persevere in this academic enterprise. Thank you for your love and enduring confidence in me.

DEDICATION

TO MY FAMILY

MIYOKO HASHIMOTO AND ANTHONY TOSHIYA YAMADA

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CHAPTER ONE

Statement of the Issue

And I heard the voice...saying, "Whom shall I send, and who will go for us?"

Then I said, "Here am I! Send me!" Isaiah 6:8

Introduction

Do we universally have common higher callings to social compassion which may be expressed in leadership as moral engagement, as praxis? If we do, what are the commonalities of our calls to civic virtue? Do we hear an inner voice that calls, "Whom shall I send forth for the common good, and *who* will go for *us*?" Do we respond to a universal inner, ethical voice with, "Here am I! Send me!"? Do we, consequently, embark upon quests of social compassion through a more altruistic leadership? In response to these challenging questions, I present this qualitative study of common calls through an analysis of narratives.

Although William James (1929) is well known as a pragmatist, his work, *The Varieties of Religious Experience*, provides one of the earliest models in psychological research of a phenomenological study of feelings, acts, and experiences in individuals' inner solitude. He defines this phenomenon as religion, but he notes that some may call it conscience or morality. With James' (1992) phenomenological model in mind, it is my purpose in this study to gather and analyze narratively, calls from a universal ethical consciousness to social compassion as praxis.

Social compassion as praxis reflecting a universal ethical consciousness has been studied by scholars for centuries around the world, by examining the question in its parts. Rarely has this question been explored holistically, according to Fritjof Capra (1982). Moreover, Abraham Maslow (1970) suggests that there are

even fewer studies that have sought to depict what the inner callings from a universal ethical consciousness are like for individuals who reflect civic human-heartedness in leadership relationships.

Human-heartedness, or social compassion, is Confucius' primary concern in *The Analects*, (Lau, 1979), in which he instructs social and spiritual directors to attend to the formations of deliberate traditions constituted by *Jen*, benevolent propriety, as the essence of all social relationships. Deliberate traditions are the socialized habits of the heart which harmonize Heaven and Earth through teaching civic virtue to each member of society.

Civic virtue is Plato's (1987) challenge to readers of *The Republic*. He instructs that the good society may be achieved through character formation that produces philosopher kings and rulers who are educated to attend to the best interests of society in common, for the sake of the good. Contemporary scholars like Robert N. Bellah, Richard Madsen, William M. Sullivan, Ann Swidler, and Steven M. Tipton (1985, 1991), authors of *Habits of the Heart* and *The Good Society*, describe the breakdown of civic duty in American society as a loss of social compassion. They urge that it may only be recovered through ". . . an open quest, actively involving all its members" (Bellah, et al., 1991, p. 9). Their prescription for restoring or for constructing the good society is no different from that suggested by Confucius and Plato. It seems that ancient and contemporary scholars of what generates a good society have diagnosed ills of civilization as a loss of, or a lack of, social compassion. Yet, it seems that few have explored how it might be that common higher callings that spring from a universal ethical consciousness to civic virtue are experienced.

There are, however, many scholars from diverse disciplines who give a framework for exploring common higher callings to social compassion.

Importantly, diverse social critics suggest that a Global Ethic, humanistic psychology, and moral leadership manifest the highest ceilings of human nature, calling persons to societal responsibility.

Hans Küng and Karl-Josef Kuschel (1993) are Global Ethic scholars, theologians and colleagues of Tübingen University, and were consultants to the Council of the Parliament of the World's Religions in formulating a Declaration Toward a Global Ethic. They report that The Declaration Toward a Global Ethic is in response to a fundamental world crisis caused by too little sense by nations and peoples for the common good. Therefore, The Parliament of World Religions called for a new global order to be founded upon a Global Ethic. Their rallying cry was, "No new global order without a new global ethic" (Küng and Kuschel, p. 18). The parliamentary representatives declared, "An ethic already exists within the religious teachings of the world which can counter the global distress" (Küng and Kuschel, p. 18).

Similarly, Abraham A. Maslow (1971), a pioneer of humanistic psychology, also asserts an inherent *otherism* in individuals as *The Farther Reaches of Human Nature*, which he views as constituent to personality development. Maslow (1971) writes, "Healthy people seem to have clear impulse voices about matters of ethics and values, as well. Self-actualizing people to a large extent transcended the values of their culture to express universal 'being values'" (p. 177). Therefore, humanistic psychology posits motivational structures for personality as evidencing native altruism.

Furthermore, an ethical consciousness as integral to personality and leadership praxis is confirmed by Ronald A. Heifetz (1994), a psychiatrist and a director of leadership education at the Harvard's Kennedy School of Government. He says that leadership arouses our passions, because it is value-laden. Heifetz

(1994) writes, "The term *leadership* involves our self-images and moral codes" (p. 13). Therefore, leadership, he says, is morally adaptive relationships aiming to create a new social contract for transformation, which reconceives and revitalizes our civic life.

James MacGregor Burns' (1978) watershed work, *Leadership*, heralds an intellectual breakthrough for grasping the significance of a moral level of consciousness that is universal and is leadership's core:

Moral leadership, concerns me the most Vitality important but largely unheralded work in humanistic psychology now makes it possible to generalize about leadership process across cultures and across time Using concepts that emphasize the evolving structures of motivations, values, and goals, we will identify leadership roles and qualities Searching always for the moral foundations of leadership, we will consider as truly legitimate only those acts of leaders that serve ultimately in some way to help release human potentials now locked in ungratified needs and crushed expectations. (p. 3)

Accordingly, human science scholars affirm that a natural human-heartedness that is transcendent, interdependent and common in human beings constitutionally, appears dramatically in the literature of a Global Ethic, humanistic psychology and in moral leadership praxis theory.

Background and Purpose of The Study

Today most of us acknowledge that we are the world. We are the children of a global village. Many of us share the hopeful sentiments of Walt Whitman (1938) for:

a vaster, saner, more splendid COMRADESHIP, typifying the People everywhere, uniting closer and closer not only The American States, but all Nations, and all Humanity. (p. 287)

While we idealize global unity, we seem to deny our dread that our world community is disuniting. Arthur M. Schlesinger, Jr. (1992), a former advisor to President Kennedy and an associate professor of history at Harvard University, writes in *The Disuniting of America*, that this disuniting is the foremost, immediate challenge to our democracy. Further, global disunion may be a real and present danger to the cohesion of the world community, as well. The splintering within Eastern Europe, Africa, the Middle East, and East Asia seems to be projecting the world into chaos and calamity.

Küng and Kuschel (1993) judge that the threat of global, social disintegration demands

a fundamental consensus concerning binding values, irrevocable standards, and personal attitudes. Without a basic consensus over ethics any society is threatened sooner or later by chaos or a dictatorship. There can be no better global order without a global ethic. (p.7)

Küng and Kuschel report that the Parliament of the World's Religions ratified and publicly read, "A Global Ethic" at the solemn, concluding plenary on September 4, 1993, in Grant Park, Chicago. It was offered as a way out of the world's agonizing disunity. They write that thousands in the audience spontaneously erupted into applause throughout the reading of, *A Global Ethic*, *The Declaration of the Parliament of the World's Religions, Introduction:*

The world is in agony. The agony is so pervasive and urgent that we are compelled to name its manifestations so that the depth of this pain may be made clear.

Peace eludes us . . . the planet is being destroyed . . . neighbors live in fear . . . women and men are estranged from each other . . . children die!

This is abhorrent! . . .

But this agony need not be.

It need not be because the basis for an ethic already exists. This ethic offers the possibility of a better individual and global order, and leads individuals away from despair and societies away from chaos.

We affirm that a common set of core values is found in the teachings of the religions, and that these form the basis of a global ethic.

We affirm that there is an irrevocable, unconditional norm for all areas of life, for families and communities, for races, nations and religions. There already exist ancient guidelines for human behavior which are found in the teachings of the religions of the world and which are the conditions for a sustainable world order.

We declare:

We are interdependent. Each of us depends on the well-being of the whole, and so we have respect for the community of living beings, for people, animals, and plants, and for the preservation of Earth, the air, water and soil.

We take individual responsibility for all we do. All our decisions, actions, and failures to act have consequences

We invite all people, whether religious or not, to do the same.
(p. 12-16)

Although this declaration of a Global Ethic radically witnesses to common higher callings from an ethical consciousness, from the world's religions and wisdom traditions, we seem far from realizing its common hope. We are, apparently, continually challenged by a global crisis of social fragmentation. However, there are a host of philosophers, religious leaders, psychologists, and leadership scholars who believe that we human beings universally have ethical common higher callings to social unity. They teach us that we all naturally recoil from social isolation.

Beginning with *The Will to Believe* by William James (1902), America's original psychologist and philosopher, we read that, "Pluralism is a view to which we all practically incline when in the full and successful exercise of our moral energy" (p. 265). James (1929) magnifies this idea in his book, *The Varieties of Religious Experience*, writing that we share common experiences which are enveloped in an eternal moral order. He says that our beliefs about God, ethics, or civic responsibility are based on feelings or calls of the passional dimension of human nature. James (1929) declares that the dimension of the passional in human nature is to be understood as "real," a valid source and voice for human knowledge.

Maslow (1964) builds upon James' (1929) works in asserting that self-actualizing persons manifest "being values," without exception, which call them to work at concerns totally outside their own skin and self interest. Therefore, he suggests that self-actualizing persons should be studied by social scientists for disclosures of human motivation.

Martin Buber (1958), a preeminent, existential, 20th century philosopher, also confirms the religious, spiritual, and social dimensions of the human personality. In *I and Thou*, Buber (1958) proclaims, "The relation with man is the

real simile of the relation with God; . . ." (p. 103). He acknowledges that human life is an endless dialogue, summons, and sending between beings:

Meeting with God does not come to man in order that he may concern himself with God, but in order that he may confirm that there is meaning in the world. All revelation is summons and sending. (Buber, 1958, p. 115)

In unison with Buber's (1958) preceding assertion that human life is infinite dialogue, summons, and sendings, Paul Ricoeur, a renowned 20th century philosopher of language, speaks to the infinite similitude of human relationship summons and through the sendings of the self, with *and* for another. Consequently, it is the tacit purpose of this study to gather, analyze and report the narratives of six subjects who tell their lived stories of common higher callings to do civic atonement through social compassion. Participants do their work as volunteers in a national interfaith organization's week-end encounter retreat program with a rainbow of youth who have been abandoned to racial, ethnic, religious, and class prejudice. In solitary enclaves, these children despair in the schools of mainstream society.

Viktor E. Frankl (1969), a Nazi concentration camp survivor, psychiatrist, and founder of logotherapy, a humanistic therapy based on an intrinsic search for meaning, writes

Man lives by ideals and values. Human existence is not authentic unless it is lived in terms of self-transcendence For it is a characteristic constituent of human existence that it transcends itself, that it reaches out for something other than itself. (p. 55)

Therefore, it seems that human beings most often find meaning outside themselves from calls to social compassion. Sacred, wisdom literature from Hinduism,

Buddhism, Confucianism, Taoism, Islam, Judaism, and Christianity, all contain the idea that to be human is to be joined to others in search of common wellness and a good society.

"The *chun-tzu*: the noble person . . . is Confucius's term for the person of fully evolved character, one who manifests human-heartedness" (Novak, 1994, p. 129). Likewise, Hindu scripture, *Isa Upanishad* (Novak, 1994), proclaims that a person whose life is awakened to supreme consciousness sees all beings in her own self, and herself in all beings. This is the fulfillment of one's realized authentic spiritual nature according to Hindu tradition. Similarly, John Winthrop, a Puritan and first governor of the Massachusetts Bay Colony, is cited in *Habits of the Heart* by Bellah, Madsen, Sullivan, Swidler and Tipton (1985) as an exemplar of Christian civic virtue, and characterizes a global ethic:

We must delight in each other, make others conditions our own, rejoice together, mourn together, labor and suffer together, always having before our eyes our community as members of the same body. (p. 28)

The primacy of civic virtue as the chief social good is illustrated in a variety of wisdom traditions: the Hebrew image of the suffering servant, Jesus's teaching that the first among you must be servant to all, Plato's liberated philosopher who returns to the cave to teach those who are shackled in darkness, and heroes of the Mahayana Buddhist tradition, bodhisattvas, described by Smith (1995) as, "living beings committed to awakening," who renounce their own entry into nirvana and peace in order to be reborn repeatedly to undertake altruistic works.

Informed or inspired by wisdom traditions and world religions, contemporary voices from the humanities echo the harmony of life lived in common as being life's ultimate meaning. "In isolation you make no sense,"

muses Jesse J. Thomas (1996, p. 6). This is a fundamental assumption of this study. Thomas (1996) gleans the idea of non-locality of the universe from the Aspect experiments by quantum physicists published in 1982, that the universe can never be separated from the whole. Thomas (1996) writes, "Non-locality is as much a psychological as a physical phenomenon Separation is an illusion, . ." (p. 6).

Buttressing this research's essential assumption of human ecology, Fritjof Capra (1983) writes in his book, *The Turning Point: Science, Society, and The Rising Culture*, that

a true science of consciousness will deal with qualities rather than quantities, and will be based on shared experience rather than verifiable measurements The new vision of reality . . . is based on awareness of the essential interrelatedness and interdependence of all phenomena--physical, biological, psychological, social, and cultural. (p. 376 & 265)

Conversely, human isolation and separation creates narcissistic illusions from ontological individualism which are manifest in a global crisis of disuniting according to Bellah, et al. (1985). In the last century, the French social philosopher, Alexis de Tocqueville (1990), in his work, *Democracy in America*, coined the word, individualism, to capture the meaning of narcissistic illusion which is a challenge to a higher level of social consciousness of interdependence:

Selfishness blights the germ of all virtue; individualism, at first, only saps the virtues of public life; but in the long run it attacks and destroys all others and is at length absorbed in downright selfishness. (p. 98)

Bellah, et al. (1985) give individualism a finer focus by differentiating *ontological individualism* from individualism in *Habits of the Heart* as, ". . . a belief that the individual has a primary reality whereas society is a second-order, derived or artificial construct . . ." (p. 334). Illusionary autonomy, forged in human consciousness by ontological individualism, may be the genesis of the world's disuniting economically, politically, religiously, culturally, and ethically, which challenges a Global Ethic to reunite it.

Global bonding of human beings is achieved as the "good life" when one is in a dialogical relationship with another, according to Ricoeur (1992). His language of *self as another* creates a mutuality of relationships in solicitude with another, and bears fruits of transformation as justice and freedom in relationships of similitude. In *I and Thou*, Buber (1958) also provides language of being which declares that it is the relationship between I and Thou which is the reality of *being*. Therefore, the language of solicitude, similitude, and *being*, are the creative words from the universal ethical self consciousness, awakening fully human persons to common higher callings of social compassion. Solicitude, similitude and an ontological calling are Maslow's (1971) instinctual motivations from *The Farther Reaches of Human Nature*, which become manifest in praxis.

Burns' (1978) visions of leadership for social transformation also appear to reflect a "being values" motif. This is in addition to his observation that leadership process may now be generalized by its transcultural and transcendent dimensions, because of the innovative work of humanistic psychology and existential philosophy. I assume that moral leadership craftings will reflect an inner summons to social compassion from a universal ethical consciousness.

Therefore, in this study, I will explore the narratives of six participants whose common higher callings are reflected in altruistic leadership actions. The

subjects in this research are volunteers for a national interfaith organization promoting diversity in community. This non-sectarian organization is an honored, national institution recognized by religious and civic groups for its work in building appreciation and mutual respect among diverse religious, racial, and ethnic individuals and groups. I will gather, analyze, and present, phenomenologically, their narratives about their callings to social compassion.

We may experience and gain knowledge of our own universal ethical consciousness, as well.

Relevancy of the Study to Leadership Theory

This study of inner callings to social compassion may provide disclosures of a universal ethical consciousness which may deepen our understanding of the ethical dimensions requisite in leadership processes. The research analysis of narratives of social compassion callings from a common ethical consciousness may depict a glimpse of social consciousness, *Gemeinschaftsgefühl*, reflecting its innate unity as a source for a Global Ethic, humanistic psychology, and moral leadership praxis.

Therefore, with deeper understanding of the characteristics of the common higher levels of consciousness, leadership may be more recognizable in its ethical dimensions. This research may give us a picture of what the calls inside consciousness are like which would confirm Burns' (1978) moral, intentional approach to leadership by, "Using concepts that emphasize the evolving structures of motivations, values, and goals, Searching always for the moral foundations of leadership," (p. 5). In the end, this study may reveal Burns (1978), Lindblom (1968), Selznick (1957), Hinrickson (1989) and Heifetz's (1994) acknowledgments that values, ethics, and morality are integral to the phenomenon of leadership.

Limitations of the Study

This study is limited by its subjects language use in portraying their consciousness, and the researcher's faithfulness to listening, interpreting, and inscribing their narratives, which are the major assumptions. Therefore, these subjects' social consciousness, *Gemeinschaftsgefühl*, as discussed by Erik H. Erikson (1982), will demonstrate a civic bias toward activism in building community in the midst of diversity.

A phenomenological methodology may have intrinsic limitations, which are grounded in the ideas of Edmund Husserl (1965), who purports to allow for a human science inquiry of consciousness. Humanistic psychology also has fundamental limits, expressed in Maslow (1970) and Frankl (1969). Finally, a moral leadership praxis theory presented in the works of Burns (1978) and Heifetz (1994) is yet to be fully experienced by leadership scholars. However, I trust the philosophical ideas of James (1929), Buber (1958) and Ricoeur (1992), that human beings constitutionally reflect a primacy of history intentionally in their life narratives, which may disclose a universal ethical consciousness. Therefore, phenomenology, as embedded in existential humanism, perhaps, is the overarching limitation of this study.

Summary

The works of human scientists in the fields of sociology, anthropology, psychology, ethics and social philosophies orient this study's purpose to research a universal ethical consciousness that calls persons to social compassion in leadership praxis. The writings of Bellah (1992); Bellah, et al. (1985, & 1992); de Tocqueville (1990); Etzioni (1994); and Capra (1983), examine and give warnings of the disuniting of America and of our global community. Anthropologist, Spiro (1965, & 1987) and ethonographer, Lewis (1961, & 1966) describe the cultural

and social milieu in which altruistic leadership praxis occurs which aims at transformations that unify communities.

Scholars of a Global Ethic, earlier in this piece, point to the world's wisdom traditions which also diagnose human brokenness and prescribe spiritual disciplines aimed at effecting atonement with self and others through its ethical dimensions. Philosophers and psychologists join with leaders of a Global Ethic and authors of moral leadership theory in structuring human scientific methodologies which intend to acquire knowledge from the sphere of *Geisteswissenschaften*. Framed by a humanistic world view of science as advocated by scholars from diverse disciplines, this study will explore a universal ethical consciousness that calls persons in common to social compassion and moral leadership praxis.

CHAPTER TWO

Review of the Literature

What a man is, he has become through that cause which he has made his own.

Karl Jaspers

Introduction

I will review the literature of three subjects which are the principal topics of investigation in this research: a Global Ethic and its sources, motivation in humanistic sciences, and moral leadership studies. Because each discipline has created vast libraries, I aim to glean and present paramount themes and core concepts which are the generally accepted wisdom of each topic.

This review is also guided by the instructions of John W. Cresswell (1994), who writes, "In qualitative [the author's bold] research the literature should be used in a manner consistent with the methodological assumptions; namely, it should be used inductively so that it does not direct the questions asked by the researcher (p. 21). Consistent with this idea, this review of the literature is offered to "frame" the study in its phenomenological orientations. It does not present existing or supportive theoretical scholarship relating to narrative callings to social compassion from a universal ethical consciousness with the aim of substantiating any general or particular inferences.

A Global Ethic and Its Sources

The literature of a Global Ethic and its sources illuminates and frames the assumptions of this study. I will focus on literature which directly presents and demonstrates the existence of a Global Ethic revealing its historical and spiritual

evolutions in the world's religions, sacred traditions and metaphysical philosophies.

A Global Ethic

Küng and Kuschel (1993) report the historical event which establishes a Global Ethic as a document adopted on September 4, 1993, by the vast majority of delegates to the Parliament of the World's Religions. In their commentaries, Küng and Kuschel (1993) present a chronicle of events and scholarly germination leading to the organization of the Parliament of the World's Religions and to the formation of the Declaration Toward a Global Ethic, which was adopted by the Parliament of the World's Religions.

Küng and Kuschel (1993) demonstrate that the *Golden Rule* in particular is fundamental to a Global Ethic and showing, ". . . impressively that the *common global ethic* of the religions is *not a new invention* but *only a new discovery*" (p. 71). Küng and Kuschel (1993) cite some formulations of the Golden Rule:

Confucius: (c.551-489 BCE): "What you yourself do not want, do not do to another person" (Sayings 15.23).

Rabbi Hillel: (60 BCE to 10 CE): "Do not do to others what you would not want them to do to you" (Shabbat 31a).

Jesus of Nazareth: "Whatever you want people to do to you, do also to them" (Matt. 7:12; Luke 6:31).

Islam: "None of you is a believer as long as he does not wish his brother what he wishes himself" (Forty Hadith of an-Nawawi, 13).

Jainism: "Human beings should be indifferent to worldly things and treat all creatures in the world as they would want to be treated themselves" (Sutrakritanga I, 11, 33).

Buddhism: "A state which is not pleasant or enjoyable for me will also not be so for him: and how can I impose on another a state which is not pleasant or enjoyable for me?" (Samyutta Nikaya V, 353.35-342.2).

Hinduism: "One should not behave towards others in a way which is unpleasant for oneself: that is the essence of morality" (Mahabbharata XIII 114,8; pp. 71-72).

According to Küng and Kuschel (1993), this is a minimum ethical core which demonstrates what is already common to the ethics of the religions of the world. Sacred, wisdom literature from Hinduism, Buddhism, Confucianism, Taoism, Islam, Judaism, and Christianity, all contain the idea that to be human is to be joined to one another in common good.

Hans Küng and Jürgen Moltman (1990), Norbert Greinacher and Norbert Mette (1994) provide authoritative documentation for the existence and acceptance of a Global Ethic among world religious bodies.

Sources for a Global Ethic

The sacred texts and traditions of world religions reveal the genesis of a Global Ethic. Houston Smith's (1991) universally acclaimed work, *Illustrated World's Religions: A Guide to Our Wisdom Traditions*, provides a comprehensive, intellectual, visual, and spiritual journey of encounters with our eastern and western wisdom traditions. It is an invaluable source for revealing an overview of human spirituality, framed in religion and sacred tradition.

Smith's (1991) world view of religions and wisdom traditions is existential and holistic, and honors the breadth of these institutional vessels of wisdom tradition. His summary of Confucius' project for harmonizing social relationships in ancient China may be considered the common aim for most wisdom traditions:

Having noted there that the task of becoming fully human involves transcending (sequentially egoism, nepotism, parochialism, ethnocentrism and chauvinistic nationalism), we must now add a final step. It involves transcending isolating, self-sufficient humanism as well. In its fullness, humanity, "forms one body with Heaven, Earth, and the myriad things." (1991, p. 117)

Philip Novak's (1994) book, *The World's Wisdom: Sacred Texts of The World's Religions*, bears witness through its sacred texts of the world's religious and wisdom traditions. It is a foundational source and essential companion work to Smith's (1991) book.

In addition to Novak's (1994) work, Robert E. Van Voorst's (1997) book, *Anthology of World Scriptures*, expands our understanding and appreciation for sacred traditions beyond the world's major religions, with selections from Jainism, Shinto, Zoroastrianism, Taoism, and Sikhism. These scriptures also confirm the idea of a universal compassion as basic to human spirituality. Tao Te Ching writes, "Mind opening leads to compassion [in] No self interest, self is fulfilled" (pp. 171-172).

East Asian philosophies and religions are anchors of Asia's ethics, culture, society, and spirituality. One of the founts of Asian life is presented by R. L. Wing (1986) in his translation of *The Tao of Power: Lao Tzu's Classic Guide to Leadership, Influence, and Excellence*. The Tao texts are rendered with authority and Wing frames the Tao as an ineffable, interdependent source for nature, as well as human nature:

Evolved Individuals hold to the Tao,
And regard the world as their Pattern.
They do not display themselves,
Therefore they are illuminated.

They do not define themselves;
 Therefore they are distinguished.
 They do not make claims;
 Therefore they are credited.
 They do not boast;
 Therefore they advance. (*The Tao of Power*, 1986, passage 22)

Another east Asian source for a Global Ethic is the venerable Confucius', *The Analects*, translated by D. C. Lau (1979), which presents an eastern perspective of the oneness of Heaven and Earth to be reflected most perfectly in social harmony as justice. Individual and community character building, through education and cultural development, is the prime means for the promotion of civic virtue according to Confucius. "The Master said, 'Virtuous manners constitute the excellence of a neighborhood....If the will is set on virtue, there will be no practice of wickedness'" (*Analects* 1979, 4.1-6).

Human Sciences

Richard J. Bernstein (1983), a philosopher of hermeneutics, the philosophy of textual interpretation, writes, "Most contemporary philosophers have been in revolt against the Cartesian framework [of science]" (p. ix). He writes that modern philosophers and psychologists reject the Cartesian-Newtonian scientific vision, charging that it is mechanistic and fractures nature and human nature. It could be said that George Wilhelm Friedrich Hegel's (1777), *Phenomenology of Spirit*, fired the first shot in philosophers' revolt from a Cartesian world view, because he declared that philosophy is to be fundamentally concerned with *Dasein* (Being) and take for itself a "moral world view" or a human spirit world view.

The literature of 20th century existential philosophers is built upon the foundation of Hegelian philosophy in their assertions that knowledge is of *Dasein*, therefore it must be approached ontologically, holistically, and phenomenologically. Existential philosophers argue that human beings by nature

are morally responsible, spiritually free, intentional, passionate, and are one with self and nature. Philosophers William James (1987), Edmund Husserl (1965), Karl Jaspers (1953), Arthur Schopenhauer (1988), Martin Heidegger (1975), Martin Buber (1958), Paul Tillich (1952), and Paul Ricoeur (1984, 1988, & 1992), with psychologists Alfred Adler (1959), Carl Jung (1984), Abraham H. Maslow (1970), Viktor E. Frankl (1969), Gordon Allport (1958), Carl Rogers (1961), and Irvin Yalom (1975), are all existential humanists who advanced the shift in scientific paradigm from the Cartesian-Newtonian world view of scientific knowledge as *Wissenschaft* to *Geistwissenschaft*, which is the world view of knowledge as human or spirit knowledge.

In their core works, William James, an American original philosopher and psychologist, and Abraham H. Maslow, a celebrated pioneer in motivational humanistic psychology, lay the theoretical foundations of this study. Although William James (1987) is accepted as a pragmatist, his writings are often cited as a matrix for much phenomenological and existential theory found in humanistic existential psychology. In his earlier works, he presents the idea of the passionate sphere of human nature as a legitimate region for scientific philosophers to explore human knowledge. In later writings, his concept of intentionality, as constituent in human nature, was expounded in his ground-breaking phenomenological, scientific book, *The Varieties of Religious Experience* (1929). James M. Edie (1987) explores and analyzes James' ideals of intentionality and phenomenology. Finally, James (1987) argues passionately that philosophy, by its nature, is the will to freedom which is an intrinsic character of human *being*, in *The Will to Believe*.

It is widely accepted that Carl Jung (Campbell, [ed.], 1984), co-founder of psychoanalytical theory, emphasized the metaphysical dimensions of psychology which were neglected or rejected by the other co-founder of

psychoanalytical theory, Sigmund Freud (1913). However, it is in the writings of a third Viennese psychoanalytical psychiatrist, Albert Adler (1959), that the constitutionality of social and socially responsible characteristics in processes that form human personality are established. Other psychologists such as Carl Rogers (1961), Gordon Allport (1958), Daniel Levinson (1978), and Abraham Maslow (1970), enthusiastically embraced Adler's social theories framing human development, which launched their own ideas of a humanistic world view of psychology. Their visions of human nature are informed by phenomenological and existential philosophers like Husserl (1965), Nietzsche (in Kaufmann, 1967/68), Ricoeur (1992), Tillich (1952), and Heidegger (1982), as well.

Abraham H. Maslow (1970) builds upon William James' concepts of intentionality, the passional, and phenomenology to glean his view of human nature as self-actualizing. Maslow (1970) grounds and confirms the availability of human consciousness for exploration in his work, *Motivation and Personality*:

This new "humanistic" *Weltanschauung* seems to be a new and far more hopeful and encouraging way of conceiving any and every area of human knowledge: e.g., economics, sociology, biology, and every profession: e.g., law, politics, medicine, and all of the social institutions: e.g., the family, education, religion, etc. . . . It attempted to enlarge our conception of the human personality by reaching into the "higher" levels of human nature. (p. ix, x)

Although William Dilthey (1976), father of modern hermeneutics, energetically maintains ideas of pure reason as a workable frame for interpreting and understanding human sciences, the existentialist philosophers were more inspired by his work as a critique against Kant (1966). Therefore, they thoroughly abandon a Cartesian-Newtonian scientific world view as a methodology of inquiry

of human science. *Philosophy in the Twentieth Century* (1962), provides a readable discussion of the historical evolution of philosophy's shift from pure reason as the single accepted method of pursuing *Wissenschaft*, to a perspective of *Geistwissenschaft*, human science, which is a holistic, humanistic, and existential paradigm of human science.

Confirming Maslow's ideas of the explorability of human consciousness, Fritjof Capra (1983) comprehensively outlines the shifting perspective of science, and provides a vision of a systems theory as a science of the human spirit. The Cartesian-Newtonian scientific vision is mechanistic and fractures nature and human nature according to Capra. He notes that a new scientific world view is holistic, systems oriented, and quantum. Capra (1975) in *The Tao of Physics*, declares that post modern science is shifting its methods from examining parts of human life, to ones that seek disclosures of its interdependence, physically and metaphysically.

This philosophical shift from a Cartesian-Newtonian scientific world view to a humanistic existential *Weltanschauung* dominates Raymond J. Corsini and Danny Wedding's (1989) perspectives in *Current Psychotherapies*. They provide a concise survey of existential philosophies and psychological schools of thought that ground contemporary psychotherapy in human science: phenomenologically, existentially and holistically. Their presentation of the history of existential psychotherapy is richly revealing and exhaustive in its inclusion of major pioneering scholars of existential, holistic perspective of science in nature and human beings. Valuable also, is Corsini and Wedding's (1989) emphasis that there is a clear connection of existential, holistic philosophy and psychology with Eastern thought, as reflected in the writings of Lao-tzu, Confucius, and Zen Buddhism. In the end, Corsini and Wedding (1989) direct readers to the

fundamental academic textbooks for grasping and practicing existential psychotherapy, as displayed definitively by Irvin Yalom in his works, *Existential Psychology* (1981) and *The Theory and Practice of Psychotherapy* (1975).

Finally, Martin Buber (1958) in *I and Thou* and *Between Man and Man* (1948), powerfully proposes that human reality is quintessentially ontological and constitutionally historical and relational. "Being" is grounded in social relationships with other beings, writes Buber (1958). In addition, Paul Ricoeur (1992), a renowned existential philosopher and Christian theologian, accedes the assumptions of Martin Buber in his book, *Oneself as Another*, that powerful narratives and metaphors of mutuality reflect our *becoming* in community with and for others. These authors address the overwhelming crisis of community disintegration.

Leadership Studies

Leadership literature has proliferated during the last two decades. Many of these current leadership scholars continue their elusive search for a universal definition of leadership. In his doctoral dissertation for the School of Education at the University of San Diego, Richard L. Henrickson (1989) presents a voluminous review of the literature of leadership, noting that there are more than 5,000 studies on leadership, and that we are no closer to finding a definition or an understanding of what leadership is and is not. Maccoby, in Henrickson (1989), writes, "There can be no single eternal model of successful leadership. Leaders and those led differ in different cultures and historical periods" (p. 14). Henrickson (1989) argues that Maccoby is not correct in his assumption of the relativism of the nature of leadership. He concludes that there is no universal ethic at play in leadership, because philosophers, anthropologists, psychologists, sociologists, and biologists have not formulated basic categories of a universal ethic. However, Henrickson

(1989) does consider humanistic psychologies to have the most potential for discovering a universal ethic as basic to leadership, and he says that there is no doubt that leadership has an intrinsic ethical dimension. Although he writes that at present there seems to be no universal ethic upon which to base leadership praxis (Henrickson, 1989). What seems to be paramount for many leadership scholars is change, rather than an ethical dimension of leadership. For example, W. Edwards Deming's (1982) work illustrates a collision of pre-modern, modern, and post-modern paradigms of change in organizations.

Deming (1982) writes in his preface to *Out of the crisis*, that his book's aim is to transform the style of American management. He instructs that the first step toward that transformation is to learn how to change. Deming formulated fourteen points which frame his theoretical basis for transforming American management into a model for leadership. One of his fourteen points directly declares that managers are to take on leadership for change. He writes that managers must learn how to control, direct, and manage change. He calls managers to an awaking to the crisis of the decline of quality in products and service and directs them to take action for change by implementing his fourteen points.

Deming warns that there are seven diseases or obstacles to his fourteen points which must be overcome, if managers are to lead organizations in change. Deming instructs managers to build quality through valued worker relationships rather than through elaborate quality assurance inspections. At first reading, it seems that Deming has proposed a shift in paradigm from an industrial model of management as leadership relationship processes which are based upon relationship between managers and workers. Yet, Deming (1986) tacitly instructs that leadership for change is the solitary domain of the manager as leader. Deming's leadership theory seems devoid of authentic concern for an ethical

dimension of leadership, because it is completely focused upon quality as the ultimate good.

Although some leadership scholars seem to be confounded by the exigency of ethics in leadership, Burns (1978), Lindblom (1968), Selznick (1957), Terry (1993), and Heifetz (1994), all enjoin that values, ethics, and morality are constituent of leadership. Burns (1978) says that leadership is transactional or transformational. Transformational leadership provides a dimension to the theory of leadership which is moral. Burns (1978) writes that transformational leadership occurs when "leaders and followers raise one another to higher levels of motivation and morality" (p. 20). Lindblom's (1968) idea of a reconstructive leader is similar to Burns' notion of transformational leadership which is the core for moral leadership processes. Selznick's (1957) idea of protection and promotion of values return the reader to the vexing ethical element of leadership.

It is curious that Joseph C. Rost, a leadership scholar who advocates a shift in our world view of leadership from an industrial perspective to a post-modern or a post-industrial paradigm of leadership, emphatically rejects an ethical dimension of leadership in his absolute definition. Although Rost (1993) wishes to point the way to the future, in his rejection of an ethical dimension, it appears that he remains embedded in an industrial paradigm of leadership, which would put his work more in sync with Deming (1986) than with Burns (1978) or Heifetz (1994), whose works declare that leadership is quintessentially grounded in morals, values, and ethical dimensions. Since Burns' (1978), and Heifetz's (1994) works lay foundations for the assumptions of socially responsible leadership in this study, consequently, they are cited extensively throughout this study as demonstrating the essence of leadership as moral, ethical, and value based.

Specific Terminology

Social Compassion

This phrase may seem redundant to some readers. Yet, I use it to expand the meaning of compassion which is defined as, ". . . deep awareness of the suffering of another coupled with the wish to relieve it" (Soukhanov, p. 385). Compassion, according to this definition, is already social, because it is an emotion of one person for another person. However, the adjective, social, is added to compassion to mean that compassion by one person is directed not only to another person, but towards the many, the group, the community, the society, or the world. In this study, social compassion is interchangeable with civic virtue, the good society, the common good, or commonweal. Therefore, social compassion should be understood in this research as one person's identification with the suffering of community, society, group, or world coupled with that individual's wish to relieve it, in union.

Phenomenology

Martin Heidegger (1975), a lauded 20th century philosopher of existentialism and phenomenology, writes that, "'Phenomenology' is the name for the *method of scientific philosophy in general*. [italics in original] We assert now that *being is the proper and sole theme of philosophy*" (p. 11). Edmund Husserl (1969), an originator of phenomenology, writes that phenomenology is a new way of looking at things as themselves, according to those who experience the things.

Pure or transcendental phenomenology will be established not as a science of facts, but as a science of essential Being (as "eidetic" science); a science which aim exclusively at establishing

"knowledge" of essences (*Wesenserkenntnisse*) and absolutely no "facts." (p. 44)

Finally, Helmut R. Wagner (1983), scholar of phenomenology and critic of Edmund Husserl's works, writes in his book, *Phenomenology of Consciousness and Sociology of the Life-world: An Introductory Study*, "Phenomenologists . . . concern themselves with what is experienced inside consciousness" (p. 9).

Ethical consciousness

Maslow (1971) discusses ethical consciousness as a level of consciousness awakened to the highest awareness of the essence of human nature. It is the openness of becoming a fully human being who is consciously absorbed in altruistic striving. Ethical consciousness animates a "wisdom being or a fully human being" to activities of being, with and for others, in the pursuit of self unity in social unity. The ethical consciousness level is captured in Ricoeur's (1992) definition of ethical intention, "Let us define 'ethical intention' as aiming at the 'good life' with and for others, in just institutions" (p. 172).

Transpersonal psychology

Maslow (1970) discusses transpersonal psychology as a new general, comprehensive philosophy of life which introduces a new image of human beings in their essences as having a higher, interdependent nature. Maslow (1970) writes that transpersonal psychology seeks

to enlarge our conception of the human personality by reaching into the "higher" levels of human nature If I had to condense the thesis of this book [*Motivation and Personality*] into a single sentence, I would have said that, in *addition* to what the psychologies of the time had to say about human nature, man also had a higher nature and that this was instinctoid, i. e., part of his

essence And if I could have a second sentence, I would have stressed the profoundly holistic nature of human nature in contradiction to the analytic dissecting-atomistic-Newtonian approach of the behaviorists and of Freudian psychoanalysis. (p. ix)

Charlotte Bühler, a transpersonal psychologist, is quoted by Frankl (1969), the founder of logotherapy, that the transpersonal psychologist

conceives of man as living with intentionality, which means living with purpose. The purpose is to give meaning to life The individual . . . wants to create values. Even more, "the human being" has "a primary," or native orientation, in the direction of creating and of values. (p. 33)

Motivation

Within Maslow's (1970) concepts of transpersonal psychology is embedded the idea of motivational structures for personality (or . . . "*Higher Ceilings for Human Nature*" [p. ix]). They are the "higher ceilings" (transpersonal) instinctual drives for human nature that propel persons in processes of becoming fully human in connection with and for others. Motivation is the self-actualizing process that extends persons selflessly in experiences fully beyond self:

Human life will never be understood unless its highest aspirations are taken into account. Growth, self-actualization, the striving toward health, the quest for identity and autonomy, the yearning for excellence (and other ways of phrasing the striving "upward") must by now be accepted beyond question as a widespread and perhaps universal human tendency. (Maslow, p. xii)

Leadership

In discussing the task of defining leadership, Heifetz (1994) writes:

It seems to me that scholars might usefully consider that leadership is less an "is" than a "should be," and that our arguments might center not around who has most accurately described objective reality (or perhaps prevailing cultural assumptions) but around what image we can usefully offer to people who in part shape their self-images by our conceptions. (p. 286)

Therefore, in this study, *leadership* is grounded in moral foundations. Thus, leadership *should* always confirm our fundamental unity as a human family, and our interdependence as citizens of the earth.

German Vocabulary

German words are used in this study because many primary sources use German to express their ideas. German is also used in this research for the sake of creating understanding of its purpose to gather, analyze, and present calling narratives to social compassion (i.e. I use the German word, *Heilsgeschichte*, to express my concept of one's personal salvation story, or one's becoming-whole history, story, or narrative).

Erkennen--knowledge through human, spiritual knowing

Geistwissenschaft--spiritual, human knowledge

Gemeinschaftsgefühl--social consciousness

Geschichte--story, or history

Heil--unhurt, safe and sound, whole, intact, healed, well, cured, restored

Heilsgeschichte--the Passion and Salvation of Christ; salvation history, redemption history, healing history, wholeness story, wellness story

Lebenswelt--lived world

Naturwissenschaften--the natural or physical sciences

Sache--thing, event, action, circumstance

Sitz im leben--situation in life or life's situation

Trotz --in spite of

Weltanschauung--world view, one's perspective of the world

Wesenserkenntnisse--knowledge of essences

Wissenschaft--scientific knowledge, quantitative knowing

(Breul, K. [Ed.]. [1957]. *Cassell's German & English Dictionary*).

Summary

The literature of a Global Ethic, humanistic sciences, and moral leadership theory frames leadership praxis in common calls of social compassion from a universal ethical consciousness. Scholars of a Global Ethic describe its source in the world's wisdom traditions and sacred scriptures reported by Novak (1994), Van Voorst (1997), and Neihardt (1988): *The Bible, Quran, The Bhagavad-Gita, Upanishads, A Mahayana View of the Buddha, Tao Te Ching, The Analects* (Confucius, 1979), and *Black Elk Speaks* (Neihardt, 1988).

Philosophical and psychological giants of the 19th and 20th centuries massively constitute human science in its ontological, ethical dimensions, which demonstrates their shift in paradigm from a Cartesian-Newtonian scientific methodology to a phenomenological scientific approach to the inquiry of human knowledge. Finally, moral leadership scholars' works ground leadership praxis fundamentally in human relationship processes which are naturally reflected in moral dimensions. Burns (1978) writes:

I believe that the richness of the research and analysis and thoughtful experience, accumulated especially in the past decade or so, enables us now to achieve an intellectual breakthrough. The . . . work in humanistic psychology now makes it possible to

generalize about the leadership process across cultures and across time. This is the central purpose of this book. (p. 3)

Therefore, this survey of the literature grounds this study in the philosophical sphere of existential humanism framed by a phenomenological world view.

CHAPTER THREE

Methodology

The proper realm of the study of man is consciousness itself.

Edmund Husserl

Introduction

"Phenomenologists . . . concern themselves with what is experienced inside consciousness" (Wagner, 1983, p. 9). Therefore, I have chosen a phenomenological methodology for this study, since my aim is to enable others to explore inside their consciousness for the lived experiences of common higher callings from a universal ethical consciousness to social compassion, and to disclose it in narratives. John W. Cresswell (1994) supports the rationale for choosing a phenomenological methodology for a qualitative research. He says that it is consistent with a qualitative research paradigm, because it, ". . . is designed as an inquiry process of understanding a social or human problem" (Cresswell, p. 1).

It is my purpose in this study, to explore universal ethical consciousness manifesting itself in praxis as a Global Ethic, humanistic psychology, and as leadership theory. Ancient and contemporary philosophers, psychologists, and theologians, have critiqued and searched for centuries to answer these fundamental human questions of societal relationships. Many have concluded that the essential human being's concern is *being* itself. Discerning how we explore human knowledge, is the quintessential quest of this chapter. I will describe a journey into phenomenological theory as a scientific inquiry into human knowledge. I will, further, examine the works of Phenomenologists who create the methodology to study *being*, or *Dasein*.

Methodological Overview

Wilhelm Dilthey (1976), father of modern hermeneutics, creates ideas which contrast *Naturwissenschaften* (natural science) with *Geisteswissenschaften* (human science). His ideas are emphasized by Max van Manen (1990), who describes, "*Geist*--mind, thoughts, consciousness, values, feelings, emotions, actions, and purposes, which find their objectifications in languages, beliefs, arts and institutions" (p. 3). Van Manen (1990) explains that, "Natural science studies 'objects of nature,' 'things,' 'natural events,' and 'the way that objects behave'" (p.3). In contrast, van Manen (1990) describes human science as investigations of the consciousness of persons who act with purpose, and who create objects of meaning which are expressions of how human beings emerge in the world.

The quintessential perspective of phenomenology, notes van Manen (1990), is as W. H. Auden observed, "As persons, we are incomparable, unclassifiable, uncountable, irreplaceable" (p. 6). Therefore, phenomenology is ultimately concerned with what is not replaceable; that is, in this study, the lived experiences of these common higher calling stories.

Phenomenology seeks to understand consciousness because it is the only access that living persons have to the world, writes Edmund Husserl (1969). Helmut R. Wagner (1983) writes in his book, *Phenomenology of Consciousness and Sociology of the Life-World: An Introductory Study*, that both Husserl and Alfred Schutz, a Husserl disciple, acknowledge that, "We know the common sense, everyday world first: it is given to us. By reflecting on our awareness of this world, we discover ourselves" (p. 2).

The essence of a phenomenological theory as a methodology can be understood as the process between moving from inside to outside in creating rational conceptualizations. We create our reality, we do not separate the process

of creating it from the experience of it. Therefore, it is false to separate psychological and social life, notes Wagner (1983).

In the final analysis, writes Viktor E. Frankl (1969), "Phenomenology, as the philosophy of essence, is the descriptive analysis of subjective processes" (p. 57). It is my purpose in this study, methodologically, therefore, to present a descriptive analysis of the subjective processes of six participants' calls to social compassion from what may be disclosed as a universal ethical consciousness.

Heilsgeschichte (compassion narrative) will be the term for the narrative calls to social compassion, that I will utilize in the presentation and analysis of the subjects' stories. I believe that the German word, *Heilsgeschichte*, in its second definition, pictures the essence of "what" it is that this study seeks to explore phenomenologically. *Heilsgeschichte* means, ". . . salvation history, healing story, redemption history, or a wellness or curing story" (Breul, K. [Ed]. [1957]. *Cassell's German & English Dictionary*). Therefore, *Heilsgeschichten* reflect common calls that form the matrix for human historical wholeness, with self in community, in acts of recounting their social compassion narratives.

Research Design

Entry to the population

For more than two years I have been in search of a population wherein I might have the opportunity to explore calls to social compassion. I explored and reviewed a variety of university campus groups who were concerned with civic action or multi-cultural community building. During a course in Multi-cultural Counseling Skills, my professor suggested that I meet a graduate student who was involved in an organization that directed educational retreats for the purpose of building community by dealing with diversity issues within community. For two years, I did not respond to that suggestion. In discussion of my proposal for a

dissertation with this same professor, I was again urged to meet with this member of the community building organization. I called and met with him. He described to me a group of volunteers who facilitated week-end retreats designed for young people (junior high through college), to deal with the emotional issues they face daily around the problems of racial, ethnic, or religious prejudice. The aim of the retreats is to create the occasion for delegates to these retreats to confront prejudice and hate surrounding diversity and experience how it fractures communities and hurts individuals. The expressed mission of these retreats is to facilitate a transformation from the destructive experience of difference into positive awareness of unity in a pluralistic community.

I carefully examined the mission of this organization and its specific aim in its youth retreat program which sought to build unity in the midst of diversity. It seemed to me that these volunteer counselors fit Maslow's (1970) ideal of persons who were expressing "being values." I decided to explore the idea of studying calls to social compassion with subjects from this specific educational program.

I visited the regional office of this interfaith organization and had an interview with the regional and assistant directors to gain their permission to solicit the volunteer counselors in their youth retreat program as subjects for my study of callings to social compassion. The director of the interfaith organization granted permission for me to solicit volunteers from the counselors of this specific program as possible volunteers for my research. Each gave me a list of names of participants who had been volunteer counselors for the youth retreat community building program.

Research Activities

There are six dynamic, interchangeable research activities described by van Manen (1990) as fundamental elements of a hermeneutic, phenomenological

research design. First, it involves a turning to the nature of lived experience. ". . . phenomenological research does not start or proceed in a disembodied fashion. It is always a project of someone: a real person, who in the context of particular individual, social, and historical life circumstances, sets out to make sense of a certain aspect of human existence" (p. 30). Secondly, we can learn from van Manen that a phenomenological research design is exploring the things themselves, as they are experienced, rather than our interpretation or our conception of the "things themselves." The design reflects upon the essential themes which characterize the phenomenon. Therefore, van Manen writes that the third element of this inquiry, ". . . consists of relatively bringing into nearness that which tends to be obscure, that which tends to evade the intelligibility of our natural attitude of everyday life" (p. 31).

The fourth element in a phenomenological research design depicts written language as a picture. Language becomes a visual aid, if you will, to illustrate that which is spoken or written.

It is in the use of language as a means of interpretation, that the fifth characteristic of a phenomenological design allows the researcher to establish an intimacy with the phenomenon. Language orients the total relationship between the researcher, the phenomenon, and the research reporting.

Finally, van Manen instructs:

Qualitative research (*qualis* means "whatness") asks the *ti estin* question: What is it? What is this phenomenon in its whatness? It aims to balance the research context by considering parts as inherently whole. (p. 30-33)

Selection of Subjects

Consistent with Cresswell's (1994) discussion that subjects for a qualitative research be selected consistent with the assumptions of a phenomenological methodology, the subjects were not selected randomly. I made a list of volunteer counselors to the youth week-end retreats for community building from recommendations of the regional director and assistant regional director of the interfaith organization sponsoring the educational retreats, and from one of the volunteer counselors. I telephoned the first six persons on the list and all six volunteered to be subjects for this study.

Five of the subjects are not employed by or connected in any way to the national interfaith organization that supports and directs the youth retreat educational program other than as volunteers to this specific program. One of the subjects is employed by the interfaith organization, but is not responsible for this particular activity. Therefore, all six of the subjects for this study are volunteers and intentionally work at promoting community unity through these youth week-end retreats. There are no extrinsic rewards, that I could discover, for any of the volunteer counselors to be involved in this civic activity, other than their own defined intrinsic satisfactions.

Protection of Subjects

I employed generally accepted phenomenological protocols to gather, analyze, and present subjects' calls to social compassion. I audio recorded their vocation stories during an initial interview. The interview was transcribed. I reviewed the written transcriptions against the audio recordings as a quality control tool to insure accuracy of the subjects' vocation narrative. Participants were informed that they may withdraw from the research at any time.

The tapes of the interviews and the transcriptions of the interviews were secured in a locked filing cabinet in my home to maintain the confidentiality of the narratives. I coded each narrative to maintain individual subject's confidentiality. I edited and altered any quotes from narratives to insure the confidentiality of subjects and of the interfaith organization. Pseudonyms were given to each participants before the typist and editor were given access to the material. The subjects incurred no expense as a result of their participation in this study.

Data Collection

Interviews

I audio recorded interviews with six subjects who are members of a national interfaith organization. The interviews had minimal structure. Open-ended questions were used to allow the subject to enter into a dialogue with the researcher and enable sharing of his/her passion story:

1. Hello, as I have explained to you, the purpose of our interview is for me to gain an understanding of your coming to do the civic activities that you do.
2. What do you do as a member of this organization?
3. Can you tell me how you came to be involved in this work?
4. Please share with me a story or event that was significant in connecting you to do this kind of work.
5. What is the most fun or pleasing thing for you in your work?
6. What concerns you the most when you do your work?
7. Share with me what is most exciting about your work with this organization.
8. Are there any disappointments with your work?
9. Would you think that others might enjoy work with this organization?

10. Is there anything that you would like to tell me that you have not had a chance to share?

Summary

Since it is my purpose to explore in this study universal ethical consciousness for the commonalties of calls to social compassion in leadership praxis, I have selected a phenomenological methodology. I affirm Lao Tzu (1986), ancient Chinese philosopher and author of the *Tao Te Ching*, who writes that an individual life contains the whole universe. He taught that the cultivation of the inner self's awareness of its interdependence is the genesis of a global, ethical perspective. His perspective is that claimed of modern human scientists whose ideas are contrasted in this chapter with Kantian and Cartesian-Newtonian world views of science. I began with Kant's (1966) *Critique of Pure Reason*, in which he claims that moral principles do not contribute to scientific knowledge of the natural world. I conclude with Hans-Georg Gadamer's (1977), *Philosophical Hermeneutics*, in which he claims that understanding and interpretation of "lived experience," unbiforcated from the natural world, demands a morally subjective dialogical encounter with horizons of meaning as fundamental to the acquisition of knowledge of human nature. It is clear from this literature that this debate will continue to rage. For my purposes in this study, I am guided by Richard J. Bernstein's (1983) discussion in his book, *Beyond Objectivism and Relativism: Science, Hermeneutics, and Praxis*, in which he confirms Gadamer's philosophic hermeneutics as both ontological and universal:

It is ontological in the sense that understanding "denotes the basic being-in-motion [*Dasein*] which constitutes its finiteness and historicity," understanding is the primordial mode of being of what we most essentially are. Understanding is universal [and it]

underlies all human activities Language is the medium of all understanding and all tradition. And language is not to be understood as an instrument or tool that we use; rather it is the medium in which we live. Like play itself, which reaches presentation (*Darstellung*) through the players, so language itself reaches presentation through those who speak and write. (Bernstein, 1983, p. 145)

To conclude, this phenomenological study is a presentation in language, the medium in which we live, of the narrative *Heilsgeschichten* of participants' recitations of their common callings to social compassion from a universal ethical consciousness to moral leadership praxis.

Background of the Researcher

I am a retired military chaplain. For more than thirty years I have been engaged in ecumenical ministry. I have extensive experience, training, and education in clinical counseling for the chemically dependent and co-dependent, and teaching counseling and religious studies. My clinical training, professional experience, and graduate degrees (M. Div., S. T. M., M. A.) in religious ministry, theology, and counseling give me a solid foundation for scholarly pursuits and moral leadership praxis.

I have had a sense of religious vocation since childhood. However, two non-religious experiences from my youth molded my spiritual formation as calls to social compassion. First, as president of Nürnberg American High School's Junior Red Cross, I was sent as its delegate to the International Conference of the Junior Red Cross in München, Germany in 1960. During the conference's closing ceremonies, I had been selected by the Italian delegation to speak of my experience as a member of its conference service committee and to retire the

Italian flag. As I spoke of our comradeship and of my respect for Italians and for their flag, I saw the joyful tears of my admiring Italian friends and my commitment to world citizenship was fixed.

Secondly, also in 1960, I had been selected by my high school choir director to be a member of an all European choir to sing Carl Sandburg's "Song of Democracy" at the Nürnberg-Fürth opera house. After months of vocal work at school and a week-end of rehearsals with the all European choir, I stood in solidarity blending my voice with a hundred international voices on one of the great opera stages of Europe. We sang with passion and power the opening words of "Song of Democracy," *Wach auf!* Awake! And I was awakened irreversibly to the bliss of international democratic unity. From that moment, until this one, I have been on a quest to understand, nurture, and practice social compassion globally. This study is a sojourn in my life's pilgrimage to human-heartedness for the world's peoples. My next quixotic quest begins this summer when I am priested in The Episcopal Church and embark upon ministry in Asia.

CHAPTER FOUR

Presentation and Analysis of Six Calls to Compassion

Introduction

Do the narratives of these six volunteer counselors, who lead youth encounter retreats for building community disclose common higher callings to social compassion? Do their tales summon them to a specific civic activity framed by a Global Ethic, explained by humanistic psychologies, and consequently, expressed in altruistic leadership praxis? How might a phenomenological methodology for gathering and analyzing their common callings allow for a hermeneutic (interpretation) of their leadership, as praxis? The purpose of this chapter is to offer my interpretations of their narratives in a dialectical arrangement to show that their narratives are discussive, and as such, they disclose the essence of common higher callings to social compassion as manifestations of societal praxis. That is, their narratives are narratives of action, of praxis.

I retell the calling narratives of these counselors who lead encounter retreats for diverse youth to promote community harmony. As narrator, I deliver analytical commentary as my interpretation of their leadership calls to social compassion. Paul Ricoeur's ideas found in *Oneself as Another* (1992), and in his trilogy *Time and Narrative* (1984, 1985, and 1988), become the stage from which I interpret these calling tales to social compassion. In these works, he points out that narrative becomes formational events for self identity, through relationships with others. Therefore, narrative reflects ethical dimensions of one-self, *in* relationships. The self is not only experienced in others; each self is also experienced as the self of the other that arises out of their interactions, their

language. All human action for Ricoeur (1985) is viewed as narrative, therefore, he claims that we must appreciate the centrality of narrative, an essential ethic, an ethic which is unavoidable. Hence, Ricoeur (1984, 1985, & 1988), in his three volumes of *Time and Narrative*, presents narrative and ethic as preeminently, historically, interdependently embedded in language.

The primacy of history is foundational in the accounts about the relationship between the God of Israel, Yahweh, and Israel. This history is called *Heilsgeschichte*. According to discussions edited by George A. Buttrick (1962), "*Heilsgeschichte* (salvation history), is a claim of Biblical narrative alone" (p. 170). He says that Biblical redemption is something that actually happened. "And Yahweh heard our voice, and saw our affliction . . . and Yahweh brought us out of Egypt" (Buttrick [1962], p. 172). He writes that *Heilsgeschichte* is the actual experience of deliverance in history for the Hebrew people:

Whatever their actual experience may have been, the Israelites emerged from the wilderness into Canaan, no longer a welter of tribes, but a people conscious of national identity and bound together by a sense of their common mission and destiny. (Buttrick, 1962. p. 171)

Heilsgeschichte as historical salvation events which created national identity for Israel and an ethical covenant relationship between them and Yahweh, can be compared with Ricoeur's ideas that being is the constitutional formation of all human narrative. Therefore, *Heilsgeschichte*, may be understood beyond its image as sacred historical narrative. It may be imagined as the matrix for Ricoeur's hermeneutic of narrative as well, because Ricoeur (1992) asserts that all narrative is intrinsically historical and creates self identity and ethical relationships with and for others.

As a result, I conclude that *Heilsgeschichte* is not only a fitting paradigm of meaning from which to view Yahweh's redeeming history with Israel, but may also mediate a meaningful world view for framing Ricoeur's (1992) interpretation of human narrative universally. Assuming that *Heilsgeschichte* and Ricoeurian narrative are reciprocal historical phenomena in human nature, I will employ *Heilsgeschichte* to designate and frame my reports and analysis of the following histories.

The thematic reciprocity of *Heilsgeschichte* and narrative, from Ricoeur's perspective, is the first criterion for the use of *Heilsgeschichte* to describe and to examine the subjects' higher callings. I have a second rationale for making use of the idea of *Heilsgeschichte*. Because *Heilsgeschichte's* basic structure is grounded in human historical consciousness, which is wedded to *Lebenswelt*, "lived world," it reflects the essence of a phenomenological methodology. The "lived world" of human consciousness is a historical one, according to Edmund Husserl (1962), even when we imagine a possible future, it is based, in part, on our experience, and is the means to human knowledge phenomenologically.

William Barrett and Henry D. Aiken (1962) note in their editorial introduction to the anthology, *Philosophy in the Twentieth Century*, that Husserl's Hebraic heritage grounded his world view in the primacy of "salvation history." Therefore, they instruct that readers of Husserl should not be surprised that his innovative idea of phenomenology as a scientific methodology is constitutionally framed in the primacy of history as experienced by beings in a "lived world" consciousness, since that is the natural condition reflective of Biblical *Heilsgeschichte*. Husserl (1962) asserts that because of the historicity of human consciousness, it is the only sphere open for human beings to explore and understand knowledge. Therefore, the essence of phenomenology is the

consciousness of the self in its self identity and ethical relationships as presented by Husserl (1962). Furthermore, it may be the essence of Ricoeur's (1984) idea of narrative and the Biblical idea of *Heilsgeschichte*. Hence, *Heilsgeschichte*, in this study, is to be understood as phenomenological narrative grounded in the primacy of historical consciousness, rather than its ordinary image as "salvation history" represented only as Biblical narrative. *Heilsgeschichten* from this broadened perspective may thus disclose dimensions of a Global Ethic, humanistic psychology, and characteristics of moral leadership praxis.

The character of leadership praxis as being an individual initiative and process is robustly rejected by Burns (1978) for an image of leadership that is reflective of a moral relationship. Leadership praxis, therefore, is bound by its challenges in relationship episodes of human becoming among followers and leaders. Hence, leadership praxis from Burns' (1978) perspective may be perceived as another dimension of *Heilsgeschichte*, along with those of Biblical redemptive history, and Ricoeurian narrative. Finally, *Heilsgeschichte*, thus, may be conceived as a hologram of common higher callings from a universal ethical consciousness reflecting the three spheres of a Global Ethic, humanistic psychology, and altruistic leadership praxis.

Six *Heilsgeschichten*, or calling narratives to social compassion disclose five common themes. I have used each theme to title five scenes which are common to every participants' calling narrative. The themes and titles common to each participant's *Heilsgeschichte* are:

1. Where are you? Here I am.
2. Whose am I? I am my father's/mother's child.
3. I am different, I am same.
4. Here I stand.

5. I am, we and us.

I introduce each interview with the subjects by describing the environment's setting, mood, and my reflective image of the participant on the occasion of the interview. During an informal social reception with each participant I explained that my purpose in the interview was to record their narrative calls to lead week-end youth retreats aiming at building community. On each occasion, I began the formal interview and audio taping with this introduction: "Tell me how you came to be involved in doing these youth retreats. You may wish to begin with a story or an anecdote which may have significance in choosing to work with youth in this special activity."

I recount each participant's *Heilsgeschichte*, arranged under the five thematic titles. The reader is reminded that the participants are cited by their pseudonym. I narrate and provide commentary as the *Heilsgeschichten* are shared. A metaanalysis concludes.

Where are you? Here I am!

Narration:

Finding the self, expressions of self-reliance, and declaring one's individualization, is a clear theme in all of the participant's narratives. Martin Buber (1958), a Jewish scholar, sage, and seer, came to believe that the center of Biblical religion was God's confrontation in Genesis 22:11, "Abraham, where art Thou?" Abraham replies, "Here I am." Buber (1962) writes that this is the source of "salvation history," *Heilsgeschichte*. The declaration of "Here I am!" seems to be the defining moment of self identity, with and for others, according to Ricoeur's idea of narrative as well. Therefore, *Heilsgeschichte* may serve as a holographic metaphor to understand the common dimensions of higher callings to social

compassion which many manifest a Global Ethic, humanistic psychology, and altruistic leadership praxis.

I had first met John Hapatad in 1995, when he was a graduate student. We met again in 1997, when I discussed my dissertation proposal with him. We had made an appointment for this interview by telephone, and I arrived at the university's admission's office at 9 o'clock. John Hapatad was now an Assistant-Director of Admissions. He was waiting for me in the receptionist's waiting area. He served me coffee and we settled down in the director's office around a conference table for our interview. John Hapatad:

John Rios Hapatad

My whole name is John Rios Hapatad. I'm 27, just recently turned 27. My birthday was on the 7th of this month. I was born in Viet Nam, Saigon, 1970, and in my younger years I lived in various places from Vietnam, to Singapore, to the Philippines. My father is from a group of islands called Malucus Islands. In the Colonial times it was better known as the Dutch East Indies; it's on the east side of Indonesia, right by Papua New Guinea. My mother is Filipino. She's Mestiza: part indigenous Filipino, and part Spanish Conquistador.

My father secured a position in Vietnam, so it's just by chance that I was born in Vietnam. I can't remember what my dad did in Singapore. But then we went to the Philippines afterward.

In the early eighties, my dad was able to secure a position working for the Royal Family in Saudi Arabia. But then, from the 3rd grade to the 9th grade, we settled down a little bit and stayed in Saudi Arabia; Jiddah, that's the west side, on the Red Sea, and that's where

I went to school. I went to an international school. And that's where I basically grew up as a young kid.

From there I went on to high school in Kansas. So that had a big impact on me. Just the whole farming attitude. When I first came to Kansas, I ended up being successful in athletics. In wrestling. Unlike my earlier years as a sophomore, when I was a nobody. By my junior year, or definitely by my senior year, I was lettering and making a name for the town. And winning championships. I was the local town hero. All of a sudden everybody embraced me.

Here I am in America. In a boarding school of all places, that was Benedictine run. Benedictine monks surrounded me. A Catholic school, by the way. Run by Benedictine monks. It had been around for over a hundred years, so it had a very rich history. Here I was. I had to appreciate that, no matter what. So, all of that makes who I am today. One, who I consider to be a multi-ethnic person. Proud to be here

Narration:

John's voice vibrates with the notes of self-reliance grounded in the collective context of the Biblical traditions discussed by Bellah, et al. (1985). John's, "Here I am" reflects the individualizing formations rich in family, religious, and educational history that seems to rocket him to the "being values" noted by Maslow (1970).

Brenda Brock is a graduate student in multi-cultural counseling and an educational counseling internist for a local junior high school. Brenda had agreed to meet for our interview at my downtown condominium, because the location was convenient for her. I had never met Brenda Brock before, calling her to arrange

for this interview. I had explained by phone the purpose of the study. She had eagerly volunteered to be a subject.

Brenda Brock arrived at noon. Her face was youthful and as illuminatingly white as the dining room's glacier white walls. Her hair and face were made more bright by the hardy southern California winter sun streaming through the picture windows. We sat down at my dining room table which had a view of the lush green city park. I began, "Brenda, you had told me that you were from California, is that right?" Brenda Brock:

Brenda Brock

Yeah. I was born in Los Angeles, but I don't remember it; I moved away when I was about two years old and lived throughout the United States, and then I lived in South America. When I was ten years old, I moved to Bogota, Columbia. We lived there for four and a half years. Yet, I basically hung-out with white people. I had basically all white friends in the middle class, sometimes upper, sometimes lower, but generally middle class. I hung-out with people my own age. I'm not sure what to do when I finish school this year. I graduate this May. I was going to apply to Ph.D. programs, which were all due right now, and I had so much stuff going on the first semester. The program was really tense; I'm going through my own therapy and dealing with a lot of issues, and I hadn't had that same feeling of finding out about a program and being like, "This is the one." I had looked at Stanford and Berkeley and looked at another school called California School for Integral studies up in San Francisco. I had looked at different programs, and San Diego has some different programs, but there just wasn't that program that said,

"This is it." And I'm like, "OK, just let it go for now." Maybe I'm not supposed to do the Ph.D. right now. You know, like, God, I'm 23 years old

Narration:

Brenda's voice is tentative in declaring, "Here I am," and reflects Martin Heidegger's (1959) observation that we are always in the process of becoming. Yet, Brenda's voice dynamically shouts out what Buber (1956) describes as Soren Kierkegaard's idea of the "Single one" who struggles to stand before God's call to responsibility, ". . . not to be this or that, but to be oneself" (p. 17).

Ola Mae Smith, although employed by this same interfaith organization that sponsors the week-end youth retreats, also is a volunteer counselor for this particular civic activity. She had suggested that we have our interview at my downtown residence because it was near her office. Ola Mae Smith is a tall, strong, black woman with kind, warm eyes, but today her face was worn with burdens. I expressed concern for her wearied countenance. She moaned that she had been supervising an annual prayer breakfast, but that all would be well tomorrow. She said, "I need this time away from the office." "Good," I replied, "Shall we begin?" Ola Mae Smith:

Ola Mae Smith

Well, my full name is Ola Mae Smith. I was born in Cincinnati, Ohio and I'm the second oldest out of six children, but my older brother is ten years older than I am, so in a way, I was like the oldest in my family, because I took care of them and sort of was a mediator and a peace-maker-type of person in my family, too. And, I also grew up in a small, African-American community that was sort of a displaced-setting community that was surrounded by a really large

white community. So, when I went to school I was usually the only African-American student in my class, and there was a lot of racism and prejudice that I encountered growing up in that community and going to that school. I was a person who founded the African, the black studies group, we never had anything like that. I had to do it 'cause there was nothing there and gosh there was a lot of racism. I think that's when we first started black history month and all those kinds of things. Uhm hm. We didn't have hardly any African-American teachers either. It wasn't until I got to high school that I had my first African-American teacher and a counselor that really kinda took me under his wing. And, because of him, I was opened to thinking about really going away to school. I was the first person in my family to go to college, and I was accepted to an Ivy League school. Well, to be honest with you, I wanted to go as far away from home as I could, so that's why I went to school in Connecticut. I've always had this drive, even when things were really bad that I know I can do better than this; that I can keep going. And in any adverse situation, I've always had an attitude that said, "I'm outta here!"

Narration:

Ola Mae's, "Here I am," is an "I'm outta here!" This is her no-nonsense attitude that when life is adverse, then change, get moving in changing. This is the other side of "Here I am." It is the declaration: "Send me!" Ola Mae Smith's self affirmation is full of wisdom and integrity which seems to reflect a healthy, mature adult illustrative of Erikson's (1985) generative stage which he describes as the latter stages of life's course.

On the telephone, making our appointment for an interview, Evita Balboa had sounded as electric as her name. We had not met before. After a sunny drive south to the Mexican boarder town, I arrived at a very well kept federally funded apartment project for low income families. The gate of the entrance was open; I drove past an empty security guard hut to visitors' parking for the YWCA. I was met in the reception area of a youth recreation center by Evita Balboa's assistant. She inquired, "Do you have an appointment with Evita Balboa, the YWCA Director?" "Yes," I said. She ushered me into what seemed to be a campfire girls supply and storage den. Evita sat behind a desk which was covered with handicrafts, supplies, and paper work. It seemed that Evita was attached to the large computer beside of her. Although, Evita Balboa is in her late thirties, her voice was as whimsical as a school girl eager to escort a guest with pride around the grounds of her prized school. Evita Balboa:

Evita Balboa

Well, my name is Evita Balboa. I am Native American: Mescalero Apache and Arapaho. My parents are from Colorado, from a small town, Trinidad, Colorado. It's on the New Mexico, Colorado border. It's a very small town; there was a lot of prejudice against Native Americans, and many, many, many generations ago, we got the family name "Balboa" from a Spaniard who was looking for gold on his return from the Pacific.

My parents never really grew up strongly identifying racially or ethnically. I was born in San Diego. My father was in the military. And we were very fortunate that we didn't move very much. I have an older brother who's hearing impaired and my parents wanted to keep us in San Diego as much as possible. The schools were much

better here. But we did have a four year stint in "Great Mistakes", Illinois, Great Lakes, Illinois. And while we were there, I think that is the first time I ever realized that we weren't . . . well, not that we weren't white, because I don't think I ever considered myself white; I just never thought about it. And, so, I grew up thinking I was very American, that's all I was. I was American. I started working here twelve years ago, and I spoke no Spanish. Spanish is the primary language spoken here in the projects.

Yes, we are a federally funded housing project. I came twelve years ago to establish an on site YWCA. In the beginning, this place was pretty ragged and scary. The federal government gave us a lot of money a few years ago, because they actually had a shooting war going on here. The federal government sent in armed guards to patrol this place for about a year, because we had a shooting war going on with kids right in the neighborhoods. It was getting bad, so we had armed guards with shotguns patrolling this complex. I had almost forgotten, but a few days ago, I was looking at some of my old videos and there were guards with arms walking sentry around the playground and basketball court. In another video tape of a Thanksgiving dinner, we had invited the guards to eat with us and there they were with their guns at the table. We were self imprisoned. I didn't blink an eye. And it wasn't until after they were gone, that we sat down as the teams, and the people who worked here, and we said, "You know what, do you remember when the guards with the guns were here?" And some of the kids said, "What do you mean, guards with guns?" "The guys with shotguns." "Oh

yeah, I remember." It had become just like a part of our life to have that.

On June first of 1996, there was the National Stand for Children in Washington, DC. Two hundred thousand people gathered on the mall; it was an ocean of people. I had ten teenage girls there with me; one of them got to speak in front of two hundred thousand people. And she spoke of growing up in an area filled with violence, and as I stood there and watched her, I mean even as I stood there with two hundred thousand other people, I stood there watching her speak, this young girl, speaking about growing up in the shadow of guns, yet in the shadow of care. Care from the YWCA. I realized she's talking about us, I am so happy to be here at work with these kids.

Narration:

Evita Balboa is a witness to, "Here I am," in this place doing caring work with kids under siege. Her identity is embodied concretely in place and actions, which are primal elements of Native American religions as revealed in the life story of a Holy Man of the Oglala Sioux, *Black Elk Speaks* told through John G. Neihardt (1988). Similarly to Black Elk's biography, Evita's narrative reflects a concreteness which is embedded in *place* which is contrasted with an abstract spatial environment, notably framing industrialized world views.

When I arrived at the police sub-station in one of the city's poor and ethnically diverse enclaves, it was cloaked in winter's early darkness. The office was closed and barred. I finally hailed an officer exiting from the police motor pool. I requested he contact Sgt. Charles Golding on his car radio, to inform him of my arrival for our interview. The officer made contact, and escorted me to the

officer's break room to wait for the Sergeant. Sgt. Golding, while apologizing for his delay, took my hand into what seemed like a baseball glove. Everything about Sgt. Golding seemed imposing, his blond hair, his stature, his uniform, his gun, his mace, but his eyes were as inviting as a quarterback giving autographs to elementary school children.

Sgt. Golding suggested that we have our interview in his patrol car, because he had to go on a neighborhood "show the flag" assignment. After I signed paperwork authorizing a police ride along, we drove to a mobile police communications command center which had been set up in the parking lot of a trolley station for the purpose of demonstrating to the community a strong police presence. Sgt. Golding had said that this action was in response to three gang related killings in the last week. As we sat in the patrol car Sgt. Golding began the interview:

Charles Golding

I'm twenty-five percent bloodline Jewish, because my grandfather was a hundred percent Jew. My grandfather attended synagogue in Philadelphia. Then my Granddad married an Episcopalian and had children. My dad and his sister were raised in the Episcopal church in Philadelphia, and really were not exposed to the Jewish faith and the Jewish culture at all. When people see my name, Golding, they often assume that I am Jewish. I was born in 1960, and for the first ten years of my life, my parents were involved in meeting any number of different local needs, and they were also involved in more universal ones, as well, like the peace movement to end the conflict and eventual war in Vietnam. They were involved in the civil rights movement in an attempt to promote justice for the black community

as well as any other community who was experiencing injustice. They were involved in the farm workers movement throughout central California, and so therefore, I was exposed to all of these movements, and I was exposed to all of this activity. . . . I was reared for service. How could I be anything, but a peace officer with such a childhood experience. I am sure that I sit here in this uniform, because I was brought here by my father's life of service. So here I sit. And watch. And keep peace.

Narration:

Sergeant Charles Golding vividly affirms himself in speaking, "Here I am," as being grounded in the perspective of Biblical *Heilsgeschichte*. It seems that Buber (1956) is writing an inscription for Charles Golding when he asserts that a single man's self awareness is disclosed in his historical relationships with self, God and others.

Daniel Houston had invited me during our telephone introduction to his office in a new community drug and alcohol rehabilitation facility. We had never met. I arrived to an empty parking lot in the back of a new building. I entered the building's reception area, which was empty and I began to walk down the hall looking for office name plates that might direct me to Mr. Houston's office. I was not sure of his title. He had been referred to me by one of his co-counselors in the youth week-end retreat education program with the title of drug and alcohol program director. As I wandered the halls, Daniel Houston appeared from one of the rooms. He was a tall, black man, meticulously manicured and dressed. We walked to a soda machine, which he opened to retrieve two sodas. Daniel Houston led me to his office and directed me to sit in a large, cushioned chair in front of his

desk. He folded his large, black hands over his chest, and spoke with the mellow, serene voice of a "recovery" guru. Daniel Houston:

Daniel Houston

Anonymity is not an issue for me; mine has been broken. There is none for me, and I'm perfectly fine with that. It is the choice that I made in order to do what I thought might be some good. You know, my name is in a number of books; I work in television and my story's been on television; on NBC. So, anonymity is not an issue for me. I don't need my name to be somewhere but, I don't have an issue with it. There's not much to tell about me. I'm forty-seven years old, I'm a recovering addict. I have three, actually, four children. Two of which are not my biological children, but they are my children. I raised them from little, bitty kids. And so there's no distinction in my household. As a matter of fact, I don't even believe in the term, "step parents;" it's not something that's at issue for us. We see family as a unit. And, so, I'm an ex convict. I'm an ex- whole lot of things that a lot of people would never, ever want to be. But, you know, for the last fifteen or so years, I've tried to; I don't want to say, "tried to give back," because I don't know if that term fits for me. But I was given the opportunity, by the grace of God, for my life to be turned around. And I figure that there are others that could benefit from the experience I have by helping to prevent them from ever having to get into some of that stuff. Some of them have already gotten into it, but need a way out. Some of them just need somebody in front of them that they can say, "Well, if he could do it, I could do it." So, I just do what I do. I don't have names for it. I

just do what I do. And I basically try, on a day to day basis, to get up and pray and ask for a couple of brief things. I ask to remain clean and sober. To be a good member of my family and to be a good husband and a good dad, and that somewhere in the day, I'll do something that'll help somebody else out of their stuff. I get up each day and just come out here, to do what I do.

Narration:

Daniel Houston's *Heilsgeschichte* introduction pulsates with "Here I am." Daniel Houston is living art depicting Viktor Frankl's (1962) world view that human life is a survival process through a search for life's meaning which each person wills for himself.

Whose am I? I am my father's/ mother's child.

Narration:

Most readers would agree that we are biologically, psychologically, socially and spiritually conceived in the image of our parents. The imprint of our fathers and mothers, nay, of our ancestors, illuminate indelibly from our faces. Friederich W. Nietzsche (1968), a father of existential philosophy, writes, "One can not erase from the soul of a human being what his ancestors liked most to do and did most constantly . . ." (p. 403). We will now hear in this scene of "Whose am I? I am my father's/mother's child," the affirmations of belonging to fathers and mothers, and to family. Let us attend to some of the legacies that these participants recite that they have received from dads and moms, which forged the character of their ancestors on the souls of these children who express calls to social compassion in their leadership praxis with youth for community. The subjects, in their *Heilsgeschichten*, speak of their fathers and mothers.

John Rios Hapatad

My dad tells his history like a story teller. I remember vividly, many times after dinner, around the kitchen or laying down on the couch or laying down on the floor, our dad would tell our family's story. Our family history, and his personal life experiences, which led to where he is today. My father is from a group of islands called the Malucus Islands (in the Colonial times it was better known as the Dutch East Indies); its on the east side of Indonesia, right by Papua New Guinea. I don't know if you know all the politics behind The Malucus islands. It has a very similar history to Timor. Half of Timor is independent the other half is not. So there's a tremendous struggle there right now. And because of that same civil conflict more than thirty years ago, my dad, at seventeen, moved to the Netherlands. He had really no choice, because of the turmoil in his country. When he was exiled, he moved to Holland, and he began from scratch. He was so different in Holland, because of the Dutch Colonialistic views and because of his color. He is black, by the way, if you look at him. Physically, he is like a black aborigine. A Papua New Guinea kind of guy. So the only kind of job he could get in Holland's white society was as a domestic. He worked as a bellman in a hotel, and at other various odd jobs until he had a chance to join the Dutch Merchant Marines and was trained as a diesel mechanic. His history of racial servitude had powerful impact on each of us, me and my four older brothers. So that's why my dad always said, "You can do whatever you want. As long as you don't kill anybody. As long as you don't cross God's path." That means

that you don't do anything negative that would reflect on God's being upset with how you treat all of God's children. My dad believed that we are judged by God, not by our skin color, but by what we give to others in the world. So that was one of the most important things that was emphasized to us by my dad. I'm very proud of his achievements and his life.

Next, I must say that my mom seemed to rope me to my people and to God. She would go to Mass daily and Sunday Mass was a big deal for us. A B-I-G deal. And that was a fun time. We would go to Mass and afterwards we would have the *Meryenda*, that was the meal. The lunch; a Spanish term. And we would go to our aunt or uncle's and she would cook roast pig, *lechon*, along with other Filipino delicacies. That was like a tradition for us. We would gather around our big round table at our house or in one of our relatives' house every Sunday and eat and tell stories.

As I said my mother is a Roman Catholic and her life is like a vigil for God. She did her rosary every day. She would be awake in the morning, and when I would wake up, I would hear her prayers. I would see the light from my bedroom on, and I knew exactly what my Mom was doing. I knew what I had to be doing, too.

Narration:

John Hapatad echoes the sentiments of his father's wonderings as a refugee. Although his mother's roots seem deeply grounded in Filipino culture, there is also a quality reflected in John's narrative that suggests that she too, somehow, was a displaced person. Although we feel the rich pride of ancestral traditions from John, his sorrowful tale seems to express a lamentation for a

people fragmented. As I listen to John Hapatad, I hear another John speaking. In the seventeenth century the poet John Donne whose kingdom was in transformation from an agrarian social order to an industrial one felt and wrote poignantly of the loss of family and community:

'Tis all in peeces, all cohaerence gone;
 All just supply, and all Relation:
 Prince, Subject, Father, Sonne, are things forgot,
 for every man alone thinkes he hath got
 To be a Phoenix, and that then can bee
 None of that kinde, of which he is, but hee.

John Done (1611/1912, p. 143)

The tenor of John Hapatad's story is not all woe. We hear joy, pride, and celebration of ancestors in spite of his sense of loss of country and people. Perhaps it is the traditions and celebrations of family that seem to rescue John Hapatad from a fate of lost commitment to community and family, which is the result of social break up assessed by Bellah, et al, in their praised *Habits of the Heart* (1985). We hear in John's narrative none of the ontological individualism which concerns Bellah and colleagues, that they describe as an individualism which, they write, "comes into existence only through the voluntary contract of individuals trying to maximize their own self-interest" (p. 143). In spite of family fragmentation, John Hapatad sings a song of family solidarity and his call to social compassion through civic leadership praxis is clearly intact.

Brenda Brock

My dad and mom are Roman Catholic. My dad actually spent most of his life as a seminarian from his childhood; he finished seminary for the priesthood, but did not become ordained. I'm not

sure why. He doesn't speak of it. I always rebelled against the Catholic religion, but my parents made me go to church every Sunday. I would just sit there thinking, "This is stupid. This is dumb. I don't want to be here." I wouldn't get anything out of it at all. And yet, church was the place I felt connected to my dad. He became an engineer and worked for an oil company.

My mother was involved with the local poor people in Columbia. She was a volunteer in a milk program for newborn babies. My mother was involved with working there almost every day, and I sometimes helped her out on holidays or when I was off from school. I'd be with my mom and it would be really good. I would help her in the daycare centers and share in taking care of the children or we'd be there on Saturdays, to bring the milk in for the babies. They had a baby weigh-in, and we'd help with that. I really felt like, I felt like I was doing a good thing. I liked doing this work with my mother.

Narration:

Although Brenda's general tone is one of uncertainty about where, what, and how she will practice some vocation of social caring, there seems to be little doubt that she has taken on the mantle of her father's and mother's vocation for social compassion. Because of Brenda's young age, we meet her as she struggles with the choices of identity that confront persons in a life cycle stage described by Erikson (1985), in which young adults seek to resolve issues of vocational choice and identity. Brenda's dilemma is not with Maslow's (1970) issue of taking on "being values" as a legacy of her mother and father, but is reflective of a youth's frustrations in making choices that challenge her to limit her possibilities of

service. The connections that Brenda felt by the grip of her father's hand in church during the passing of the "peace" and the grasp of her mother's hand leading her to attend barrio children in Bogota, Columbia, seem to guide and inform her ultimate concerns.

Ola Mae Smith

Ola Mae Smith does not mention her father in the interview. She speaks only in passing of her mother:

It takes me back to when I was little; I really felt like I had a personal relationship with Jesus. And my mother made us go to church and all that kind of stuff.

She does speak of her first black teacher who seems to have been a mentor for her. She says:

It wasn't until I got to high school that I had my first African-American teacher who was a counselor, and he really took me under his wing. And, because of him, I was opened to thinking about, really going away to school. I was the first person in my family to go to college, and I was accepted to an Ivy League school. Well, to be honest with you, I wanted to go as far away from home as I could, so that's why I went to school in Connecticut.

While I was in college, I just felt drawn to helping people. And I know it comes from where I grew up. Cause the people in my community were really, really poor. And so I have always felt a need to try to get out there and help.

Narration:

The theme of parental legacy is not explicit in this interview with Ola Mae Smith. To be consistent with the phenomenological methodology, which is to receive the unfolding of the participants dialogue, rather than to guide it, I consciously did not probe the issue of parental relationship during our interview. Ola Mae Smith does tell us that she grew up in a, "very, poor--very poor" family and that she had a "mother's" role with her younger siblings. This circumstance may indicate one of the central characteristics of children reared in a sub-culture of poverty, according to the famed ethnographer, Oscar Lewis (1961), who first described and analyzed its milieu. Lewis (1966) writes in his book, *La Vida, a Puerto Rican Family in the Culture of Poverty, San Juan and New York*, that many elder children of families in the sub-culture of poverty become "parents" to younger siblings, and display in adulthood little recall of their own childhood or of their relationships with their parents. Lewis (1961) powerfully argues that "being values" reflective of social compassion are a rich characteristic in families in the sub-culture of poverty. This legacy seems to be disclosed by Ola Mae Smith in her *Heilsgeschichte*.

Evita Balboa

My parents are from Colorado, from a small town, Trinidad, Colorado. It's on the New Mexico/Colorado border. My parents never really grew up strongly identifying racially or ethnically. At the week-end youth retreat I told a story about my father, brother, and I going around the neighborhood trying to recruit boys for the boy scout troop that my father was sponsoring. I just broke down and cried like a baby, because it was something that really affected me. This was a man whom I love very much, and my brother whom I

love very much, and I saw it as these two guys who really struggled to put something together that they believed in. I remember being there with my father and my brother, and I remember so many times, people just refusing to open the door to him. And I didn't understand at the time, but my brother told me that it was because Dad was brown. But, my dad did finally get a troop put together, and they were the kids whose parents weren't involved with them, and they were the kids who needed more attention, and they were the kids who used to come to dinner at our house, and they were the kids who very much became his kids. And years after we left, he was still getting announcements about these kids from the project who were becoming Eagle Scouts. A huge percentage of Eagle Scouts came out of his troop. It was astounding. It was far above any other troop's average in the nation. He had received all kinds of recognition for the work that he did for these young men. And in many ways, my parents have always been role models for me.

Yes, I remember that my parents were always very involved with us children; we did the scouting; we did the little league; we did the girls' baseball leagues. My parents were with me and my brothers all the way. Dad and Mom are always with me in this work with the kids. My mother is the one who told me to come down here and apply for this job after I graduated from college. She insisted that these girls needed me. I'm still here after twelve years.

Narration:

Evita Balboa's image of a courageous father who is a champion in causes of family and community well-being seems to have significantly formed her own

self image and leadership praxis. Evita's accounts of her father's and her mother's devotion to family and community seem to be the prologue of Evita's own life of earnest commitment to her YWCA family and apartment project community. Evita's narrative appears to be energized by a heritage grounded in her father's, mother's and people's spiritual legacy reflected in this Native American prayer:

Grandfather Great Spirit
 All over the world the faces of living ones
 are alike
 With tenderness they have come up out
 of the ground.
 . . . Give us the strength to understand,
 and the eyes to see.
 Teach us to walk the soft Earth as relatives
 to all that live.

A Sioux Prayer: Novak (1994), (p. 370).

Evita Balboa, the daughter, seems to disclose in her narrative the spiritual image of her father, mother, and perhaps, distant relatives.

Charles Golding

Yes, as I said, I was bred for service. My father was the most harmless guy in the world. But I'm sure that there is an FBI file on him. There is no civil disobedience cause of our time that he did not join. He was a peaceful fighter. My dad attended the Naval Academy and served in the Navy for a period of time, maybe five years. And then decided that war wasn't for him, and that peace was more for him, and so he attended Oberland Theological Seminary in Ohio and received his seminary degree there and was ordained by the United Church of Christ, a Congregational Church.

After serving a church in England for a year, he came back; he decided to go into campus ministry. My parents operated a household that was open to the world, to everybody. Dad and Mom accepted and appreciated everybody. Anybody in the community who had any particular need; they were very much prepared to be a part of the effort to meet that need.

I was born in 1960, and for the first ten years of my life, my parents were involved in meeting any number of different local needs, and they were also involved in more universal ones as well, like the peace movement to end the conflict and eventual war in Vietnam. They were involved in the civil rights movement in an attempt to promote justice for the black community as well as any other community who was experiencing injustice. They were involved in the farm workers movement throughout central California, and so therefore, I was exposed to all of these movements, and I was exposed to all of this activity. If something was going on, kids went with them; there was no child care in those days. The only place I didn't go was to the South. We often got calls from jails and we never knew if he was safe or what jail he would be in next. You see, I am very much my father's son even though I now wear a policeman's uniform. I believe that I'm a peace keeper as he was a peace seeker.

Narration:

"I was bred for service." This self assessment by Charles Golding recited in his narrative appears to be an accurate one. We may envision Charles walking peace protest beats with his father and mother as a child, and patrolling his

policeman's beat for peace in adulthood as a continuum. Charles' *Heilsgeschichte* is a tale which does not expunge from his present life what Nietzsche (1968) observed to be the habits of his father and mother. For Charles Golding it seems to be the "habit" of social compassion in seeking civic peace which is a pattern of social action bequeathed to him by his father and mother and a present practice in his daily life.

Daniel Houston

My biological father, I never knew much of him. My mom left him when I was two-and-a-half. My dad, who society would call my step dad, took over the responsibility of raising us, when I was about four. He's a very hard working, simple man. He has no communication skills at all. My dad came from the east Texas desert, man, to Oakland, California. Whatever interactive skills he did have got blown out of the water, I'm sure, within the first twenty minutes he was in the city. The city scared him to death. The only way he knew to deal with that was to work all of the hours that he could and then to avoid the people in the city. So that's how he handled it. He had no information to give me as I grew up as to how to deal with what was going on around me. And that's what I think was so much lacking from my life.

My mom was my mom. She was a mother. She was a woman and so as hard as she tried, well, she couldn't be a role model to me as a mom. She couldn't help me learn how to be a man. She wasn't a man. The streets of Oakland became my father and mother. The streets wasted me, shot me and incarcerated me. But all those insane

years, I know that my mom and dad were praying for me. Dad and Mom never left me, they were my way back from hell.

Narration:

The theme of father and mother in Daniel Houston's narrative, which mediates self identity and social commitment to others, as noted by Ricoeur (1988), also reflects characteristics discussed by Guy Coreau (1991) in his book, *Absent Fathers, Lost Sons*. Interesting attributes of sons whose childhood experiences reflect absent fathers, physically or emotionally, according to Guy Coreau (1991) are that many such men in adulthood feel a deep, longing responsibility for their fellow man, and yet, may also be actively antisocial. Daniel's paternal legacy seems to reflect such a dynamic of "absent father, lost son." It also reflects the maternal inheritance of a vigilant, loving mother.

I am different, I am same.

Narration:

The participants' *Heilsgeschichten* share a theme of lamentation in recounting dreadful experiences of prejudice surrounding challenges that they are different. Some of these confrontations come from within, and some are attacks from abroad. However, the source of the suffering is not the core issue, it is the sinister impact of the evil in their oppression which constructs life long images of self defectiveness and life courses of victimization. For the six subjects of this study these are the awakening moments similar to that experienced by the Buddha reported by Houston Smith (1994), celebrated religious historian, that Buddha's "First Noble Truth is that life is *dukkha* (Sanskrit: *dukkha*, lit. 'suffering')" (p.70). It is the existential awaking to Arthur Shopenhauer's (1988) assessment that, "Everything in life that earthly happiness is destined to be is frustrated or recognized as an illusion" (p. 199). This is the shaking of our foundations causing

axiological, ontological alienation within everyone's soul according to Paul Tillich in *The Courage to Be* (1965). It is simply, what Gordon Allport (1958) writes in *The Nature of Prejudice*, the awful fear of difference, yours, or mine. I am different; it hurts the same.

John Rios Hapatad

I remember feeling different when we lived in Saudi Arabia. We had to go to church in secret, because Christians were not allowed to worship there. When I was in the third grade, we were not even able to go to Mass. I remember a few times when we would be able to go to church. But we would have to go to the US Embassy. A priest would come in; he came covertly as well. It was kept secret. And only after he was in the compound was he allowed to show his own identity. So that had an impact on me. I thought, "Oh wow, I've always seen priests go wherever they want." I felt afraid. This country's power was greater than the church's. To see that made me understand power: about those who have it and those who do not have it. I knew we did not have it. Not my father, or mother, or even the priest.

Again, in high school in Kansas, I had an unfortunate incident my junior year. It was an all-boys school, and we had a sister school which was an all-girls school. So that was great, because we could have women who could be there with us as well. So I was one of the fortunate ones who had a girlfriend. She was from Mexico. She had been born in Guatemala, but she was from Cuban background. Her family was exiled from Cuba. She was, ironically, like my family. Initially she looked really white. She had green eyes. You know we

really liked one another. We lived in a small farming community, and we would have to walk to town which was about a twenty minute walk. I remember when a couple of pickup trucks stopped in the middle of the freeway and tried to say some really bad terms: pumpernickel, nigger, lot of things like that to me. They were basically looking for a fight. So, I gave them a fight. I beat 'em up! All four of 'em. They didn't know that I was all-state wrestling champion.

It was in college that I felt most different. In my classroom there was nobody there, except all whites. And that had a subtle impact on me. I became so self conscious about my color. I remember one specific occasion, the first few days in my freshman experience. I had come in for the first time to the dining hall and I was very cocky. I had my varsity letterman's jacket on. I thought that kind of thing would help me fit this white mainstream America. I came into the cafeteria, all excited, and I was concentrating on getting food and then here I was in front of the dining room itself. And then all of a sudden it dawned on me, "Where in the hell am I going to sit?" That was a very stressful moment for me. Just by some force, I spotted in the corner, three African-Americans males who later became very good friends of mine. I went directly to their table and said, "Excuse me do you mind if I sit here with you guys?" Boom! I was safe. I will always remember that experience.

My first two years were a struggle for me. My grades suffered, I felt sick just being there. I was pretty depressed. I had a lot of high

expectations. And so I was in survival mode for about three years. I just wanted to survive in this white world.

Narration:

John describes the core issue of confronting difference. Ultimately, to deal with our difference is a matter of survival. Challenging perceptions or the realities of our differences may or may not be a conflict for physical survival, but it is always a battle with shame. Shame can terrorize the ego according to Freud (1921). Shame is always a menace to wellness. To face our difference is always to come eye to eye with shame.

Brenda Brock

When I was in Bogota, Columbia, I teamed up with a classmate to do a history project. We went into the barrios and learned about the programs that they had; they'd have day care centers and we'd participate. We would watch how to take care of the children or we'd be there on Saturdays, bringing the milk in for the babies. And I felt excited to go and I felt like I was helping out humanity. It was almost fulfilling some need inside of me that I didn't really know what it was about or where it came from, but I knew that I felt good doing the work that I was doing. At times I was overwhelmed by their poverty. I realized how much better life my life was. I saw how I was so different. Sometimes I felt like we had nothing in common; we had come from completely different walks of life and we didn't know each other at all. It was incredible. It was a kind of life that I had only seen briefly on TV before. It was something that had never hit home. I had to see it with my own eyes. Sometimes I felt guilty and ashamed and embarrassed of where I had come from.

I felt kind of like, "Oh gosh, I have too much. I need to give some of it up. This isn't fair." But part of me felt fortunate and privileged, and part of me deep down really liked where I had come from, too. So it was a mixture of feelings, and I felt really glad that I had the life that I did have. So, both fortune and goodness mixed with shame and guilt.

During the time that I began to have sensitivity training to prepare for the week-end retreats for the community training with the young people, I had a reoccurring dream. I was on a train, and it was dark and gloomy and it was at night. At first, I was a male German soldier. Part of my European background is German, so I think that this was somehow connected. I was walking throughout the train, and locked up in these cages on the train were Jewish people. And, there was one little Jewish girl and me, the German guard. As the soldier, I would see the people locked-up, and I felt the power of my position. There was a certain feeling that I had when I was a German soldier. Part of it was that fear, part of it was an inadequacy. It was a core human feeling of just ugliness and pain. It was a core human pain, that I was experiencing. And then, it was almost as if my soul or spirit would leave the German soldier and go and enter the little Jewish girl. And I would experience, from her lens, what this pain was. And it was the same pain. It was, again, just that core human pain. And the spirit would transfer back and forth. One moment I'd be the German soldier walking around and having these feelings, and in the next moment I would be this little girl behind the cage, having the same feelings. And we would be

making eye contact with each other. When I was a little girl, I'd be looking into the German soldier's face, and it was almost like I was looking into a reflection of me. And then when I was the German soldier I would look into the little girl's face. And it would be like looking in a reflection of me. I was different, but I always felt the same.

Narration:

The demons of difference seem to torment Brenda Brock from within. Her difference is played out in dreams of guilt that somehow she needs to do penance because she has not suffered from being different. Brenda seems to want to embrace the pain of difference. She expresses it as an intellectual and internalized dilemma between guilt and shame. It seems that Brenda feels at home in a world that is hospitable, but she reaches out to persons who have not experienced similar cosmic graciousness. It seems that Brenda suffers because she has not suffered the misfortunes of denigration. Yet, she does not escape this very human condition of dealing with difference.

Ola Mae Smith

When I went to school as a kid, I was usually the only African-American student in my class, and there was a lot of racism and prejudice that I encountered growing up in that community and going to that school. Gosh, there was a lot of racism. Well, to be honest with you, I wanted to go as far away from my hometown as I could, so that's why I went to school in Connecticut. But things did not change there, my experience in the Ivy League College in Connecticut, it was so white, you know, it was intense. I learned a lot. We had a lot of resources and stuff, but, the classism was really

strong. I went from racism to classism. It was a combination of both, but the classism, I would say, was the biggest factor there. But, it was a good education, I'm not gonna knock that part of it at all, because I made it through that experience. I survived it.

Talking about this takes me back to high school and having teachers point blank lie to me about even some historical facts. I mean, there were some just blatant racist things that happened that just blew me away. And the fact that in the history books, there was so little on African-Americans, besides slavery and, what seemed to me, like a lot of the negative portrayals that furthered the stereotyping. So it was sort of feeling that sense of deprivation, of feeling angry about it that I think woke me to the fact that if I didn't do it, nobody else was gonna do it. And watchin' people fighting over the same things over and over, year after year, pretending that people got along fine when they really didn't. Like they didn't know each other at all. And I'm talking about white people, black people, you know, different ethnic groups, seeing that happen over and over. It wasn't necessarily the things that they said they were fighting over. You could see the fear about not understanding each other as being different. It wasn't OK to have different outlooks on life, that we all either had to go along with one person or the other and there were very few compromises. And because of that, I was the first African-American student to become class president at my high school. And I did that because I felt like it was important. When you don't have anyone in leadership, who is like you, there are gaps, and I've always felt like it was important to have a variety of different

types of people in the leadership roles to help get that understanding. So I got my voice to the table, but it never ends. I hope someone has heard me. I feel that I have been heard, but there's so many people who don't know the story, so you have to keep repeating it over and over. That's what feels frustrating about it. I go into the school to do a training of the staff who go to these youth retreats. Especially when I go to the white schools, you can see the defensiveness, it's like, "What do you have to teach me?" It's like I have to prove myself to them. And then by the end of the retreat, they're totally bought-in, but it's hard. And then I'll go to an African-American school, and they're right there. But, that's the racism, because I wonder if a white person would go in and do the training for black schools, if they would encounter the same sort of defensiveness that I encounter when I do some of the training. Being different is just hard and the work on it never ends.

Narration:

Ola Mae Smith seems physically weary from her vigil against prejudice. She lives in the distance and darkness of America's racism described by Lillian Smith (1949) in *Killers of the dream* (1969):

Distance and darkness and starvation, and ignorance, and malaria and heat ate like vultures on our rural people, not for a few years but for two centuries Darkness of mind and of countryside. And terrifying ignorance, . . . So much cruelty is on almost a somatic level. (p. 160)

Evita Balboa

I was in third grade, I'd just started third grade when we moved to Illinois, so I was about eight years old. And I remember when we first moved into this house that we were living in, that the next door neighbor kids came over and they said, "Hey, we heard that there was Mexicans here and that you guys have ten kids." And I'm like, "What?" And at the time there was only three kids. We're like, "No, there's only three of us!" And it didn't really occur to me that we were still any different. It was a very white area. I think there were two other Hispanic families in town. A lot of times people assume that we're Hispanic because of our last name. My dad took over my brother's scouting troop, because the scout master would not allow my brother to be a member because he was hearing impaired. When my father took over the leadership of the troop all the boys who were in the troop quit. And I remember at the time, my dad calling up kids and saying, "Hey, we're gonna have these meetings." And finally one of them told him, "Well, you know we aren't gonna be in your troop because you're brown." I could not believe it, that there were kids who didn't want to be in boy scouts because of the ethnicity of the scout master. But he wasn't gonna give up, and in this area where we lived, there was a middle class neighborhood right next to a very, very poor neighborhood. So, somebody told him, "Well, if you want kids to join, go down into the poor neighborhood and find the kids who's parents aren't gonna be involved. You're gonna have to do it yourself." And that's what he decided to do. So he went down into the projects and we would go

on Saturdays, knocking door-to-door. And, I remember being there with my father and my brother. I would go with them and I remember so many times, people just refusing to open the door to him. And I'm like, "This is Mr. Clean-cut military with his two children." We were well-groomed kids and everything. People would turn us away left and right just because we were different, and I didn't understand that at the time. But I felt like we were outsiders, and that was scary.

I still am afraid sometimes down here where I work, in the projects. I feel like I want to stand and scream sometimes, "Why are you only looking at the outside?" I walk through the doors here, even, here where I feel so comfortable now, because it's been twelve years. But when I walked through the doors here twelve years ago, there were a lot of people who wouldn't give me a chance. I wanted to come here and become a part of this community, and let's face it, I didn't belong here either. And I was a minority and, people would try not to talk to me. The kids are wonderful; kids will talk to anybody. But, I felt like here was a place where even I didn't belong, at the beginning. And it took a while to get past that. Many times I'm still seen as the outsider because I'm not Hispanic. And I'm like, "What do you mean I'm an outsider? I've spent twelve years of my life here. I'm here on the weekends, I'm here at night, I don't know how many times I've slept in this place, and still I'm seen as an outsider sometimes? You've got to be kidding! I know your own kids better than you and you're gonna call me an outsider?" And, I think that at some level, it is an anger motivation and it's one of those

things where, OK, I could pick up my fists and fight about this, or I can try to reach people on a little bit different level. But I stay here for the kids. I see adults all the time who will see a story on the news that motivates them to some extent, or they'll see an animal get hit by a car and it'll effect them to the point where they'll cry, but then they'll turn to the kids that I work with, kids who are in gangs and say, "They should be put in jail." I'm like, "Wait, we're talking about a thirteen or fourteen year old kid. We're talking about a child. These are our children. Have you ever thought what a child had to go through to get to that point?" I work with some students that I am afraid of. They will never know this. I'm afraid of them. But, I'm not gonna stop loving them because I thank God I didn't have to live the kind of life that made me turn to a gang for a sense of acceptance, a sense of safety. There are kids who join gangs just so they can go to school and stay safe, and, there's something wrong with that. And, when I say there's something wrong with that, I don't mean on the part of the child who does that. I mean on the part of the society that we live in. One where we can't guarantee to a sixth grade student that it's safe to go to school. Maybe those people who think that these sixth graders who join gangs to be safe ought to be in jail; maybe we need to put them in jail. It seems that whomever is different, we want to put them in jail. It's them against us. When do we get to we and us?

Narration:

Evita Balboa expresses the pain of being different because she is an outsider. Suffering feelings of difference as "The Outsider" seems to be pervasive

for Evita. She laments that she is outside her own culture. She speaks of the woe of being outside the mainstream of American life. Evita recounts eloquently the bitterness of being an outsider even to the Hispanic "kids" for whom and with whom she has given her adult life. Evita introduced herself by relating that she and her siblings, and her mom and dad, "never really identified with their culture." She reflects powerfully a theme of the "outsider," which may be a core characteristic of the Native American experience since the European arrived on the continent.

Charles Golding

In 1965 my father and mother decided to adopt a black boy. David became my brother and I could not understand why everybody hated him, and us. My family was the target of a tremendous amount of racist behavior, on the part of people in the Orange County community. And I'm sure that the fact that our name was Golding probably didn't help. They didn't know or care that my dad was a Christian minister. They were saying, "That Jewish family, adopted a 'nigger.'" I can imagine that they said, "A throw away nigger at that. Some nigger that nobody wanted." Our family was the target of threats. Threats against David, my brother. Threats against the other children. Threats against Mom. Threats against Dad. Crosses burned on the front lawn. We kids were being beat up at school. Just a lot of violence and threats of violence. And this went on from the time that David came into the household really until my parents decided to return David to the adoption agency, and that's what happened. I understood that it was the color of his skin, that was the problem, but I didn't understand why it would be a problem, or how

it would be a problem, 'cause it wasn't a problem for me. All I knew, was that I lost my brother David, because he was different. I was just afraid and confused.

Narration:

Killers of childhood dreams come as real bogeymen for Charles Golding. The nature of prejudice must be recognized as the universal dark side of a Global Ethic, psychological "being values," and tyrannical leadership. Allport (1958) documents it as a counter part to social compassion. Charles, as well as each participant, tells us of the ugly terror of being attacked because of difference, real or perceived.

Daniel Houston

When I was a kid I was a good athlete; I actually had high school coaches to come and get me out of juvenile hall a couple of times, because they had relationships with juvenile hall, and they'd come. And so athletics kept me at least from going completely off the deep end for some of those years. I got a scholarship to Oregon University. They're very different in Oregon. Very different from everything in west Oakland, believe me. And that created some tension for me too, but the bottom line was that I just wasn't ready. I just wasn't emotionally set up at the time to take advantage of the opportunity. And I didn't. So, I wasn't allowed to leave the school grounds, but I left figuring, "Well, nobody's gonna really know. I'm gonna go and I'm gonna stay [in Oakland] for the weekend. I'll be back. I'll come back Monday morning or Monday evening and nobody'll ever know I was gone." And, I went back on a Thursday night and that Friday night, I got shot in a nightclub. I lost my a

scholarship to the University, because I was on probation already and was not supposed to be in the club associating with drug dealers. So that was that. But you know, that gave me justification to just turn into a complete thug and spend my years selling dope and running prostitutes and all the stuff that it leads to. I did my tour of duty in the war zone. I got shot a number of times in a number of different incidents and went to prison a couple of times. The last time I was in prison, I was in San Quentin, and it dawned on me one day that there was something seriously wrong with my life. And I didn't have a clue what it was. I really felt that I didn't belong in prison. The idea really broke in on me one evening when I was watching the sun fall down into the San Francisco Bay. I just wanted to be walking with a female, or I wanted to be sittin' on a motorcycle. I knew that I was different from these other guys. It was not OK any longer to be in prison. That feeling didn't leave me the next day, and I became very conscious of all the negatives that prison was about. It wasn't OK. And, I didn't even know if I could do anything about it. But, I did know that it was no longer in my head to get up and to do the "convict" thing everyday. So, then all the other issues came up: well, first off, fear, because once I realized that I didn't want to spend the rest of my life in prison, getting out became a real issue. And, when you're in a place like San Quentin, and you're really concerned about getting out, you can become quite fearful, because there is enough going on, and there's enough outside of your control that you have some problems. To be different in prison is dangerous. I had to pretend that I had not

changed. I had be like all the other prisoners, just to stay alive in there. You, know to be different anywhere is dangerous, man.

Narration:

Daniel Houston tells us of the ultimate consequence that difference may bring--death. He says, "To be different in prison is dangerous, man. It could get a man killed. You know, to be different anywhere is dangerous, man." Yet, we hear in Daniel the promise of Ricoeur (1992) that in solicitude there are the seeds of similitude which is the exit to a good and just existence.

Here I Stand.

Narration:

The fourth theme shared by participants is expressed by holding fast to social duty, which confirms their self autonomy and liberates them from the sufferings of isolation. The pain of social alienation is overcome through altruistic service. It is Ricoeur's (1992) idea that one's solicitude brings forth fruits of similitude which are reflected in institutions. In narrative, in *Heilsgeschichte*, the "single one" is transcended through social compassion and bears fruits of common goodness, because of relationships of caring for, and with, another. Human existence in service is the ultimate exit, or transcendence, in which Maslow's (1970) "being values" find fruition in self-actualizing individuals. This is the common higher calling of each of these participants to social compassion which disclosed a universal ethical consciousness framed in a Global Ethic, humanistic psychological constructs, and moral leadership praxis. It is the common call of Jesus to, "Follow me, and I will make you fishers of humanity!" It is the wisdom united with compassion of Mahayana Buddhism. It is Confucius' noble person, the human-hearted woman; the Tao's all in one and one in all. It is Micah's reminder that the Lord required goodness as justice, and the love of kindness. The

voices of these participants unite as witness to these global ethical notes, harmonizing philosophical and psychological tunes, and singing their leadership songs of service.

Karen Lin Clark and Clark Brooks, are journalists for The San Diego Union-Tribune who reported their experiences during a week-end retreat conducted by some of our participants:

Each day, rigorous exercises help break down stereotypes and lifelong behaviors in students and adults who likely consider themselves less racist and judgmental than many of their friends and colleagues And, while community did not occur spontaneously the first day, by week's end, every delegate had participated in building a community of comfort, a community of support, a community of shared desire for peace and harmony. (The San Diego Union-Tribune, July 6 & 7, 1995)

The initial and over-arching question to participants in this study was, "What brings you to do this kind of activity?" Or, "What calls you to participate in the work of these youth week-end retreats for building community peace and harmony? What is it like for you to participate as a counselor at this kind of retreat for community building?"

John Rios Hapatad

In the summer-time after my first semester of my M.Ed. program, I did my first summer of youth retreats. And that definitely had a big impact on my life. Because that was one of the first times where my own hidden pain was safe enough to come out. Because I realized that there were other people in the same boat. For the first time. And they were younger than I was. They were high school students.

And so it was very gratifying to see adults who were elders to me who had distinguished careers, who were professionals, from various fields who had experienced racism's "shit," so to speak. That first summer retreat had a major impact on my life and helped to solidify my focus. It helped crystallize what I was going to do as an older person, as an adult, which was to be a helper. That was probably the biggest wake up call. It was an opening up for me. This was my sign, telling me what I was going to do with my life. I didn't know specifically what, but I knew that I would always be involved in this kind of work to bring integrity to oneself and to community. Doing this retreat forced me not individually, but group-wise, institutionally-wise, to see that I really belonged to community. My own unique community, and also to the larger community. To the white mainstream community. It helped me add more validity to my mission, so to speak. I now knew how to assimilate. I knew how to belong. To survive. I am going to help others survive. In my work during these youth retreats, I do help them survive. Because I experience that surviving is done together.

We share a consciousness. Their experiences and consciousness are with me as well as I am with them. I see my own personal transformation. I see the students that I've worked with, and their own personal transformations, and their growth from a high school junior, to senior, to senior in college, and how they've grown. To see their relationships with the opposite sex, or with the same sex; their spiritualism. It's been a struggle for them. The journey doesn't stop after the retreat. What happens there is just the reason to hope

that we can come together as a community above the hurts of difference. These retreats open up a Pandora's box for these kids. So They leave the retreat struggling like crazy, as well. But you know what? I can pick any one of these guys and put them in front of a hall and have fifty kids sit there, and I know that when those fifty young kids leave, they will leave with on unforgettable impression. And it is going to be something valuable for their own personal lives. And that, for me, feels good.

Narration:

Any words of commentary here would only detract from the power of the subject's sentiments. I will only repeat some of them:

That was probably the biggest wake up call. It was an opening up for me. This was my sign, telling me what I was going to do with my life. I didn't know specifically what, but I knew that I would always be involved in this kind of work to bring integrity to oneself and to community. . . . I really belonged to community. I knew how to belong. To survive. I am going to help others survive. In my work during these youth retreats, I do help them survive. Because I experience that surviving is done together. We share a consciousness. Their experiences and consciousness are with me as well as I am with them. What happens there is just the reason to hope that we can come together as a community above the hurts of difference.

Brenda Brock

I got called-in for an interview, and so I went in and was accepted to be a counselor at the retreat. It wasn't ever a question of whether I

would accept it or not. I was working in Oklahoma at the time; in the summer. I had two full-time jobs and I was going to summer school three nights a week. And the retreat was for an entire week out in San Diego. And so it took a lot of effort in order to get all that to work out. And it wasn't ever a question of whether it was worth it or whether I really wanted to try and make this happen. It was like, "I'm going!" And it wasn't anything that I had any experience in, that I had done before. It was just a feeling that was like, "You need to be here, this is your calling." Yeah, the retreat was a big step. That was the first time that I had ever been part of a multicultural group where I felt a part of the group. Because in Columbia I always felt different; I felt like an outsider; I didn't feel like I belonged; I didn't feel like a part of the group.

At the retreat there were so many different groups based on socioeconomic status, gender, ethnic background, or sexual orientation. There was a wide range of age at the camp, too, among the staff. And I felt like a part of the community. And it was really a good, whole feeling that I felt at the camp. It felt like the work that we were doing was good work. That we were involved in work that was helping all of us and not trying to tear-down certain groups and build-up other groups. It wasn't about blaming or hatred of certain groups. It was just like, "We're kinda all involved in this together. How can we build ourselves up as a community?" And I felt so good after that camp. I just I loved it. It was my first experience in doing that kind of work. And it's something that I'll never, ever

forget. Because it was such a powerful experience, it was like a calling to want to do this professionally.

It really was a calling because I was in pre med at the time. And, I was going to go on and do veterinary medicine and felt like that was a lifelong career. Yet, after I did the camp, I went back in the fall, dropped all my pre med classes, talked to my advisor, and got signed-up in psychology classes. I picked up a minor in sociology and philosophy. And now I plan to do this kind of work professionally.

Ola Mae Smith

I think that there's a long distance from the head to the heart and putting it into action. I know that a lot of people have good intentions, but I know that racism and sexism is something that we've learned and ingrained and it just takes time. That's why I do the counseling at the youth retreats. One of the first things we do during our training is get real. I know I have my biases. If we have a bias to our program it's that we really believe that everybody has some kind of a bias, no matter how much work they've been doing, and it's when you're not real about that, is when you get into the biggest trouble. The retreats are some of the hardest work that I think I've ever done. Our camps are very much "in-your-face." Because we want to give people that experiential feeling of what it's like to experience prejudice or racism and bias and bigotry, and get real about it, and create a safe place, 'cause the truth is, there aren't many safe places where you can really talk about how these things feel, and, find out that other people really care about how you feel. That's

what I've seen break through more barriers than anything else, 'cause the talking is good, but you have to get honest about, "I don't like that person." And get real about, "Well, why is it? Is it because that person pushes a button for me, and maybe I'm not fully understanding exactly what that is, so I need to look at that, and explore that further?" Rather than saying, "Oh no, they're nice." I'm working really hard to get honest about how I really feel about stuff, 'cause that's the only way I can ever change, really. As long as I'm lying to myself, I'm not gonna grow or change. I still keep bringing the same kind of experiences into my mind. When you get real with me and I am real with you, we see one in another. I do these retreats for community because I'm community.

Evita Balboa

I have been director of the YWCA here for twelve years. I believe in one of its stated principles which is, ". . . the elimination of racism wherever it exists, and by any means necessary." That is a quote from Malcolm X. So, if people think that we aren't a radical organization, they need to realize that if we are borrowing words from Malcolm X, that we're radical about eliminating racism. That is why I feel called to work with the youth retreats. The process of the week-end youth retreats are a pretty "in-your-face" kind of experience. The encounter session must be facilitated by people who are real. These are not merely educational sessions and they are not counseling sessions. These events are aimed to go from your head to your guts about the issues of prejudice. There was one woman who was with us when we were going through counselor

training to facilitate some of the retreat sessions; she was asking, why did they want the educators there, since they were not really using educational techniques? And I told her, "Well, you see, you're worried about having lesson plans and curriculum so that you do things right. What this camp is about, is not about having educators up there, it's about having people up there. I don't want a group of teachers there with the students. I want Joseph, who has three kids, who grew up in Mexico, who also plays soccer on the weekends, who wants to go on and get his administrative credential, who also happens to be a teacher who cares about caring more than preserving the content of a subject. That's just one part of who you are. I don't want the teacher up there, I want the person up there." I said, "Because what this comes down to, is that we need to see each other as human beings first. That's how we get past this. See each other as human beings first. We have all these other pieces that are a part of us, but first we're human beings." And she says, she waves her hand at me and says, "It's not that easy." I said, "No, the sad part is that it is that easy. 'Cause that's what's it's all about. How we look at each other as human beings first, and then you move on."

At our last retreat, I met this boy who I think that very few people loved or cared for him, and in one week of the retreat, I saw him change. One week of compassion, one week of being real changed that child. It gave him a little more self-confidence, made him feel a little bit more self-worth. He was able at the retreat to get out of his shoes and into mine. I was able to wear his shoes. He found himself in community. Me too.

Charles Golding

These retreats are very, very unique. They address some of the real roots of our existence. And these retreat sessions address some of the real motivating factors behind our behavior. It also addresses community and, what responsible community membership means. It's a fascinating process. It wasn't life changing for me; it affirmed a lot of things for me. One of the interesting processes is that the retreats produce a segregated community. And then they bring the community together. It seems that separation, even forced segregation, somehow causes rebellion, because we need community. We have an experience of harmony and then we change the rules. We change the beautiful warm fuzzy community rules to a concentration camp where they're separated. There are authority figures and we call the shots. And there is tremendous learning that occurs there. I've been through some other separation like losing my brother David, with my parents divorce, with my nuclear family going off on their own.

Others at the camp had also been through a number of different separation experiences in their lives: parents dying, siblings dying, whatever it might be. The retreat becomes an excellent opportunity to take an honest look at the community within which we live. And we take a real honest look at ourselves and the others in our little world. The retreat becomes a very accepting environment. It is a place where you can test behaviors; you can be somebody real for a period of time and see what it's like. You know that there are people there who will take care of you like no one has taken care of you

before. The bottom line is that there are people there in your face that are people who are gonna take care of you and listen. We face our fears pertaining to prejudice, racism, sexual harassment, homophobia, some hard core, gut-level, very difficult issues. And it provides a forum for dialogue and a forum for discussion. I keep going back to grow. To grow me and to grow other human beings.

Daniel Houston

I got involved in community organizing ever since I got clean, and began to see what was around me in the world. I've always wanted to do the best I could, or the best I can to help the next person do the best they can. 'Cause that's all I'm trying to do is to help. To assist people do the best they can. That is what I do at the youth retreats. God is the driving force for me to be involved there, well anywhere. The retreats are "in-your-face" time. But I think that the retreats are not about what I go there to do. Its about what I go there to be. I am just in the process of being myself. That's what I offer. That's all I can offer. Giving is living for me. It is for every addict. The retreats are a place where I give. There is noting else to do. I did the other stuff.

Narration:

In summary, each participant has expressed the theme of "Here I stand" as a concrete action of self-affirmation in the midst of community. The call, "Where are you?" is answered, first, as "Here I am!" which is a moment of self identification according to Buber (1948). "Here I stand" is the second answer which is the acting out of self identity in community which is also described by

Buber (1987). Each subject has recounted their place in connecting themselves to doing their duty with and for others.

"Here I stand" is the episode of each one of these *Heilsgeschichte* which historically places them in doing their calls to social compassion, specifically, in *doing* leadership with youth at week-end retreats. This is the concrete moment in narrative that Ricoeur (1992) calls the crossroads that intersects narrative theory, with ethical theory, and confirming praxis.

I am, we and us.

Narration:

The six participants conclude on a theme in their *Heilsgeschichten* with one voice for societal compassion, in leadership as praxis.

John Rios Hapatad

My work as a counselor at a youth home was a struggle. Because we had a core staff of 10 people, and I was the only person of color. And to top it off, I was the youngest, at 23 years old. I was the only one there who had a M.Ed., everyone else had an MSW, licensed Mental, Family Counselor, or Ph. D.s . So when I talked in the staff meetings, and shared my impressions, they were scared. Because I saw four white men, one white woman over there, and me over here. And I saw those guys taking charge of the team meeting. I thought that this was a team meeting, but those three were basically sharing their ideas and validating each other and I'm here, having to play catch up with them.

I struggled in that position. My work at the school, with the kids, with the families, with my fellow constituencies and my suggestions,

at the middle school was great. But my home base, my employer, was a whole different story.

We train youth counselors for the week-end retreats. I've got some student counselors who are in the finest institutions in the country: MIT, Stanford, Harvard, Yale, and they're white. But I know that they are real. I know 100% that they are aware. We are one in spirit, in consciousness.

Oh, to see my own personal transformation. To see the students that I've worked with, and their own personal transformations. To see their growth from a high school junior, to senior, to senior in college; how they've grown. Their relationships with the opposite sex, or with the same sex; their spiritual lives are transformed. It's been a struggle for all of us, but we are changed. Each person arrives alone, but we depart together. That for me feels good. Because I started out as a counselor there. And now I'm a part of an advisory team which is developing a college retreat and developing an elementary school retreat. We've done a couple of those already. I was a part of that. And so, to see the growth, the continuous growth. I see the people that I interviewed with, and I know that they are proud of me too. They have seen me as a senior, as a graduate student, and now as a married person. Now I work in higher education. We're all proud of each other. I can't wait to have our reunion.

Brenda Brock

I went to a facilitator training to facilitate the workshops later on. And, it was through those trainings that I really began to see how as a

white person, I have some different experiences than people of color, and I started to look at white privilege and how I'm not questioned a lot, how I'm given good quality strictly based on the color of my skin, and people automatically see me in a higher position, based on the color of my skin. And, I was going through a period where I believed, and was experiencing, that there was no way I could ever know what it was like to be a person of color. That I could never know the pain involved with the discrimination around racism. That I could not know on an every day level what it's like to be judged and discriminated against based on my skin color. And, I went through this whole process, had started to connect the pain that I experienced around sexism with the pain that people of color experienced around racism, and had just started that transition, because we'd be in workshops and hearing people's stories about feeling ashamed and angry, and I thought, "Well that's how I feel when I'm cat-called, or when I'm given less money for a job because I'm a woman." And, so I was like, "Well gosh, I kinda have these feelings. My feelings of not belonging and feelings of shame and guilt and all this stuff." And so, I started to look into that side and then I had this dream about the Jewish girl and the German guard, and somehow I felt core feelings beneath all the surface-level stuff. And not to say that the surface-level stuff and the dynamics of racism and institutionalism and all that stuff is not important and doesn't exist, but the dream almost went beyond all of that to a real core part of who we all are. Now I feel that I am a part and I share the suffering of those who are different. I also share the joy of being the same as other people. I

share the excitement of being one with the other counselors, the staff and with all of these kids from the streets.

Ola Mae Smith

I think that there's a long distance from the head to the heart and putting it into action. Um, I know that a lot of people have good intentions, but I know that racism and sexism are something that we've learned and ingrained and it just takes time. There's so many times when all of us can be racist or sexist and not even realize that that's what we're doing. It's like peeling layers off an onion. And sometimes the people that are hardest to work with are the ones who think that they're the least biased of all. One of the first things we do during our training is get real. I know I have my biases. If we have a bias to our program it's that we really believe that everybody has some kind of a bias, no matter how much work they've been doing, and it's when you're not real about that, is when you get into the biggest trouble. I do feel that white people can definitely deal with stuff, but I think that of all the groups, it's probably the toughest because when you are the "haves," you don't have the same kind of incentive as the "have-nots" who are trying to become part of the system. So, it's an on-going challenge.

And, I also have to say that I know a lot of folks who are the quote/unquote African-Americans . . . the disenfranchised who are also pretty entrenched in just being where they are. So it's a two-way street and it's not easy; it's some of the hardest work that I think I've ever done. Our youth retreats are very much "in-your-face." We do a lot of things that you couldn't get away with in

schools or anything like that, to experience prejudice or racism and bias and bigotry, and get real about it, and create a safe place. 'Cause the truth is, there aren't many safe places where you can really talk about how these things feel. Or find out that other people really care about how you feel. That's what I've seen break through more barriers than anything else. Jim Baker, another one of our counselors, . . . talks about the two-o'clock-in-the-morning place where you're really like, "I don't know how I really do feel about that, but there's some stuff going on with me I gotta get real about." Get honest, about, "I don't like that person." And get real about, "Well, why is it? Is it because that person pushes a button for me, and maybe I'm not fully understanding exactly what that is, so I need to look at that, explore that further?" Rather than saying, "Oh no, they're nice" I know for me, that I'm working really hard to get honest about how I really feel about stuff, 'cause that's the only way I can ever change, really.

As long as I'm lying to myself, I'm not gonna grow or change. I still keep bringing the same kind of experiences into my mind. This summer Dr. Juan was wonderful when he talked about how many times we don't say stuff to people, and it's really about us protecting ourselves. We do it under the guise of, "Oh, I don't want to hurt that person's feelings," or, "I want to be nice." But it's really about protecting myself from either losing that person's support, affection, friendship, or whatever. And, the truth of the matter is it's really probably already lost because you're not being for real. And that's what I mean by "being for real." It's hard. Dr. Juan talked

about caning people. And that's what it felt like sometimes. He calls it caning therapy. Being real, being honest, feels like you are caning, or like you are getting caned, but finally, this honesty caning is healing.

I have to say that class did me a world of good. If you really care about somebody, you'll be honest with them and tell them the truth. And, still be supportive of them, but to be for real, to be honest with them. And I catch myself all the time with that being nice stuff. And it puts a wall between me and the other person if I'm not for real. That's not saying I go out and slash and burn. I think that spiritually, this is part of our process for us to become self-realized. It's hard work. What I'm saying, is that as spiritual beings, we need these challenges to help us to grow and to become more one with each other.

Because I see the evolution. I see these young people come to these week-end retreats in pain, and the hopelessness that they already have. I'm talking about junior high school students as well as high school students who come to these camps felling like, "What's the use? Why should I bother doing any of this stuff, because what I do isn't gonna have any effect on anybody. Nobody's gonna care." And then by the end of the retreat, everyone is hugging each other, I mean, they look different. They come in usually with some kind of a veneer of heavy makeup; I think of the females in particular, heavy makeup, the hair all . . . by the end of the retreat, all of that stuff has faded. You can't keep it up. But, there's a softness and I walk up on their campuses, they're running up to me,

hugging me, doing the toody-tah, which really is stupid. On the first day they're like, "Oh God, this is gonna be so dumb." And by the last day, they're like, "When are we gonna to do the toody-tah again?" It's OK for them to be a kid again.

That's why I go to these retreats. And also the adult staff that I get to work with, especially the co-directors, I just feel so close to them. That being able to connect with people is really why I do it. And it's definitely hard work. It's one of the hardest things I've ever had to do. But by the end of these retreats--and the friends that I have made-- all these people I never would have gotten to know. And we really get to know each other at these retreats. Yes, the connection is real. And, they go through evolutionary change. We can have profound connections and then things come apart and you build them back up again. For me, I like the challenge too. It is the joy that comes when we connect.

I guess one last thing is that there can be miracles in life. I don't look at life as being magic, that it is work, but it's work that makes you feel really good. And just learning to love myself, learning to love other people is what's at the root of all of it.

Evita Balboa

I think one of my main influences for working with young people at these retreats goes back to what happened to my younger brother. I have a younger brother who's nine years younger than me. I was the baby of the family 'till he came along. And Jason is definitely one of my best friends in the whole world. He gets on my nerves, but I adore him and helped raise him. I was the little mommy, you know,

and everywhere I went, when I was in high school even, I took Jason with me. He was just in elementary school, but all my friends knew Jason and he hung out with us. When Jason was in sixth grade, the summer after sixth grade, there was an incident down here at the McDonald's in San Ysidro where a gunman . . . came in, and there were three young boys who were outside the McDonald's. Two of them were killed and one survived. These three boys were my brother's best friends.

I think back on this day and it's one of those things where if you tell the story, it's gonna get worse. These three boys who were at the McDonald's were actually coming over to our house. My parents live up the hill about two blocks from this McDonald's, and the boys had not even gone to the McDonald's. They had gone to the Yum Yum Donuts, which was right next door, because one of the boys' moms had given (they were gonna spend the night over at my parents' house and it was gonna be like a boys' slumber party), money to buy donuts to take over. It was July, 1985. And so we were waiting for them to show up, and it was one of those things where it got later and later and we were kinda wondering where they were, and then we started hearing the helicopters, and we started hearing the announcements, and they were saying, "Stay inside. Don't come out of your houses." 'Cause they weren't sure what was going on.

I had a cousin who was working at the Coco's Restaurant down there and she called us and she said, "Hey, they closed off the street, somethin's goin' on. They won't let us out of the restaurant." So, we

were just waiting around and they started the announcements and we realized that it had been down here at this McDonald's. And then we got a phone call from one of the moms. And it was weird, because it's one of those things where nobody in the house was talking about it, but we all had that kind of scary feeling. And one of the moms called and she asked to speak to her son, and I had answered the phone, and I knew, so I just dropped the phone and I ran out the door. And by the time I got back in, my mom was on the phone with the mom, and it was about half-an-hour after that we knew, because the mom went down there and she found out right away that her son had died. Her son was one of the ones who died.

Three were hit, two died. The one who didn't die actually moved away, his parents, his whole family moved away. So, my brother went through a lot, because of it. It was such a hard time anyway, just starting junior high, losing your three best friends. He went through a lot of guilt, things like, "Why didn't they come pick me up first? I should've been there." It was really spooky because they announced the two names, one of the boy who survived and the boy whose mom went down there and had died, but the third kid they didn't release his name for quite a while, and because of the angle of the pictures they were showing and the way he was dressed, and the fact that everybody knew Jason was always with these other two boys, for like two days, we kept getting calls from teachers, from parents, from the school district, people assuming it was Jason.

Even our next-door neighbor came over, and she was hysterical, and she's like, "I heard Jason had been killed!" And we're like, "No,

it wasn't him." But so many people assumed, and Jason seemed to be OK through most of the summer, but when school started, he tripped out. He went crazy. I don't mean that in a figurative sense, or cute sense. He was in therapy for a long time because he would get to school and he would just start crying uncontrollably. And this is a big kid in junior high who sits there and cries in class. People don't understand that. Other kids do not understand that. Then he started developing medical problems. He was having these stomach problems and they had him going through all kinds of testing, and a lot of it was psychological. He was just messed up for a couple of years. And, so many times I'd think, "There are a lot of kids who don't have a strong family to go through this with them." That's about the time I changed my major, because I just started thinking, "There are so many kids out there who don't have people who care about what they're going through." And, even now, even to this day, Jason has a hard time making friends. All through high school he had two friends he hung out with. And he used to even make comments like, "Why do I want to make friends if I just lose them?"

So I think that was a real pivotal time in my life. Seeing a young person that I cared so much about really having a hard time dealing with issues, and not knowing where to turn, and not knowing how to react. I think that has a lot to do with why I'm interested in working with these young people during these week-end retreats. I come here, I see myself in these kids; they see themselves in me. We are . . . what? We are united. As we should be. I know that I'm about caring for these kids. The retreats are another place for me to feel

and do that. I'm not here to judge anybody. I'm here to be a human being and to treat these young girls and boys like they are human beings. That's enough, I think.

Charles Golding

These week-end retreats are dramatic. It is very unique. I've been through a lot of different experiential learning and it addresses some of the real roots of our existence. And it addresses some of the real motivating factors behind our behavior. It also addresses community and what responsible community membership means. It's a fascinating process. It wasn't life changing for me; it affirmed a lot of things for me. They do a thing called a separation exercise where they produce a segregated community. We bring the community together and then we segregate them. And we force segregation, we change the rules, we change the beautiful, warm fuzzy community rules to a concentration camp where they're separated and there are authority figures and we call the shots, There's tremendous learning that occurs there. But, I've been through some other separation exercises with David and with my parents' divorce, with my nuclear family breaking up and going various directions.

Others at the camp had also been through a number of different separation exercises: parents dying, siblings dying, whatever it might be. But, it really is an excellent opportunity to take an honest look at the community within which we live. A real honest look. And the whole environment is just a very accepting environment, a non-threatening environment. It's a place where you can test behaviors; you can be somebody different for a period of time and see what it's

like. You don't have these immense walls up, because there's just a sense of confidentiality and trust and care. You know that if at some point you're gonna break down emotionally that there are people there that are gonna take care of you, and be there to listen. It's just a utopian community environment. Like many of those experiences are.

But at the same time it was unique, because it dealt with issues pertaining to prejudice, racism, sexual harassment, homophobia; some hard core, gut-level, very difficult issues. And it provided a forum for dialogue and a forum for discussion. I accessed some pain. I have at several different retreats. I've been to six or seven of them now, and experienced some discharging of sorts, some pretty fierce crying. Another part of it is sleep deprivation and energy. It's not an intentional part, but it just is.

You take eighty kids to the mountains for a week and you're gonna have sleep deprivation. It helps a white man who's a cop to access his feelings. The breaking down of barriers, and the experience, at times, it was very cleansing and it was scary to some degree, because I was behaving in ways which I'm not used to and there was obviously a considerable amount of pain which I have a tendency to store, which I maybe don't manage as well as I could. But at the same time, I was OK with it. 'Cause that's life. I'm kinda committed to the long haul thing. I come out of these retreats connected, to myself, to the kids, to the staff. We are community. The youth retreats for me are like going home. Dad was real. And that is what the retreats are for me. They are real. I am a policeman

at these retreats. And there my philosophy of being a peace keeper becomes something alive, like my dad, I get to do my beliefs at these retreats.

Daniel Houston

I got involved in community organizing and week-end retreats since I got clean and sober. I began to see what was around me in the world. My eyes opened up to other people. I've always wanted to do the best I could, or the best I can to help the next person do the best they can. 'Cause that's all I'm trying to do. To help me is to assist people to do the best they can. I don't know if that's always gonna include drugs and alcohol, or not. But so, I got involved in the first counseling and support through my church. I was doing drug and alcohol, family support counseling with lots of people. I've always been a pretty open book and I've been fortunate and blessed.

My church has been an unbelievable source of support. Father Mike is the person who got me into community organizing. Two priests got me involved in community organizing. The week end retreats are the "in-your-face" kind of community organizing that I like. It's also good for the kids to have me there as an example of what not to do, but also to say to them that here is a man who made it back from hell. It's a powerful experience to see these kids change. When I look at them, I see me. Yes, I fear for them, but mostly I hope for them. There is a lot of hope at these retreats. We have hope. That's what we have there the most. We have hope in each other.

Narration:

Daniel Houston's solitary confinement attached him to community. He willed meaning in spite of the negatives of his existence on the streets of Oakland. He lost himself in solitude in San Quentin and emerged clean and sober in the solicitude of Addicts Anonymous.

Daniel Houston

I believe that everybody in America ought to go to one of these retreats. It's good.

Metaanalysis

These narratives do disclose common higher callings to social compassion. Ricoeur (1992) writes that from the outset of seeking to understand selfhood in the context of social identity that ". . . the selfhood of oneself implies otherness to such an intimate degree that one cannot be thought of without the other, . . ." (p. 3). Küng and Kuschel (1993) agree that a common Global Ethic is fundamental in world religions and is presently a new discovery among its followers and leaders who are now being awakened to their own spiritual and religious global interdependence.

Each participant recounts calling histories to social compassion which vividly reflect the intimacy of their individualization, and then of their social identity. John Hapatad tells us, ". . . all of my family, friends and kids at the retreat are a part of my consciousness, and I am a part of theirs." Evita Balboa speaks of a single young Hispanic girl isolated in the shadow of men with guns, yet, one who flourished into a national spokesperson for her community and called other youth to social compassion. Daniel Houston is living art, expressing a

solitary man's sobriety, because he came to care for himself while caring for other addicts and building diversity via unity in the midst of difference.

The participants who tell their *Heilsgeschichte* in this study are not theorists of academic doctrines of psychological, philosophical, or social theory, yet, their narratives reflect the primacy of history. These are their recollections directly from their "lived world" consciousness. Their narratives are "well being" or "being well" histories, which are the essence of Husserl's (1968) notions of phenomenology and Ricoeur's (1992) ideas of narrative as an existential process of one's becoming in self and others and expressed in historical ethical actions.

Ricoeur (1992) writes that whole sections of one's life are part of the life history of others; parents, companions, colleagues and acquaintances at work and in leisure which confirms, "the fact that otherness is not added on to selfhood from outside, . . . but that it belongs instead to the tenor of meaning and to the ontological constitution of selfhood . . ." (p. 317). This observation is confirmed in the narratives under the themes of "Whose am I," "I am different, I am same," and "Here I stand." John Hapatad says, "As I said, my mother's life was like a vigil for God. Every morning, I knew exactly what my Mom was doing when she was saying her rosary. I knew what I had to be, and do, too." Charles Golding's self assessment, "I was bred for service. My father was a university chaplain who spent his whole life attending to community needs and searching for community justice and peace. I believe that I am now a peace keeper, because he was a peace seeker. I am my father's son!" Daniel Houston also demonstrates his soul's unity with family and friends, "The Oakland streets and the gangs led me to a hellish prison; Dad and Mom's prayers led me out!"

These vivid historical testimonies also depict existential philosophical and psychological conditions. "My father was a refugee, and black, in Holland. My

girlfriend was a Cuban exile with me in Kansas. I was surrounded at university by Anglos who couldn't see me," states John Hapatad. Ola Mae Smith says, "There was a lot of racism and prejudice that I encountered growing up in that community and going to that school." Evita Balboa laments, "I've been an outsider everywhere, even here in the projects, working with outsiders." Charles Golding recalls, "We kids were being beat up at school. I felt a lot of violence and threats of violence." "To be different man, is dangerous!" declares Daniel Houston.

It seems that these expressions of the negatives of existence were the ground from which the themes of "Here I stand" mediate individual meaningful willing and ethical leadership praxis for these participants in the form of doing counseling at youth retreats.

John says, "I found myself in being a counselor at these retreats. What happens there is reason to hope that we can come together as a community above the hurts of difference." Evita Balboa shares that at the retreats, one looks at each other as human beings first, and then you move on. Daniel relates, "For me, God is the driving force for me to be involved in these retreats. Well, He's the driving force for me to be involved anywhere."

James (1987) may assess that these participants intentionally will freedom from their activities as counselors, with youth. Frankl's (1986) ideas confirm that, separately and together, these six *Heilsgeschichten* reflect the will to meaning in the midst of adversity. Tillich (1952), while confirming their existential, axiological, ontological alienation, would also affirm that each of these counselor's narratives demonstrate that they are in communion with courage which can conquer the anxiety of meaninglessness, doubt, guilt, and shame. He writes, "The courage to be is rooted in the God who appears when God has disappeared in the anxiety of doubt" (p. 190). These *Heilsgeschichten* are the historical wellness

stories disclosing the synthesis of each human being becoming a compassionate self as with, and for, another, according to Ricoeur (1992) and Kierkegaard (1980).

Therefore, in the final analysis, Husserl's (1970) new science of phenomenology as a method of inquiry into the essences, has allowed us to experience common higher callings to social compassion in the narratives of these six counselors whose moral leadership praxis is disclosed in their work with youth. The phenomenological methodology of presenting *Heilsgeschichten* also seems to have disclosed these universal callings to civic actions as framed by a Global Ethic, and humanistic psychological constructs. These narratives reflect Erick Fromm's (1947) assertion that "Psychology [and leadership praxis] can not be divorced from philosophy and ethics . . ." (p. ix). I conclude with Ricoeur (1992) that narrative recitation is, ". . . placing narrative theory at the crossroads of the theory of action and moral theory, we have made narrative serve as a natural transition between description and prescription" (p. 170).

The essence of the phenomenon of common higher callings from a universal ethical consciousness is disclosed in these narratives, as the participants' processes of becoming self-actualizing persons episodically through praxis. Ultimately, these narratives reflect that social disintegration is, first, individual brokenness. Secondly, persons who are whole and well, without exception, as Maslow (1970) points out, transcend their own culture to share social compassion as citizens seeking the common good in community, pluralistically. Therefore, human-heartedness is interdependently disclosed in individual and social wellness, reflected in narrative calls from a universal ethical consciousness and experienced as praxis.

CHAPTER FIVE

Summary, Implications, and Recommendations

Summary

In this chapter I will summarize and conclude this study concerning the commonalities of calls from a universal ethical consciousness to civic practices of social compassion. The research questions are:

1. Do narratives of six volunteer counselors who lead youth encounter groups for building pluralistic community disclose common higher callings from a universal ethical consciousness to practice altruistic leadership?
2. Are these narrative summons framed in a Global Ethic, humanistic psychological constructs, and are they reflected in civic leadership praxis?
3. May a phenomenological methodology allow for an exploration of a universal consciousness which commonly calls persons to social compassion practiced as civic leadership?

These questions created the structure upon which this study centered its dialectic among philosophers, psychologists, theologians, and leadership scholars to explore and interpret the nature of a universal ethical consciousness. Thus, as each question addresses subordinate topics which explore narrative theory, commonalities as calls to social compassion, a Global Ethic, humanistic psychological constructs, theories of civic leadership praxis, and phenomenological methodology became this inquiry into calls to service.

These *Heilsgeschichten* (well-being histories or histories of becoming well or whole), then, illuminate narrative theory, because they create a world view of human consciousness as the primacy of history which is shared in human existence as challenges to our understanding of the unity of selfhood. *Heilsgeschichte* universally recounts oral history which Buber (1948) notes are common callings to each individual to perform tasks necessary for personal unity, which gives birth to a unity of mankind. Therefore, narratives of becoming whole beings cradle a universal ethical consciousness according to Buber in his book *Between Man and Man* (1948).

An ethical consciousness experienced universally constitutes social compassion, which Maslow (1971) described as "being values," that without exception, he says, are reflected by self-actualizing persons as the highest levels of consciousness where personal wellness is processed. It is at this crossroads, that Ricoeur (1992) says narrative theory intersects with the theory of praxis and ethical theory, which serves as a matrix for transforming description to prescription. It is in this sphere that Maslow (1971) writes that self-actualizing persons demonstrate commitments totally outside their own local interests and thereby transcend themselves and their parochial culture. Here, too, is the arena where moral leadership praxis discussed by Heifetz (1994) and Burns (1978) is reflected in narratives of the six participants in this study who specifically practice leadership with youth during encounter workshops aiming to promote harmony within a pluralistic community.

In reviewing these ideas, it seems that a universal ethical consciousness has been an absorbing passion in the realms of philosophy, psychology, and leadership scholarship. Yet, it is in the empires of the spirit that a universal ethical consciousness seems to manifest itself as a Global Ethic characteristic of human

social unity. A Global Ethic seems to be animated by spiritual energies of wisdom traditions and the world's religions. The literature in this study offers us an understanding of a Global Ethic which is not a new invention, but can be rediscovered and reaffirmed for each of us, and for us, within our relationships. Therefore, a universal ethical consciousness commonly calls individuals and communities in historical narratives to practice social compassion, which is the challenge to personal unity aiming to create global unity. This is expressed as the ultimate existential task of man, according to Fromm (1969). In the end, how can we appropriate a phenomenological inquiry as our mode of being, into a universal ethical consciousness, allowing for the exploration of this common human work for self unity which potentially seeks to create global unity?

Although William James (in O'Connell, 1984) answers in the negative, the question "Does consciousness exist," he unequivocally affirms that philosophy's aim is the expression of human freedom which is human intentionality (James, 1987). The new science, phenomenology, was sought and exhorted by its founder Edmund Husserl (1962) to philosophers as a methodology capable of exploring the essence of human intentionality. Frankl (1969) defines it simply, "Phenomenology, as the philosophy of essence, is the descriptive analysis of subjective processes" (p. 57). Hence, a phenomenological methodology permits an exploration of consciousness which may disclose the primacy of history as human intentionality. A parade of scholars, Adler (1959), Frankl (1986), Smith (1991), Heidegger (1982), Husserl (1970), Maslow (1971), Burns (1984), Ricoeur (1992), and Heifetz (1994), form an overwhelming assembly who proclaim in common that a willful consciousness is constitutively expressed in man's will to freedom, power, love, meaning, leadership, ethic, politic, and spiritual enlightenment. Doubt of the existence of a universal ethical consciousness may remain for some,

yet there is no doubt in the existence of a vast library confirming not only the existence of a universal consciousness, but that the primacy of its historical assiduity is ethical, and that it may be explored by means of a phenomenological methodology in scientific inquiries.

In summary, this phenomenological narrative study of common higher callings from a universal ethical consciousness to social compassion fulfills its research purpose primarily in the hermeneutic recounting and analysis of these six narratives as praxis. The report of these *Heilsgeschichten* graphically account multi-dimensional insights concerning a universal ethical consciousness.

These *Heilsgeschichten* can help us to know more about a universal ethical consciousness. Calls from a universal ethical consciousness to social compassion reflect common quests for the good society. We do encounter a universal ethical consciousness framing calls to social compassion as a Global Ethic, in humanistic, psychological theory, and as praxis in these narratives. A phenomenological methodology allows for the examination of a universal ethical consciousness.

Implications

As such, I believe that this study fulfills its purpose as a dialectic of experience of calls to action; a discourse which explores a universal ethical consciousness phenomenologically. Specifically, the study offers the following implications: First, a universal ethical consciousness is a phenomenon recognized and studied by a vast collection of scholars from multiple disciplines. Secondly, a universal ethical consciousness is commonly experienced as challenges to self unity by the self, by others, by an Ultimate Other, and is propelled in dynamic mediation to praxis of ethical leadership in a global sphere. Third, narrative, or *Heilsgeschichte*, reflects the primacy of the historicity of a universal ethical consciousness where narrative theory and moral theory intersect to mediate ethical

praxis. Fourth, a universal ethical consciousness is most vividly disclosed in terms of a phenomenological, existential philosophy; humanistic psychological theory; a Global Ethic; and in moral leadership praxis theory. And last, phenomenology allows for an inquiry of a universal ethical consciousness.

The implication is that a universal ethical consciousness discloses a constituent human transcendence as the highest level of human consciousness which mediates self unity and social unity through praxis. The consequences of this idea are boundless, e.g.: in the education of character, in spiritual formation direction, in personal wellness disciplines, in multi-cultural counseling, in global civic institutions, in law, in science, and in exploring political projects which may promote unity in a diverse public square. A universal ethical consciousness has implications for exploring, energizing, and expanding all the processes of our becoming fully human.

Finally, the concluding implications of this study are in the realm of the narratives of the six participants whose *Heilsgeschichten* reflect the essence of a universal ethical consciousness in the unity of their own lives as they unite with youth. Their narratives of doing "being well" are their historical incarnations of the processes of a universal ethical consciousness, that leadership as praxis expresses.

Recommendations

First, I recommend, with a host of scholars, that the universal ethical consciousness is a common human gift to be embraced, encouraged, explored and extended intentionally by their willing. I recommend that students and practitioners of leadership frame relationship processes within the forces of a universal ethical consciousness which will ground leadership in the primacy of historical transformation that results from self unity as social unity, finally, as praxis. I recommend that leadership scholars' studies explore more seriously a

universal ethical consciousness, because as it seems from this study, a universal ethical consciousness is a significant matrix for understanding leadership as dynamic, ethical, relationship processes.

In the end, I acclaim the six participants in this study as historical incarnations of universal ethical consciousness. Their expressions of social compassion are their altruistic leadership praxis with youth, for building harmony in community. Their courage to be has its source in communion of the courage to be "we," as told by Paul Tillich (1952) in his own *Heilsgeschichte*. Ultimately, this study is a phenomenological venture in the communitive source of a universal ethical consciousness calling each single person to know leadership as the courage to be "we" in socially compassionate leadership relationships.

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Appendix A

Research Consent Form

Herbert J. Barker is conducting a study of the common, ethical motivations of members of an interfaith organization which aims to promote commonweal in the midst of diversity. I agree to participate in an interview concerning my sense of calling to my involvement in activities that nurture civic virtue.

There will be two, one-hour interviews. Both interviews will be audio recorded. A transcript of the first interview will be made and reviewed in the second interview for editing, elaboration, or withdrawal. Participation in the study should not involve any added risks or discomforts to me except for the amount of time needed to give and record the interviews.

My participation in this study is entirely voluntary. I understand I may refuse to participate or withdraw at any time, before or during the interview, and to retract my permission to use the data obtained from this interview.

I understand my research records will be kept completely confidential. My identity will not be disclosed without consent required by law.

Herbert Barker has explained this study to me and answered all of my questions. If I have other questions or research-related problems, I can reach Herbert Barker at, (619) 479-7932 or Mr. Barker's dissertation committee chairperson, Mary Abascál-Hildebrand, Ed. D., at (619) 260-4270.

There are no other agreements, written or verbal, related to this study beyond that expressed on this consent form. I have received a copy of this consent document and "The Experimental Subject's Bill of Rights."

I, the undersigned, understand the above explanations and, on that basis, I give my consent to my voluntary participation in this research.

 Signature

 Date

 Location

 Signature of Witness

 Date

 Signature of Researcher

 Date

Appendix B
Letter of Appreciation

Date:

Name:

Address:

Dear _____:

Thank you for your participation in the narrative study of common higher callings to social compassion from a universal ethical consciousness. I am grateful for your willingness to share your calling story of civic human-hearted leadership. It is clear that your life reflects the essence of altruism as a historical presence in transforming individuals and communities.

It is my hope that you will accept this invitation to join me for an appreciation lunch to celebrate the completion of this study. It will also be an occasion to share with you the final draft of the study.

This lunch will be arranged at your convenience, I will confer with you by phone to confirm details of date, time, and location for our celebration. Thank you again for your participation in this study, which significantly discloses your social compassion as motivated from a universal ethical consciousness and expressed in moral leadership praxis.

Sincerely yours,

Herbert J. Barker

Appendix C

A Global Ethic The Declaration of the Parliament of the World's Religions

Introduction

The world is in agony. The agony is so pervasive and urgent that we are compelled to name its manifestations so that the depth of this pain may be made clear.

Peace eludes us . . . the planet is being destroyed . . . neighbors live in fear . . . women and men are estranged from each other. . . children die!

This is abhorrent!

We condemn the abuses of Earth's ecosystems.

We condemn the poverty that stifles life's potential; the hunger that weakens the human body; the economic disparities that threaten so many families with ruin.

We condemn the social disarray of the nations; the disregard for justice which pushes citizens to the margin; the anarchy overtaking our communities; and the insane death of children from violence. In particular we condemn aggression and hatred in the name of religion.

But this agony need not be.

It need not be because the basis for an ethic already exists. This ethic offers the possibility of a better individual and global order, and leads individuals away from despair and societies away from chaos.

We are women and men who have embraced the precepts and practices of the world's religions.

We affirm that a common set of core values is found in the teachings of the religions, and that these form the basis of a global ethic.

We affirm that there is an irrevocable, unconditional norm for all areas of life, for families and communities, for races, nations and religions. There already exist ancient guidelines for human behavior which are found in the teachings of the religions of the world and which are the conditions for a sustainable world order.

We declare:

We are interdependent. Each of us depends on the well-being of the whole, and so we have respect for the community of living beings, for people, animals, and plants, and for the preservation of Earth, the air, water and soil.

We take individual responsibility for all we do. All our decisions, actions, and failures to act have consequences.

We must treat others as we wish others to treat us. We make a commitment to respect life and dignity, individuality and diversity, so that every person is treated humanely, without exception. We must have patience and acceptance. We must be able to forgive, learning from the past but never allowing ourselves to be enslaved by memories of hate. Opening out hearts to one another, we must sink our narrow differences for the cause of world community, practicing a culture of solidarity and relatedness.

We consider humankind our family. We must strive to be kind and generous. We must not live for ourselves alone, but should also serve others, never forgetting the children, the aged, the poor, the suffering, the disables, the refugees, and the lonely. No person should ever be considered or treated as a second-class citizen, or be exploited in any way whatsoever. There should be equal partnership between men and women. We must not commit any kind of sexual immorality. We must put behind us all forms of domination or abuse.

We commit ourselves to a culture of non-violence, respect, justice and peace. We shall not oppress, injure, torture, or kill other human beings, forsaking violence as a means of settling differences.

We must strive for a just social and economic order, in which everyone has an equal chance to reach full potential as a human being. We must speak and act truthfully and with compassion, dealing fairly with all, and avoiding prejudice and hatred. We must not steal. We must move beyond the dominance of greed for power, prestige, money, and consumption to make a just and peaceful world.

Earth cannot be changed for the better unless the consciousness of individuals is changed first. We pledge to increase our awareness by disciplining our minds, by meditation, by prayer, or by positive thinking. Without risk and a readiness to sacrifice, there can be no fundamental change in our situation. Therefore we commit ourselves to this global ethic, to understanding one another, and to socially-beneficial, peace-fostering, and nature-friendly ways of life.

We invite all people, whether religious or not, to do the same.

(This text was read publicly at the solemn concluding plenary of the Parliament of the World's Religions on 4 September, 1993, in Grant Park, Chicago. [Küng and Kuschel, 1993 p. 12-16])