

**EDUCATIVE LEADERSHIP:
WHAT ABIDES AMID CHANGE**

by

Larry Colvin Johnson
B.A., University of Manitoba, 1971
Cert. Ed., University of Manitoba, 1975
M.A., University of British Columbia, 1996

THESIS SUBMITTED IN PARTIAL FULFILLMENT OF
THE REQUIREMENTS FOR THE DEGREE OF

DOCTOR OF EDUCATION

In the
Educational Leadership Program
Faculty of Education

© Larry Colvin Johnson 2011

Simon Fraser University

Summer 2011

All rights reserved.

However, in accordance with the *Copyright Act of Canada*, this work may be reproduced, without authorization, under the conditions for "Fair Dealing." Therefore, limited reproduction of this work for the purposes of private study, research, criticism, review, and news reporting is likely to be in accordance with the law, particularly if cited appropriately.

APPROVAL

Name: Larry Johnson
Degree: Doctor of Education
Title of Thesis: EDUCATIVE LEADERSHIP:
WHAT ABIDES AMID CHANGE

Examining Committee:
Chair: Heesoon Bai, Associate Professor

Geoff Madoc-Jones, Limited Term Senior Lecturer
Senior Supervisor

Robin Brayne, Adjunct Professor
Committee Member

Fred Renihan, Adjunct Professor
Internal/External Examiner

**David Burgess, Assistant Professor, Educational
Administration, University of Saskatchewan**
External Examiner

Date: July 14, 2011



SIMON FRASER UNIVERSITY
LIBRARY

Declaration of Partial Copyright Licence

The author, whose copyright is declared on the title page of this work, has granted to Simon Fraser University the right to lend this thesis, project or extended essay to users of the Simon Fraser University Library, and to make partial or single copies only for such users or in response to a request from the library of any other university, or other educational institution, on its own behalf or for one of its users.

The author has further granted permission to Simon Fraser University to keep or make a digital copy for use in its circulating collection (currently available to the public at the "Institutional Repository" link of the SFU Library website <www.lib.sfu.ca> at: <<http://ir.lib.sfu.ca/handle/1892/112>>) and, without changing the content, to translate the thesis/project or extended essays, if technically possible, to any medium or format for the purpose of preservation of the digital work.

The author has further agreed that permission for multiple copying of this work for scholarly purposes may be granted by either the author or the Dean of Graduate Studies.

It is understood that copying or publication of this work for financial gain shall not be allowed without the author's written permission.

Permission for public performance, or limited permission for private scholarly use, of any multimedia materials forming part of this work, may have been granted by the author. This information may be found on the separately catalogued multimedia material and in the signed Partial Copyright Licence.

While licensing SFU to permit the above uses, the author retains copyright in the thesis, project or extended essays, including the right to change the work for subsequent purposes, including editing and publishing the work in whole or in part, and licensing other parties, as the author may desire.

The original Partial Copyright Licence attesting to these terms, and signed by this author, may be found in the original bound copy of this work, retained in the Simon Fraser University Archive.

Simon Fraser University Library
Burnaby, BC, Canada

Abstract

This conceptual study examines a seven year project designed to pursue systemic instructional change in a mid-sized, urban, public school district on the west coast of Canada. The project, which proceeded under the banner of “instructional intelligence,” was co-coordinated by the author and included advisement by an external consultant. Involving a conceptual framework related to the complex systems thinking of Edgar Morin, the dialogue of David Bohm, the communicative action and discourse ethics of Jurgen Habermas, the philosophical anthropology of Charles Taylor and Jean Gebser, the phenomenological and spiritual hermeneutics of Paul Ricoeur and Henri Corbin, and the *phronesis* of Aristotle, this conceptual study seeks to identify the conditions of leadership under which the notion of systemic change will sustain and enhance a comprehensive framework for educative teaching and learning. Sources for the study include the author’s own narratives of experience, which constitute his participant-observer’s reconsiderations of reflective practices, collaborative actions, and dialogic interactions, particularly in relation to the practices of facilitating dialogue and deliberative decision making. Other sources involve hermeneutic, inter-textual, and heuristic comparisons from a wide range of literatures, including frequently-excluded discourses from such areas as medieval and renaissance cosmologies, Rosicrucian alchemy, Goethean science, Waldorf education, and archetypal and spiritual psychology. A rhetorical, heuristic comparison between an evolving framework for educative teaching and learning and an alchemical emblem published in Germany in 1616 is a prominent feature of the study’s methodology. The concept of emergence is central to the study. As a result of a thought experiment that includes narrative, conceptual, dialogical, and hermeneutic methods of inquiry, an enhanced framework for educative teaching and learning and the concomitant conditions of educative leadership emerge during the course of the study. Recommendations are made regarding the sustainability of the focus district’s initiative for systemic instructional change. Though the recommendations apply to the specific case, there is much potential for a more general application.

Keywords: educative; teaching and learning; leadership; systemic change; dialogue; emergence

Acknowledgements

I'd like to express my gratitude to the instructors and students with whom I've worked as member of the Ed.D Cohort at the Surrey campus of Simon Fraser University.

In addition, I'd like to thank the consultant who advised us at the school district that is featured in the study; my many associates at the school district; my colleagues in senior administration, including my co-coordinator of the project; my executive assistant; my successors in the areas of curriculum and instruction and special education; the individuals who have graciously accepted my awkward attempts at mentoring; and the many keen participants in dialogue who now lead and extend the “facilitating dialogue” initiative.

Finally, I would like to thank my wife, Melanie, for suffering graciously through my many “absentings” of attention, while I have been involved in the multiple facets of this study, and my grandson, Connor, for capturing my attention in ways that have not failed to bring me back to what really matters—relationships and the developing human being.

Table of Contents

Approval	ii
Abstract	iii
Acknowledgements	iv
Table of Contents	v
List of Figures	ix
Chapter 1: Introduction	1
The Hermeneutic Situation	1
A central heuristic	6
Outline of the Chapters	17
Background of the study	21
Demographics of the focus district	22
Relevant historical factors	22
A heritage of instructional ideas	24
The various expectations of administrators	28
The Consultant's initial contributions	32
Early evaluation of the initiative	38
Rationale for the Current Study	40
The research problem	47
The aims of the current study	50
The significance of the study	50
Hypothesis and research question	51
Further to the Research Methodology	52
Chapter2: The Conceptual Framework for the Thought Experiment	54
Complexity	55
Senge entangled dialogue with complexity	58
Aspects of Dialogue	59
The dialogue of David Bohm	59
Buber, Bakhtin, and their contributions	64
The inclusion of Buber	64
The semantic convergence of Bakhtin	66
The design conversation of Bela Banathy	69
The Three Worlds and Four Actions of Jurgen Habermas	70
Historicity	80
Historical schemes and patterns	84
Gebser's version: A potent heuristic	86
Hermeneutics, Medieval and Modern	88
Spiritual Hermeneutics and the Archetypal	93
An exemplar of the archetypal	95
Solider Aristotle?	100

The crucial <i>phronesis</i>	104
Chapter 3: A Literature Review as Determined by the Research Question	106
Educative Teaching and Learning	109
Didactic transposition	110
Points of intervention	110
The relevant milieus	112
The idea of the curriculum specialist	113
The relational impartation of judgment	114
An operant definition	116
Systemic Change that will Sustain	117
Current views of systemic change in education	118
Professional learning communities	119
Communities of practice	121
Systemic change: An operant definition	124
Sustainability (and related concepts)	124
Seeing from an emergent whole?	128
Comments from proponents of “the new science”	131
Emergence and elaborate theories of how systems evolve	134
Evolutionary structure attractors	138
Conscious evolution	140
Evolutionary design	141
Sustainability: an operant definition	142
Comprehensive Framework	143
A taxonomy of frameworks	143
Frameworks for teaching and learning	146
The instructional intelligence framework	149
The Instructional Institute framework	153
An operant definition	154
Conditions of Leadership	154
A taxonomy of approaches for studying leadership	155
Leadership styles and coaching for leadership	158
The Instructional Institute and types of leadership	160
Educative leadership	166
Teacher leadership	167
The psychological tools of leadership	169
An operant definition	170
Chapter 4: Research Methodologies	171
Reiterating Operant Definitions	171
Educative teaching and learning	171
The notion of systemic change	172
Sustainability	172
Comprehensive framework	172
Conditions of leadership	173
Intentions of Chapter 4	173
Identifying the Research Methodologies	174

Chosen methodologies for the current study	176
On the hermeneutic aspect	177
On conceptual structure assessment	181
Narrative inquiry	182
Narratives concerning specific applications of <i>phronesis</i>	185
Dialogical and hermeneutical	186
A particular instance regarding four forms of text	188
An Encapsulated Instance of My Research Methods	190
But is this wisdom <i>phronesis</i> ?	197
To provide experiences, to impart wisdom, to address succession	200
Interpreting the Michelspracher Emblem: The Catalyst	202
Numbers as Qualities	209
Quality or Quantity?	212
Coda	214
Chapter 5: Research Findings	216
Resuming the Main Narrative	216
October 2004	219
May 2005	219
June 2005	220
June 13-June 21, 2005	221
December 2005-January 2006	222
January 14, 2006	223
January 24, 2006	226
February 17, 2006	227
May and June 2006	229
October 2006	230
November 2006	233
May 2007	235
The second of four studies	238
Before resuming the main narrative	239
March 2007	242
November 1, 2007	244
January 31, 2008	245
September-October 2008	246
The third of four studies	255
Designs 2010	257
Dialoguing the fourth way	259
November 2009	260
December 2009	261
The comprehensive framework, June 2010	265
June 2010	266
September 2010	271
The structure attractors emerge	272
Chapter 6: Conclusions	274
Narrative, Memory, and Evidence	274

The Vices of Accountability and Deficient Leadership	279
Educatively Integral Leadership	282
Conclusions Regarding the Conceptual Framework	284
Conclusions Regarding the Michelspracher Emblem	287
The Means of Understanding Systemic Change	288
Conclusions Regarding an Enhanced Comprehensive Framework	290
Conditions of Leadership	296
Higher developmental stages	298
Moral and ethical development	299
What are the ends of persons viewed as ends not means?	299
Post-formal operations	302
Reading in the symbolic order	303
From where will the mentors arise?	307
Chapter 7: Recommendations	313
Determining the Recommendations	313
Recommendation 1	315
Recommendation 2	316
Recommendation 3	317
Recommendation 4	318
Recommendation 5	320
Recommendation 6	321
Recommendation 7	322
Recommendation 8	323
Recommendation 9	324
Recommendation 10	325
Recommendation 11	326
Recommendation 12	328
Such symbols as the phoenix	328
References	330

List of Figures

Figure1	The Michelspracher Emblem	16
Figure 2	The heritage Triangle of Learning	25
Figure 3	The Instructional Intelligence framework	35
Figure 4	The Workshop framework	36
Figure 5	The systems diagram artifact	222
Figure 6	The Combined framework	225
Figure 7	The Combined framework with stick person and pentagon	227
Figure 8	The prototype of the Instructional Institute framework	228
Figure 9	The Instructional Institute framework 2007	237
Figure 10	The Instructional Institute framework with dialogue and reshuffled	258
Figure 11	The Comprehensive framework	267
Figure 12	The Comprehensive framework enhanced with triangle and pentagon	292
Figure 13	The Enhanced framework with daily dozen and twelve virtues	294

Chapter 1: Introduction

The Hermeneutic Situation

This conceptual study explores the conditions of leadership under which the notion of systemic change will sustain a comprehensive framework for educative teaching and learning beyond the threshold of the twenty-first century. The focus of the study is a mid-sized, urban, public school district on the west coast of Canada.

During my time as director of instruction and assistant superintendent in the focus district, I paid particular attention to curriculum development, teaching and learning, special education programs, educational program reviews, service delivery models, the District Achievement Contract, teacher development, leadership development, succession planning, parent concerns, inter-personal communications, and issues of district governance. For a period of seven years, as I engaged in reflective practice, interactive dialogue, deliberative decision-making, and collaborative action, I provided input and oversight regarding the design, implementation, and evolution of a framework for “instructional intelligence” (Bennett & Rolheiser, 2001), which the district called its *Instructional Institute*. During those years, I read widely, observed closely, listened attentively, thought carefully, and made efforts to speak and act wisely upon questions of leadership *toward* educative teaching and learning.

I was an observer who participated in practical, affective, theoretical, and proactive ways in the various stages of emergence, over time, of an enhanced framework for educative teaching and learning, the form of which will become explicit as this study progresses. Acknowledgment, recognition, and contemplation of my propensities as a

practical theorist have focused my engagement in the types of imaginative inquiry, narrative/interpretive assessment, and didactic transformation demanded by this complex study.

My methodology could be deemed a hermeneutical, dialogical, narrative, and conceptual “thought experiment” (Habermas, 1990, p. 126) or contemplative investigation by means of past-action research, wherein bygone thoughts, words, and deeds are re-presented in the process of interpreting them, as they are futured in a comprehension of the conclusions and recommendations, which round out the study. Since the recommendations can only be as good as the conclusions, and the conclusions only as good as the conceptions that suggest them, the emergence of outcomes needs to be seen as a recursive influence from future upon present and from present upon past. An emergent horizon of projected outcomes alters one’s present interpretation of past images, which then come forward to alter, if not to haunt, a re-anticipated future.

Interpretation, as practiced in this study, is hermeneutic in an expansive way, admitting “any conceptualities that can assist in deepening our understanding of what it is we are investigating” (Smith, 1991, p. 201). Ricoeur (1976) clarifies that hermeneutic understanding begins as “a guess,” “a naïve grasping of the text as a whole” (p. 74), and proceeds through “explanation” to “comprehension,” which is “a [more] sophisticated mode of understanding” (p. 74). Interpretation, as practiced in this study, does not seek “to exploit a [single] procedure of understanding, but to clarify the conditions in which understanding takes place” (Gadamer, 2004, p. 195). Ricoeur’s middle phase of “explanation” proceeds, in the course of the current study, through exemplification of the study’s complex content, as mediated by a commensurately complex form. Accordingly,

the reader is alerted that, in authoring this document, I have employed techniques, such as “sprung” sequencing, progressive representation, juxtaposition, spiral repetition, semantic convergence, lexical resonance, and symbolic understanding, which are more frequently encountered in literary, rather than discursive, texts. Thus, the “indeterminacy” of the current text seeks a level of participation from the reader similar to that required in a “close reading” of a literary text (Cuddon, 1999).

The idea of emergence dominates this study. It has been twenty-five years since I first encountered Rudolf Steiner’s Waldorf Education, and I experienced emergence in the procedures of “veil painting.” I quote from my master’s degree thesis (Johnson, 1995):

“Veil Painting” offered practical experience in a watercolor technique that consists of repeated thin washes or “veils” of faint color, which are applied one at a time in curvilinear fashion, the latest upon the earlier layers, as each veil dries. The colors and curves are varied until dominant shades and shapes emerge. One danger in the technique lies in the use of too much color, so that the appearance becomes opaque; a second danger lies in the temptation to bring the emerging shapes prematurely to form. The veils are kept thin, so that the color remains translucent. The painter is encouraged not to seize upon the first emerging suggestion of form, as it probably will represent something culturally conventional that does not emerge [in the form of] an imagination. (pp. 83-84)

Levy (1991) writes of emergence, as it is understood by Edgar Morin, in the following terms:

For Morin, a comprehension of emergence can be derived from the notions of quality, product, globality, and novelty. Emergence is qualitative in that it produces, via the system's own organization, new properties. Emergence is global since it is indissociable from the unity of the system. And emergence is related to novelty in that new and different qualities emerge from the organization of the whole. . . . An emergent quality is phenomenally irreducible and logically indeducible (p. 94).

Edgar Morin is a champion of “complex thought,” who is viewed as a prominent philosopher on the Continent, though not so much in North America. He contends that “we continue to act as if the unexpected will never again appear.”

To shake off this laziness of mind is a lesson in complex thought. Complex thought does not at all reject clarity, order, or determinism. It knows they are insufficient, it knows that we cannot program discovery, knowledge or action. (2008, p. 56)

For Morin, since we cannot program discovery, transformation occurs through emergence, and often the emergence arises from sources that cannot be predetermined. Understanding the nature of emergence requires a kind of complex thought that is open to un-programmable views, a kind of complex thought that is not algorithmic in nature because it invokes the indeducible.

A common practice in philosophy permits the “bracketing out” or exclusion of certain content, when it is viewed as detracting from a programmed epistemology, such as logical positivism or even Husserl's phenomenology. In the course of this study, I will

proceed by consciously “bracketing in” a world of content that “modern classical science has chosen to throw back at philosophy and theology” (Levy, 1991, p. 90), since the onset of its epistemological dominance in the seventeenth century. (With no intention to disparage the stated ideals of either science or rational cognition, I shall use the term *scientific rationalism* as a shorthand means to capture the particular confluence of empiricism, materialism, mathematical measurement, technological instrumentation, and reductionism that has led to the positivist conclusion that everything in every field of human experience that is not numerically measurable is, therefore, *irrational*.) The growth of scientific method, secularization, industrialization, and the consequent disenchantment of the western world (Berman, 1981; Taylor, 2004) has buffered scientific rationalism against infiltration by the tenets of Gnosticism, Neo-Platonism, Hermetic Philosophy, Astrology, and Rosicrucian Alchemy, except in isolated pockets of individuals who have pursued depth psychology, esoteric studies, alternative cosmologies, or (perhaps less egregiously) have studied world religions, indigenous epistemologies, and/or the works of certain types of artists and poets, whether they are of classical, medieval, renaissance, romantic, or modernist eras.

Until recent times, scientific rationalism has recoiled from the specter of alchemy’s primitive “animism” or astrology’s pathetic fallacies (participation mistake), in the same way that I recoiled in my youth from the memory of a pair of luminous eyes that stared at me from the dark crawlspace above my childhood bedroom. Having pinched itself awake into the day-consciousness of experimental method, Cartesian doubt, and inductive reasoning, scientific rationalism has displayed no desire to return to the unregulated *dream states* of prior centuries. Thus, in spite of Newton’s private fascination

with the *Kabbalah* and alchemy, the whole realm of the *meta*-physical was bracketed out of the western world's long experimental investiture in scientific rationalism. It is only in recent years that popular writers on science (eg., Capra, Laszlo, Sheldrake, Wheatley) have begun to broadcast a number of the key post-positivist findings of twentieth century practitioners of a "new" science. Like David Bohm, these independent thinkers have made no pretense of excluding subjectivity, inter-subjectivity, and participation from their epistemologies. They do not recoil from untidiness, or from starting "any investigations from a framework based on a consciousness of the meaning of ignorance, incertitude, and confusion" (Levy, 1991, p. 91). According to Edgar Morin,

Incertitude become[s] a viatic: the doubt of doubt gives doubt a new dimension, that of reflexivity; the doubt by which the subject interrogates the conditions of emergence and existence of his own thinking constitutes, thus, a thinking that is potentially relativist, relationist, and auto-knowledgeable. And (finally), the acceptance of confusion could become a means for resisting the mutilation of simplification. (Morin, cited in Levy, 1991, p. 91)

A central heuristic. With the mention of confusion, I will now introduce the Michelspracher (1616) alchemical emblem, which will function in the first instance as a *massa confusa*, though I expect it will emerge as an "evolutionary structure attractor" (Knyazeva, 2004, p. 400). "Patterns precede processes" and, therefore, this emblem could provide "a memory of the future, a remembrance of future activities" (Knyazeva, 2004, p. 401). Since there is no more confusing body of literature in the western world than that of alchemy, as I introduce the Michelspracher emblem, I introduce a pre-Newtonian ignorance, incertitude, and confusion into the methodology of the current study.

However, the emblem had its own *raison d'être*, and embracing them will serve as a prospective source of “patterns” that will induce a “process” of *emergence*.

I cannot remember precisely when I first caught sight of this emblem, but I may have been eighteen. I was reading Carl Gustav Jung, whose book, *Psychology and Alchemy*, features this particular emblem (Jung, 1980, p. 195), along with two hundred and sixty-nine others. I have since found it in at least four additional sources on my bookshelves. I had no foreknowledge of the profound role this emblem would play in the development of the enhanced framework for educative teaching and learning that will emerge in this study. My use of the emblem was not predetermined. It was my hermeneutic fondness for circles and ladders as common metaphoric and symbolic devices, from my days as a high school English teacher, that led me to notice the structural similarities between the Michelspracher emblem and the “key visual” that I was sketching for the Instructional Institute framework. At first, I found the emblem a useful mnemonic device, a lively structure on which I could locate elements of the emerging framework and recall them instantly as I spoke about the Instructional Institute in public. After a time, I began to use this emblem during the preambles to my dialogue sessions as a kind of *ludibrium* or strategic jest. Used in this way to capture the curiosity of the participants, the emblem charmed its way toward deeper attention, engagement, and enchantment.

I have no doubt that the Michelspracher emblem, first published the year of Shakespeare's death, participates in the same “Rosicrucian” mystique as Shakespeare's later plays (eg., *The Tempest*, *A Winter's Tale*, *Cymbeline*) and the stridently “Rosicrucian” work of Shakespeare's contemporary, Robert Fludd, a Paracelsian

physician who may have contributed to the design of the Globe Theatre (Yates, 1992). According to Frances Yates, both Shakespeare and Fludd were influenced by the same Rosicrucian sources that Rene DesCartes “tried to find . . . but without success” (Yates, 1996, p. 114). It was the time of the “Rosicrucian furore,” which arose throughout Europe with the publication of three documents by a mysterious “Rosicrucian Brotherhood” between 1614 and 1616.

This was a threshold period in the intellectual and spiritual milieus of the West. A widespread enthusiasm for the ideals, rules of conduct, and alchemical imaginings of the Rosicrucian Brotherhood was quelled by the Thirty Years War, sometimes called the wars of religion (Yates, 1996). An open endorsement of the Rosicrucian mystique by “Hermetic” luminaries, such as Robert Fludd and Michael Maier, provoked a fervent backlash from proto-scientists such as Kepler, Mersenne, and Gassendi. As associates of DesCartes, Mersenne and Gassendi ushered in a growing “disenchantment,” which spread upon the wave of their scientific rationalism. Mersenne concluded “that the only true knowledge of the physical world available to humans came from the quantification of observed effects, which science would explore by means of experiments and hypotheses” (Colley, 1991, p. 185).

Such attitudes admit no commerce with the Neo-Pythagorean, quasi-Kabbalistic cosmos of Fludd, with his commitments to the music of the spheres and the byways of imagination, such as reading in “the great book of Nature” and reading in “the admirable virtue of the arcane light” (Huffman, 2001, pp. 54-55). Much like the *Corpus Hermeticum* (Grafton, 1983), the Rosicrucian documents were “proven” to be a hoax, though their encoded gnosis had preceded the furore (Churton, 2002) and would continue

to flow in an underground stream, which was ecumenical in religion and did not “exclude a worthy woman from being initiated” (Bamford, 2000, p. 26).

The Michelspracher emblem distinctly is not a work of Baconian science. It is a work of alchemical art and “the art of memory” (Yates, 1992). Like the iconic images of a Giotto (eg., The Scrovegni Chapel) or even a Michelangelo (The Sistine Chapel), it attempts to capture a number of truths and to hold them in trust for individuals whose access to the depicted realms is pre-literary. The Michelspracher emblem first invites its viewer to a fleeting recognition of its imaginal landscape (Corbin, 1997) and then to a tentative entry. For the engaged participant, who steps inside the emblem, it initiates an *ars memoria*, which provides an image of the human being as an evolving microcosm within a dynamic, evolving macrocosm or *natura naturans*. Since the designers of the emblem dwelt on the threshold of four hundred years of scientific rationalism, they must have sensed its imminence and acknowledged its inevitability. Some may have celebrated its instauration. It is a matter of interest to me that this *memorial* icon (or time capsule) escaped the iconoclasm of a disenchanted cosmos whose governing laws are determined piecemeal and are etched in the glyphs of the “mathematical project” (Heidegger, 1993a). Perhaps its talismanic qualities were unsuspected, and it was tolerated as a curio.

By way of disclosing my own hermeneutic situation, I will “suspend” the following information, dialogically (Bohm, 1996). During my last three years of engagement with the Instructional Institute, the 17th century rules of conduct of the Rosicrucian Brotherhood (Bamford, 2000, pp. 14-15) entered a dialogue with certain literatures on leadership, such as Senge’s *Fifth Discipline* (1991, 2006), Greenleaf’s *Servant Leadership* (2002), and Sharmar’s *Theory U* (2007), which had claimed my

attention during the emergence of the Instructional Institute framework. To limn some aspects of this dialogue, I will review in modern parlance a sampling of the Rosicrucian rules, which first appeared in the *Fama Fraternitatis*, published anonymously in Kassel, Germany in 1614, after circulating in manuscript from the beginning of the seventeenth century:

1. To heal others, or to make them whole, without need for recompense;
2. To address everyone in their own language, in a way and at a level appropriate to their understanding;
3. To preserve silence about that which one has no authority to reveal;
4. To be known by the fruits of one's work;
5. To commune regularly, in one's heart, with those of similar spirit; and
6. To choose a successor—to seek one intimate friend to continue the work.

(Bamford, 2000, pp. 14-15)

Rudolf Steiner (1869-1924), whose “anthroposophy” drew intensively upon the original Rosicrucian spirit, declares that

Preliminary Rosicrucian training involves seven stages . . . The teacher will lay more emphasis on one point or another according to the individual and special needs of the student. Thus, it is a path of learning and inner development, adapted to the particular student. These are the seven steps:

1. Study;
2. Acquisition of imagination knowledge;

3. Acquisition of the esoteric script;
4. Bringing rhythm into life;
5. Knowledge of the microcosm, our eternal human nature;
6. Becoming one with the macrocosm, or great universe; and
7. Attaining beatitude. (Steiner, 2000, p. 46)

How much these *steps* on “a path of learning and inner development,” provided by Steiner, “symbolize with” (Corbin, 1995) the seven steps of the staircase, which is central to the Michelspracher emblem (Figure 1), will be suggested hermeneutically in a recount of the emblem as narrative/descriptive text. As a first step toward a phenomenological-hermeneutic understanding of this dream-like image (Sardello, 1995, p.115), I have essayed this recount as follows:

In the right foreground of the emblem, on a rising mound of earth, a man stands in the costume of the day with hat, jacket, pantaloons, shirt, and stockings. He is in a state of disorientation. His eyes are covered by a blindfold, and he wears ornate garters, knotted in similar fashion to his blindfold, just below his knees. The collar of his shirt is turned up. The brim of his hat is turned up. His shirt cuffs are turned up over the cuffs of his jacket. His left hand is extended, palm downward toward the earth. His right hand is extended, palm upward. He faces outward from the picture frame (or proscenium arch) toward the viewer.

To the man’s right (which is the viewer’s left) and slightly behind him, a hare (or possibly a rabbit) prances toward the lower middle of the frame. Its one visible eye has a

dreamy look. In front of the hare, there is a “progressive representation” of the same man gesturing toward a progressive representation of the hare. The creature has its head and front legs inside a rabbit hole, which forms a portal to the interior of the earth. The man is bending at the torso toward this second image of the hare. He now shares a common right and left with the viewer. His right hand extends downward toward the portal. His left hand, which is shaded, is extended upward, open-palmed. His left foot is forward. His blindfold is gone. His garters are gone. The cuffs of his pantaloons are down below his knees. His collar is down. His hat brim is down. The cuffs of his shirt are no longer displayed. The man’s posture suggests that he will follow the hare inside the mound.

The mound is surmounted by a terraced mountain, which seems both within and beyond the original mound of earth. The mountain is roughly triangular in shape. It is configured like a step pyramid with four levels, on which are arrayed human figures, which represent the seven planets of the Ptolemaic system. The lowest level displays the planet Venus on the viewer’s left and the planet Saturn on the right. The next level displays Mars on the left and Jupiter on the right. The third level shows the Sun on the left and the Moon on the right. At the pinnacle, Mercury is perched on top of a six-sided fountain, which is surrounded on three sides by a bower.

The figures of the planets are recognized by their attributes. Venus holds a steaming heart in her right hand and a mirror in her left. Saturn’s right leg is a peg leg; he holds a scythe in his left hand and a naked human baby in his right. Mars, in full armour, including helmet and metal pantaloons, bears a shield in his left hand, and raises a sword in his right. Jupiter wears a three pointed crown; he raises a scepter with

his left hand, and holds a sheaf of lightning bolts in his right. The Sun wears a three pointed crown; he holds a scepter in his left hand, and displays an open, upward palm with his right. The Moon wears a crescent shaped crown; she carries a lamp in her right hand, and cradles a spear in the crook of her left elbow. Mercury wears wings on his helmet and his feet; he holds a six-pointed star in his left hand, and raises a caduceus with his right.

The step pyramid, with its figures of the planets, is surrounded by a circle of images, which depict the signs of the zodiac. The signs are not displayed in seasonal sequence. Starting from the bottom at the viewer's left and ranging around the circle to the bottom at the viewer's right, the images of the zodiac appear in an unusual order and in the following forms: Taurus as a reclining bull; Libra as a set of scales; Scorpio as a scorpion whose tail is pointed like a hook; Aries as a prancing long-tailed ram; Leo as a pouncing lion; Virgo as a reclining woman with long flowing hair (who holds up three flowers on a single stem in her right hand); Gemini as two naked children (one with long hair, one with short hair) whose limbs are intertwined; Cancer as a crab that looks like a crayfish, Sagittarius as a merman, with drawn bow and aimed arrow; Pisces as two fish swimming in opposite directions, but touching (back to abdomen); Capricorn as a rampant long-horned goat; and Aquarius as a reclining, naked woman pouring liquid from an urn. Beneath each signs of the zodiac, there is a glyph that represents an al-chemical substance, one glyph per sign.

The circle of the zodiac does not encompass a full 360 degrees. It's arc terminates, on both sides of the frame, as it meets the mound at the base of the step pyramid, leaving sufficient space within the mound for four or five additional signs. In

the upper corners of the frame, there are small circles labeled Ignis on the viewer's left and Aeris on the viewer's right. About three-fifths of the way down the frame, there are smaller circles labeled Aquae on the viewer's left and Terrae on the viewer's right.

Inside the step pyramid, shown in cut-away view, there is a three-sided staircase with seven steps. Starting from the bottom, the steps are tagged with the following terms: CALTINATION, SVBLIMATION, SOLVTION, PVTREFACTION, DISTILLATION, COAGVLATION, and TINCTVR. At the top of the staircase, there is an eight-sided, domed chapel. Inside, sits a crowned male figure, who, with his right hand, points a scepter towards a crowned female figure, who sits opposite him and holds up three flowers on a single stem in her right hand. Both figures appear to be naked. At the centre-rear, where one might expect to find an altar, there is a small self-feeding alchemical furnace, or athanor. Inside the chapel, there are seven visible windows.

On the dome of the chapel, the two front-facing panels feature a sun on the viewer's left and a moon (with ten stars) on the right. On top of the dome stands a crowned white bird with large feathered wings that flare out in ascending arcs. The bird is poised with its right foot on the dome above the sun, and its left foot on the dome above the moon. Its tail, which forms the third leg of a tripod, is centered on the midline, which divides the panel of the sun from the panel of the moon. The body of the bird assumes the form of a heart, which points downward to the midline.

A standard interpretation of the Michelspracher emblem tells us that it represents an alchemical process, in which

The alchemist is led astray until the fleeting mercurial hare indicates the correct source material, behind whose rough façade, via the seven steps of the process, a palace is revealed. Here the principles of Sol and Luna unite to form the lapis, the ‘philosophical mercury,’ which crowns the dome in the form of a phoenix. (Roob, 2005, p. 299)

Jung (1980) identifies the “palace” as

the temple of the wise, lit by the sun and moon, [which] stands on the seven stages, surmounted by the phoenix. The temple is hidden in the mountain—a hint that the philosophers’ stone lies buried in the earth and must be extracted and cleansed. The zodiac in the background symbolizes the duration of the opus, while the four elements indicate wholeness. In the foreground, blindfolded man and the investigator who follows his natural instinct. (p. 195)

Marie-Louise Von Franz (1980) adds nuance to Jung’s interpretation of the Michelspracher emblem:

The process of psychological development is analogous to the stages in the alchemical transformation of base metal into gold—here represented as the “temple of the wise” buried in the earth. . . . The blindfolded man represents the stumbling search for truth; the right way is shown by the investigator prepared to follow his natural instincts. (p. 12)

The continuing dialogue between the Michelspracher emblem and the Instructional Institute framework will suggest additional, mutually informing interpretations, which involve transformations of the “investigator’s” self and

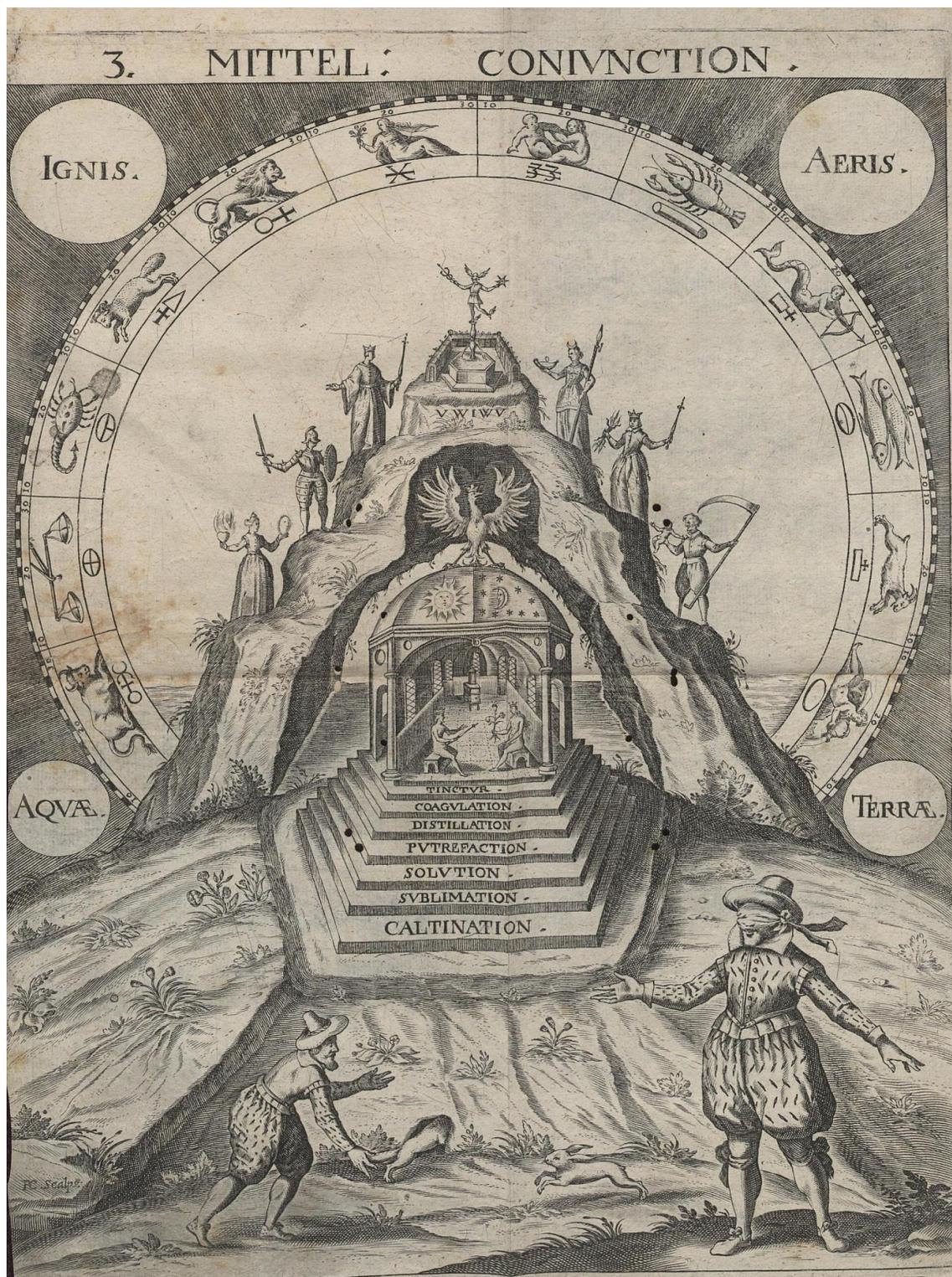


Figure 1. The Michelspracher Emblem: Michelspracher, S. (1616). *Cabala*. Augsburg. Licensed by Creative Commons to copy, distribute, and transmit.

associations, as well as the transformation of the *prima materia* of the external world. Other alchemical source materials (MacCoun, 2008; Stavish, 2008) provide definitions (with some tantalizing discrepancies) of the traditional correspondences between the “seven steps in the process,” the seven planetary figures, and the related signs of the zodiac.

Outline of Chapters

The traditional correspondences among the steps on the staircase, the planets, and the zodiacal signs, which I referred to above, inform my chapter-by-chapter outline for this study, suggesting that the thought experiment in past action research began for me, blindfolded and bound at the knees, right in the midst of things, with the onset of the instructional intelligence initiative in the focus district, in June of 2003. The thought experiment intensifies in Chapters 1 through 7 of this document, and is provided structure, tone, and emphasis by the traditional correspondences, as they are depicted both consecutively and simultaneously in the Michelspracher emblem. As the thought experiment proceeds and concludes in the current study, it seeks to activate and achieve the heuristic, transmutative potential that is implicit in the seven steps of the particular alchemical process depicted in the emblem (above).

In Chapter 1, the planetary figure of Mars, with his sword and shield, and the cardinal fire sign of Aries, the impulsive prancing ram, participate in the process of calcination or reduction of a substance to ash by applying extreme heat to the *prima materia*. Akin to the processes of oxidation and reduction, as they are known to modern chemistry, and operating in the mode of decomposition, calcination removes the

mucilage or bonding agent from a substance and changes the combinatory valences of its constituent elements. The following are the intended calcinated products of Chapter 1, which will be reduced to basic narrative, expository, or descriptive formats:

- a description of the Michelspracher emblem (see above);
- a sketch of the district's background, including demographics, relevant historical factors, and its *heritage* of instructional ideas;
- an exposition of the outputs that the various administrative factions expected from the Consultant, in regard to instructional intelligence;
- snapshots of the innovations that the Consultant introduced by way of presentation, demonstration, advisement, and framework; and
- a disclosure of the events, structures, evaluations, and responses that figured in the early phases of the project's "implementation."

These products of calcination are followed by summaries of the research problem, the research hypothesis, the key research question, and the significance of the study. Chapter 1 will conclude with some additional foreshadowings of the "thought experiment in past action research," which forms the heart of the dissertation.

Chapter 2 explores the conceptual framework for the study via the process of sublimation, through the agencies of the planet Venus, with her mirror and her steaming heart, in the balance scales of the cardinal air sign, Libra, operating in the mode of separation, and involving volatilization of solids into a gaseous state, followed by their re-condensation into solid form. Chapter two will sublimate, synthesize, and re-condense

a conceptual framework involving (a) Edgar Morin on complex thinking; (b) David Bohm, Martin Buber, Mikhail Bakhtin, and Bela Banathy on various aspects of dialogue, including suspension, proprioception, inclusion, intertextuality, semantic convergence, and design conversation; (c) Jurgen Habermas on his three worlds (objective, inter-subjective, and subjective); his four actions (strategic action, instrumental action, communicative action, and dramaturgical action); his ideas of *system* (with subsystems of money and power), lifeworld, colonization of lifeworld by system, and maintenance of lifeworld by means of communicative action and discourse ethics (*Sprachethik*); (d) Historicity, including Charles Taylor on concepts of secularization, historical stages of disenchantment, and opportunities for re-enchantment; Jean Gebser on his archaic, magical, mythic, mental, and integral structures of consciousness; and a number of other historical schemes and patterns; (e) Hermeneutics, including a brief history of hermeneutics, which involved the secularization of four levels of interpretation of sacred texts; the twentieth century hermeneutics of Paul Ricoeur and Hans-Georg Gadamer; and the potential loss to modernity of anagogic or symbolic interpretation; (f) Henri Corbin, among others, on “spiritual hermeneutics,” including the notions of archetypes and the *Urpflanze* of Goethe; and (g) Aristotle on four levels of causation; and *techne*, *phronesis*, *sophia* (*nous* + *episteme*) considered as another threefold scheme.

Chapter three will provide a literature review via the process of solution, through the agencies of the Moon, with her lamp and spear (light in darkness and pursuit of quarry), in the cardinal water sign of Cancer, the crab, with its backward gait and grasping claws. Operating in the mode of union, and involving dissolution of solids, liquids, or gases into the watery element, this chapter will present a suspension of aspects

of the research question in the same watery mix with the calcinated products of Chapter 1 and the sublimated products of Chapter 2. Chapter 3 includes deliberation as to the combination of the elements of the research question that will best saturate the thought experiment (eg., *leadership, systemic, sustain, framework, educative*). It also includes the selection and re-sounding of relevant literatures to illuminate, flush out, and secure some mutually compatible, operant definitions of the key elements of the research question.

Chapter 4 will explore the research methodology for the study via the process of putrefaction through the agencies of Saturn, with his images of death in life and life in death (peg leg, baby, scythe), in the cardinal earth sign of Capricorn, the goat, with its aggressive/defensive posture. Operating in the mode of decomposition, and involving fermentation of the super-saturated solution of the first three chapters, Chapter 4 will induce a seething of the cumulative mass. The narrative, dialogical, conceptually analytical, and historically hermeneutical thought experiment regarding the seven year Instructional Institute will continue in the presence of a catalytic substance: the pre-Newtonian Michelspracher (1616) alchemical emblem.

Operating in the mode of separation, and involving the vaporization and re-condensation of the most volatile of the liquids, Chapter 5 will explore the findings of the thought experiment through the process of distillation, via the agencies of Mercury, with his winged sandals, winged helmet, caduceus, and six pointed star, in the mutable earth sign of Virgo, with her flowing hair and three flowers on a single stem. After completion of the fermentation process begun in Chapter 4, Chapter 5 will conduct a sequential separation of the elements and events in the history of the comprehensive framework that are to be brought forward into the Conclusion of the study.

Chapter 6 will explore the conclusions to be drawn after the distillation of the thought experiment, via the process of coagulation through the agencies of Venus, with her steaming heart and mirror, in the fixed earth sign of Taurus, with its recumbent rumination. Operating in the mode of modification, and involving the emergence and fixation of a “new earth” aspect, Chapter 6 will present a contextualized description of the “conditions of leadership” under which the valued aspects of an enhanced comprehensive framework for educative teaching and learning might be sustained.

Chapter 7 will explore the recommendations resulting from the proceedings, the findings, and the conclusions of the thought experiment, via the process of tincture, though the agencies of Saturn [Uranus], with its suggestion of rebirth, in the fixed air sign of Aquarius, with its unrestrained outpouring. Operating in the mode of union, and involving an active agent of transmutation, Chapter 7 will present recommendations that are both practicable and evidential—framed with the practical wisdom attained through experience, reflective practices, collaborative actions, and dialogue (which have been critically “lived into” both extensively, during the seven years of the instructional institute, and intensively, during the process of the thought experiment in past action research recorded in the current study).

Background of the Study

To emphasize that this study explores “the fecundity of the individual case” (Gadamer, 2004, p. 34), Chapter 1 will provide information in the following categories: the demographics of the focus district; its relevant historical factors; its heritage of instructional ideas; the various administrative expectations of the initiative; the

Consultant's initial contributions; and the various evaluations, responses, and recommendations that arose during the early phases of the implementation.

Demographics of the focus district. During the years of the Instructional Institute, the focus district supported a student population of approximately 16,000 students in Kindergarten to grade 12. They were distributed among 28 elementary schools, 7 secondary schools, 2 alternative program/schools, and one short-term residential outdoor education center, located two-hours from the geographic center of the district. As the largest single employer in the immediate environment, the district employed a total head count of 2,280 individuals, including teachers, teacher assistants, support staff, managers, and educational administrators. Its diverse student populations included 5.8% ESL students, 3.5 % Aboriginal students, and 11.8% students with special needs. Historically, the district provided a wide range of specialized support services for students with special needs, including school psychology services, counseling services, and speech/language pathology services.

A declining enrollment in K-12 was the result of a decreasing provincial birth rate combined with an escalating cost of real estate within the boundaries of the district. During the period from 2003 to 2008, enrollment decreased by 8%, and was expected to decrease by an additional 8% during the following five years. The district admitted to significant fiscal challenges, which resulted from a decreasing student population, “an aging infrastructure,” and changes to levels of funding from the provincial government.

Relevant historical factors. At the end of the 2005-2006 school year, the district signed an *Aboriginal Education Enhancement Agreement*, which is a formal agreement

with the two local First Nations and the Ministry of Education to work together on meaningful educational programs for students of First Nations and Aboriginal heritage.

The district offered strong Early French Immersion and Late French Immersion Programs; it had fledgling International Baccalaureate Programs at the primary, middle years, and diploma program levels; and it had founded an expanding Distributed Learning service. It also offered several “District Programs of Choice,” such as a “hockey academy” and a “peak performers program,” which provided flexible academic schedules for elite athletes and performers in the arts. The district configured these programs of choice “to respond to the expressed interests and needs of the community.”

The district expressed pride in its “nationally recognized,” locally developed, fee-paying programs, including its district elementary band and strings program, its gallery-based Canadian artists program, its continuing education program, and its adult education program. Its short and long term international educational programs, which attracted approximately 700 students a year from Asia and other parts of the world, provided revenues comprising 7% of the district’s annual budget.

The district displayed ongoing support for the Instructional Institute. The *District Achievement Contract (2008-2011)*, as submitted to the Ministry of Education on July 15, 2010, contained the following statements (first written for the District Achievement Contract in July, 2008) regarding the Instructional Institute:

The *Instructional Institute* is a research-based program to provide high quality, leading edge instructional development for all teachers and administrators in the School District. Our School District continues its commitment to enhancing the

learning experience of students through the improvement of instructional practices through the *Instructional Institute*. Entering its sixth year, the *Instructional Institute* will continue to support development in the areas of assessment for learning, collegial conferencing, action research, instructional strategies, and instructional organizers. The 2008-2009 school year will emphasize the consolidation of the *Instructional Institute* through the continued involvement of teacher leaders, department heads, and principals and vice principals and the implementation of a plan for sustainability in the future. Supported and resourced by the District, school-based action research and collegial conferencing projects have been highly instrumental in furthering the aims of the *Instructional Institute*.

A heritage of instructional ideas. Prior to its partnership with the Consultant, the district had secured some well-anchored heritage ideas about teaching and learning, which had been captured in such documents as its inclusive education service delivery model and its district reading program. Both of these documents were generated through intensive processes of consultation, verification, and legitimation, involving collaborative steering committees and inputs from multiple stakeholders. Broad acknowledgement of shared ownership had therefore assisted the implementation of the educational programs described in these documents. The inclusive education service delivery model espoused a “triangle of learning” (Sizer, cited in Muncey & McQuillan, 1993, p. 487) that featured six points of intervention. The three vertices of the triangle represented the student, the teacher, and the subject matter.

In June 2001, the superintendent of the focus district had specified for the district special education department that the midpoints of the three sides of the triangle represented

- the relationship between the student and the teacher,
- the relationship between the student and the subject matter, and
- the relationship between the teacher and the subject matter.

A second triangle, constructed within the initial triangle by joining the midpoints of its three sides, was drawn to represent the activities of collaborative intervention teams, which were to proceed by means of informing, collaborating, and/or coaching.

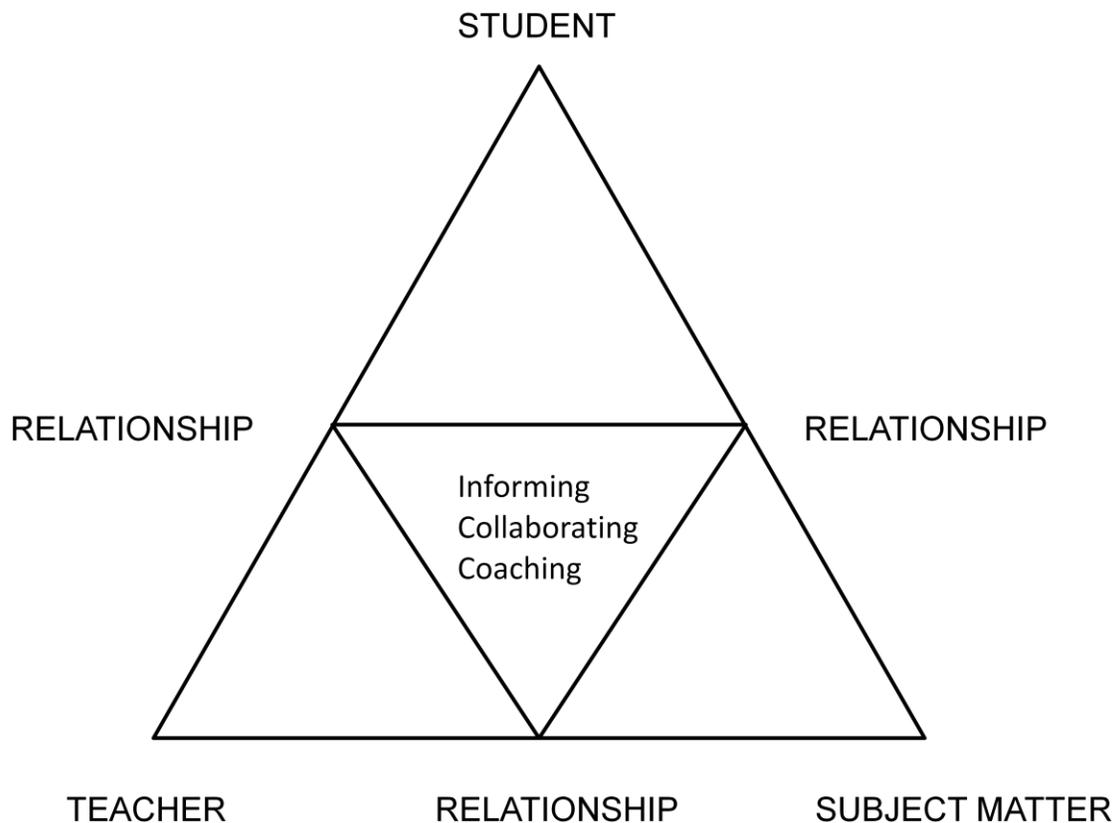


Figure 2. The heritage Triangle of Learning with its six points of intervention.

The district reading program was based on twelve reading strategies, obliquely referred to as “the daily dozen,” which figured in the design of everyday reading lessons. A “guided reading” structure was put into practice to ensure the gradual “internalization” by students of the twelve strategies. The strategies were understood at increasing levels of complexity as students were led through developmental stages toward adult proficiency in reading. A common mantra during the implementation of the reading program was, “The teacher *is* the program.” The reading program flourished in the district, mostly at the elementary schools, and particularly at the primary level.

In 2001, the school district was required by the provincial Ministry of Education to produce the first of its yearly Accountability Contracts. In discussions between the Superintendent of Schools and the provincial Deputy Minister of Education, it was determined that the entire district would pursue achievement goals in four key program areas. These were reading, math, Aboriginal education, and safe and caring schools. Each of the four broad goal areas would be narrowed to more specific objectives and supported by strategies to advance student achievement. Increases in levels of student achievement—rising from baselines toward targets—would be evidenced in rising scores on tests of achievement. Therefore, significant attention was applied to the selection, acquisition, and/or development of suitable assessment instruments, which brought rapid expansion to a once-modest achievement industry.

Regarding professional development, it must be stated that the term *professional development* belonged to the teachers’ association, though the district was involved peripherally, for several years, in the implementation of a “criterion referenced assessment” initiative, which began to develop the kinds of graphic organizers now called

“assessment rubrics.” A group of secondary school administrators (and one selected teacher) staged frequent discussions and demonstrations regarding a model of “criterion referenced assessment.” The model included students as contributors. Under the facilitation of the director of instruction, this initiative showed modest participation by all of the secondary schools. Each opened its own small oasis of enlightened assessment practices.

In 2002, a regional consortium of school districts arranged several days of workshops, which featured an “internationally-known” Consultant who had produced an interesting synthesis of instructional strategies, tactics, and skills. He claimed that, through its integrated application, his instructional synthesis would result in “instructional intelligence” (Bennett & Rohlheiser, 2001). Teams from the particular district attended these consortium-provided workshops. The Consultant specified that teams should include at least one administrator among the two or three teachers attending from each school. The director of instruction specified that team members must also attend two “touchback sessions” to be convened in the district.

As a district principal at the time, I attended the touchback sessions for the secondary teams. Among those who attended were the same individuals who had gathered together for discussions on criterion-referenced assessment. Particularly attractive at the secondary touchback sessions were the kinds of tactics and strategies referred to as “place mat” (Bennett & Rohheiser, 2001, p. 172), “concept attainment” (p. 188), “teams-games-tournament” (p. 178), “mind maps” (p. 283), and “concept maps” (p. 283). The teacher from the criterion-referenced assessment group was prominent at the secondary touchback sessions. He had field-tested many of these tactics in his classroom,

as a result of years of acquaintance with the Consultant and his strategies, tactics, and skills.

The various expectations of administrators. Some of the school-based administrators, many of whom had attended the consortium's in-service sessions with the Consultant, decided to meet as a mixed study group, waving the usual elementary-secondary division of loyalties, so that they could dip further into the Consultant's key source book (Bennett & Rohlheiser, 2001), viewing it as a fresh pool of information and inspiration. Of particular interest to these administrators were such skills, tactics, and strategies as "framing questions" (p. 57), "wait time" (p. 64), "place mat" (p. 172), "Venn diagrams" (p. 103), "concept attainment" (p. 188), and "mind maps" (p. 283). This group of administrators approached some of their colleagues, who were planning the spring conference of the elementary and secondary administrators, and persuaded them to hire the Consultant as their featured speaker. During the three days of the conference (Thursday evening to Saturday noon), the Consultant provided eight hours of amusing, stimulating, and occasionally interactive discourse. After the conference, the elementary and secondary administrative groups came forward with a petition to the superintendent of schools requesting him to secure the Consultant for a five-year project, which would increase the instructional intelligence of the district, on the whole.

The superintendent agreed. The Consultant accepted the proposal. He had several conditions, however. Prominent among his conditions was active participation in the project by the superintendent and his senior administrative staff. The superintendent convened an official "launch" of the instructional intelligence project on June 17, 2003. He invited members of district stakeholder groups, including trustees, assistant

superintendents, elementary and secondary principals and vice-principals, teachers' union, district parent advisory council, and district specialist staff involved in curriculum implementation. I attended the launch as the designated successor to the director of instruction, who retired from the position on June 30, that year.

Some of the senior administrators suspected that the enthusiasm of principals and vice-principals for partnership with the Consultant was due to his entertainment value. Some suspected that certain principals were expressing enthusiasm to distract the district from the ongoing production and implementation of curricular resources, which had continued to appear in modes similar to the district reading program and the special education delivery model. Discussing the situation with the superintendent, we wanted to make it clear that "instructional intelligence" would be an integral part of the district's historical "focus on instruction." Instructional intelligence would be viewed as an umbrella-like framework for instructional practices in the school district, in no sense superseding or displacing the heritage ideas and practices, but providing a coherent context for their ongoing implementation. The superintendent provided a "sense of urgency" (Kotter, 1996) for this idea by stating that the focus on instruction would provide a "common language" by which to address the "absence of consensus," which was prevalent among schools in the district in regard to instructional practices.

Another of the Consultant's stated conditions for accepting the partnership was his need to validate all new instructional initiatives. This would include his screening the views of any external consultants invited to make presentations. He gave tacit approval to the district's array of ongoing implementations, such as the new program of curricular supports in Mathematics, which was currently in development. He warned the district

away from the “one-off” workshop, stating that he had a cadre of associates whom—in the interest of coherence—he would include in the project, to the benefit of the district. To provide us with first hand insights into the nature of his instructional intelligence projects, he arranged for teams from the district to attend two conferences during the month of August, 2003. One of the conferences was convened in a small city in British Columbia, the other in a suburb of Toronto.

The selection of team members for the two conferences raised the theme of a “guiding coalition” (Kotter, 1996). The teams consisted mainly of administrative personnel: There were two secondary principals, two elementary principals, three secondary vice-principals, and two “district” principals; there was one elementary vice-principal, and one assistant superintendent. And there was one acting director of instruction (me). Additionally, there were three non-administrative personnel: One was a special education consultant, and two were district curriculum specialists in reading and math. (One of these last-mentioned specialists was also Pro-D Chair for the teachers’ association.) The assistant superintendent accompanied one team to rural British Columbia; I accompanied the other team to Toronto.

The members of the two teams debriefed their impressions on September 5, 2003, in the seminar room at the district’s continuing education facility, where my offices were located at the time. Thirteen of the fifteen team members were present. I facilitated the meeting and took notes. Attendees at both conferences were impressed by the following elements:

- the experience, knowledge, charisma, playfulness, and generosity of the Consultant himself;
- the huge potential for growth presented by the projects;
- the depth of teacher commitment in the visited districts; and
- the ability levels displayed by the teacher-presenters.

The following “necessities for local success” were raised by various participants during the debriefing session:

- full administrator involvement;
- coherence with the District Achievement Contract and School Planning Councils;
- student engagement, improved learning, and “closing the gap” for low achievers;
- inventory and appreciation of the large pools of existing tacit knowledge already present in the district;
- an emphasis on class control, social skills, and cooperative learning;
- non-hierarchical team building, focusing on instruction and student learning; and
- starting small, phasing in the implementation, and building on successes.

There was also a list of fears expressed by a number of participants during the debriefing session:

- that teachers would be suspicious;
- that a “been there, done that” attitude would dominate teacher responses;
- that the “mood of the troops” would be negative due to [unaddressed] class size and work load issues;

- that this initiative would be seen as just one more thing—one more “flavour of the month”;
- that there would be linkage, among some factions, with unpopular provincial “accountability” reforms such as achievement targets and [administrative] “supervision” of teachers; and
- that there was a potential danger of the district abandoning itself to a charismatic outsider.

The Consultant’s initial contributions. Events during the first year of the project included an inspirational “kick off” by the superintendent of schools in front of the entire district staff on Curriculum Implementation Day, October 3, 2003. The Consultant provided his first in-district workshop in November, 2003, presenting his introductory concepts to 140 teachers and administrators. As a result of this first presentation, each of the attending schools now housed teams of at least four teachers and one administrator, who had been exposed to the Consultant’s initial messages. A second introductory workshop, which involved a similar presentation by the Consultant, was arranged for an additional 140 teachers and administrators in February, 2004. Also in February, 2004, the Consultant provided a workshop, entitled *Supporting Teachers with Instruction*, for the elementary and secondary school administrators. The first of six annual summer institutes took place in the district, on August 30, 31, and September 1, 2004, during which the Consultant and two of his associates provided workshops regarding concept attainment, mind mapping, and framing questions.

Though many aspects of the early implementation were directly dependent upon the Consultant, he specified that the design and implementation of the project were to be

emergent in nature. The design would anticipate multiple inputs, over the years, from a variety of internal and external representatives on an advisory committee selected from district administration, school based administration, district consultants (student services and program services), teachers' association, classroom teachers (elementary and secondary), special education teachers, school trustees, parent advisory councils, student councils, support staff union, and faculties of education at the local universities.

When I convened the founding meeting of the Advisory Committee, it consisted of the Consultant, the director of student and program services (me), the district principal of extension services, the district principal of program services, a senior elementary principal, the teachers' association pro-d chairperson (who was an elementary classroom teacher), two secondary vice-principals, the district coordinator for French immersion programs (who was also an elementary vice-principal), the director of human resources, a special education consultant, a professor from the faculty of education at a local university, the liaison trustee for the School Board's Education and Programs Standing Committee, and a representative from the district parent advisory council. Later, a representative of the district (secondary) student council was invited to attend.

The Consultant often made reference to a framework for the "artful science of instructional integration," consisting, he said, of eight "sensitizing concepts" (Blumer, 1954), which he nominated as follows: Pedagogy, Instructional Concepts, Instructional Organizers, Instructional Strategies, Instructional Tactics, Instructional Skills, Power, and Integrating Pedagogy. These various concepts are defined within the framework.

1. *Pedagogy* represents “one of the distinguishing attributes of a teacher—with pedagogy, one is more likely to construct a meaningful learning environment”;
2. *Instructional Concepts* are “qualities of effective teaching and learning which teachers seek to enact.” Examples of instructional concepts include safety, accountability, relevance, authenticity, motivation, engagement, and meaning;
3. *Instructional Organizers* are conceptual frameworks, such as Gardner’s multiple intelligences, McCarthy’s learning styles, learning disabilities, gender, and ethnicity, “that assist teachers to organize an array of instructional ideas and practices into an interrelated yet open-ended pedagogical set”;
4. *Instructional Strategies* are instructional practices, such as cooperative learning, mind mapping, information processing, and memory, which “involve a series of steps or a number of related concepts. They often have applicability across grade levels and subject areas”;
5. *Instructional Tactics* are actions “less complex than those found in strategies,” which are invoked by the teacher “to involve students in an activity that has a specific purpose.” Tactics “may be linked to other instructional tactics and skills in the enactment of a broader strategy”;
6. *Instructional Skills* are “specific and relatively simple instructional actions of teachers that enhance learning.” Examples of skills include framing questions, wait time, checking for understanding, or varying the sensory modality;
7. *Power* is “a statement (usually a number) that communicates the educational worthiness of something.” It represents “the size of the effect,” and this information “assists us in making decisions related to what we decide to employ

in the classroom, as well as what we decide to learn as teachers as part of our professional development”; and

8. *Integrating Pedagogy* is “the interconnected use of instructional organizers, concepts, skills, tactics, and strategies” in order to “engage students in a variety of approaches to learning to achieve multiple effects” in order to “more effectively engage learners and their diverse needs and abilities” (Bennett & Rohlheiser, 2001, pp. 36-37).

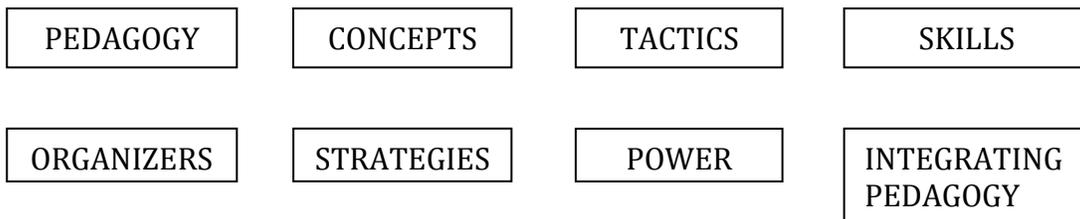


Figure 3. The Instructional Intelligence framework in its original visual configuration.

To distinguish this “conceptual framework for describing instructional repertoires” (Bennett & Rolheiser, 2001, p. 33) from its later versions, I will refer to this list of eight concepts as the Instructional Intelligence framework. The Consultant often stated that pages 33 to 37 of the source book (Bennett & Rohlheiser, 2001), where the eight “sensitizing concepts” of the Instructional Intelligence framework are deployed, are crucial for a deep understanding of the instructional intelligence project. The first of these pages clarifies that sensitizing concepts “lack specification of attributes or benchmarks,” unlike definitive concepts, which refer precisely to “a clear definition in terms of attributes or fixed bench marks”(p. 34). Further to this, the source book states,

“instructional organizers and strategies, tactics, skills, and concepts in the practice of a specific teacher, for example, cannot really be known and understood independent of that teacher’s particular pedagogy and context” (p. 35).

During his introductory workshops, the Consultant declared that the actualization of instructional intelligence involves the enactment of six additional factors in combination with the eight factors of the Instructional Intelligence framework. As stated at the workshops, over a period of several years, these six additional factors became knowledge of content; instructional repertoire; assessment; deep knowledge of learners and learning; change; and systemic change. The Consultant originally presented the six factors on an overhead transparency, at his initial workshop in the district, in the form and sequence that appear in Figure 4.

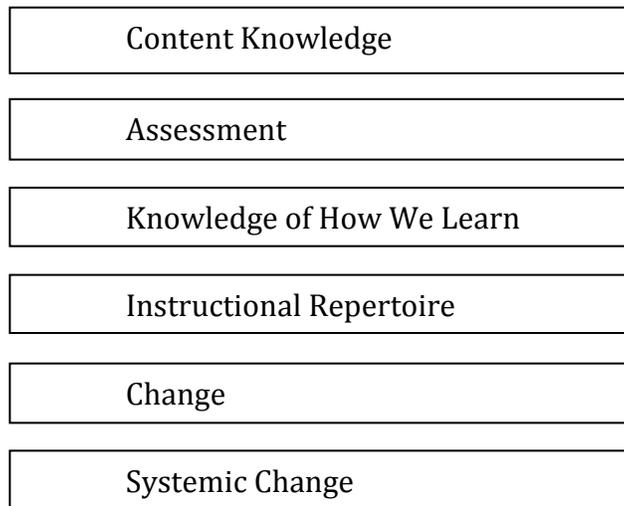


Figure 4. The Workshop framework as it appeared on a slide at the original introductory workshops offered by the Consultant.

When these six factors, which I shall call the Workshop framework, are conflated with the Instructional Intelligence framework, the result is what I shall refer to as the

Consultant's framework. The additional six factors contribute to an understanding of "how we can continuously evolve as effective teachers, and possibly all teach differently and be equally effective" (Bennett & Rohlheiser, 2001, p. 35).

Regarding the implementation of the Consultant's framework, he warned us against moving too quickly to scale. He did not recommend enforcing district-wide changes in instructional practices in a top-down fashion. He advised that teams of teachers and administrators from all schools should be called together to witness, to experience, and then to "play with" selected strategies, tactics, and/or skills, while the district applied "wait time" to allow the deeper instructional interests and commitments of the teams to emerge. During the early stages of implementation, the Consultant advised that the roles of school administrators should be

- to encourage interested teachers to continue to "play" with selected strategies, tactics, and skills;
- to watch for signs of growing interest and curiosity among additional staff members; and
- to facilitate greater breadth and depth of engagement both in play and in post-play analysis, within a widening group (or groups) of participating teachers.

During the second year of the project, the Consultant began to refer to such collaborative administrative actions as "instructional and transformational leadership" (Marks & Printy, 2003). With this shift of emphasis toward "transformation," the Consultant issued a challenge to a broader range of educational leaders (principals, vice-principals, and teacher-leaders) to engage more actively, consciously, and competently

(Howell, 1982, pp. 29-33, cited at www.changingminds.org) in leadership toward meaningful systemic change in instructional practices. Conscious competence of this kind would lead to more refined and integrated use (Hall & Hord, 2006, p. 160) of instructional strategies, tactics, and skills in classrooms, in whole schools, and in families of schools across the district.

The Consultant predicted that a time would come when the district would want to take ownership of the systemic change initiative and assume full responsibility for the Instructional Institute framework. When that time came, the Consultant would cease to be the project's sole informant and arbitrator. His role as external expert would be transferred to an *avant garde* of internal consultants identified by the district itself. At the conclusion of the second year, we agreed to stop talking about the Consultant and *his* instructional intelligence project. We began to emphasize the district's Instructional Institute, instead.

Early evaluation of the initiative. The Consultant encouraged teachers or administrators in the district, who were studying for Master's Degrees or doctoral degrees, to conduct their research on aspects of the project. Early in the second year, a team of teachers, who were studying for Master's Degrees in Educational Administration, decided to examine factors contributing to (or detracting from) the school district's implementation of "instructional strategies." One of the stated aims of this evaluative study was to collect and analyze "information [that] could be used to shape the implementation process and make possible recommendations for corrections or re-direction of this program" (personal communication). As a result of their investigation, the research team discovered

- a lack of shared vision,
- a lack of clear action plan,
- a lack of collaborative environment,
- a lack of leadership and support from the district level,
- a lack of clarity and direction from leaders,
- a lack of collaborative time, and
- a lack of resources assisting the implementation.

In response to the evident detractions, the research team produced a number of recommendations:

- that “a district leadership position be created whose sole responsibility is the implementation of the Instructional Institute”;
- that “district personnel design an implementation plan,” in which “the steps needed by administration and leaders in the school should be clearly articulated by the district personnel”;
- that district personnel “communicate the shared vision and implementation action plan to those leaders at the school level who are expected to implement the initiative”;
- that the district should “create regular scheduled time dedicated to this initiative” in elementary schools and “create a common meeting time within school timetables” in secondary schools; and finally
- that “all resources supporting the Instructional Institute should be made available, easily accessible, and up to date.”

Rationale for the Current Study

This section of Chapter One provides the rationale for the current study, and capsule summaries of the research problem, the aims of the research, the research hypothesis, the key research question, and the significance of the current study.

I shall now examine the notion that a study involving systemic change in areas of teaching and learning must be conducted at a level of complexity commensurate with its chosen topic. I shall proceed through calcification of the evaluative study, which I introduced above. The findings and recommendations of the evaluative study were achieved by tabulating the results of 8 semi-structured interviews and 102 completed surveys. The eight individuals interviewed included the superintendent, the Consultant, the director of student and program services (me), one other member of the steering committee, two school administrators, and two teachers. Each of the two administrators and the two teachers selected for interviews had attended one of the Consultant's introductory workshops. Each of the 102 individuals (teachers and administrators) who responded to the surveys had also attended one of the introductory workshops.

The evaluative study did not explore concepts of complexity or emergent design, though the Consultant had often referred to these concepts, and my predecessor as director of program services had led a year-long book study, in 1999-2000, of Michael Fullen's *Change Forces: The Sequel* (1999), which introduced notions of complexity into the district's repository of ideas regarding educational change. As a conceptual framework for the evaluative study, the research team "adopted Duke's educational change model" (Duke, 2004). The design of the survey and the data analysis focused on

Duke's specific need for a "well-designed action plan," which the researchers found to require the following elements or criteria: specific objectives; provisions for professional development; a timeline for specific steps toward implementation; a list of necessary resources; descriptions of the responsibilities of individuals involved in the implementation process; formative and summative evaluation; a means for keeping stakeholders informed of progress; and adequate and *sustainable* resources including money, time, and people. (Duke, 2004, p. 143)

The survey's respondents had not set out to be critical. Their responses to many of the survey questions were strongly supportive. Indeed, it would have been strange had their responses been otherwise. With the exception of the administrators, who were required to attend, all of the respondents had attended the Consultant's introductory workshops voluntarily. The Consultant explained to the steering committee that the first wave of individuals to attend the introductory sessions would almost certainly be drawn from groups whom he called the "gourmet omnivores" and the "active followers." A third, larger group, whom he called the "passive followers," would join in later. A fourth group comprising "the withdrawn," he said, would likely never attend.

On only 5 of 18 survey questions did respondents display any significant levels of concern. To the question *How often do you meet with colleagues to discuss and plan Instructional Strategies?*, 72 of 102 responded "seldom" or "never." To the question *Do you take time to discuss these [your] reflections with a colleague?*, 63 of 102 responded "seldom" or "never." To the statement *Adequate resources have been provided to assist me in the implementation of Instructional Strategies*, 62 of 102 responded "disagree" or "strongly disagree." To the statement *I feel I have adequate planning time to implement*

what I have learned from the Instructional Strategies Workshops, 71 of 102 responded “disagree” or “strongly disagree.” To the statement *I feel there is a shared vision focusing on the implementation of instructional strategies on my staff*, 61 of 102 responded “disagree” or “strongly disagree.”

What kinds of complexities caused the overall conclusions and the recommendations of the evaluative study to appear so dismissive of a number of the stated intentions of the instructional intelligence initiative, particularly its “shared vision” and its “plan”? Why were the researchers so emphatic that there was “a lack of leadership and support from the district”? Concealed in these five areas of response (above) are issues that generally figure in adversarial union-management bargaining as “money items,” eg., non-instructional time, teacher resources, workload, and additional positions.

In effect, it is doubtful that there will ever be a thoroughly shared vision without a shared vocabulary, shared interpretations of meanings, and shared understandings of *intentions* and *ends*. Too often, sharing “a vision” means providing a “vision statement” that is sprinkled with such nominalizations as “excellence,” “effectiveness,” “improvement,” and “success.” A vision of this sort leads to fragmentation through a variety of interpretations, which range from naïve boosterism, through degrees of skeptical criticism, to contestation, and outright condemnation. For example, the catchy, visionary slogan *The Lighthouse District* may be held up as an ideal; *brand*-ished as a logo; contested through such questions as, “Do we really guide all of our students’ ships past the rocks and shoals of their individual learning needs?”; or condemned with punch lines such as, “You mean the *outhouse* district!”

Instead of modeling the Instructional Institute's ideals of a common language and a consistent vocabulary, the evaluative study displayed confusion regarding what, precisely, it was seeking to examine. The instructional intelligence project was synonymously called, "an educational initiative," "a program implementation," "a change," "an educational change," "a pedagogical change," "a change of paradigm," "a growth initiative," "an improvement," "an innovation," and "a reform"; but nowhere in the study was it identified as an exercise in the emergence of systemic change. In the study's final report, the phrase *systemic change* was left off the list of the six additional factors (knowledge of content, instructional repertoire, assessment, deep knowledge of learners and learning, change, and systemic change), which the Consultant provided during his introductory workshops, and which appeared in the Combined framework.

In the findings of the evaluative study, the meaning of "collaboration" was reduced to *a specified block* in the timetable *portioned out* for conversations that *require* structure and leadership. "Taking time for reflection" was reduced to teachers being *provided* specific times during the week, with reflection as the *required* activity. These kinds of reifications display a tendency toward conflation with prefabricated, modular solutions, which point toward acquisition of *a greater amount* of certain privileged quantities: more money, more time, more resources, and more leadership positions. These kinds of conclusions and recommendations, which are similar to the "find and fix" solutions identified by Senge (1990), suggest an absence of non-linear systems thinking. Relative to a linear, quantified concept of progress, no amount of time can ever be adequate time, since more must always follow. Time is money. Resources are money. Positions are money. If the district wants more *from* teachers, it needs to spend more

money *on* teachers. To achieve more, the district needs to invest more. To envisage limits to this kind of growth is to limit the (shared) vision of progress itself. Without *more*, there never will be *better*. Without measurement of *more*, can evidence of improvement ever be claimed to exist? This kind of reasoning is endemic in the education sector.

Giddens (1984, p. 374) provides the concept of the “double hermeneutic,” which I believe has subtle manifestations that entangle with another of Giddens’s concepts, the “dialectic of control.” Both of these concepts involve “two frames of meaning.” Thus, the constant hermeneutic “slippage of meaning” between the “meaningful social world as constituted by lay actors and the meta-languages invented by social scientists” becomes a factor in power relations and their attendant dialectics of control, whereby “the less powerful manage resources [via a hermeneutic slippage of meaning?] in such a way as to exert control over the more powerful in established power relations” (p. 374).

The entanglement of the dialectic of control with the double hermeneutic suggests similarities with certain concepts of Chris Argyris as explored in Senge (1990, p. 202), where “theories-in-use” confound “espoused theories.” But theories-in-use might only surface in backroom conversations involving the “left-hand column,” a cynical running commentary on the espoused theory (Senge, 1990, p. 196). It appears that this kind of backroom manifestation can surface during the “semi-structured interview,” where an espoused theory comes out in the majority of a subject’s responses, but the dialectic of control insinuates certain left hand column responses to a number of specific ‘trigger’ questions; those questions provide sightlines on specific targets, which hover within the organization’s dialectic of control.

In the research agenda of the evaluative study, another “power relation” played a prominent role. The researchers’ supervisor did not approve of the conceptual framework to which the Consultant had linked the implementation of the instructional intelligence project. Therefore, some of the Consultant’s key notions, such as Blumer’s sensitizing concepts (1954) and Fullan’s complexity and systemic change (1999, 2001), did not play a major role in the conceptual framework that was crafted for the evaluative study. This phenomenon (a kind of academic bracketing out) created an opportunity for the entanglement of a *triple* hermeneutic with a *double* dialectic of control. In seeking to comply with their supervisor’s academic preferences, the researchers excused themselves from understanding the complexities of an emergent design. They imported, by the same stroke, an instrumental social science discourse, which would trigger predictable patterns of response within a pre-existing dialectic of control that involved money, time, resources, work-loads, and positions. This complex entanglement raised an uncommon opportunity for the research team to employ a rare gambit in their own dialect of control with senior administrative staff. The gambit was played and, as the research team’s district mentor, I was a conscious witness to the divisive potential of that move.

“In medieval times,” says Peter Senge (1990, p. 257), “alchemy was a symbol for transformation of what is most common (lead) into what is most precious (gold). So too do learning teams practice a special form of alchemy, the transformation of potentially divisive conflict and defensiveness into learning.” In post-positivist times, the alchemy of which Senge speaks will be more than a metaphor, but it will require patient understandings, which emerge from mnemonic and heuristic orientation, dialogic interaction, hermeneutic interpretation, and conceptual clarification. Accordingly, the

superintendent and I advocated that the district wait for opportunities to respond with suitable adjustments and, in good order, the opportunities arose.

The Ministry of Education allocated moneys that had been withheld from teacher's pay packets during a recent "teachers' strike." With some of these moneys, which were targeted for resources, the district made a bulk purchase of two of the Consultant's co-authored publications: his source book for instructional intelligence, and his book on respectful classroom management. The district also identified moneys that could be allocated to schools to support them in collaborative "collegial conferencing" and/or "action research" projects. At the same time, I began to facilitate a series of dialogue sessions designed to make tacit aspects of the Consultant's Combined framework more explicitly intelligible.

The district distributed the source books through school principals, but only in instances where the principals could verify committed use by groups of teachers. The district allocated the collegial conferencing moneys in the form of release time for teachers in schools, but only if principals or vice-principals participated with the teachers in developing and implementing proposals for instructional projects and in debriefing the completed projects with a steering committee member in attendance. The dialogue sessions maintained a non-hierarchical, self-invitational approach to participation. In anticipation of a "butterfly effect," each session went forward no matter how few individuals chose to attend. These mid-course adjustments, leading to many consequent adjustments, proved durable over the succeeding five years.

The research problem. In full awareness of the complexities involved in relatively simple tasks, like that of informally guiding a team of teachers through their Master's Degree research project and its aftermath, I will now unfurl the research problem that I shall examine in the current study. It is a commonplace in the literature on educational change that an overwhelming majority of change initiatives, whether they are top-down or bottom-up in design, fail, if not in their inaugural year, then during their longer term implementation (Adelman & Taylor, 2003). Senge (1990) laments that "failures in fundamental change efforts are the norm rather than the exception" in all sectors, not just in education (p. 346). The Consultant related several narratives of failure, both early and late, of instructional intelligence projects similar to our own.

It is important to determine what already *exists* in a school district at the inception of a project, to discern moment by moment what is actually *becoming* as a project moves forward, and to design optimally for both the short term and long term. This requires active attention, perception, conceptual engagement, and sensitivity. But it needs to be acknowledged, in the midst of things, that external forces (such as adjustments to government funding and trustee elections) will arise, and internal forces (such as the dialectic of control, the double hermeneutic, defensive routines, conceptual drift, retirement of key personnel, and power plays among remaining personnel) will arise, and that both external and internal forces will inject momentary shocks, if not cataclysms, into an emerging systemic change initiative.

How can a school district deal with such factors and continue to uphold an optimizing vision of educative ends amid growing numbers of contesting means, some of which are disingenuously self-interested? How can a steering committee continue to tack

mid-course upon shifting tides toward an optimizing horizon of evolutionary ends? How can a steering committee sift evaluative feedback from multiple contending sources, identify actual “structure-attractors,” and then activate optimizing “topological attractors” according to principles of soft management at specific optimal moments in time (Knyazeva, 1999)? Having reaped a token harvest of successes, how can members of a steering committee avoid reifying the tokens as self-congratulatory “branding” slogans and continue, instead, to improvise a course toward an emerging future, which will possibly never unfold completely?

And the organizational wisdom to discern an optimal vision of the future and to steer an optimizing course toward it under adverse conditions, from where will that emerge? Who is to gather the institutional memory of organizational historicity; how is the memory of prior design to be encoded; and how is it to be successively renewed among recruited members of the steering committee as it evolves over time? How are suitable members to be identified and invested? What are their key tasks, how shall they relate with diverse (sometimes *diversionary*) individuals, and how shall they come to know themselves in practical wisdom? Finally, how shall they wisely co-tend (rather than con-tend) with those other *system* steersmen—money and power.

An *Instructional Institute Feedback Survey*, conducted on a district-wide basis at the end of year 6 of the project, reported that 524 of the 676 respondents self-identified as functioning at the Routine, Refined, and Integrated levels on the CBAM scale (Hall & Hord, 2006, p. 160) regarding conscious selection of instructional methods learned within the Instructional Institute framework. In spite of these encouraging results, concerns began to arise regarding the “sustainability” of the course that we were steering toward

“systemic change” and the affordability of the means that we were pursuing toward our ends. The sustainability of the Instructional Institute was viewed as problematical, due to issues of succession, an uneven depth of integrated disciplinary understanding (National Research Council, 2000, p. 138), and a number of politically, economically, and discretionally imposed budgetary constraints. According to the Consultant, failures of similar multi-year projects had usually resulted from changes in key personnel, after which a new set of urgencies was introduced by trustees or CEOs, who rechanneled the flow of moneys and repurposed the positions of the staff who had steered the projects.

In spite of the encouraging survey results, I experienced a growing concern that the depth of administrative participation in the dialogue on *educative* teaching and learning, which I had seen gradually maturing in the district, would not be sufficient at all levels to sustain the project’s framework. By *educative* teaching and learning I refer not only to the success of classroom teachers in reducing gaps in students’ learning (Fullan, Hill, & Crevola, 2006), or to “teaching for understanding,” or even to increasing the learning and life chances of every student, as the Consultant often repeated. I refer also to consistent dialogue concerning the *ends* of education as located in the individual and common goods of human development and human flourishing, and as expressed in acts of *educative* leadership at all levels of school and district administration—including the superintendent, the secretary-treasurer, the trustees, and the chair of the Board of Education.

How might the design intentions and the in-process systemic “adjustments” that sustain the ongoing nature of such an *educative* endeavour be continuously apprehended and acknowledged at all levels and in all of their oscillating complexity? How might the

consequences—intended, unintended, and peripheral—of design intentions and momentary adjustments within nested complex systems be systemically deliberated, relative to a dialogue that is maintained in the midst of their evolution, regarding the worthiness of both the means-in-use and the ends envisioned?

The aims of the current study. The aims of the current study can be summarized as follows:

- to recall and assess conceptually the developmental stages of the Instructional Institute framework and to determine whether it can become conceptually sufficient to address the sustainability of educative teaching and learning;
- to identify and assess conceptually, hermeneutically, and dialogically the values of educative teaching and learning, as coded in an emergent *comprehensive* framework, and the sufficiency of those values for clarification and instantiation of a systemic change initiative that affects every level of educational leadership; and
- to determine and assess conceptually, hermeneutically, dialogically, and symbolically the “conditions of leadership” necessary for an ongoing systemic change initiative to sustain a *self-enhancing* comprehensive framework for educative teaching and learning.

The significance of the study. The determinations, assessments, and evaluations, which will emerge in the course of this study will raise significant challenges to the ways in which school districts have approached systemic instructional change initiatives, both in conceptualizing their ends and in implementing their means. The terms, *systemic*

change and *sustainability* are often used superficially, with few attempts to encounter questions regarding *change* of what? for what? toward what? and so what? Or, indeed, *sustainability* of what? for what? toward what? and so what? Or, *systemic* and *sustainable* in what ways? how systemic? how sustainable?

Without discernment of educatively optimizing ends, these questions are unanswerable. The re-conceptualizations that emerge during the course of this study will provide significant stimuli toward a continuing dialogue and “design conversations” concerning the sources of educatively optimizing values and suitably supportive actions that are continuously emerging within a plurality of voices and a diversity of viewpoints. To the dialogic/hermeneutic/heuristic imagination, nothing could be more significant than finding a way toward educative leadership within a self-enhancing framework for educative teaching and learning, where it might truly be said, “The leader *is* the framework.” The pursuit of the aims of this study, with conceptual and imaginal integrity, is an essential initializing condition for systemic sustainability.

Hypothesis and research question. Both the aims and the potential significance of this study point toward a guiding hypothesis, which can be conceived as follows:

- A range of optimizing values of educative teaching and learning, which are necessary in animating educative aspects of a systemic change process at every level of district leadership, can be identified and assessed through narrative, conceptual, dialogical, and historically hermeneutic research methods;
- These values and aspects form the necessary warp and weft of a comprehensive, mnemonic, heuristically self-enhancing framework;

- The symbolic weaving of such a framework will inspire the means to instantiate specific, recognizable “conditions of leadership” that are necessary to steer the notion of systemic change toward the sustenance of the related self-enhancing framework for educative teaching and learning.

Briefly, my research hypothesis predicts that the aims of the current study will be attained by means of the projected research methods.

Therefore, the key research question is framed for dialogue, and is worded as follows:

Under what conditions of leadership will the notion of systemic change sustain and enhance a comprehensive framework for educative teaching and learning?

Further to the Research Methodology

The phrasing of the key research question (above) is deliberately tensive, paradoxical, and tending toward Personification of the “*Notion* of systemic change.” When will a notion sustain a framework? When the word *notion* is reverted to its common root with *Gnosis*?

Paradoxically framed questions, which “tease us out of thought,” (Keats, 1964, p. 248) assist, in the practice of Bohmian dialogue (Bohm, 1996), with suspension of assumptions, recognition of preconceptions, and induction of more complex forms of thinking. The poetic *trope* of Personification shifts interpretation from the literal to the allegorical and tropological levels. In this way, Personification (rather than nominalization) of a concept-bearing word or phrase, such as *engagement*, *connectivity*, or *professional learning community*, can be viewed as a negentropic step upward from

the usual entropic descent of such terms into the reification and lifelessness of literal manipulability.

Such stimuli toward dialogic suspension of assumptions, hermeneutic shifting of levels of interpretation, and close analysis of the figurative connotations dormant in often-used words and phrases, will assist in the pursuit of a polysemic and multidimensional investigation of the key research question. Chapter 2 will provide the conceptual framework upon which the narratives, dialogues, interpretations, and conceptual clarifications of the study will be interwoven. In Chapter 3, within the context of the literature review, a number of the salient, concept-bearing words and phrases that appear in the research question will be urged toward participation in a common conversation. They will be invited into critical self-reflection upon their own individual natures and the natures of their inter-relationships with their companion words and phrases. Such dramaturgical and communicative actions will contribute to the *logos* (or meaning) of the question itself, within the proposed *dia-logos* (or flow of meaning) that will inform the thought experiment in past-action research, which constitutes the heart of this study.

Chapter 2: The Conceptual Framework for the Thought Experiment

Chapter 2 explores the conceptual framework for this study via the process of sublimation, through the agencies of Venus, with her mirror and her steaming heart, in the balance scales of the cardinal air sign, Libra, in the mode of separation, involving volatilization of solids directly into a gaseous state, followed by their re-condensation into solid form. I am reminded that, in a Freudian scheme of things, sublimation refers to the diversion of the energy of a biological impulse “from its immediate goal to one of a higher social, moral or aesthetic nature or use” (Random House Dictionary, 1966). Usually this is accomplished by way of repression, a strategy that leaves the subject compromised by a slow return of the repressed, often in repetitious self-limiting behaviors. In the case of alchemical sublimation, however, the sought-after product is an intensified redaction of the original compounds, within the context of the intended transmutation.

It is a declared aim of this study to present its subject matter at a level of complexity commensurate with the breadths and depths of the experiences it reflects. Chapter 2 will sublimate, synthesize, and re-condense a conceptual framework involving (a) Edgar Morin on complex thinking; (b) David Bohm, Martin Buber, Mikhail Bahktin, and Bela Banathy on aspects of dialogue, including suspension, proprioception, inclusion, semantic convergence, and design conversation; (c) Jurgen Habermas on his three worlds (objective, inter-subjective, and subjective); his four actions (communicative action, strategic action, instrumental action, and dramaturgical action); and his ideas of *system* (with subsystems of money and power), *lifeworld*, *colonization of lifeworld by system*, and *maintenance of lifeworld by means of communicative action and discourse ethics*

(*Sprachethik*); (d) Historicity, including Charles Taylor on concepts of secularization, disenchantment, historical stages of disenchantment, and opportunities for re-enchantment; Jean Gebser on his archaic, magical, mythic, mental, and integral stages of historical development; and various other historical schemes and patterns; (e) Hermeneutics, including a brief history of hermeneutics and the secularization of the four levels of interpretation of sacred texts; the twentieth century hermeneutics of Paul Ricoeur, Hans-Georg Gadamer, and others; and the potential loss to modernity of anagogic or symbolic interpretation; (f) Henri Corbin and others on “spiritual hermeneutics,” including notions of archetypes and the *Urpflanze* of Goethe; (g) Aristotle on four levels of causation; and *techne, phronesis, sophia (nous + episteme)* as an essential threefold scheme.

Sublimation and synthesis of the above-listed contributions will lead to their re-condensation, which, along with the calcinations from Chapter 1 of the initial phases of “implementation,” will enter into the solution of Chapter 3, and submit to the putrefaction of Chapter 4.

Complexity

In a book called *On Complexity*, published in his eighty-fifth year, Edgar Morin explores “blind intelligence”; complex thinking and knowing; complex pattern and design; and complexity and action. He laments “a new blindness about the deteriorated use of reason.” In regard to the resulting fragmentation and one-dimensionality of thought, Morin states, “Much of the suffering of millions of beings results from the effects of fragmented and one-dimensional thought” (2008, p. 57).

Morin maintains that “a simple, linear vision has every chance to be mutilating.” It can push “history, geography, sociology, politics, religion, mythology” aside from its analysis, while taking into consideration only a single factor. He contrasts such “simple” linear thought with complex thought:

Simple thought solves simple problems . . . Complex thought doesn't in itself resolve problems, but it constitutes an aid to a strategy that can resolve them. . . .

What complex thought can do is to give everyone a memento, a reminder, that says, “Don't forget that reality is changing, don't forget that something new can (and will) spring up.” (Morin, 2008, p. 57)

On the epistemology of complexity, or complex knowing, Morin declares that “there is no omniscient vantage point. But what we can do to avoid total relativism or ethnocentrism is to construct a meta-point of view.”

Here we have an absolute requirement which allows us to distinguish between a more simple mode of thinking—where one believes one possesses the truth, where one thinks that knowledge merely reflects what is, and one has no need to know oneself to know the object—and complex knowing which demands a self-observing (and, I would add, self-criticizing) turn on the part of the observer-conceiver. (2008, p. 92)

Morin calls for a complex, transdisciplinary perspective, which will lead science beyond its old paradigm, which “had rejected [both] the cosmos and the subject,” toward a new unity.

The new unity of science does not become meaningful except with the return of those evicted in the eighteenth and nineteenth centuries, who reintegrate the sciences, slowly or locally or on the sly. This banishment corresponded perhaps to a necessary parenthesis, which was, after all, heuristic because it allowed the extraordinary development of the sciences. However, perhaps it is also a very heavy handicap that, today, asphyxiates and smothers the new and necessary metamorphosis. (Morin, 2008, p. 32)

Morin asserts that “all dimensions of existence are inseparable” and, therefore, the human subject can never be sure that “it is I who am speaking, or if in fact I am being spoken by something which speaks for me, something stronger than me. . . . it means that the “I” is something which must *emerge*” (2008, p. 80).

Morin does not ignore the archetypal (or symbolic), but he implies that it is not accessible to the rational, empirical, technical mind operating on its own:

There are two kinds of thinking inextricably mixed: a thinking that I shall call rational, empirical and technical [and] a symbolic, mythological, magical kind of thinking. Both kinds of thinking are always to some degree coactive. . . . Every human being, even the most anonymous, is a veritable cosmos. (2008, p. 93)

According to Morin, it is through awareness of this “veritable cosmos” that “the great novelists have shown the way of complexity, and even if they haven’t done so conceptually or in a philosophical manner, they have contributed something essential to philosophical and scientific thinking” (p. 93).

Senge entangled dialogue with complexity. In 1998, when I first encountered the work of Peter Senge, I was astonished that complex thinking, archetypal awareness, organizational learning, language, and dialogue could find their way into “business literature” on leadership. Senge (1990) titles his chapter in *The Fifth Discipline* on systems archetypes “Nature’s Templates: Identifying the Patterns that Control Events,” implying that archetypes are both recurring patterns that control events *and* templates for building anew. He states, “Learning to see the structures within which we operate begins a process of freeing ourselves from previously unseen forces and ultimately mastering the ability to work with them and change them” (p. 94). He implies, therefore, that the archetypes themselves are “structures” that act as “unseen forces,” which we can learn to see, begin to master, and to work with toward change. He further states,

Though experienced managers already know many of these recurring plot lines intuitively, they don’t often know how to explain them. The systems archetypes provide that language. They can make explicit much of what otherwise is simply “management judgment.” (p. 94-95)

By this he implies that systems archetypes have narrative structures (or story grammars), which managers can come to know through experience. The narrative structures of the archetypes provide a “language,” through use of which experienced managers can make explicit their intuitions of the archetypes that inform their “judgment.”

“This of course,” Senge states, “is precisely the benefit of a language for complexity—it makes it easier to discuss complex issues objectively and dispassionately” (p. 268). A language for complexity (a language of systems archetypes), then, will reduce

the human tendency toward shame and blame. Senge continues, “As David Bohm says, language is collective. Learning a new language, by definition means learning how to converse with one another in the language” (1990, p. 269). By calling upon David Bohm, Senge implies that this “language for complexity,” this language of the archetypes, inheres in dialogue, since the language of Bohm, learned through experiential use, is none other than *dialogue*.

Aspects of Dialogue

Certain comparisons can be made between the dialogue of David Bohm and the complex thinking of Edgar Morin. Both authors remark on a pathological “fragmentation of thought” in its modern usage. They both talk about two kinds of thinking—for Bohm these are literal and “participatory” thought. Morin’s “being spoken by something which speaks for me, something stronger than me” corresponds to Bohm’s “assumptions” that “are [doing the] looking,” and which must be “suspended” in dialogue. Neither complex thought nor dialogue will in itself “solve problems,” nor is it the purpose of either to do so. Both authors call for a new unity of science. Indeed, Bohm began his interest in dialogue because of the fragmentation he perceived within his own discipline of quantum physics. For Bohm, “everything is everything.” For Morin “all dimensions of existence are inseparable.”

The dialogue of David Bohm. It is important to allow Bohm to speak about dialogue in his own voice, and to experience for oneself the sincere tenor of his discourse, with its colloquial phrasing and its distinct rhythms of speech. For Bohm, a great source of difficulty resides in our thought. Our thought is fragmentary and,

therefore, incoherent. Bohm says, “One of these difficulties is fragmentation, which originates in thought—it is thought which divides everything up” (1996, p. 9). He adds, “Now you could say that our ordinary thought in society is incoherent—it is going in all sorts of directions, with thoughts conflicting and canceling each other out” (1996, p. 14).

For Bohm, the initial contribution of dialogue toward “thinking together in a coherent way” lies in creating opportunities for a common content, a common meaning, and a common mind to arise.

If we could all share a common meaning, we would be participating together. We would be partaking of the common meaning . . . It would mean in this participation a common mind would arise, which nonetheless would not exclude the individual. (1996, p. 27)

The act of “suspending,” practiced by each of the diverse participants, enables the emergence of a common content, which results neither in consensus nor in a brainstormed list of agreements, but in an unfettered range of possible thoughts held in common by all individuals in the group, within the context of the dialogue.

People in any group will bring to it their assumptions, and as a group continues meeting, those assumptions will come up. Then what is called for is to *suspend* those assumptions, so that you neither carry them out nor suppress them. You don’t believe them, nor do you disbelieve them; you don’t judge them as good or bad. . . . You may also think of it as suspended in front of you so that you can look at it—sort of reflected back as if you were in front of a mirror. (1996, p. 20)

Because the range of possible thoughts will be transdisciplinary and multi-perspectival, the usual binary formulas, the either-or polarities of simple thought, are revealed as paradoxical rather than remaining problematical.

When something goes wrong psychologically, it is confusing to describe the resulting situation as a “problem.” Rather, it would be better to say that one was confronted by a *paradox*. . . . It takes a great deal of energy and seriousness to “stay with” an awareness of this fact, rather than to “escape” by allowing the mind to dart into some other subject, or otherwise lose awareness of the actual state of affairs. . . . If the mind treats a paradox as if it were a real problem, then since the paradox has no solution, the mind is caught in the paradox forever.

(1996, p. 63-64)

Bohm presents a third alternative, which lies beyond either emotive self-distraction or compulsive repetition. The third alternative lies in sustained attention and pattern recognition. “What is needed is that people be ready to give serious and sustained attention to a paradoxical pattern that has come to dominate their thinking and feeling”

(1996, p. 65).

Participants practice “suspending assumptions” regarding their own thoughts, but as multiple perspectives begin to emerge, participants must also suspend the assumptions embodied in their individual reactions to the thoughts expressed by others. However, this more intensive layer of suspension does not arrive automatically in the act of introspection. It requires critical self-reflection. “If I am going to look into my mind but

don't consider my assumptions, then the picture is wrong because the assumptions are [doing the] looking. That is a common problem of introspection" (1996, p. 70).

Bohm declares that human beings have the capacity for "proprioception of thought," whereby participants monitor their own thoughts, feelings, and bodily reactions while practicing "suspension" on both the expressive and receptive sides of the conversation. "*The point of suspension is to help you make proprioception possible, to create a mirror so that you can see the results of your thought*" (1996, p. 25). It is a challenging term, proprioception, and its practice is a challenging task.

Proprioception is a technical term—you could also say "self-perception of thought," "self awareness of thought," or "thought is aware of itself in action."

Whatever terms we use, I am saying: thought should be able to perceive its own movement. In the process of thought there should be awareness of that *movement*, of the *intention* to think, and of the *result* which that thinking produces. (p. 79)

The practice of proprioception brings awareness of "participatory thought," which resides in the shadows and the images of "literal thought."

Participatory thought is a different way of perceiving and thinking, and that is the way we were for more or less a million years. . . . Literal thought aims at being a reflection of reality as it is—it claims to tell you the way things are. We tend to say that's the best kind of thought. Technical thought, for instance, aims to be literal . . . unambiguous. . . . I suggest that we are constantly doing participatory thought anyway, that it has never gone away. . . . Literal thought took over in conscious awareness and made technology possible, and in many ways it was a

tremendous advantage to do that. At the same time, participatory thought somehow went into the shade; it got eclipsed, but it remained [active] underground. (pp. 85-86)

It is through attentive listening, authentic speaking, suspension, proprioception, introspection (critical self-reflection), and careful thinking that dialogue can lead, over time, to a “transformation of consciousness” both for the individual participant and for the participating group. For Bohm, it is clear that “there is the possibility for the transformation of the nature of consciousness, both individually and collectively, and . . . whether this can be solved culturally and socially depends on dialogue” (1996, p.46).

Bohm links dialogue to the implicate and explicate orders of his theoretical work in quantum physics (Bohm, 1980), inferring that correspondences exist between participatory thought and the implicate order and between literal thought and the explicate order.

As long as we stick to this literal thought, there is no room in it for participation. We think only of external mechanical relationships. . . . I would propose, however, that in true participation, thought may establish distinctions, but there is participation between those distinctions—between people, between thought and feeling, between anything. I will say: ultimately the nature of all the world is that it is all mutual participation—everything is everything. That is what was meant in my book, *Wholeness and the Implicate Order*. It’s another way of looking at things—to say everything “enfolds” everything. Ultimately, the ground of

everything is the enfolded, and the un-folded is just a display, or a show of the enfolded. (1996, p. 89)

Buber, Bakhtin and their contributions. A number of comments remain to be made, however, to assist the reader in apprehending the full range of dialogue's reputed potency. Important insights have entered the sphere of dialogue through the work of other twentieth century thinkers. Maurice Friedman (2005a) identifies Martin Buber and Mikhail Bakhtin as "two individuals who figure prominently in the evolution of dialogue" (p. 29).

The "inclusion" of Buber. I will cite three short quotations from Buber's *I and Thou* (1958) to introduce his contribution. "Through the *Thou* a man becomes an *I*" (p. 28). "Without *It* man cannot live. But he who lives with *It* alone is not a man" (p. 34). "The primary word *I-Thou* can only be spoken with the whole being" (p. 3).

The word *respect* is in frequent use among educators to speak of interpersonal relations. The relationship among participants in dialogue is one of respect in the sense of *looking again* while suspending one's initial response to the expressed opinion of an "other" participant. Respectful suspension can lead, over the course of time, to a perception of the other as *thou*, instead of as "one of" *them*, or as an *it*.

Buber provides a view of three worlds of relations around "the solid give and take of talk," which is dialogue. These three worlds of relations consist in "our life with nature," "our life with men" and "our life with spiritual beings."

Of the three spheres, one, our life with men, is marked out. Here language is consummated as a sequence, in speech and counter-speech. Here alone does the

word that is formed in language meet its response. Only here does . . . the word of address and the word of response live in one language. . . the solid give and take of talk. (1958, p. 103)

Maurice Friedman, a dialogic psychotherapist and a long-time scholar of Buber's life and works, explores the deeper dimensions of dialogic relationships:

Buber's I-Thou philosophy is concerned with the difference between mere existence and authentic existence, between being human at all and being more fully human, between remaining fragmented and bringing the conflicting parts of oneself into an active unity, between partial and fuller relationships with others. (Friedman, 2005b, p. 221)

These deeper dimensions are to be found not only in the psychology of the individual but also in the sphere of *the between*, which, for Friedman and Buber, defines the dialogical.

The unfolding of the sphere of the between Buber calls the "dialogical." . . . The psychological, what happens within the soul of each, is only the secret accompaniment to the dialogue. The meaning of this dialogue is found in neither one nor the other of the partners, nor in both added together but in their interchange . . . what happens *between* them. (2005b, p. 222)

The mysteries of empathy (theory of mind) and inclusion are much talked about by school counselors and practitioners of special education. In Buber's terms, empathy and inclusion involve "imagining the real"—the wholeness and uniqueness of the individual that "can only be perceived in dialogue."

By inclusion, Buber means not what is narrowly called “empathy” but a remarkable swinging over to the side of the other with the most intense activity of the being so that one to some extent experiences concretely what the other person is thinking, feeling, and willing. Buber calls this experience “imagining the real” . . . [It is] directed to the concrete other to whom one says Thou. This other can be perceived in her wholeness, unity, and uniqueness only as a partner and not at all as an object. . . . Inclusion means remaining on one’s own side at the same time that one goes over to the side of the other. (Friedman, 2005b, p. 225)

The semantic convergence of Bakhtin. Friedman declares that “Bakhtin believes that the monologism of thinking in the human sciences could be overcome if we recognized that ‘dialogic boundaries intersect the entire field of human thought.’” Friedman adds: “To Bakhtin dialogic relations are always present even among profoundly monologic works” (Friedman, 2005a, p. 37).

Bakhtin understands that dialogue, in its broader dimensions, exists in written form: “To see and comprehend the author of a work means to see and comprehend another, alien consciousness and its world, that is another subject (“Du”)” (1986, p.111). Bakhtin is clear concerning the dialogical differences between an *explanation* that is embodied in a text and its *comprehension* in the consciousness of another subject.

With explanation there is only one consciousness, one subject; with comprehension there are two consciousnesses and two subjects. There can be no dialogic relationship with an object, and therefore explanation has no dialogic

aspects (except formal, rhetorical ones). Understanding is always dialogic to some degree. (1986, p. 111)

Bakhtin describes the nature of semantic relations among “utterances,” and the role of juxtaposition in the creation of a dialogic relationship between “any two utterances.” He states that “dialogic relations are relations (semantic) among any utterances in speech communication. Any two utterances, if juxtaposed on a semantic plane (not as things and not as linguistic examples), end up in a dialogic relationship” (1986, p. 117). And again he says, “Two speech works, utterances, juxtaposed to one another, enter into a special kind of semantic relationships that we call dialogic” (p. 118).

The presence of such “semantic relationships,” which Bakhtin calls dialogic, is not annulled by discontinuities of time and space, even when the relationships are only partial.

Two utterances, separated from one another both in time and in space, knowing nothing of one another, when they are compared semantically, reveal dialogic relations if there is any kind of semantic convergence between them (if only a partially shared theme, point of view, and so forth). (1986, p. 124)

For Bakhtin, there are “three types of relations,” which he identifies as “relations among objects,” “relations between subject and object,” and “relations among subjects.” He assesses the three types of relations in terms of *reification* and *personification*: “But if relations are de-personified, . . . they change into the first type. On the other hand it is possible to personify many object-like relations and transform them into the third type. Reification and personification” (1986, p. 138).

Though many interpreters have sought “to understand a given text as the author himself understood it,” Bakhtin insists that, “*in the act of understanding, a struggle occurs that results in mutual change and enrichment* [emphasis added].”

But our understanding can and should be better [than the author’s]. Powerful and profound creativity is largely unconscious and polysemic. Through understanding it is supplemented by consciousness, and the multiplicity of its meanings is revealed. Thus understanding supplements the text: it is active and also creative by nature. Creative understanding continues creativity . . . the co-creativity of those who understand. (1986, p. 142)

For Bakhtin, the multiple meanings, which arises in the midst of dialogic relations, are susceptible to natural rhythms of learning, forgetting, and remembering, and these occur over the course of time, sometimes issuing in spontaneous renewal.

At any moment in the development of the dialogue there are immense boundless masses of forgotten contextual meanings, but at certain moments of the dialogue’s subsequent development along the way they are recalled and invigorated in renewed form (in a new context). Nothing is absolutely dead: every meaning will have its homecoming festival. (1986, p. 170)

This last statement of Bakhtin provides a context for Friedman’s assertion that “the written word . . . is never just a monument to past dialogue. It calls out for dialogue with the other, the Thou to whom it is spoken” (1997, p. 43). I understand this “Thou”, this other, to be the participant-reader.

The design conversation of Bela Banathy. Bela Banathy also acknowledges Buber and Bakhtin as “two of the most important contributors to dialogue” (Jenlink & Banathy, 2005, p.12). Banathy (2008) proposes “Design Conversation [as] a process that carries a stream of shared meaning by a free flow of discourse among members of a design community, which seeks to create a new system or recreate an existing system.” He clarifies the concept *design conversation*:

In recent literature the notion of “*generative dialogue*” has gained prominence as the most viable form of collective social discourse. Generative dialogue—a precursor of collective design—has the power to generate collective meaning, a common ground, and collective consciousness the attainment of which is critical in social systems design. Complementing generative dialogue, “*strategic dialogue*” is aimed at pursuing a specific task, such as the design of a new entity. CONVERSATION combines “generative” and “strategic” dialogues, as the most appropriate modes of social discourse in design inquiry. (Banathy, 2008, p. 27)

For Bohm (1996), the word *strategic* remains absent from his theoretical vocabulary. But he led many groups in the practice of dialogue. In facilitating dialogue, Bohm’s strategic rules for generative dialogue are implicit in the expressions *colleagues*, *suspension of assumptions*, and *holds the context*:

- All participants must regard one another as colleagues;
- All participants must suspend their assumptions, literally hold them “as if suspended before us”; and
- There must be a facilitator who “holds the context” of dialogue.

Yankelovich (1999), who also addresses the practical side of dialogue, tries to be more explicit about what it means to be “participants” and to “regard one another as colleagues,” when he introduces the terms *equality*, *non-coercion*, *listening*, and *empathy* into his recitation of the rules. However, in Yankelovich’s version of the rules, “bringing assumptions into the open” lacks the implicit potency of Bohm’s phrase *must suspend*:

- Maintaining equality and the absence of coercive elements;
- Bringing assumptions into the open; and
- Listening with empathy.

Might Bohm’s imperative, *must suspend*, prove to be a necessary condition through which emergence is able occur in any particular context of dialogue?

The Three Worlds and Four Actions of Jurgen Habermas

As I stated in Chapter 1 of this study, I read widely during the years of the Instructional Institute and, from May 2005 onward, I facilitated numerous sessions of dialogue with a variety groups. My method of facilitating dialogue was fairly simple. I would choose a topic for its formative potential within the Instructional Institute. I would research the topic by reading or re-reading a variety of textual sources. I would select a number of quotations from these textual sources, not all expressive of the same viewpoint, but carrying some points of semantic relation, whether in vocabulary, images, concepts, or particular details. I would emphasize some of the semantically convergent terminologies common to the quotations, using a highlighted font. I would sequence the quotations, choosing one of several possible montage effects.

I would begin the dialogue by recalling the few simple rules for dialogue, both as provided by Bohm and as extended by Yankelovich. I would proceed by reading each of the quotations aloud, in the intended sequence, attempting to model a way of “suspending,” while interpolating points of background information and conceptual clarification. I would quickly summarize the few simple rules of dialogue and remind participants that it was my role as facilitator “to hold the context.” I would then present the question, and provide a few moments of wait time. The question would be tense, paradoxical, open-ended, susceptible to multiple interpretations, with a tendency toward subjunctiveness, and with a suggestion of synectic potential (Gordon, 1961, cited at www.writedesignonline.com/organizers/synectics.html). I would invite the participants to volunteer their thoughts, or their responses to the thoughts of other participants, while suspending any reflex toward defensiveness or criticism. I would ask that they listen, observe, and reflect attentively upon the question, the thoughts of others, and the responses arising in their own thoughts, feelings, and bodily awareness.

Multiple sessions of dialogue, in which I participated with groups and with individuals, provided me with insights on the views of others and often suggested the direction and the intertextual intentions of my subsequent readings. Careful listening and eclectic reading extended the range of my thinking. This dialogical-intertextual call-and-response process played strongly into the metamorphosis of the Instructional Institute framework, during the course of its development. The call-and-response process evoked a type of dialogical pattern recognition. Much as in the process of veil painting, which I mentioned in Chapter 1, the multiple voices, multiple images, and multiple meanings of

participants and texts would contribute multiple thin washes, layer upon layer, until a pattern or a shared meaning would begin to emerge.

I will provide an example to illustrate the emergence of a pattern. I will choose a pattern that has emerged as a major contributor to the conceptual framework for the current study. In the late 1990's, I was asked to be a member of the Board of Trustees of a local Waldorf School, where my older son had attended from 1987 until 1996. Much of the discourse on governance on the Board at the Waldorf School concerned the “three-fold social order” of Rudolf Steiner. The members of the Board were committed to reading the same textual sources, and they held regular discussions of the three-fold social order to start their monthly meetings.

In his book, *The Threefold Social Order*, Rudolf Steiner speaks of “the necessity for the three-folding of the body social” (Steiner, 1972, p. 17).

If it is to function in a healthy way it must develop three organic members. One . . . is the *economic life* [which] has, through modern industry and modern capitalism, worked its way into the whole structure of human society to the subordination of everything else. . . . Next comes the life of *public rights*—political life in the proper sense. . . . The third division . . . includes all those things in the social organism that are connected with the mental and spiritual life . . . everything that rests upon the natural endowments, both spiritual and physical, of each single human being. (pp. 17-19)

In Chapter 1, I mentioned a district study group, convened by a former director of instruction, where participants encountered complexity theory in the pages of Michael

Fullan's *Change Forces: The Sequel* (1999). As my contribution to the study group, I overlaid the "intellectual, political and spiritual forces," defined by Fullan (1999, p. 80) as "best knowledge . . . about learning," "mobilizing power," and "moral purpose," upon a three-circle Venn diagram representing Rudolf Steiner's three-fold social order. I brought this to the group as a stimulus for dialogue.

I had known the name, Jurgen Habermas, only in relation to the German tradition of hermeneutics. I had read Habermas's review of Gadamer's *Truth and Method*. But, attracted by a book title—*The Lifeworld of Leadership: Creating Culture, Community and Personal Meaning in Our Schools*—I picked up a volume by Sergioivanni (2000), because it appeared to reflect obliquely upon the threefold social order. Sergioivanni borrows the terms *lifeworld* and *systemsworld* from Habermas and goes on to describe how the systemsworld is "a world of instrumentalities," which lead to "colonization of the lifeworld by the systemsworld" (p. 7).

This idea of "colonization" seemed to me precisely what was feared by a group of alternative school parents, teachers, students, and supporters, with whom I was trying to work by means of dialogue. I did some further study in a secondary source (Finlayson, 2005), and I brought a thorough parsing of Habermas's concepts of lifeworld and *system* to a dialogue session, which I facilitated with the group at the alternative school. They claimed to recognize the concepts from their own experiences with the school board, and they wanted to know more about "communicative action" as opposed to "instrumental action."

I responded by bringing to them, and to my other dialogue groups, some further quotations from commentaries on Habermas, one of which addressed his notions of “three cognitive interests common to human beings”:

The technical interest in knowing and controlling the world around us, the interest in being able to understand each other and join in common activity, and the interest in removing distortions in our understanding of ourselves. (Blackburn, 2005, p. 158)

These “three worlds” of Habermas later stood behind dialogue sessions on leadership development, which I conducted with the district’s vice-principals. During the course of these sessions, I characterized the three worlds in terms of a need for adaptive leadership (Heifetz & Linsky, 2002) in the areas of Tasks, People, and Self (Menkes, 2006).

Practiced together, skills in these three areas were said to comprise “executive intelligence” (p. 42). Thus, the three worlds of Habermas contributed to a body of ideas that was forming within and behind the Instructional Institute framework. These ideas emerged to take on a formative role regarding the evolution of the framework, its communicative actions, and many of its planned events.

Habermas’s three worlds (the objective, the subjective, and the intersubjective) found their way into the Instructional Institute framework more directly as collaborative work, reflective practice, and dialogue. Within the district’s heritage “triangle of learning,” the three worlds of Habermas soon washed over the three vertices of subject matter, student, and teacher. Consideration then turned to the potential that might reside in Habermas’s four kinds of *action* for deepening our understandings of practice. I sought

to locate their functions in relation to the three worlds of objectivity, subjectivity, and intersubjectivity.

Habermas identifies *instrumental action* as nonsocial and oriented to success “defined as the appearance in the world of a desired state . . . causally produced through goal oriented action or omission. . . . We call an action oriented to success instrumental when we consider it under the aspect of following technical rules of action and assess the efficiency of an intervention” (1984, p. 285). This would appear to align with “the technical interest in knowing and controlling the [objective] world around us” (Blackburn, 2005, p. 158). Instrumental action may also appear incidentally as “the task elements of social roles.”

Habermas defines *strategic action* as social and oriented to success, “when we consider it under the aspect of following rules of rational choice and assess the efficiency of influencing the decisions of a rational opponent” (1984, p. 285). These features would appear to align with “the interest in being able to understand each other and join in common activity” (Blackburn, 2005, p. 158), and with collaborative work.

Communicative action is social and oriented to reaching understanding. “By contrast [with instrumental action and strategic action],” Habermas says,

I shall speak of *communicative action* whenever the actions of the agents involved are coordinated not through egocentric calculations of success but through acts of reaching understanding. In communicative action, participants are not primarily oriented to their own individual successes; they pursue their individual goals

under the condition that they can harmonize their plans of action on the basis of common situation definitions. (1984, p. 286)

These features appear to involve dialogue, as it seeks to reconcile attributes of collaborative work and reflective practice.

Regarding “the interest in removing distortions in our understanding of ourselves” (Blackburn, 2005, p. 158), Habermas details that “dramaturgical actions embody a knowledge of the agent’s own subjectivity. These expressions can be criticized as untruthful, that is, rejected as deceptions or self-deceptions. Self-deceptions can be dissolved in therapeutic dialogue by argumentative means” (1984, p. 334). With these words, Habermas implies that untruthful self-deceptions can be dissolved through dialogic argumentation. This implication suggests that truthful values of educative teaching and learning can, potentially, be unveiled through dialogue and that this unveiling will be therapeutic.

Habermas’s concepts of lifeworld, system, and colonization of the lifeworld by system, through its steering mechanisms of money and power (1987, pp. 153-197), affect the economic, political/legal, socio-cultural, and personal contexts of his views of instrumental action, strategic action, communicative action, and dramaturgical action. He claims that it is communicative action that sustains the health of the lifeworld by means of speech acts involving “a kind of understanding that is based on claims to validity and thus furnishes the only real alternative to exerting influence on one another in more or less coercive ways” (1990, p. 19). He extends the definitions of his three worlds with reference to the functions of speech acts:

Speech acts serve not only to represent (or presuppose) states and events—in which case the speaker makes reference to something in the objective world. They also serve to produce (or renew) interpersonal relationships—in which case the speaker makes reference to something in the social world of legitimately ordered interactions. And they serve to express lived experience, that is, they serve the process of self-representation—in which case the speaker makes reference to something in the subjective world to which he has privileged access. It is this reference system of precisely three worlds that communicative actors make the basis of their efforts to reach understanding. (1990, p. 136)

Toward this avowed purpose of reaching understanding, Habermas proposes a few simple rules whose application serves to establish communicative action:

- everyone may take part in the discourse;
- everyone may problematize any assertion;
- everyone may introduce any assertion into the discourse;
- everyone may express his or her attitudes, wishes, and needs; and
- there will be no coercion of any kind internal or external to the discourse.

(Erickson, 2004, p. 207)

The last rule listed above (the no coercion rule) “sets down conditions under which the rights to universal access and to equal participation can be enjoyed equally by all, that is, without the possibility of repression, be it ever so subtle or covert” (1990, p. 89).

But, if communicative action and dialogue must be non-coercive, what is to prevent the saboteur from “making his dramatic exit from argumentation and action

oriented toward reaching an understanding” (Habermas, 1990, p. 102), or the skeptic from simply standing by and infusing subtle forms of strategic non-participation? A frequent form of strategic nonparticipation is the deliberate infusion of an *un*-suspended attitude of relativism toward any tentative prospect of universality. Habermas cites the following formulation, by Wellmer, of a common objection to universality:

In the idea of a “discourse free from domination” we only seem to have gained an objective criterion for “assessing” the practical rationality of individuals or societies. In reality it would be an illusion to believe that we could emancipate ourselves from the normatively charged facticity of our historical situation with its traditional values and criteria of rationality and see history as a whole, and our position in it, “from the sidelines,” so to speak. (cited in Habermas, 1990, p. 103)

Habermas concedes that the “application of rules requires a practical prudence that is prior to the practical reason that discourse ethics explicates,” and that prudence will inevitably draw applications of the principles of discourse ethics “back within the provincialism of a particular historical horizon” (1990, p. 104). This, he says, is indisputable, but only “as long as problems of application are viewed from a third person perspective” (p. 104). However, “the claim of the principle of discourse ethics to transcend all local conventions” is inescapable as long as the participant “takes a *performative attitude*, confronts normative claims to validity seriously, and does not objectify norms as social facts, i.e., avoids reducing them to something that is simply found in the world” (p. 105).

Powell and Moody (2003) find that “recent history suggests that it is difficult to implement Habermas’s universalized narratives of communicative action in a world with so many differences between states, cultures and ideologies” (p. 5), whereas it is precisely these many differences that ethical discourse purports to open itself towards. Powell and Moody state this finding in spite of Habermas’s provision that communicative reason refers to a subject relating to “a symbolically structured lifeworld that is constituted in the interpretive accomplishments of its members and only reproduced through communication.”

Thus communicative reason does not simply encounter ready-made subjects and systems; rather, it takes part in [participates in] structuring what is to be preserved. The utopian perspective of reconciliation and freedom is ingrained in the conditions for the communicative sociation of individuals; it is built into the linguistic mechanism of the reproduction of the species. (Habermas, 1984, p. 398)

It is significant that Habermas refers to the reproduction of the species and not of “states, cultures, and ideologies.” It is also significant that Powell and Moody point to recent history to explain the difficulty of implementing Habermas’s (or Bohm’s?) universalized narratives of communicative action: “Inspired by the dreams of reason, the ideal of communicative action is a slender reed with which to overcome the powerful forces of dehumanization increasingly evident all around us” (Powell & Moody, 2003, p. 5).

The term *dehumanization* suggests a type of devolution, which, it would appear, must end in entropy. Or must it? Postmodernist authors reject metadiscourses, or “views

from the sidelines,” that appeal to grand narratives “such as the dialectics of the Spirit, the hermeneutics of meaning, the emancipation of the rational” (Lyotard, 1984, cited in Powell and Moody, 2003, p 3). As a counterforce to Habermas’s “enlightenment project” of communicative action, Powell and Moody (2003) invoke further views of Lyotard (1984), who “calls for an irreducible plurality of language games each with its own local rules, legitimations and practices.” Postmodernist discourse distrusts “the concept of absolute objective truth,” “universalism,” or any generalized concept of reality; it prefers “*de* centralization, power in the hands of consumers, diversity and difference”; and it is “critical of strategies that devalue individuals because of any characteristic that would control access to knowledge and could thereby assault identity” (Powell & Moody, 2003, p. 4). In postmodernist ethics, “as in [postmodernist] epistemology, the final result is a kind of relativism” (p. 4). However, for Habermas, postmodernism is a symptom of “a modernity at variance with itself, its rational content and its perspective on the future” (Habermas, 1984, cited in Powell & Moody, 2003, p. 4).

Historicity

Charles Taylor (1991) might call this “variance with itself” a malaise of modernity—one of the unintended consequences of the “long march” of history toward “three important forms of social self-understanding which are crucial to modernity . . . the economy, the public sphere, and the practices and outlooks of democratic self-rule [tasks, people, self ?]” (Taylor, 2004, p. 69).

Taylor sees historical time in terms of a forward movement, out of earlier states of society and self, and into a series of subsequent states. This long march through historical

time witnessed humanity's move out of its Paleolithic tribal societies, in which "religious life is inseparably linked with social life" and there is participation in "a relation to spirits or forces or powers recognized as being in some sense higher." The long march moved humanity onward into a "kind of collective ritual action, where the principal agents are acting on behalf of a community," whose lives are conducted in "an enchanted world—a world of spirits and forces, prior to what we moderns . . . call disenchantment" (p. 53). In these prior worlds of "early religion" where "the spirits and forces with whom we are dealing are in numerous ways intricate in the world" (p. 55) and "the layout of the land speaks to us of the original disposition of things in sacred time" (p. 56), it is *human flourishing* that "people ask for when they invoke or placate divinities and powers" (p. 56). Taylor finds, however, that these prior worlds of "early religion" stand now in marked contrast "to what many people have called postaxial religions" (p.57).

"The axial religions initiate a break in all three dimensions of embeddedness: social order, cosmos, human good" (p. 58), with their greater emphasis on personal devotion and "their disciplined remaking of behavior and social forms through objectification and an instrumental stance" (p. 62). Thereafter, a "drive to reform" envisages the abolition of "the older forms of collective ritual and belonging" (p. 63).

Taylor connects the movement toward "objectification and an instrumental stance" to a secular apprehension of time, which arises with the acceleration of the "drive to reform." "The dominance of instrumental rationality in our world," says Taylor (2007), "and the pervasiveness of secular time go together."

Our sense of being comprehensively in secular time is very much reinforced by the very thick environment of measured time which we have woven around ourselves in our civilization. Our lives are measured and shaped by accurate clock readings . . . to make the best of time, to use it well, not to waste it . . . time becoming a resource which we have to make use of . . . to advantage. And we remember that this too was one of the modes of discipline inculcated by the Puritan Reformers. (Taylor, 2007, p. 542)

And so, the long march delivers us over the doorstep of post-Galilean natural science into the since-dominant, scientific rationalist outlook on the world.

These [reforms] represent profound changes in our practical self understanding, how we fit into our world (as buffered, disciplined, instrumental agents) and into society (as responsible individuals, constituting societies designed for mutual benefit). But they are more firmly entrenched in that they dovetail perfectly with the major theoretical transformation of western modernity, viz., the rise of post-Galilean natural science. This finally yielded our familiar picture of the natural, “physical” universe as governed by exceptionless laws . . . [which] don’t require . . . any reference to a good aimed at, whether in the form of a Platonic idea, or of ideas in the mind of God. (Taylor, 2007, p. 542)

At this juncture, the post-Galilean science of Bacon’s “great instauration” and London’s Royal Society begins to envisage self and social life as constituting a tabula rasa, all past traces newly erased, existing on a single, material plane where matters of experiment and experience collaborate to improve the condition of mankind.

There was a close connection between modern post-Baconian science and the instrumental stance: Bacon insists that the goal of science is not to discover a noble over-all pattern in things . . . but by the making of experiments “to improve the condition of mankind”. . . . The life of the [so] buffered individual, instrumentally effective in secular time, created the practical context within which the self-sufficiency of this immanent realm could become a matter of experience. (Taylor, 2007, p. 542-543)

But even in his famous Blakeian sleep, Newton could equivocate between transcendence and materialism by expecting his God to remain immanent in His Own Design, which would be discovered gradually, in nature, by means of scientific method.

There was a shift from the enchanted world to a cosmos conceived in conformity with post-Newtonian science in which there is no question of higher meanings being *expressed* in the universe around us. But there is still, with someone like Newton himself, for instance, a strong sense that the universe declares the glory of God. This is evident in its Design, its beauty, its regularity, but also in its having evidently been shaped to conduce to the welfare of His creatures, particularly of ourselves, the superior creatures who cap it off. Now the presence of God no longer lies in the sacred, because this category fades in a disenchanting world. But He can be thought to be no less powerfully present through His Design. (Taylor, 2007, p. 447)

For Taylor, over the course of centuries, processes of historical change bring us to the states of cosmos, society, and self with which we now contend as we determine our possible futures.

So the buffered identity of the disciplined individual moves in a constructed social space, where instrumental rationality is a key value, and time is pervasively secular. All of this makes up what I want to call “the immanent frame”. There remains to add just one background idea: that this frame constitutes a natural order, to be contrasted to a “supernatural” one, an “immanent” world, over against a possible “transcendent” one. (Taylor, 2007, p. 542)

Historical schemes and patterns. The active reader needs only to decouple the Natural-Supernatural polarity and the Immanent-Transcendent polarity, which Taylor implies are synonymous, and configure the resulting elements in the form of a four-runged ladder (natural, immanent, supernatural, transcendent). Decoupling these polarities, we begin to discern a pattern behind Taylor’s recitation of the long march through historical stages, the consequence of which finds us teetering on the edge of dehumanization and entropy. Taylor, however, does not sense that this movement through stages is an absolute devolution, in the way that the four Yugas (the Satya, Treta, Dvapara, and Kali Yugas) are depicted in the Hindu stages of historical time, or in the way that Hesiod depicts the classical Greek version of four devolving ages (Gold, Silver, Bronze, and Iron ages). There appears to be a notion of possible up-building in Taylor’s scheme. He preserves an optimism that a diverse humanity can *think* its way through to shared understandings within “multiple modernities.” In light of Bahktin’s concept of “semantic convergence,” Taylor’s optimism aligns with Habermas’s dictum that we

should “hold fast to the intentions of the Enlightenment or give up the project of modernity as lost” (Habermas, 1984, cited in Powell & Moody, 2003, p. 4).

Taylor’s historical scheme displays affinities, rather, with the historical stages provided by Joachim Di Fiore, with his Ages of the Father, the Son, and the Holy Spirit (which was to begin in 1260). And Taylor’s scheme certainly resonates with Vico’s Ages of the Gods, Heroes, and Men (or theocratic, aristocratic, and democratic ages). Vico, however, foresaw that the democratic and humanistic Age of Men would give rise to skepticism, which would lead to decadence, the corruption of a chaotic phase, and a reversion to the beginning of a new cycle. Joachim, on the other hand, turned to a more optimistic view of history. He foresaw that humanity would survive the crisis of the Antichrist, enter an epoch of contemplative peace, and render the Church unnecessary, somewhat like the Marxist withering away of the state. Joachim projected that a reign of justice or of law would reflect a society that was still imperfect, whereas a reign of freedom would sustain a perfect society (McGinn, 1999).

I am certain that Taylor is aware of the references made to Vico’s historical stages by James Joyce in *Finnegan’s Wake*, that curious poetic work that did more than any other to induce the onset of postmodern literary theory, while simultaneously transcending its most cherished *aporias*. Taylor cites Joyce as exploring, in *Finnegan’s Wake*, “a level of experience in which the boundaries of personality become fluid,” as he goes on to discuss “the need for an escape from the restrictions of the unitary self” as a significant theme “in the work of Lyotard” (Taylor, 1989, p. 463). Given the theosophical literary milieu of Joyce’s origins in late 19th century Ireland, and the universal scholarship that Joyce produced in *Finnegan’s Wake*, I would find it difficult to believe

that Joyce was not familiar with the historical scheme of epochs and ages provided by Rudolf Steiner. Similar to Taylor's portrayal of disembedding and disenchantment, Steiner's scheme features a devolution from the lofty transcendence of the Old Indian epoch, through the supernatural dualism of the Old Persian epoch, to the "sentience" of the Egypto-Chaldean epoch, and thence to the "intellect" of the Greco-Roman epoch. However, Steiner's scheme also identifies a "turning point of time," which occurs with the Christ event and injects the potential of a turn toward an evolutionary stage of "consciousness." Concomitant with Steiner's historical scheme is an expectation that the microcosmic human being will respond to the surrounding cultural environment by recapitulating the prior stages of the long march of human devolution and potential evolution.

When I am facilitating a dialogue session, I often sense a turning point, when I might ask, "Are any patterns beginning to emerge?" To abstain from recognizing the emergence of a pattern here is to cleave to the *differences* between discrete snapshots of a disenchanted landscape and to devote exclusive acceptance to such differences, while bracketing out the *similarities* as random coincidences, unproven by any hard evidence. This is the way of Cartesian doubt. Alternatively, to *suspend* this onlooker's tendency to legitimize only the *evidentially-proven* discrete perception, as if it is something "simply found in the world," is the way of dialogue. To suspend is neither to bracket out, nor to assimilate uncritically. It is to hold in one's attention, with intense dispassion.

Gebser's version: a potent heuristic. Jean Gebser provides an elegant scheme of historical stages, which I shall carry forward in my thought experiment as a potent heuristic. In *The Ever-Present Origin*, Gebser (1997) proposes a sequence of

transmutations in human consciousness, which has accompanied and driven a similar sequence of transformations in cultural eras. Conceptually, a simple recitation of this scheme, which sees modern consciousness as the *mental* stage in a pageant whose procession has ambled through *archaic*, *magical*, and *mythic* stages, provides no great evidence of Gebser's contribution as a thinker. However, it is quite possible that participating *performatively* with Gebser's thinking will open an exit from the black hole of postmodernism, with its shadow of a deconstructionism that celebrates only "the deconstructing power itself" (Taylor, 1989, p. 489), and reveal *aporia* as a threshold rather than a closed door.

Gebser predicts an oncoming transmutation of human consciousness. In Gebser's view, the mental stage, in which western cultures have been busily immersing the rest of the world, has been unremittingly perspectival; its geometrical emblem has been the triangle. The oncoming 'integral' stage will be aperspectival; its geometrical emblem will be the sphere. It will be multivalent, diaphanous, presentiating, and inclusive of all prior stages in its transparent manifestation of an "ever-present origin." Its form of expression will be *synairesis*, a word that translates from the ancient Greek as "the act of taking together." The thinking of the integral stage will be arational, acausal, and systatic (Gk., merged with the whole). As Joyce found when he trumpeted his *Wake*, the words to describe the integral stage need to be invented, retrieved, transmuted, or appropriated for use in a framework that has not yet fully revealed itself. According to Gebser, the integral stage will formulate "a world perceived and *imparted* in truth [emphasis added]." Gebser seeks evidence for his thesis (that the integral stage is struggling to be born) by analyzing trends in twentieth century mathematics, physics, biology, psychology, philosophy,

jurisprudence, sociology, anthropology, economics, music, architecture, painting, literature, and daily life. Gebser's descriptions of the synaeresis of the integral stage suggest strong affinities with the powers of *imagination*, as they have been described by Goethe, Blake, Coleridge, Steiner, and Barfield.

Hermeneutics, Medieval and Modern

Gebser's integral stage is, therefore, what Northrop Frye would call "an antitype" of these projected powers of imagination. "Typology," says Frye, "is a figure of speech that moves in time: the type exists in the present and the antitype in the future. What typology really is as a mode of thought . . . [is] a theory of history, or more accurately of historical process: an assumption that there is some meaning and point to history" (1982, p. 80).

Historically, the dawning of the hermeneutic tradition in the Christian west was enmeshed in typological exegesis of the Bible. In its original manifestation, as Frye sees it, typology provided the means to connect the "Old Law" of the Old Testament with the "New Law" of the New Testament, as represented in the acts and words of Christ. As explained by Saint Thomas Aquinas,

The New Law is called a law of love and consequently is called an image, because it has an express likeness to future goods. But the Old Law represents that image by certain carnal things and very remotely. Therefore, it is called a shadow (Aquinas, cited in Kuffel, 1991, p. 5).

With subsequent developments in hermeneutics, medieval scholars began to extend typology beyond the realm of the scriptural text, but without the same definitions of cause and effect that we know in our post-Newtonian world. Frye (1982) elaborates:

The temporal order of typology is usually reversed. The causal thinker is confronted with a mass of phenomena that he can understand only by thinking of them as effects, after which he searches for their prior cause . . . The backward movement reminds us of, and is not impossibly connected with Plato's view of knowledge as anamnesis or recollection, the re-cognizing of the new as something identifiable with the old. (p. 81)

Later iterations of hermeneutic practice were imbued with classical and early Christian approaches to rhetorical interpretation, which were now applied to philosophical, historical, and poetic texts. Bruner (1986) cites the medieval French scholar Nicholas of Lyra (1270-1349) in this regard, as one of the authors who “proposed many centuries ago . . . that biblical texts are amenable to four levels of interpretation: *litera, moralis, allegoria, and anagogia*, the literal, the ethical, the allegorical and the mystical” (p. 5). Dante (1265-1321), a close contemporary of Nicholas, proposed that by enlivening the four levels of interpretation in a similar order, the reader could gain access to a culminating vision of future glory, which is imaged in his *Divine Comedy*, written not in Church Latin but in the vernacular Italian.

In medieval times, following Dante's example, the four levels of interpretation were viewed as pointing forward to an “image” or express likeness of future goods, while classical, pre-Christian instances of the four levels of interpretation, such as the version

embedded in Plato's myth of the cave, were viewed as pointing backward upon "a shadow" of the New Law of scripture.

As a literate Italian of the thirteenth century, Dante would certainly have encountered the four levels of interpretation in the works of Saint Thomas Aquinas (1225-1274). What Aquinas provides as his "method of biblical exegesis" is more thorough, however, than the four levels that Bruner ascribes to Nicholas of Lyra, particularly in regard to the literal level. Aquinas examines four levels of interpretation that are similar to the four levels acknowledged by both Augustine and the Venerable Bede. These are the literal sense, allegory, tropology (moral discussion), and anagogy, in that order.

Aquinas also explains that the literal sense, itself, is of a fourfold nature, consisting of the historical sense, which "pertains to that which is proposed"; the metaphorical or parabolic sense, wherein scripture uses "comparisons with material objects while expressing divine truths"; the etiological sense, which pertains to "the cause or origin of the statement"; and the analogical sense, which pertains to "compatibility of one statement of Scripture to another" (Kuffel, 1991, p. 2). This suggests that the literal sense is susceptible to multiple meanings, a situation that was not universally favoured by Churchmen, due to the grave potential for confusion that it presents.

Their objections, however, were dismissed by Aquinas, who was open to the acceptance of multiple meanings, as long as they did not violate the actual wording of the scriptural passage. Multiple meanings were a sign that the author intended to address the different intellectual capabilities of his audience. Since the divine author of the sacred

text was the Holy Spirit (Who inspired the human, instrumental author, who wrote the book), the multiple meanings had surely been purposefully intended.

It is difficult to isolate the intentions of Aquinas in his description of four senses of literal meaning. Taken together, they comprise his literal level, which is the first on his list of the four levels of interpretation. It could be that he intended the four senses of literal meaning to address the carnal “shadow,” while the other, higher levels, culminated in a vision of the heavenly “image.” In any event, I find it helpful to picture the four *senses* of literal meaning distributed on the horizontal plane at the four points of the compass, while four *levels* of interpretation start on that same plane, with a quintessential synthesis of the horizontal four senses, and then rise vertically in the form of a ladder.

The four levels of interpretation have not been lost altogether to modern hermeneutic practice. An example of this is found in Ricoeur’s (1976) reference to the “redescriptive power of a model,” where he distinguishes among

scale models, as for example, a model boat; analogical models, which deal with structural identity, as for example a schematic diagram in electronics; and . . . theoretical models, which from an epistemological point of view are the real models and which consist of construing an imaginary object more accessible to description as a more complex domain of reality. (pp. 66-67)

Here we see the anagogic sense as the “more complex domain of reality”; the tropological sense as the “theoretical models” that are the “real models”; the allegorical sense as the “schematic diagram” with its point by point correspondences; and the literal sense as the scale model or concrete reproduction of the boat. For me, it is interesting to

note that, in Ricoeur's description of these *three* kinds of model, the anagogic sense hovers above his actual wording, and could easily be overlooked if not for the application or *performance* of anagogic interpretation, which the reader must bring to the dialogic act of hermeneutic reading.

Ricoeur (1976) speaks of a tensive apprehension, a tensive concept of reality, and a poetic language where the word *is* "signifies both is and is not," and where "the literal 'is' is overturned by the [simultaneous] absurdity and surmounted."

It is precisely from this tensive apprehension that a new vision of reality springs forth, which ordinary vision resists because it is attached to the ordinary use of words. The eclipse of the objective, manipulable world thus makes way for the revelation of a new dimension of reality and truth. (p. 68)

Ricoeur is speaking of metaphor, though *symbol* is more often associated traditionally with the anagogic level of interpretation, which "makes way for the revelation of a new dimension of reality and truth." But Ricoeur also speaks of "insistent metaphors—those metaphors that owe their privilege of revealing what things are like to their organization into networks and hierarchical levels." He states that "what remains confused in the symbol . . . is clarified in the metaphoric utterance."

Symbols have roots. Symbols plunge us into the shadowy experience of power. Metaphors are just the linguistic surface of symbols, and they owe their power to relate the semantic surface to the presemantic surface in the depths of human experience to the two dimensional structure of the symbol. (p. 69)

Much of this understanding of levels of interpretation is implicit in Northrop Frye's (1957) *Anatomy of Criticism*, a work that enjoyed vast influence in the field of literary criticism when I read it as a student of English Literature in the 1960s. In a class on the modern English novel, I recall having my own *epiphany*, as the lecturer explicated a passage from Joyce's *A Portrait of the Artist as a Young Man*. I'd had the sense that novels depicted historical conditions, as in Dickens; the dilemmas of their characters, as in Forster; and even the deep primal drives of their characters, as in Lawrence; and that all of these modes of fiction attempted their own kinds of verisimilitude. But I was unable to locate Joyce's intentions by appealing to these three kinds of verisimilitude. The lecturer on the modern English novel confided that Joyce, like Yeats, was "a hermetic." The word meant very little to me at the time, but with a few suggestive phrases of explanation, the lecturer led me to realize that Joyce's appeal was to the 'spiritual' (not the religious, but the spiritual), where a whole other order of verisimilitude or *correspondence* was at work. This whole other order could not be deduced or induced from my knowledge of the historical times, the personalities, or even the deep drives of the characters portrayed.

Spiritual Hermeneutics and the Archetypal

It is metaphor (tensive and transformational, signifying what both is and is not) that opens the threshold of anagogic interpretation toward a "spiritual hermeneutics" of a "new dimension of reality and truth." To what two dimensions does Ricoeur allude when he speaks of "the two dimensional structure of the symbol"? What is "the presemantic surface in the depths of human experience"?

Ironically, Henry Corbin (1995) begins his exposition of “spiritual hermeneutics” by disavowing any connection with the four levels of interpretation of medieval hermeneutics: “I do not refer in any way here to the very famous medieval theory of the four meanings of the scriptures (literal, moral, allegorical, and anagogic); this theory, in relation to our present subject is as inoperative as it is harmless” (p. 38).

Corbin’s disavowal of the four levels of interpretation would be necessary for two reasons: to distance his Shi’ite Islamic sources from conflation with the hermeneutic practices of the medieval Christian world of the crusades, and to forestall any attempt to interpret the *imaginal* realm of Shi’ite spirituality at the allegorical level, a materializing practice that is as old as Euhemerus (3rd century BCE), who proposed that the Greek gods were human heroes with inflated reputations. Corbin would not have wished this potent hermeneutic to be dismissed as an parable of Platonism and, therefore, confined to a never-never land with Plato’s farfetched tales of reincarnation or the demise of Atlantis. Spiritual hermeneutics is easily dismissed by scientific rationalism and, therefore, must fight to preserve its own integral existence. Ironically, if the folkloric aspects of Plato could be seen in the light of *ta’wil*, the fight might not be as necessary.

Nature and History are both the visible, external, exoteric appearance of this spiritual world that is the hidden, the truly real, the esoteric; it is in this world that true history is revealed by an approach that is called in Arabic *ta’wil*, spiritual hermeneutics, a process that consists etymologically in “bringing back” everything, every event, to its truth, to its archetype (*asl*), by uncovering the hidden and concealing the appearance. (p. 37)

Ostensibly, Corbin's spiritual hermeneutics is not located far afield from the diaphanous *waring* or *verition* of Gebser's ever-present origin.

Briefly, everything in the natural world, in general as well as in the most infinitesimal detail, including constellations, atmospheres, the entirety and the components of the animal, vegetable, and mineral kingdoms—all this is nothing more than a sort of “representative theatre” of the spiritual world, where we can see things in their beauty if we know how to see them in their state of Heaven. (1995, p. 43)

Corbin cites Schleiermacher, the nineteenth century German philosopher and theologian, as having envisioned the future of spiritual hermeneutics when he stated: “The sacred scriptures became the Bible by means of their own power; they do not forbid any other book to be or to become the Bible; they would willingly allow anything written with the same power to be added” (1995, p. 134).

The issue that intrigues, however, is the source of the “power” invoked by Schleiermacher. Might the power be located in the imaginal realm of Corbin? In other words, might it be discovered at Gebser's integral stage of human consciousness?

An exemplar of the archetypal. Rudolf Steiner finds an exemplar of this “power” of imagination in Goethe. Gadamer (2004) also draws on Goethe as an exemplar, considering him a key force in moving the symbol from its status as an “aesthetic experience” to its dynamic as an “experience of reality.”

For Goethe himself the contrast between symbol and allegory in art theory is only a special instance of the general tendency towards meaning that he seeks in all

phenomena. Thus he applies the concept of the symbol to colors because there too “the true relationship at the same time expresses the meaning”. (p. 66)

Gadamer adds: “A symbol is the coincidence of sensible appearance and supersensible meaning” (p. 67). Steiner (1968) might explain this as the appearance of “the particular in the form of the general . . . a general form of the organism which includes within itself all particular forms.”

In *A Theory of Knowledge Implicit in Goethe’s World Conception*, Steiner (1968) expands upon the idea of a “general form”: “The general organism we shall call, after the precedent of Goethe, the type. . . . This type is not elaborated in all its entirety in any single organism. . . . [It] is thus the Idea of the organism; . . . the general plant in the specific plants” (pp. 88-89).

Bortoft (1996) in *The Wholeness of Nature: Goethe’s Way toward a Science of Conscious Participation in Nature*, provides a narrative passage that describes Goethe’s mode of investigation along the path toward the unveiling of the *Urpflanze* or, as some have called it, the archetypal plant. I provide the passage in its entirety.

He [Goethe] went much further . . . beyond the intellectual intuition that there must be an archetypal plant to experience this plant directly in thinking. Goethe’s way toward the living experience of the archetypal plant illustrates once again the importance of *Bildung*, the cultivation of capacities. Goethe prepared himself for this encounter, cultivating the capacity for it, over some time. We can sense the archetypal mode of being coming to birth in him from the very way in which he writes. In the summer of 1786, he writes: “It is a growing aware of the Form with

which again and again nature plays, and, in playing, brings forth manifold life.”

Then, in the botanical garden in Padua, in the early autumn of the same year:

“The thought becomes more and more alive that it may be possible to develop all plant forms out of one form.” We should take it literally when he says that “the thought becomes more and more alive” in him and avoid the tendency to interpret this vaguely as being no more than a metaphorical way of speaking. On the contrary, it describes precisely the concrete experience which was developing in him. We can see this when we recall Goethe’s description of his imaginal encounter with the plant. He described this as an effusion of flowers which sprang out of the organ of sight (which means here the imagination functioning as an organ of perception), new flowers went on “neither slowing nor accelerating” as long as his attention lasted. Having worked for so long observing plants and then recreating them in the flexible picturing of exact sensorial imagination, Goethe had cultivated in himself the organ of perception needed for conscious participation in the archetypal plant. Consequently this *Urpflanze* could come into appearance in Goethe’s imagination not as a representation but directly, as an ontological manifestation of itself. (Bortoft, 1996 pp. 265-266)

To Bortoft, it is clear that we should not fall into “the trap of thinking of this as a unity underlying the multiplicity of visible forms” (p. 284). Instead, we should see it as a multiplicity “united by a *movement*—which *is* the dynamic form [emphasis added].”

We have the impression that the movement (which is not a physical movement) is the reality, and that the individual [instances] we see with the senses are no more

than single snapshots of this movement—as if they were transitory markers making the movement visible (p. 284).

Bortoft adds, “What is real is the movement itself, not any single form. It is this movement which is the unity,” and “there is a single form which is the unity and this is the movement itself” (p. 285).

Goethe’s investigation of the nature of the *Urpflanze* was not the dalliance of a dilettante of natural science. It began in a deep poetic dissatisfaction with the expositions of nature provided by post-Newtonian science, most notably with Newton’s own theories of light.

Throughout his life Goethe gradually had to emancipate himself from the idol of Empiricism. To begin with, he thought of his work on color empirically in the manner laid down by Francis Bacon. But he came to think subsequently that Bacon’s method of inductive generalization from many individual cases was lifeless. . . . The method which Bacon advocated clearly has the form of looking for “unity in multiplicity.” Goethe’s way is effectively inside-out to this because it sees multiplicity in the light of unity instead of trying to produce unity from multiplicity. (Bortoft, 1996, pp. 87-88)

Might this be what Corbin refers to when he speaks of “bringing back everything, every event, to its truth, its archetype by uncovering the hidden and concealing the appearance”? Cobb (1992) nominates Corbin, along with Jung, as one of the two immediate fathers of archetypal psychology (so named by James Hillman in 1970).

Declaring that “through *epistrophe* any phenomenon can be led back or reverted to its

archetypal source,” Cobb seeks an image for “the multiplicity in light of unity” that will capture “the broadly Neoplatonic tradition within which he [Hillman] situates his work.” Cobb seeks the image through Vico, Ficino, Proclus, Plotinus, and Plato, back to Socrates (p. 232). But, reverting even beyond Socrates, Cobb concludes “that the mythic person for whom we have been seeking is Orpheus” (p. 236). And so, for archetypal psychology at least, the “archetypal source” may dwell as much in the shadow as in the image.

Cobb (1992) quotes Elizabeth Sewell on language, poetry, and thinking. In her book, *The Orphic Voice*, Sewell projects a re-unification of science and poetry. The immediate context for Cobb’s citation of Sewell is the dismemberment of Orpheus, which “doesn’t extinguish his song,” and the reminder that the lyre of Orpheus, which was invented by Hermes-Mercurius, is “taken up among the stars” (Cobb, 1992, p. 260).

Figures of mind may be thought of as being the terminus of one end of the scale of nature. The stars, those infinitely remote elemental, fiery powers, are at the other. Between the two lies the whole range of form. . . So the Orpheus myth ends with two things: the affirmation of the unity of all forms in nature, between the galaxies and the mythological lyre—the power of the human mind figuring in its own function of language—which joins them; and there is also the floating, singing head, which is poetry and thinking. (Sewell, 1955, cited in Cobb, 1992, p. 260)

Bortoft (1996) invokes the thoughts of Goethe on science and thinking, stressing that language, rather than mechanism, is the means by which we come to understand the wholeness of nature.

Goethe commented that we like to think mechanistically about things which are of a higher order *because it is easier*. The wholeness of nature is not to be understood as some kind of field, which would reduce it to a causal agent, but as being akin to meaning in language. Thus language becomes the model instead of mechanism. . . . Understanding nature as language forms the foundation of Goethe's way of science. (p. 320)

Bortoft informs us that Goethe, in *Formation and Transformation*, "emphasized the need to shift from *Gestalt* to *Bildung*": *Gestalt* "abstracts from the moving, and assumes a congruous whole which is determined, completed, and fixed in its character." *Bildung* addresses "the process of being brought forth." Bortoft's book, *The Wholeness of Nature* is dedicated to David Bohm, under whose mentorship Bortoft pursued his postgraduate research. Bohm's way to wholeness is the way of suspension and proprioception, in dialogue. The shift is to language and *Bildung*.

Solider Aristotle?

Complex thinking, dialogue, discourse ethics, historicity, hermeneutics, and archetypal etymology are too easily dismissed as areas of fascinating but impractical knowledge (as useless as "educational theory" to a hardworking vice-principal). Unless ideas can impact the physical order of things, they are mere dream forms, like much of Plato when compared to his solider pupil Aristotle, who established the Empirical, and *his* solider pupil Alexander, who displaced empires. Of what possible use is Corbin's spiritual hermeneutics, or the four levels of interpretation to an overworked individual who determines timetables, troubleshoots computer malfunctions, and suspends not

assumptions but misbehaving students? Though as eminent a modern commentator as Whitehead can remark that “all Western philosophy consists of footnotes to Plato” (O’Hear, 2007), there is still the all too evident fact that

All his [Plato’s] thought is framed in a mystical myth of the transmigration of souls between this world and another more perfect world, more real than ours, to which we aspire whether we realize it or not, [a fact that] is typically overlooked as too embarrassing even to notice, let alone to take seriously. (O’Hear, 2007, p. 10)

Why must we shun the Platonic as “disembodying”? Why must our scientific analyses so consensually bracket out the implicit metaphysical experience that the dialogues of Plato vouchsafe to every developing human being? Does the “mystical myth of the transmigration of souls” produce a similar embarrassment among members of other cultures? Or do cross-cultural commentators perceive a semantic convergence with some imaginal prospect within their own traditions, as Sogyal Rinpoche (1993), for example, does:

From the Tibetan Buddhist point of view, we can divide our entire existence into four continuously interlinked realities: (1) life, (2) dying and death, (3) after death, and (4) rebirth. These are known as the four bardos: (1) the natural bardo of this life, (2) the painful bardo of dying, (3) the luminous bardo of *dharmata*, and (4) the karmic bardo of becoming. (p. 12)

What enchanting past realities or dynamic future possibilities are displaced in bracketing out experiences that lie beyond the threshold of the material world? A portal

of escape from the intellectual *aporias* of the mental perspective? An avenue of retreat into mythical or magical thinking? An imaginal source of spiritual power? A confidence in *becoming*?

Pre-Baconian science had already turned from Plato to Aristotle in its transition to an empirically solid world, but even Aristotle's "forms" and "final causes" proved too metaphysical, too speculative for Bacon, who has been named "the father of modern positivistic philosophy." Bacon preferred "the practical part of natural philosophy, physics proper, which deals only with efficient causes and substances" (Weber, 1908).

These last references to forms, final causes, efficient causes, and substances concern Aristotle's four levels of causation, which have been characterized as

- The material cause; "that out of which", eg., the bronze of a statue;
- The formal cause: "the form", "the account of what it is to be", eg., the shape of the statue;
- The efficient cause: "the primary source of change or rest", eg., the artisan, the art of bronze casting the statue, the man who gives advice; and
- The final cause: "the end, that for the sake of which a thing is done", the production of the statue (Falcon, 2008).

The sequence of these four causes is seen to vary, much as the sequence of the four levels of interpretation is seen to vary, as is the importance assigned to the four causes at various stages in the history of western philosophy. Aristotle himself shows variable estimations as to their levels of priority. "Admittedly, at least at first sight, this is a bit confusing. Confusion dissolves when we realize that Aristotle recognizes the

explanatory primacy of the final/formal cause over the efficient and material cause” (Falcon, 2008). The quotation (above), regarding Bacon and his attitudes to “forms” and “final causes,” speaks to a tendency in post-Baconian science to discard questions of non-material realities and teleological explanations—that is, explanations that refer to a *telos* or to an end—and to confine attention to inquiries where tangible evidence can be produced regarding the material cause or the efficient cause of an experimentally generated effect.

With Aristotle’s four levels of causation, we consider another in a series of inscapes on an archetype of the fourfold, which will figure again in the chapters that follow. This leaves us to revisit our series of inscapes on an archetype of the threefold, before transitioning from this chapter. Again the agent is Aristotle.

In *Nichomachean Ethics*, Aristotle identifies “five states by which the soul has truth through affirmation and denial.” These are intelligence (*nous*), systematic knowledge (*episteme*), intellectual accomplishment (*sophia*), technical expertise (*techne*), and practical wisdom (*phronesis*) (Aristotle, 2002, 1139b15). For Aristotle, “it is clear that intellectual accomplishment (*sophia*) is a combination of systematic knowledge (*episteme*) and intelligence (*nous*), with the things that are highest by nature as its objects” (1141a18). Aristotle, therefore, provides us with a threefold order comprising *techne*, *phronesis*, and *sophia*. He specifies that neither *phronesis* nor *sophia* is a kind of technical expertise. He also states that the person possessing *sophia* will “have a true grasp of the starting points,” which are the *archai*, the origins, primal patterns, or archetypes.

Questions emerge: In an ecology of accelerating secularization, can there ever be an educative ethics in the absence of formal and final causes? Should there ever be a technical knowledge without practical wisdom—a *techne* without *phronesis*, a *phronesis* without *sophia*?

The crucial *phronesis*. A distribution of the four levels of causality around a three-circle Venn Diagram that consists of *techne*, *phronesis*, and *sophia* again suggests Habermas’s three worlds of the objective, the intersubjective, and the subjective. This distribution illustrates the real threat that colonization by *techne* poses to the integrity of the other two worlds. Material and efficient causes, aligning with *techne*, threaten to overwhelm the formal and final causes, aligning with *phronesis* and *sophia*, respectively. The imminence of this threat serves to emphasize the crucial necessity of the development of *phronesis* among educational leaders by means of complex thinking, dialogue, discourse ethics, historicity, hermeneutics, and archetypal etymology.

These complex musings prefigure the practical importance of the *Sprachethik* of Habermas, who envisions a “stage of reflection” (related to Kohlberg’s sixth level of moral development), which relies “not on the self-evident nature of universal principals but on the legitimating power of procedures for justification,” and which “is in fact better equipped to oppose skeptical objections and thus also better able to judge consistently” (Habermas, 1990, p. 173). Also prefigured are post-formal aspects of cognitive development, which equip the individual to “accept the symbolic as an independent source of knowing in its own right” (Labouvie-Vief, 1990, p. 74), and Maslow’s fifth stage of “self actualization,” where people “seem to be able to see concealed or confused realities more swiftly and correctly than others” (Maslow, 1968, cited in Kerr & Cohn

2001, p. 327). These notions imply that the human being has an intersubjectively verifiable potential for going *meta* (for emerging beyond the brackets), which can lead to imaginations, designs, deliberations, and decisions resulting in a better future—and a more inclusive unfolding of the common good.

But how? Can such outcomes be accomplished through narrative honesty of self-reflection; “I-thou” conversations among reflexive selves; openness to a future stream that surfaces from deep understanding of the implications of complex thinking; creative (proprioceptive) dialogue; communal (collaborative) practices of systems design; and an historical and hermeneutic *waring* of the *archai* (or ever-present origins) that define the educative and the sustainable? Is this question evocative of an *art of science*, in contrast to a polarity of art and science (Davy, 1978), a cooperation of art *with* science (Marzano, 2007), or even a fusion of *artful science* (Bennett & Rohlheiser, 2001)?

Chapter 3: A Literature Review as Determined by the Research Question

Chapter three will provide a literature review via the process of solution, through the agencies of the Moon, with her lamp and spear (light in darkness and pursuit of quarry), in the cardinal water sign of Cancer, the crab, with its backward gait and grasping claws. Operating in the mode of union, and involving dissolution of solids, liquids, or gases into the watery element, this chapter will present a suspension of aspects of the research question in the same watery mix with the calcinated products of Chapter 1 and the sublimated products of Chapter 2. Chapter 3 includes deliberation as to the combination of the elements of the research question that will best saturate the thought experiment (eg. *leadership, systemic, sustain, framework, educative*). It also includes the selection and re-sounding of relevant literatures to flush out, surface, and illuminate some compatible, operant definitions of the key elements of the research question.

My preferred choice would be to model this literature review on the exemplary hermeneutic research practice of Paul Ricoeur (1977), as evidenced in *The Rule of Metaphor*. Ricoeur “sets out and criticizes only those theories that at one and the same time carry a viewpoint to its highest degree of expression and contribute to the progress of the overall argument” (p. 7). Alternately, operating within the practices of technical rationality (Schon, 1985), I might wish to adopt an exclusive focus on a narrow field of literature and then scan that field for gaps in its single most fertile strip. As they stand, the phenomena in question are too diverse for either approach. Neither the whole of a specified topic nor the atomization of any single part of the topic will elicit the kinds of complex thinking desired. An exhaustive background search to address all of the multiple complexities involved in the research question would be an exhausting endeavour. The

practice of dialogue (Bohm, 1996) would suspend precisely any quest for a narrow, exhaustive review of thinking confined to a single pathway. However, on occasion, by a kind of luck, typical pieces of literature (perhaps not of high quality in themselves) can be found that will function as holograms for large complex fields of commentary.

To engage with issues of *leadership* in the milieus of public schools calls upon a diffuse range of literatures, which extends beyond that offered solely in peer-reviewed journals. Textual materials that contribute to public school conversations on leadership, teaching, and learning emanate from a range of theoretical, professional, practical, and popular sources. These include textbooks used in higher education coursework, trade books by educational experts, professional “how-to” books, magazines produced for teachers or principals, photocopied handouts from in-service presentations, and hallway conversations. Jenlink (2001) contends that the educational administrator is a *bricoleur*, who assembles a collage of ideas and practices from a broad range of sources.

The nature of material practices within the historical, cultural, and political contexts of schools turn the scholar-practitioner into a methodological and epistemological *bricoleur*, into a person whose work is that of making sense of the world around oneself, studying and inquiring into the phenomenon of personal practice while simultaneously using scholarly practices to inform decisions, construct solutions to complex problems, and create knowledge as well as critically examine knowledge in relationship to its use. (p. 8)

“Our [practitioner’s way of] knowing is ordinarily tacit,” says Shon (1995), “implicit in our patterns of action and our feel for the stuff with which we are dealing” (p.

29). It is by way of this kind of knowing that the scholar-practitioner relates to literature—through its relevance to “patterns of action” that resonate with “the stuff with which we are dealing.” Situated in my own intricate and extensive *bricolage*, I must rely upon case-specific principles derived from *participant observation*, as I select and evaluate the literature for review in this chapter.

Considering the intended *ends* of the study, not all of the literatures that surfaced during its formative phases will find expression in this review, but, certainly, I will need to consider literatures that have influenced the seven year flow of the Instructional Institute. I will address three criteria in selecting the literatures reviewed in this chapter: the history of the Instructional Institute’s evolution; the four/five main elements of the research question, and the editorial pressure that I shall exert toward a complexity commensurate with the aims of the study. Mindful of these criteria, this chapter will seek operant definitions of the four/five main elements of the research question. It is possible that adherence to these three criteria will uncover gaps in the literatures reviewed.

My first step is to restate the research question and prise out the phrases that identify the four/five elements for the literature review: Under what *conditions of leadership* will the notion of *systemic change sustain* and enhance a *comprehensive framework for educative teaching and learning*? To support a cumulative focus on *conditions of leadership*, I will review literatures related to the re-vised phrases in the following sequence:

1. Educative teaching and learning
2. Systemic change/sustain

3. Comprehensive framework
4. Conditions of leadership

This sequence is not arbitrary, in that this study is intended to play out in recommendations for embedding certain “conditions of leadership” in a public school district. It should be noted, however, that any of the four/five elements could be considered as a final cause in the Aristotelian sense. This would lead, through a shuffling of formal and efficient causes, to any of the other elements being considered as a material cause. Might it be that in the presence of practical wisdom (*phronesis*) there is a simultaneity, or quint-essentiality, of final causation?

Educative Teaching and Learning

The word *educative* means “serving to educate.” This is to define the word “reflexively” or self-evidentially. To behave or relate educatively is both “to teach” and “to bring up.” It is a commonplace among educators that to educate (*educare* in Latin) means to “lead out,” though the literature on educational leadership makes little reference to the word’s emancipatory connotations. No huge corpus of the word *educative* exists in past or present use. To use it in the phrase *educative teaching and learning* borders on pleonasm. However, the term *educative* implies an emphasis that is often overlooked in the alternative term *educational*. Carr (1986) suggests a decisive role for the term *educative* when he speaks of “concerns [that] must lie with questions and standards of truth, knowledge, understanding, decency and all else that gives value and significance to human life and endeavour,” and when he asserts that “questions of organization, management and control must always remain subservient to these” (p. 120). Working

toward educative ends, “it matters significantly what sort of person a teacher is in terms of how he conducts himself toward others, more so probably than what he achieves in the way of skill promotion by the adoption of teaching strategies, and the first cannot be reduced to the second” (p. 117).

Didactic transposition. Educative teaching and learning implicates *didactic transposition* of content-specific knowledge, as proposed by Chevallard (1989). Carr (1986) corroborates: “It would be sheer folly, of course, to deny that careful thought about a given subject matter, about its organization for presentation and about appropriate ways of promoting the development of the practical and intellectual skills it requires, is of any value in a teaching context” (p. 120). Didactic transposition includes the teacher’s central concern for “that recurrent epitome of foreignness and barbarism in the heart of civilization, the child” (Chevallard, 1989, p. 2). In other words, didactic transposition involves the phenomena of relationships with students, as well as knowledge of the *facts*.

Banks, Leach and Moon (2005) state, “*La transposition didactique* of Chevallard is defined as a process of change, alteration and restructuring which the subject matter must undergo if it is to become teachable and accessible to novices and children” (p. 334). “For Chevallard, didactic objects, which we have termed ‘school knowledge,’ are under constant interpretation and reinterpretation, a process which operates at a number of different levels” (p. 335).

Points of intervention. Over a period of several years, a *key visual* called “The Six Points of Intervention” (Figure 2) found a place in the institutional memory of the particular district, through its inclusion in the special education service delivery model. It

encodes six major opportunities for educative intervention: with the student, the teacher, the subject matter, and with three types of relationship among student, teacher, and subject matter. According to this mnemonic key visual, intervention can occur by means of informing, collaborating, and/or interpersonal coaching.

In a similar fashion, Shulman (1986) distinguishes among “three categories of content knowledge: (a) subject matter content knowledge, (b) pedagogical content knowledge, and (c) curricular knowledge.” Subject matter content knowledge defines “the accepted truths of a domain” (p. 9); pedagogical content knowledge includes “the [teacher’s] ways of representing and formulating the subject that makes it comprehensible to others” (p. 9); and

the curriculum and its associated materials are the *materia medica* of pedagogy, the pharmacopeia from which the teacher draws those tools of teaching that present or exemplify particular content and remediate or evaluate the adequacy of *student* accomplishments [emphasis added]. (p. 10)

MacEwan and Bull (1991) disagree with Shulman’s distinctions. They believe, “there are more ways to teach than are commonly practiced in school and college classrooms” (p. 331) and, for them,

Subject matter is always an expression of a desire to communicate ideas to others, whether they happen to be members of the scholarly community, newcomers to the field, or laypersons. Differences within the form and content of various expressions of subject matter reflect an understanding of differences in the backgrounds of potential audiences and the circumstances of the subject matter’s

formulation. In short, no formal difference exists between subject matter knowledge and pedagogic content knowledge. To the degree that it is addressed to particular audiences, all subject matter is pedagogic. (p. 331)

The relevant milieus. The reference to “particular audiences” draws attention to the educative relevance of various contexts and milieus. Olson and Craig (2009) remind us that, in the 1970s, J. J. Schwab “named four commonplaces—teacher, learner, subject matter, and milieu as the desiderata in any curriculum making situation” (p. 1077). For Schwab (1973) the relevant milieus include not only “the school and classroom in which the learning and teaching are supposed to occur,” but also “the family, the community, the particular groupings of religious, class and ethnic genus;” “the aspirations, styles of life, attitudes toward education, and ethical standards [that] characterize [the] parents;” and “the conditions, dominant preoccupations, and cultural climate of the whole polity and its social classes, insofar as these may affect the careers, the probable fate, and ego identity of the children whom we want to teach” (pp. 503-504). Schwab contends that, in any milieu, “a dominant anti-intellectualism, a focus on material acquisition, a high value on conformity to a nationwide pattern and on the cloaking of cultural-religious differences are possible influences” (p. 504).

The educative hope is that the milieus of schools and school districts will support “questions and standards of truth, knowledge, understanding, decency and all else that gives value and significance to human life” (Carr, 1986, p. 120), and will support teachers and administrators who address such questions and standards when they approach the tasks of curriculum design and implementation.

The idea of the curriculum specialist. Schwab (1973) makes a case for *five* “bodies of experience which must be represented in the group which undertakes the task of curriculum revision.” He lists them as subject matter, learners, the milieu, teachers, and *the curriculum specialist*. The curriculum specialist “monitors the proceedings, pointing out to the group what has happened in the course of their deliberations, what is currently taking place, what has not yet been considered, what subordinations and superordinations may have occurred which affect the process in which all are engaged” (p. 505). The curriculum specialist represents “the indispensable constituents of a curriculum” (p. 505) and the “projected values of the planning group, values possessed and understood in terms broader than education” (p. 506). In other words, the curriculum specialist performs educatively to facilitate a reflexive dialogue toward the design of artifacts, which embody and distribute the values of educative teaching and learning. Schwab corroborates this notion: “What we usually distinguish as ends and means—stated curricular intentions and curricular materials—are more realistically seen as elements in a maturation process by which values are realized reflexively” (1973, p. 507).

Educative teaching and learning, therefore, involves the continuous development of “educative curriculum materials [that] should help to increase teacher knowledge in specific instances of instructional decision making but also help them develop more general knowledge that they can apply flexibly in new situations” (Davis & Krajcik, 2005, p. 3). In an historical sense, the focus district of the current study had behaved with strong educative values in identifying curriculum specialist(s) who could facilitate curricular deliberations among the “five bodies of experience.” This led to the development of the district reading program, “constructing materials for students, guides

for teachers, and patterns of teaching and learning that are appropriate” (Schwab 1973, p. 506), such as the reading program’s resource documents, which encode and enliven the “daily dozen” reading strategies.

At the mention of the “daily dozen” reading strategies, which were educatively intended to be internalized by students as the twelve virtues of reading, I will return for a moment to Carr (1986) for the following statement regarding virtues:

There are countless intellectual and moral virtues we hope that our children will acquire during the course of their education including those of honesty, respect for truth and evidence, tolerance (within reasonable limits) of the views and beliefs of others, industry, courtesy, fortitude, justice, temperance, patience, consideration, charity, loyalty, and so on. (p. 117)

Like the “daily dozen” virtues of reading, might such “moral virtues” also be educatively intended for internalization by students, as they *live into* and experience their learning in the presence of educative teaching?

The relational impartation of judgment. An exposition of educative teaching and learning must include the concept of *imparting* the ways of sound *judgment* by means of educative conversation, which is characterized by Oakshott (1989) as

an education in imagination, an initiation into the art of this conversation in which we learn to recognize the voices; to distinguish their different modes of utterance; to acquire the intellectual and moral habits appropriate to this conversational relationship and thus to make our *debut dans la vie humaine*. (p 39)

Oakshott's veiled reference to a process of induction or initiation (*debut dans la vie humaine*) through experience and impartation suggests that we are bordering on what Meyer and Land call "threshold concepts":

The basic idea [is] that in certain disciplines there are 'conceptual gateways' or 'portals' that lead to a previously inaccessible, and initially 'troublesome', way of thinking about something. A new way of understanding, interpreting, or viewing something may thus emerge—a transformed internal view of subject matter, subject landscape, or even world view. (2005, p. 373)

Oakshott (1989) would likely agree that "as students acquire threshold concepts, and extend their use of language in relation to these concepts, there occurs also a shift in the learner's subjectivity, a repositioning of the self" (Meyer & Land, 2005, p. 374). This type of thinking implies that *la transposition didactique* can lead not only to a transmutation of the subject matter, but also to a transformation of the self of the student. And might not a transformation of the self of the teacher, as well, be implicated in the conversation of teacher with subject matter and teacher with student? Ellsworth (1997) encourages novice teachers to self-transform by cultivating "a third ear that listens . . . for the terms that shape a student's knowledge, her not knowing, her forgetting, her circles of stuck places and resistances" (cited in Meyers & Land, 2005, p. 378).

This understanding of educative teaching and learning brings deep, situated meaning to Heidegger's statement that "only he who can truly learn" can teach.

If the student only takes over something that is offered he does not learn. He comes to learn only when he experiences what he takes as something he himself

already has. True learning occurs only where the taking of what one already has is a *self-giving* and is experienced as such. Teaching therefore does not mean anything else than to let others learn, that is, to bring one another to learning. Teaching is more difficult than learning; for only he who can truly learn—and only as long as he can do it—can teach (1993, p. 275).

It is to this type of “I-thou” relationship within educative teaching and learning that Sardello (1992) refers when he reflects:

The love between teacher and learner is directed not toward possessing each other, but toward caring for the world. . . . Love, which holds together skill with genius, must remain the most important, but also the most unselfconscious element of learning.

Sardello concludes provocatively that, “Bringing love into the discussion of learning risks revealing something that needs to remain mysterious” (pp. 54-55), suggesting that the essence of educative teaching and learning enters the solution liminally, and thus remains elusive from capture by scientific rationalism.

An operant definition. These complex thoughts about educative teaching and learning provide a conceptual center for the “six points of intervention” and the “daily dozen,” which I described above as heritage ideas of the focus district. In practice, educative teaching and learning involves the didactic transposition and the experiential impartation of evolving traditions of knowledge, knowing, and being in the world, which are infused with valued ideas, virtues, and skills. Educative teaching and learning implicates shared understandings among the “selves” and “others” of teachers and

students, and respectful congruent actions (and interactions) within and among the multiple milieus of schools and systems. The sustainability of these factors will depend upon stewardship of the wisdom, the will, and the care with which their didactic transposition is conceived, devised, and imparted.

Systemic Change that Will Sustain

In a volume called *Building Sustainable Leadership Capacity* (Blankstein, Houston, & Cole, 2009), co-editor Robert W. Cole raises “the perilously difficult task of holding onto, and improving upon, valuable work once it has begun.” He continues by linking the topic of sustainability to the challenge of retention:

In education, it’s always been a challenge to retain the good things we’ve accomplished. So often, years of good work can be blown into oblivion by a new superintendent, or a turnover on the school board, or budget woes, or the latest craze in professional development. (p. xix)

Several pages on, he adds, “the looming retirement of a daunting percentage of the entire staff” (p. xxii) to the troublesome factors that will blow years of good work “into oblivion.”

I infer from personal experience that the phrase *the good things we’ve accomplished* refers to initiatives of educational change (such as the focus district’s Instructional Institute), which aspire to be *systemic* in nature. The quotation by Cole, above, is taken from a joint publication of three organizations: the American Association of School Administrators, which is “the professional organization for over 13,000 educational leaders across America”; the Harnessing Optimism and Potential through

Education (HOPE) Foundation, which “helps to develop and support educational leaders over time at district- and state-wide levels to create school cultures that sustain all students’ achievement, especially low-performing students”; and the Corwin Press, which “continues to carry out the promise of its motto: Helping Educators Do Their Work Better.” The book is part of *The Soul of Educational Leadership* series and is designed for a broad market in the educational sector. This type of popular professional literature gathers together commentaries by a number of authors who enjoy strong reputations in the field and clusters their various contributions thematically. The clustering tends to suggest a synonymous character among similar terms, which are often treated with greater denotative distinctiveness in research or theory-based literatures. In the instance under consideration, the phrase *the good things we’ve accomplished* refers quasi-synonymously to any of the following kinds of initiative for educational change: a policy implementation, a curriculum implementation, a technical change, a cultural change, a pedagogical change, a change in assessment practices, a growth initiative, a school improvement initiative, an organizational innovation, an educational reform, or an attempted change of paradigm.

Current views of systemic change in education. The broadly diverse milieus of public education provide contexts for confusion and conflation of the multitude of terms that find themselves in current usage in the various jargons of education. For some of the partners in public education, the term *systemic change* can simply mean doing what the government tells them to do while simultaneously “restructuring” to defend their own cherished “gaming” practices. For others, it can mean an immediate, system-wide, technical change to some specific part of the system (the universal provision of wireless

internet access, for instance). For still others, it can mean progressive *adaptive* change that occurs in accordance with a kind of systems thinking. And for the minority, perhaps, it can mean preserving what is of transcendent value among the goods internal to the evolving living system of the organization, while consciously transforming the system in the direction of an emergent expression of a more inclusive common good.

Systemic change in educational settings has been explored by Honig (2006), Spillane (2006), and Coburn and Stein (2006). This synoptic research-based type of literature invests hope for systemic change in a general drift toward a steady state in education, where classrooms are “nested in broader systems layers or interactional planes” (Rogoff, 1995, cited in Datnow, 2006); where leadership is distributed; and where teachers are situated in professional learning communities (Dufour, 2004, 2007) or communities of practice (Lave & Wenger, 1991; Wenger, 2000).

Professional learning communities. Mitchell and Sackney (2009b) identify six common characteristics of professional learning communities. These are shared vision, values, and goals; a collaborative work culture; collective learning and shared understanding; reflective practice and experimentation; knowledge systems and data-based decision making; and communities of leaders. Mitchell and Sackney state that the current “scripts” of most schools are firmly rooted in the “managed systems paradigm,” which “grew out of 19th and 20th century concerns with progress, predictability, production, and technology” (2009a, p. 3). As an alternative, these authors prefer

a narrative of living systems [that] scripts the learning community as a way of life that puts learning—real, authentic human learning—at the centre of everything and that recognizes the interconnectedness—inherent, inescapable

interconnections—of all aspects of educational life, including and especially the interconnectedness of people and learning. (2009a, p. 11)

Mitchell and Sackney (2009b) provide the following caution, however: “To say that trust is an essential quality in learning communities begs the question of how to build a sufficient level of trust within a system that is fundamentally hierarchical and bureaucratic” (p. 29). And ultimately, they are skeptical concerning the possibility, under prevailing narratives or scripts of the *managed system*, that professional learning communities can sustain themselves over the long term: “Under these scripts, individual learning communities are likely to succumb to the pressure from the system” (2009b, p. 196).

The same concern—that professional learning communities will ultimately succumb to the pressure from the system—is raised by Hargreaves (2008).

Teacher collaboration is resurfacing as part of the new orthodoxy in the PLC concept [as espoused by DuFour, 2004, 2007]. Relationship driven cultures have been converted into formula technologies of specifying clear goals and conducting regular meetings to analyze performance data and develop intervention plans so as to meet targets connected to those goals. Far too often, cultures of collaboration have turned into the worst kind of contrived collegiality. (p. 31)

Distinctions between managed systems and living systems are comparable to distinctions between *systematic* change and *systemic* change. These distinctions are described by Horn and Carr (2000). Systematic change is “characterized by logical,

linear, and scientific procedures,” in which “a problem is identified, a plan of action is developed, and then the plan is implemented to solve the problem.” Measures of this kind are “holdovers from the industrial, mechanized nature of modern society which compartmentalized the basic components of the educational system such as curriculum, instruction, supervision and assessment.” Whereas a *systematic* change initiative is rarely concerned beyond its specific part of the overall system, *systemic* change views the various component parts as comprising “a complex social system that functions as a synergistic whole,” which is “interrelated, embedded, and interdependent,” and which has “blurred boundaries,” wherein “a change in one subsystem effects change in many others.” Systemic change seeks to be “holistic not reductionist, dynamic not linear, a critical process not mechanical, and individually and locally relevant not generalizable” (Horn & Carr, 2000, pp. 262-263).

Communities of practice. Might a more systemic approach to educational change be projected, then, in the form of “communities of practice,” rather than professional learning communities? Wenger (2000) applies a type of *systems thinking* when he describes communities of practice as

the basic building blocks of a social learning system because they are social ‘containers’ of the competencies that make up such a system. By participating in these communities, we define with each other what constitutes competence in a given context. (p. 229)

Wenger (2000) defines the “currency of these systems” as non-traditional, involving “collegiality, reciprocity, expertise, contributions to the practice, and negotiating a

learning agenda” (p. 243). He goes on to state that the currency of communities of practice does not consist in “affiliation to an institution, assigned authority or commitment to a redefined deliverable” (p. 244).

To appreciate Wenger’s definition of communities of practice systemically, it is necessary to enlarge the dimensions of the core concept of *a practice*. McIntyre (2007) provides the following declaration regarding the development of this core concept:

There are three stages in the logical development of the core concept: the first stage requires a background account of what I shall call a practice, the second the narrative order of the single human life, the third an account of what constitutes a moral tradition (p. 186).

MacIntyre extends this basic description of the core concept of a practice to include the following stipulations:

By a practice, I am going to mean any coherent and complex form of socially established cooperative human activity through which goods internal to that form of activity are realized in the course of trying to achieve those standards of excellence which are appropriate to, and partially definitive of, that form of activity, with the result that human powers to achieve excellence, and human conceptions of the ends and goods involved are systematically extended. (p. 187)

Dunne (2005), in an effort both to contest and support the applicability of the core concept of a practice to the realm of teaching and learning, paraphrases MacIntyre’s (2007) definition:

A practice for MacIntyre is a coherent, complex set of activities that has evolved cooperatively and cumulatively over time, that is alive in the community who are its practitioners, and that remains alive only so long as they remain committed to *sustaining—and creatively developing and extending* [emphasis added]—its internal goods and its proper standards of excellence (this commitment constituting them *as* a community). (p. 368)

Concerning the sources of judgment necessary to sustain a practice over the long term, MacIntyre provides the following qualification: “In the realm of practices, the authority of both goods and standards operates in such a way as to rule out all subjectivist and emotivist analyses of judgment” (2007, p. 190). Therefore, a practice of educational leadership, as related to systemic change, would rule out precisely the types of reforms *du jour* and educational tourism (Shirley, 2008, p. 143) that achieve prevalence under the “managed system.” A living practice is committed, beyond any modulation of one’s feelings or opinions, “to sustaining—and creatively developing and extending—its internal goods and its proper standards of excellence” (Dunne, 2005, p. 368). MacIntyre (2007) brings a lifeworld authenticity to the background account of a practice by overlapping it with both “the narrative order of the single human life” and “an account of what constitutes a moral tradition.” By interrelating practices (and, therefore, communities of practice) with these two vibrant sources of organic, historic, and communal complexity, MacIntyre’s lends support to the hope that systemic change may, in fact, come to abide among communities of practice, as they seek to authenticate themselves as self-organizing systems, in which a range of structure-attractors might incline them toward emergence, at a new evolutionary level of consciousness.

Systemic change: An operant definition. For purposes of this study, systemic change comes to mean preserving what is of continuing value within the lifeworld of educative teaching and learning and transforming it by conscious design, within communities of practice, toward emergence of evermore inclusive instantiations of the good of individuals and of the common good. There will need to be significant interdependence between this definition of systemic change and an understanding of sustainability, which will function at a commensurate level of complexity.

Sustainability (and related concepts). The word *sustainability* is currently in ubiquitous use. When searched on Amazon.com, it appears in the titles of over 50,000 books. In a broad sense, many of these titles carry educational connotations. The same keyword produces 34,000,000 Google hits in the twinkling of an eye. Included are references to every subject area imaginable.

In the education sector, the thought of “holding onto, and improving upon, valuable work once it has begun” (Cole, 2009) is denoted in popular, professional literature by the term *sustainability*. As used in this literature, the term *sustainability* can mean staunchly enduring, or remaining still and always the same. It can mean systematic change that remains stable over the long term. It can mean systematic change that continues to change systematically in ways that are expected to become systemic. Or it can mean *emergent* change within an evolving system, which is self-organizing, *autopoietic* (Maturana & Varela, 1980), and negentropic. Ironically, in face of “the perilously difficult task of holding onto, and improving upon, valuable work once it has begun,” the term *sustainable* often simply means “vulnerable, alterable, contingent” (Caputo, 1987, p. 144).

Concepts of sustainability in the education sector receive treatment in a number of the publications (many of them authored by Michael Fullan), which affected our thinking during the seven years of the Instructional Institute. In Fullan's view, to sustain this sort of project requires "a continuous preoccupation with making virtuous improvements in a world in which the particular pathways to success are literally unknowable in advance of doing something" (1999, p. 1). Fullan (2001) advises that "there are serious problems" in "sustaining change," due to the nature of complex systems.

Paradoxically, if meaning is easy to come by, it's less likely to be powerful.

Simple systems are more meaningful, but less deep. Complex systems generate overload and confusion, but also contain more power and energy. Our task is to realize that finding meaning in complex systems is as difficult as it is rewarding.

(pp. 18-19)

In spite of such acknowledged difficulties, Fullan (2005) provides the following words of encouragement to school boards that seek to steer a steady course toward systemic change:

The new breakthroughs are complex and sophisticated, and will require leaders who have more comprehensive conceptualization than most leaders of the present (more accurately, systems have not fostered and permitted the development of such leaders). (p. xii)

He describes the required leaders as "the new theoreticians—doers with big minds" (2005, p. xiii) and "systems thinkers in action."

It will be “systems thinkers in action” who count. They may not have the best elaborate theories of how systems evolve over the long run, but they will be in the midst of action with a system perspective. And they will interact with others to promote system awareness through their actions and conversations. (2005, p. 43)

Fink (2005) also locates sustainability in the performance of educational leaders. He laments that “the ‘revolving door’ principalship actually undermines sustainable change.” He finds that “leaders on an outbound trajectory need to consider their leadership legacy and attend to issues regarding the sustainability of educational change.” With the phrase *outbound trajectory*, Fink raises, but does not exorcize, the specter of *succession* with its attendant twitter of succession plans.

“Drawing on the experience of environmentalism, sustainable business practice, and the evidence of our schools,” Hargreaves and Fink (2006) seek to “outline five action principles for achieving sustainability in practice.” Their action principles hinge upon leadership that is

- Activist; it engages assertively with its environment;
- Vigilant; it monitors the environment to check that it is staying healthy and not beginning to decline;
- Patient; it defers gratification instead of seeking instant results;
- Transparent; it is always open to scrutiny and inspection; and
- Designer-made; it creates systems that are personalized for people’s use and that are compatible with human capacity. (pp. 256-265)

I find it unfortunate that these authors did not add a sixth bullet:

- Responsible; it addresses its own succession by entering dialogically into multiple mentoring relationships.

For Hargreaves and Fink (2006), “effective succession means having a plan and making plans to create the positive and coordinated flows of leadership, across many years and numerous people, that will secure improvement over time” (p. 92). Though they express caution that “successful succession does not guarantee enduring improvement,” the authors conclude, “it goes a long way toward doing so” (p. 92).

Senge, Sharmer, Jaworski, and Flowers (2006) are not so certain that succession toward an emergent future is simply a matter of “having a plan and making plans to create the positive and coordinated flows of leadership.” From the standpoint of Senge et al., Michael Fullan (2005) was misguided when he predicted that “the new leaders” would *not* need to “have the best elaborate theories of how systems evolve over the long run.” Senge et al. (2006) agree with Hargreaves and Fink that successful succession “goes a long way” toward guaranteeing enduring improvement—but under specific conditions.

As long as our thinking is governed by habit—notably by industrial, “machine age” concepts such as control, predictability, standardization, and “faster is better”—we will continue to recreate institutions as they have been, despite their disharmony with the larger world, and the need of all living systems to evolve. (2006, p. 9)

Might the new leaders, who will be “doers with big minds,” in fact, *need* to have an intimate knowledge of “theories of how systems evolve” (Fullan, 2005)? Is it possible

that educational commentators like Fullan, Hargreaves, and Fink are still encamped within “the bubble” identified by Senge, Smith, Kruschwitz, Laur, and Schley (2008). Have such commentators “become so absorbed by their reality that they literally can no longer understand the point of view of those outside it” (p. 35)? Senge et al. (2008) suggest, “at some point the tensions and inconsistencies between life inside the bubble and the larger reality outside of it must be resolved,” if leaders are to embrace the dawning of a horizon beyond “machine age culture.”

In the machine age culture, driven by rapidly advancing technologies, the word old gradually became pejorative: New machines and new technology were seen as inherently superior to old machines and old technology. But this is different for the living world, where we naturally appreciate the old tree, the old forest, and, of course, the old stories and the wisdom of the elders. . . . It seems unlikely that life beyond the Bubble will be possible without leadership from those who can connect past and future and embrace far longer time horizons in both. (p. 373)

Seeing from an emerging whole? Scharmer (2007) addresses much the same contingency when he discusses a potential for destructiveness, which he calls anti-emergence: “The bigger the gap between exterior systemic complexity and the interior capacity to access the deeper streams of emergence, the more likely a system will go off track and revert to a destructive space of anti-emergence” (p. 247). Scharmer attempts to hold the threat of anti-emergence at bay, when he speaks of “*dialogue* across boundaries, both internally and externally” and of “beginning to co-evolve as an eco-system,” which might lead to “*a cross-institutional organ of sense-making* [emphasis added]—which I refer to as seeing from an emerging whole” (p. 313).

It is intriguing to speculate on the location of this organ of sense-making. Does it have commensurate structure in the human brain? Lipton (2005) would locate it in the prefrontal cortex:

This portion of the fore-brain is apparently the seat of the “self-conscious” mind processing. The self-conscious mind is self-reflexive; it is a newly evolved “sense organ” that observes our own behaviors and emotions. The self-conscious mind also has access to most of the data stored in our long-term memory bank. . . . It can observe any programmed behavior we are engaged in, evaluate the behavior and consciously decide to change the program. (pp. 133-134)

This said, Lipton provides one caveat concerning the “newly evolved sense organ”:
“Programmed misperceptions in our subconscious mind are not ‘monitored’ and will habitually engage us in inappropriate and limiting behaviors” (p. 134).

Might it be the hope of fulfilling the needs expressed by Senge et al. (2008) for “leadership from those who can connect past and future and embrace far longer time horizons in both,” that moved Hargreaves and Shirley (2009), in their book called *The Fourth Way: The Inspiring Future for Educational Change*, to nominate and endorse the following “seven principles of sustainable leadership”:

- Depth—developing student learning that is challenging and relevant;
- Breadth—a shared and distributed responsibility;
- Endurance—effectively managed succession;
- Justice—attending to all students’ learning and achievement, narrowing the gaps between the most- and the least-advantaged;

- Resourcefulness—using financial resources and human energy at a pace that people can manage;
- Conservation—connecting future visions to past traditions in narratives of commitment and hope; and
- Diversity—of curriculum, pedagogy, and team contributions in organizations and networks where ideas are . . . [not automatically] being cloned. (pp. 97-98)

When Hargreaves and Shirley speak of “one way to disseminate knowledge” being via networks,” which “combine properties of emergence,” it appears that they have turned toward a horizon that expands beyond the bubble. Hope glimmers when these authors define emergence as “innovations that arise in open systems,” but it fades again as they add, conventionally, “through spontaneous and unpredictable cross-pollination and interactions” (p. 100)—an observation that brings no confidence that Hargreaves and Shirley comprehend the hard work, or “mental fight” (Blake, 1966) involved in the type of advent proposed by Sharmar as a “cross-institutional organ of sense-making which [is] seeing from an emerging whole.” Certainly, as developing human beings, we do not overcome Lipton’s “programmed misperceptions in our subconscious mind” by a process of automatic cloning.

Hargreaves and Shirley’s “attending to all students’ learning and achievement” and “team contributions in organizations and networks” partake in the same vision of wholeness that Sergiovanni (2000) projected when he described “culture, meaning, and significance” as “parts of the *lifeworld* of the school” (p. 4). However, Sergiovanni failed to embody this projection when he observed that the *systemsworld* (which he derived from Habermas), “has little to do with ‘systems theory’ and its postulates of

interdependencies, systemic change, and the like” (p. 5). In fact the systemsworld, or simply *system* as Habermas (1987) refers to it, with its steering mechanisms of money and power, must be as susceptible as the lifeworld to systemic change by emergence. If not, the “anti-emergence” feared by Sharmer is the inevitable entropic result of the colonization of lifeworld by *system*, and no amount of talk about educational reform or 21st century learning will address the nihilism that lurks in the street-wise jibes of principals as they survey the latest reductions in government funding.

Systems theory views the emergence of an inspiring future for sustainable leadership as a more complex negotiation than simply outlining seven abstract principles. Capra (2002), for instance, declares that human communities are complex *ecological systems*. He adds, “A sustainable human community is aware of the multiple relationships among its members.” He draws lessons of *interdependence, wholeness, and patterns*.

Understanding ecological interdependence means understanding relationships. It requires the shifts of perception that are characteristic of systems thinking—from the parts to the whole, from objects to relationships, from contents to patterns.

(Capra, 1996, p. 298)

What is it that popular and reputable commentators on educational change like Fullan, Sergiovanni, Hargreaves, Fink, and Shirley are failing to embrace in their thinking about sustainability? Is it something concerning interdependence and patterns? Something about the conditions necessary for emergence?

Comments from proponents of “the new science.” As relevant to the theme of sustainability as it is to an informed orientation toward a mindful and meaningful future

is the scientific work of David Bohm (1983), which concerns ideas of wholeness and the explicate and implicate orders.

Any further proposals on this [unfolding] process will, like those already made, have to be *viable*. That is to say, one will require of them a general self-consistency as well as a consistency in what flows from them in life as a whole. Through the force of an even deeper more inward necessity in this totality, some new state of affairs may emerge in which both the world as we know it and our ideas about it may undergo an unending process of yet further change. (p. 213)

Bortoft (1996) questions whether a radical transition toward “some new state of affairs,” such as that envisioned by Bohm, can take place without initiating an equally radical transformation in human capacity: “What is really needed here is the cultivation of a new habit, a different quality of attention, which sees things comprehensively instead of selectively” (p. 290). Quoting Heineman’s article on Goethe’s phenomenological method, Bortoft emphasizes that the aim of the method is to *enhance* seeing so that “by overcoming the isolation of the single observation, it accomplishes the transition to a higher level of experience” (Heinemann, 1934, cited in Bortoft, 1996, p. 291).

Sheldrake (2003) proposes a type of *enhanced seeing* that “accomplishes the transition to a higher level of experience” as a projection into the future, which involves

morphic fields [that] underlie our perceptions, thoughts, and other mental processes. The morphic fields of mental activities are called mental fields. Through mental fields the extended mind reaches out into the environment through attention and intention, and connects with other members of social

groups. These fields help explain telepathy, the sense of being stared at, clairvoyance, and psychokinesis. They may also help in the understanding of premonitions and precognitions through intentions projecting into the future. (p. 279)

The systems theorist, Ervin Laszlo (2009), proposes that “a universal information- and memory-field could exist in nature, associated with the fundamental element of physical reality physicists call the unified field” (p. 247).

Information that reaches the mind in an extra- or non-sensory mode does not appear to have conventional limits in space and time. Such information could have come from anywhere, and could have originated at any time in the past. This suggests that the information is not local but universal. It is distributed information in a field that is present throughout nature. (p. 247)

Laszlo explains the “field that is present throughout nature” by referring to the ancient Sanskrit term *akasha*, which meant “cosmic sky” and was “seen as the first and most fundamental of the five elements” (p. 3).

Leadership theorist, Margaret Wheatley (2006), is undisturbed by the entry of such doubtful projections as Bohm’s quasi-Platonic “implicate order” or Sheldrake’s quasi-Rosicrucian “morphic fields,” which “explain telepathy, the sense of being stared at, clairvoyance, and psychokinesis.” For Wheatley, qualities of openness and adaptability in organizations are potentially life-saving.

If an organization seeks to develop these life-saving qualities of adaptability, it needs to open itself in many ways. Especially important is the organization’s

relationship to information, even that which is new, foreign, or disturbing.

Information must actively be sought from everywhere, from places and sources people never thought to look before. And then it must circulate freely so that many people can interpret it. (Wheatley, 2006, p. 83)

Information actively sought “from places and sources people never thought to look before” has been absent from the views of popular authors, such as Fullan, Hargreaves, Sergiovanni, and Fink, regarding the concept *sustainability* and meaningful applications of this concept in the education sector.

Emergence and elaborate theories of how systems evolve. Literatures on systems theory and emergence (which are not actively sought within the education sector) suggest a strong interdependence between systemic change and sustainability. Outside of the education sector, the *emergence* of “that which is new and disturbing” occupied scientists and thinkers throughout the twentieth century, and has continued to do so during the first decade of the current century. Lovejoy (1927) provides the following reflections on emergence:

‘Emergence’ then may be taken loosely to signify any augmentative or transmutative event, any process in which there appear effects that, in some one or more of several ways yet to be specified, fail to conform to the maxim that *‘there cannot be in the consequent anything more than, or different in nature from, that which is in the antecedent’* [emphasis added]. (p. 167)

Claims were also made by Morgan (1933, cited in Corning, 2002) that ‘higher level emergent phenomena may rise from lower level parts and their actions, [and that] there

may also be ‘return action’ . . . called ‘supervenience’ (downward causation in today’s parlance)” (p.4).

The idea of supervenience challenges the basic temporal and causal tenets of Newtonian science, and it provoked a reaction, which came swiftly and forcefully.

In its most strident form, reductionism swept aside the basic claim of emergent evolutionists that wholes had irreducible properties that could not be fully understood or predicted by examining the parts alone . . . In time, it was said, reductionism would be able to give a full accounting for emergent phenomenon. (Corning, 2002, p. 4)

The arrival of “the new science of ecology” during the 1930s “stimulated an interest in whole systems and macro-level relationships.” This was followed by “a much broader reaffirmation of the importance of wholes in nature,” which occurred in the 1950s, “with the rise of general systems theory,” particularly in the work of Ludwig von Bertalanffy. In organizational realms, names associated with general systems theory include Russell Ackoff and Stafford Beer. Later Ackoff became associated with operations research and transformational leadership (Ackoff, 1998). During the period of Beer’s work with Team Syntegrity (1994), he adopted the “synergetics” approach to systems theory that was founded by the physicist, Herman Haken. During the late 1960s, Haken “broke new ground”—at first in the physical realm, but later also in the social realm—with “the science of dynamic, ‘cooperative’ phenomena” (Corning, 2002, p.6).

Michael Polanyi (1968) lends support to the position advanced by Morgan (1931, p. 203, cited in Clayton & Davies, 2006), which maintains that

there is increasing complexity in integral systems as new kinds of relatedness are successively subservient; that reality is . . . in process of development; that there is an ascending scale of richness in reality; and that the richest reality lies at the apex of the pyramid of emergent evolution up to date. (p. 12)

Clayton comments that “the notion of levels of reality harkens back to the Neoplatonic philosophy of Plotinus, who held that all things emanate outward from the One in a series of distinct levels of reality” (p. 12).

Polanyi (1968) specifies that “nature involves ‘boundary conditions’ that impose more or less stringent constraints on lower-level phenomena, and that each level operates under its own irreducible principles or laws” (Polanyi 1968, cited in Corning, 2002, p.15). Further to this, Polanyi (1968) states that,

The higher comprehends the working of the lower and thus forms the meaning of the lower. And as we ascend a hierarchy of boundaries, we reach to ever higher levels of meaning. Our understanding of the whole hierarchic edifice keeps deepening as we move upward from stage to stage. (p. 1311)

Levy (1990) cites Edgar Morin’s dissatisfaction with an “automatic reduction” as it still operates within contemporary expressions of systems theory.

The initial notion of systems may have brought changes to our vision of things, in that objects were represented in terms of an assembly of macro-, meso-, and microsystems, but the fundamental ontological conception of things was not changed. It has remained hierarchically and automatically reduced: the social leading to the psychological, the psychological leading to the biological, the

biological leading to the chemical, and the chemical leading to the physical. (p. 93)

Luisi (2003) attempts to redress this unchanged “fundamental ontological conception of things” when he locates emergence within the phenomenon of *autopoiesis*, which he associates, epistemologically, with systems theory.

Emergent properties are those novel properties that arise when components (parts) assemble themselves into a higher structural complexity. They are those properties that are not present in the components themselves and arise only when their collective, novel, high-complexity structure is formed. . . . The product of this organization is the living system itself: there is no separation between producer and product. (p. 52)

Luisi traces the notion of *autopoiesis* in its purest form to the Santiago school of Humberto Maturana and Francisco Varela (Maturana & Varela, 1980). According to Luisi, “Varela, in particular, likes to emphasize . . . that life proceeds by a hierarchical ladder of complexity levels” (2003, p. 54).

The concept of emergence has been steadily gaining respectability, though it remains somewhat diversely defined (and not always with the stringency intended by Varela) across the multiple fields of its application. In pursuit of a cross-disciplinary definition, Goldstein (1999) identifies emergence as “the arising of novel and coherent structures, patterns and properties during the process of self-organization in complex systems” (p. 49).

Evolutionary structure-attractors. Knyazeva (1999, 2004) and Knyazeva and Haken (2000) address self-organization and systems theory, as they delve into the definition and unfoldment of conscious evolution.

A whole is not equal to the sum of its parts. It is qualitatively different. It is an evolutionary whole because it unites structures of different ages, the structures being at different stages of evolution. The integration of different structures occurs according to their ‘architecture,’ topology of organization, as well as their speed of development. The main law of integration of parts into a complex whole can be formulated as follows: synthesis of relatively simple evolving structures into a more complex one occurs due to the establishment of a common tempo of their evolution. (Knyazeva, 1999, p. 287)

Haken and Knyazeva (2000) proceed by developing the idea of a spectrum (or spectra) of “evolutionary structure-attractors.”

The spectra of evolutionary structure-attractors are determined exclusively by the own properties of a corresponding complex system (open nonlinear medium).

They are its inner potential, so to speak, a ‘tacit knowledge’ of the system itself. A property of selection (availability of some inner aspirations) is characteristic even for inanimate nature. Nature chooses, builds on its own body only the structures which are in accordance with inner tendencies of self-organization. (p. 62)

According to Haken and Knyazeva (2000), the future states of complex systems are not susceptible to automatic control and prediction. Though the future is open and not predetermined unequivocally, arbitrary paths of evolution will not prove feasible in any

given system. There are *distinct spectra of purposes or aims* of development that are available in nonlinear systems.

Only a definite set of evolutionary paths, evolutionary structure-attractors can develop. . . . There are no arbitrary structures that can be self-maintained in a given nonlinear system. Only the structures being in accordance with the inner evolutionary trends of the system can arise. (2000, p. 64-65)

Questions of how to guide evolution are governed through discernment of favorable choices regarding small, resonant influences. But this kind of choice-making requires a special type of “soft management” to provide the kinds of weak but resonant efforts that prove to be of the greatest efficacy. Such efforts must “conform to the inner possibilities of a system itself.” Techniques of soft management are needed to find appropriate ways of “changing the own features of the given open nonlinear system or to give up the attempts ‘to force’ the system to develop in an inappropriate way” (2000, p. 65-66).

The initial task of soft management is “to simplify an observed picture of complex behavior” by finding out the few “order parameters” or structure-attractors, which arise within the components of a complex system and which direct or “enslave the behavior” of the components (Knyazeva, 2004, p. 396).

The structure-attractors determine evolutionary trends or “purposes” of occurring processes. . . . [In recognizing them] new opportunities for forecasting arise.

Anticipating the future, one may proceed

(a) from “purposes” of process (structure-attractors)

- (b) from “a whole,” that is from general tendencies of the course of evolutionary processes in integrated systems (media), and, therefore,
 - (c) from an ideal, which is desirable for a man [sic] and at the same time concerted with its own trends of evolutionary processes in complex systems.
- (Knyazeva, 2004, p. 397)

Knyazeva confirms that “weak but topologically correctly organized—resonant—perturbations upon the complicated system are extremely effective,” and she asserts that “the future and the past [inter]penetrate by showing their ‘faces’ in and through the present configuration of the structure-attractor” (p. 404). With respect to desirable futures, Knyazeva expresses confidence that “synergetics defines how it is possible to reduce multiple time and required efforts to generate, by resonant influence, desirable and, what is no less important, feasible complex structures” (2004, p. 404).

Conscious evolution. Resonating positively with many of the themes raised by Knyazeva and Haken, Alexander Laszlo (2009) defines evolution as “a tendency toward greater structural complexity and organizational simplicity, more efficient modes of operation, and greater dynamic harmony” (p. 215). He predicts that evolutionary inquiry will need to explore evolutionary dynamics in a transdisciplinary way and from a variety of perspectives.

The new inquiry needs to be both informed by, and in service to, a transcendent evolutionary paradigm (ie., not one bound by any disciplinarily derived axiology of evolution, nor by any one theoretician or theory of evolution). The objective of such inquiry is to foment the emergence of a meta-evolutionary paradigm, and to

cultivate conscious evolution toward the betterment of our collective chances for evolution with distinction—rather than risk unwitting devolution to extinction. (p. 207)

The result would be “an actionable theory of evolution, able to guide human societal change efforts through an evolutionary praxis that places human affairs in the context of planetary sustainability” (p. 207).

An action-oriented theory of evolution suggests that human beings have the choice consciously to participate in the co-creation of the future. And yet it seeks neither to predict nor to “socially engineer” the future. *Rather, it aims to create the conditions for the emergence of sustainable evolutionary futures* [emphasis added]. (p. 214)

“Sustainable societal development,” Laszlo concludes, “is based on a vision that conceives of true progress as that which redresses current needs without placing at risk the needs of future generations” (p. 216).

Evolutionary design. Banathy (1998) indicates that evolution is “not at the mercy of forces beyond our control,” but it needs to be guided by design.

[We] have the potential and opportunity to give direction to our evolution by design and steer it toward a hoped-for future, provided we develop evolutionary consciousness, engage in conscious evolution, acquire evolutionary competence by evolutionary learning, create evolutionary images of our future, and bring those images to life by design. (p. 161)

Banathy advises that “conscious evolution is enabled by self-reflective consciousness and it is activated by creating consciousness” (p. 163).

Self-reflective consciousness is a process by which individuals, groups, organizations and societies contemplate and make presentations of their perceptions of the world, and their understanding of their place in the world, in their individual and collective minds. (Banathy, 1998, p. 163)

In Banathy’s view, the development of evolutionary competence will include such domains as values (cooperation, trust, benevolence, altruism, love, and harmony); ethics, including “self-realization ethics, social and ecological ethics”; group interaction skills; and competence in such areas as systems thinking, managing complexity, grasping connectedness and interdependence, perceiving the notion of wholeness, creating desirable images of the future, and bringing those images to life by design (1998, p. 164).

For Banathy, it is *learning*, accomplished in the context of the design tasks of exploration and image creation, that provides the greatest source of change in social systems. But he warns that we should be particularly concerned about three causes of limitation:

- underconceptualization;
- compromising on the ideal; and
- working from a dimension-poor image (1998, p. 167).

Sustainability: An operant definition. Within the context of this study, educative sustainability comes to mean attaining the capacity for conscious evolutionary design, through self-reflective consciousness, to participate in the co-creation of the future

through soft management of resonant influences in accord with inner evolutionary trends and the key structure-attractors that arise autopoietically in a whole complex system toward an ideal purpose within *a practice* of leadership *for* educative teaching and learning.

Comprehensive Framework

The term, *comprehensive framework* does not often figure in scholarly articles on education. When it does, it does not address systemic comprehensiveness, but the comprehensiveness of a specific part of the educational whole: a comprehensive character education framework, a comprehensive framework for effective use of educational technology, a comprehensive framework for marriage education, etc. The word *framework*, by itself, is usually applied piecemeal, and often in reference to a new or problematic part that is appended to an existing whole: a distance education framework, a multicultural education framework, a framework for technology education, etc. There is little distinction drawn in the literature between a conceptual framework, an action framework, a taxonomy, a model, a set of guidelines, or a checklist. Nor is there much sense that “the principles of each level operate under the control of the next higher level” (Polanyi, 1968, p. 1311) or that supervenience is seen to obtain within a hierarchy of types.

A taxonomy of frameworks. Meredith (1992) attempts to introduce distinctions among terms that are often used synonymously in reference to lists, classifications, or ‘maps’ of various related items. A conceptual model “may be well-structured (eg. . . . an organizational chart) or ill-structured (eg. a fishbone diagram) . . . Also the description

may be highly simplified or extensive” (p. 8). One type of conceptual model has a primarily descriptive function: “A [conceptual description] model does not explain why things happen; just that these are the relevant concepts (elements) and propositions (arcs and relations) which describe the phenomenon” (p. 8).

Taxonomies, which are “listings of items along a continuous scale” (p. 8), are the second of three types of conceptual models, standing midway between conceptual description and philosophical conceptualization. In a taxonomy, the listed items “all have a relative position on the continuum which allows them to be ‘ranked’ in order” (p. 8). In the context of education, Bloom’s taxonomy is well known example. The familiar six levels of Bloom’s cognitive domain are usually rank ordered in the form of a ladder, beginning with knowledge on the bottom rung and rising step by step through comprehension, application, analysis, synthesis, toward evaluation, which occupies the top rung of the ladder. This type of depiction speaks very little to the interactions among the six “levels.” However, Bloom’s taxonomy is deemed of greater use to practitioners if it is displayed as six sectors of a circle, with an inner circle through which all six “levels” can interrelate (Province of British Columbia, Ministry of Education, Curriculum Development Branch, 1981, p. 80). The circular display has a recursive quality, so there may be no new knowledge without prior knowledge, and new knowledge may not be fully accommodated in the absence of a journey, which follows no particular lock-stepped sequence through all of the interacting sectors.

Philosophical conceptualization, which is Meredith’s third type of conceptual model, bears an eerie resemblance to a literature review.

[It] results from inductive philosophical reflection. It basically integrates a number of different works on the same topic, summarizes the common elements, contrasts the differences, and extends the work in some fashion. . . . At the more common, less insightful level, this activity results in a tutorial on some particular topic. (p. 8)

Conceptual frameworks, which provide greater “explanatory power” than “simple conceptual models,” are also of three types. With (a) conceptual induction, “the objective is to explain a phenomenon through the relationships observed between the systems elements” (p. 9); with (b) conceptual deduction, “a framework is postulated and its ramifications (or predictions) are detailed for comparison with reality, as well as to provide guidelines for managers” (p. 9); and (c) with conceptual systems, a “framework is characterized by the many interactions occurring among the elements of the conceptual framework,” which “consists of multiple concepts with many interrelated propositions”(p. 10). Lastly, Meredith, proposes that “meta-frameworks” can approach the status of “theory” through “compilation and integration of previous frameworks” (p. 10).

The rank ordering of these types of conceptual models and conceptual frameworks with respect to their “explanatory power” reveals a tendency toward taxonomy in Meredith’s approach to understanding frameworks. Nonetheless, the Meredith scheme does point toward a range of possible meanings that can be assigned to the term *framework* and a degree of interactivity among the designated types.

Frameworks for teaching and learning. Still, as used in the jargons of the education sector, the term *framework* can refer to a rigid and enforced series of linked decrees, (for instance, a chart of organizational roles and responsibilities), or a skeletal outline or series of procedural steps, targets, and benchmarks in a process, (for instance, a manual of policies, procedures, and guidelines). However, a framework can also portray interdependencies among its elements in the form of a “systems archetype” (Senge, 1991, 2006), which can be self-perpetuating (static), self-regulating (homeostatic), self-consuming (an entropic system or a system in “runaway”), or continuously creative (a negentropic, autopoietic system). Finally, a framework might also incorporate “a crucial set of qualitative distinctions,” which carry “the sense that some action, mode of life, or mode of feeling is incomparably higher than others” (Taylor, 1989, p. 19).

Hill (2006) and Spillane, Reiser, and Gomez (2006) stress that a framework should seek to define a common vocabulary and a common language. These authors share the perspective of Spillane (2008) when he states that “without a shared framework, people can work together on the same issue, but talk past each other.” For purposes of the current study, however, a common vocabulary will be viewed as necessary but not sufficient to produce either *shared meaning* or *shared understanding*.

Nominal frameworks for teaching and/or learning often fill Meredith’s criteria for a “conceptual model.” This is true of Hattie (2009), where the results of his meta-analyses of hundreds of studies relating to student achievement are provided primarily in the form of a list, which is arrayed in rank order according to the strengths of the effect sizes. I recall cautioning a beginning principal not to put too much faith in meta-analyses as he reflected on his development as an instructional leader. I suggested that effect sizes

in meta-analyses don't speak to the living practices of classroom teachers; that meta-analyses deal with the average effect sizes and pooled standard deviations of a number of studies, which are clustered together on the basis of commonalities in vocabulary or surface concepts; and that serious practitioners of meta-analysis, like Hattie, warn against the reification of results expressed as effect sizes. "I know, I know," he replied (he said it twice), "but .90 for 'providing formative evaluation' is a pretty big effect size." I said, "But think of the nuances involved in 'providing formative evaluation'."

The Hattie list approaches status as a taxonomy when it rank-orders the 138 meta-analyses by effect size and sorts them into categories of student, teacher, curricula, school, teaching, and home. But on Meredith's scale, Hattie's list, even at its most complex, meets the criteria of a philosophical conceptualization—a computer assisted review of the research literature on achievement conducted on a grand scale. In fairness to Hattie, his publication (2009), *Visible Learning*, contains evidence of serious hermeneutic contemplation in its introductory and concluding chapters and in the reflective passages that follow each of the 138 meta-analytical reports.

Danielson (2007) anatomizes teaching in four domains: (1) planning and preparation, (2) the classroom environment, (3) instruction, and (4) professional responsibility. Each of the four domains has five or six components; for instance, the components of instruction figure as (a) communication with students, (b) using questioning and discussion techniques, (c) engaging students in learning, (d) using assessment in instruction, and (e) demonstrating flexibility and responsiveness. In turn, each of the components breaks down into a number of subcomponents. Engaging students in learning, for example, breaks down into activities and assignments; grouping

of students; instructional materials and resources; and structure and pacing. Danielson's framework is often used as a checklist during classroom observations by principals when evaluating teacher performance. I have used it for this purpose myself, feeling hard put to place relative values on the seventy-six components and then to re-synthesize a holistic assessment of the living process of classroom teaching. Ultimately, I found it necessary to begin from layered images of teaching and learning observed within the classroom and then to move from them to the checklist, in order to extrude an "objectified" justification of my phenomenological assessments.

In *The Art and Science of Teaching: A Comprehensive Framework for Effective Instruction*, Marzano (2007) presents a framework in the form of a model with "three components of effective classroom pedagogy," which he identifies as Use of Effective Instructional Strategies, Use of Effective Management Strategies, and Use of Effective Classroom Curriculum Design Strategies. He articulates these three components by way of ten design questions on issues such as tracking student progress; interaction with new knowledge; understanding new knowledge; engaging students; classroom rules and procedures; relationships with students; expectations for students; and developing effective lessons. The topic areas for the ten questions are addressed through a total of sixty-six action steps to be taken by classroom teachers. The final action step discussed in the book advises the teacher to "Review the Critical Aspects of Effective Teaching Daily" (p. 188). Marzano insists that "effective teaching is a complex endeavor involving many interacting components" (p. 188) and that "the teacher should remind himself of the complexities of teaching on a daily basis" (p. 189). "Just as an airplane pilot consults a comprehensive checklist before taking off . . . the daily questions [which address three

categories of lesson segments, 11 lesson segments, and 34 separate questions] outlined in this chapter can be used as a checklist for effective teaching” (pp. 188-189). Marzano’s “comprehensive framework” appears to be more an example of linear systematic compilation than an example of complex systems thinking.

The Instructional Intelligence framework. On the surface, the instructional intelligence framework of Bennett and Rohlheiser (2001, pp. 36-37) consists of a number of discrete categories, into which they sort a collection of teaching-related techniques and lore. Such collections of teaching-related techniques and lore usually arise from teachers’ lists of practices in use (2001, pp. 12-13). These lists may be well-structured or ill-structured, simplified or extensive. To determine appropriate categories for sorting the lists and then to rank-order the categories will produce a taxonomy, in Meredith’s terms.

In some respects, the eight categories of the instructional intelligence framework may be viewed as a proto-taxonomy. Though verified by Bennett and Rohlheiser (2001, pp. 36-37) in accordance with Perkins’s four “knowledge as design” questions (Perkins, 1986, p. 5) in regard to “structure, purposes, model cases, and arguments supporting the concepts,” many teachers tend to view these categories, at first, as a simple hierarchy. Usually, they rank them in the following order: pedagogy, concepts, skills, tactics, strategies, organizers, power, and integrating pedagogy (p. 31); or sometimes in an alternative order: pedagogy, concepts, organizers, strategies, tactics, skills, power, integrating pedagogy (p. 33). Except for some variance in vocabulary, there is not much to distinguish the instructional intelligence categories conceptually from the domains and components of Danielson or the topic areas of the ten questions of Marzano. Whether viewed as taxonomies or lists, these configurations simply add to the nebulous mass of

abstraction, opinion, and allegiance that classroom teachers somewhat contemptuously identify as “theory.”

The instructional intelligence framework sorts *techniques* of teaching into its categories of strategies, tactics, and skills. The *lore* of teaching finds its way into its categories of concepts, organizers, and integrating pedagogy. The concept *power* is distinctly quantified by its key example: “Effect size represents how far you can move the mean score of one group (experimental group) away from another (the control group)” (p. 37). When, inevitably, this key example is reified, power becomes just one more category into which the lore of education can be funneled. Finally, the concept *pedagogy* appears as a catch-all for any and all of the techniques or lore, prior to their being sorted into the other seven categories—a catch-all or *massa confusa* to which everything must return, in the pressure of the moment, for a teacher who lacks mnemonic poise.

Interestingly, Bennett and Rohlheiser relate that

Other categories exist such as instructional dispositions (caring, politeness, enthusiasm, humour); instructional materials (videos, puppets, storybooks, computers); and instructional philosophies (differentiated instruction, whole language, constructivism, direct instruction). (2001, p. 30)

But the authors do not include these “other categories” in their proto-taxonomy “due to space limitations” (p. 30).

Nor do the authors submit these three “other categories” to intensive clarification via Perkins’s four “questions related to knowledge as design.” As a result, the term *disposition* devolves toward superficiality and comes to mean “portrayed attitude.” Also,

the lack of precision in the use of the term *philosophies* among teachers and principals remains unexamined. What “my philosophy” means to a teacher or a principal is often “my ingrained belief” or “my unsuspected habituation.” Bruner (1996) characterizes such “philosophies” in a framework of “folk pedagogies,” where he identifies “four dominant models of learners minds that have held sway in our times” (p. 53). He stations these models within a fourfold grid, distributed along two axes or Cartesian co-ordinates: the internalist-externalist axis and the intersubjective-objective axis. The four folk pedagogies include the objectivist-externalist model, which sees children as learning from didactic exposure; the objectivist- internalist model, which sees children as learning from imitation; the intersubjectivist-externalist model, which sees children as knowledgeable co-constructors of meaning; and the intersubjectivist-internalist model, which sees children as thinkers who can be aware of their own metacognitive processes. Bruner states:

Modern pedagogy is moving increasingly to the view that the child should be aware of her own thought processes, and that it is crucial for the pedagogical theorist and teacher alike to help her to become more metacognitive—to be as aware of how she goes about her learning and thinking as she is about the subject matter she is studying. (p. 64)

In the instructional intelligence framework, Bennett and Rohlheiser (2001) steer clear of contestations that arise in discussions of teacher predispositions, or folk pedagogies, by focusing on the techniques and lore explicit in teacher performance or “pedagogy.” The result appears as a kind of miscellaneous collection, which teachers and principals take at first for a common list. Some of the prominent authors from whom

these techniques and lore have been collected are Bennett, Rolheiser, and Stevahn (1991) on cooperative learning, Bennett and Smilanich (1994) on classroom management, Jeanne Gibbs on TRIBES (Gibbs, 2001), David Perkins on knowledge as design (Perkins, 1991), Jerome Bruner on concept attainment (Bruner, Goodrow, & Austin, 1986), Hilda Taba on inductive reasoning (Taba, 1963), Benjamin Bloom on Bloom's taxonomy (Bloom, 1956, cited in Krathwohl, 2002), Howard Gardner on multiple intelligences (Gardner, 1991), Daniel Goleman on emotional intelligence (Goleman, Boyatzis, & McKee, 2002), Johnson and Johnson on cooperation in the classroom (Johnson, Johnson, & Holubec, 1988), Robert Slavin on cooperative learning techniques (Slavin, 1980), Robert Marzano on classroom instruction (Marsano, 1992; 2001), Bernice McCarthy on learning styles (McCarthy, 1980; McCarthy & McCarthy, 2006), Tony Buzan on mind mapping (Buzan, 1983), and Joseph Novak on concept mapping (Novak & Gowan, 1984).

A collection of techniques and lore from these and other sources is loaded into the instructional intelligence framework, which is designed to “structure a set of working definitions for our proposed meta-language that will help describe and compare teacher's instructional repertoires” (p. 33). The authors of the instructional intelligence framework are therefore actually seeking, in Meredith's (1992) terms, to establish a “meta-framework” or “compilation and integration of previous frameworks” (p. 10).

This attempt to establish a meta-framework for an “artful science of instructional integration” falls short of comprehensiveness, however. Its major knowledge structure is classification. Its ultimate validity claim for the key concept *integrating pedagogy* lies in the concept *power* [effect size], yet the eight-category Instructional Intelligence

framework offers little to address student assessment or descriptive feedback. Ultimately, the framework succumbs to instructional relativism, perhaps in its very attempt to be all-embracing. Therefore, it does little to discern and establish “a crucial set of qualitative distinctions,” which validate a “sense that some action, mode of life, or mode of feeling is incomparably higher than others” (Taylor, 1989, p. 19).

To give the authors their due, the culmination of the framework’s continuum in the eighth concept *integrating pedagogy* addresses the interrelationship and interdependence of the other seven categories. This interrelationship suggests that systems thinking has been applied, to some degree. The absence of a category for assessment practices, and the lack of a category for cognitive theory (outside of the classifications *organizers* and *concepts*), are misfortunes that are corrected by the Consultant’s addition of the six factors of the Workshop framework, with the categories *assessment* and *deep knowledge of learners and learning* (which accompany knowledge of content, instructional repertoire, change, and systemic change). These additional six factors provide the steps on which the Instructional Institute framework can climb toward Meredith’s criteria for a “conceptual system.” In particular, the inclusion of the concept *systemic change*, connecting with *integrating pedagogy*, confirms the intention of interdependence among the eight factors of the Instructional Intelligence framework.

The Instructional Institute framework. The introduction to the Instructional Institute framework of a triangle of learning comprising reflection, collaboration, and dialogue was an additional step toward comprehensiveness. But it was earlier, with the spherical imaging of the framework, and its animation through movement and recursion, that the Instructional Institute framework began to approach a systemic, comprehensive

complexity (see Chapter 5). As a comprehensive meta-framework for educative teaching and learning, the Instructional Institute framework would embody the wisdom (rather than the power) to examine, appreciate, locate, assess, appropriate, redesign, and incorporate any legitimate element of pedagogical technique, belief, or lore that strays within its multiple milieus.

An operant definition. Within the context of this study, a comprehensive framework for educative teaching and learning must carry within itself the mnemonics, dynamics, and heuristics of a “systems archetype” (Senge, 1991, 2006). It must be, at the same time, self-perpetuating, self-regulating, self-correcting (if the system goes into run-away), and potently negentropic (continuously, heuristically creative), as required by the ongoing emergence of the educative situation. A comprehensive framework must incorporate “a crucial set of qualitative distinctions” which validate a “sense that some action, mode of life, or mode of feeling is incomparably higher than others” (Taylor, 1989, p. 19).

Conditions of Leadership

A representation of relevant thoughts on educational leadership has appeared in the previous sections of this chapter. This includes offerings by Fink (2005), Fullan (1999, 2001, 2005), Hargreaves and Fink (2006), Hargreaves and Shirley (2009), Senge (1990, 2006), Senge et al. (2006), Senge et al. (2008), Sergiovanni (2000), Sharmer (2007), and Wheatley (2006). I will attempt to avoid undue repetition of these same offerings.

A taxonomy of approaches for studying leadership. Cheong Sing Tng (2009) points to “a Western cultural bias for heroic leadership” (p. 1). He sees a solution for this historic cultural bias in the “education of business leaders on [the] superiority of diversity over standardization and shared [leadership] over heroic leadership” (p. 1). In his review of the literature on leadership, he describes “traditional trait, behavioural and situational approaches for studying leadership,” before he considers “contemporary transformational, strategic, educative and organizational leadership” (p. 1).

For Cheong Sing Tng, “traditional leadership research focused on seeking universal qualities of leaders before examining situational factors moderating leadership effectiveness” (p. 2). The trait approach of the 1940s focused on “attributes of *natural* leaders [emphasis added]” such as “personalities, motives, values, and skills,” but could not “discover universal traits for leadership” (p. 2). Beginning in the 1950s, the behavioural approach “produced various two dimensional models . . . leading to a task-relationship dichotomy for leadership behaviour” (p.2). The contingency [situational] approach of the 1970s emphasized “contextual [situational] factors influencing leadership processes, such as characteristics of environment, subordinates and tasks” (p. 2).

So stated, these three traditional leadership theories, with their concentration on attributes, task-relationship dichotomy, and contingencies such as subordinates and tasks, touch on ideas explored during the years of the Instructional Institute. They suggest a similarity to Heifitz and Linsky’s concepts of “technical problems” to which managers apply current know-how, and “adaptive challenges,” which involve leaders in learning new ways to work effectively with “the people with the problem” (Heifitz & Linsky, 2002; Heifitz, Grashow, & Linsky, 2009). The three traditional leadership theories also

suggest a sequential progress through Habermas's three worlds (subjective, objective, and intersubjective) and invoke the subsequent use made of the three worlds of Habermas by Menkes (2006) in his three leadership focuses of "executive intelligence" (self, people, and tasks).

Cheong Sing Tng's list of contemporary leadership theories includes "four popular approaches to contemporary educational leadership" (p. 2), which he identifies as transformational leadership, strategic leadership, educative leadership, and organizational leadership. *Transformational* leadership is related to

moral leadership . . . transforming leadership, which appeals to followers' moral values to raise their consciousness on moral issues. . . . It grooms followers into future leaders by giving them freedom to control their behavior, elevates followers' concerns from physical to psychological needs, inspires subordinates to consider group rather than self interests. (p. 2)

Strategic leadership is "concerned with relationships between the external environment and an organization's mission as well as its implementation. Strategic leaders interpret events to focus on threats and opportunities for influencing followers' values." (p. 3). *Educative* leadership requires "culturally proficient leaders who respect and know about individual as well as organizational cultures to interact effectively in various cultural environments" (p. 3). Finally, "emerging from the educational literature on *organizational* leadership [emphasis added] is the notion of shared instead of traditional leadership theories' individual or positional leadership, suggesting enhancement of capability to accomplish effective work collectively" (p. 3).

The four “contemporary leadership approaches” explored by Cheong Sing Tng (2009) still bear traces of their foreshadowing in the work of Bolman and Deal (1991), who speak of four practical leadership perspectives, or frames. The *structural* frame concentrates on the formal roles and relationships of organizational structure. A structure is “an outline of the desired patterns of activities, expectations, and exchanges among executives, managers, employees, and customers or clients” (p. 46). The *human resource* frame focuses on motivating the organization’s people and getting the best out of their ideas, energy and skills. “It starts from the premise that people’s skills, insights, ideas, energy, and commitment are an organization’s most critical resource” (p. 120). The *political* frame addresses issues of how to manage the inevitable competition for power and scarce resources. “The political frame asserts that, in the face of enduring differences and scarce resources, conflict among members of a coalition is inevitable and power inevitably becomes a key resource” (p. 187). Finally, the *symbolic* frame “offers guidance in addressing the need for work that is meaningful.”

It does not require deep analysis to discern similarities between the four contemporary leadership approaches of Cheong Sing Tng and the four practical leadership frames of Bolman and Deal (1991). There is an obvious correspondence between the strategic approach and the political frame. The transformational approach fits quite nicely with the human resource frame. The organizational approach bears a partial correspondence (like a “new wave” redaction) to the traditional roles and relationships of the structural frame. But clearly Cheong Sing Tng’s short paragraph on the educative approach does not do justice to the complexities of Bolman and Deal’s symbolic frame.

I will quote from Bolman and Deal extensively, due to interest in the content of their symbolic frame itself, as well as the vocabulary they use to describe it—which lies beyond the common lexicon of “organizational reality and objectivity” (p. 270).

The symbolic frame counterposes a set of concepts that emphasize the complexity and ambiguity of organizational phenomena, as well as the ways in which symbols mediate the meaning of organizational events and activities. Myths and stories give drama, cohesiveness, clarity, and direction to events that would otherwise be confusing and mysterious. Rituals and ceremonies provide ways of taking meaningful action in the face of ambiguity, unpredictability, and threat. Metaphors, humor, and play allow individuals and organizations to escape from the tyranny of facts and logic, to view organizations and their own participation in them as if they were something new and different from their appearance, and to find creative alternatives to existing choices. (Bolman & Deal, 1991, p. 270)

Later in this section of the current chapter, I will consider the symbolic frame, and its affiliation with the construct *educative leadership*, more fully.

Leadership styles and coaching for leadership. Under the auspices of its Human Resources and School Services departments, the particular district’s Leadership for Learning (L4L) initiative brought in a consultant from a “leadership, learning, and development” firm, who assisted the district’s educational administrators to locate their personal leadership profiles on a fourfold framework of leadership styles, or types. The first step, and the only one the consultant had time for, was to discover the colour of one’s preferred leadership style: red, yellow, green, or blue. Arranging the colours on a

wheel and blending the adjacent colours would produce the four main types of leadership that comprise this scheme: results leadership, visionary leadership, relational leadership, and centered leadership. The district administrator for aboriginal education recognized this scheme as a version of the “medicine wheel.”

Later, during a second session, the same consultant on “leadership, learning, and development” explored the topic *Coaching for Leadership Excellence*. She explained that understanding one’s own leadership style and the leadership styles of one’s subordinates, toward whom one is acting as coach, will produce substantial performance gains for the subordinates. She said that coaching facilitates the learning of leaders through three processes, which she called powerful questions, intuition, and reflective listening. These processes secure three outcomes: an assessment of the subordinate’s self-management skills, an identification of gaps in the subordinate’s skills, and an increase in the subordinate’s abilities, as the gaps are filled.

According to Gilley, Gilley, and Kouider (2010), managerial coaching of this kind purports to motivate, to encourage growth and development, to promote appropriate communication, and to consolidate skills necessary for managers. These authors find that “the ability to motivate is primary” (p. 64). Their findings reveal that “the practices that are deemed symptomatic of managerial coaching, specifically in the order of importance, are the abilities to (1) motivate others, (2) help employees grow, [and] (3) communicate” (p. 64). They add, “unfortunately, the failure of organizations to place qualified candidates in management positions is evidenced by the low frequency with which managers possess necessary skills for their job (53%), including coaching” (p. 64). Their findings imply that managerial coaching accomplishes several positive outcomes, though

it fails to equip the recipients with additional, job-essential skills. The findings imply that unskilled subordinates cannot be “skilled up” by coaches who are unskilled themselves.

The Instructional Institute and types of leadership. Within the Instructional Institute, we progressed through four phases of focusing on leadership, which can be characterized as instructional leadership, transformational leadership, distributed leadership, and servant leadership.

Regarding instructional leadership, Hallinger (2005) proposes “three dimensions for the instructional leadership role of the principal: *Defining the School’s Mission, Managing the Instructional Program, and Promoting a Positive School Learning Climate.*” The first of Hallinger’s dimensions, Defining the School’s Mission, has two functions: framing the school’s goals and communicating the schools goals. The second dimension, Managing the Instructional Program, has three functions: supervising and evaluating instruction, coordinating the curriculum, and monitoring student progress. The third dimension, Promoting a Positive School Learning Climate, has five functions: protecting instructional time, promoting professional development, maintaining high visibility, providing incentives for teachers, and providing incentives for learning. It was our hope, in the particular district, that by stressing instructional leadership we would provide principals with motivation for participating in the Instructional Institute with their teachers. However, instructional leadership proved to be too much like the “teacher supervision” that was advocated by the provincial government. Instructional leadership met with passive resistance from principals and with active efforts of “decontamination” by the teachers’ association.

Transformational leadership (Burns, 1978, cited in Bass, 1997; Bradley & Charbonneau, 2004) “has evolved from and contains elements of preceding leadership types, such as trait and behavior theories, charismatic, situational and transactional leadership” (Cox, 2007, p. 5). It has four components: charisma or idealized influence, which involves role modeling by the leader; inspirational motivation which involves the leader in “articulating his or her vision with precision and power in a compelling and persuasive way” (p. 5); intellectual stimulation, which involves “the degree to which the leader challenges assumptions, takes risks and solicits follower’s ideas” (p. 5); and individualized consideration or individualized attention which involves the ‘degree to which the leader attends to each follower’s needs, acts as a mentor or coach to the follower and listens to the follower’s concerns and needs” (p. 5).

The transformational model casts significant responsibility upon the leader to act as the heroic agent of transformation. Many principals lack the energy, or the attentiveness in the midst of the position’s multiple challenges, to aspire to an intensive form of transformational leadership. Yukl (1999) finds conceptual weaknesses in the construct *transformational leadership*. It does not “describe the underlying influence processes clearly” nor “how leader behaviors are related to these processes” and “the focus on dyadic processes limits the utility . . . for explaining leadership effectiveness at the group or organizational level” (p. 301). Yukl states that “the dyadic perspective should be replaced by a systems perspective that describes leadership in terms of several distinct but inter-related influence processes at the dyadic, group, and organizational level” (p. 301).

Marks and Printy (2003) speak of “an integration of transformational and instructional leadership,” and Hallinger (2003, 2007) focuses on a single “practice of instructional and transformational leadership.” In discussing this integration, Marks and Printy define transformational leadership as providing ‘intellectual direction and aims at innovating within the organization, while empowering and supporting teachers as partners,” and they define *shared* instructional leadership as involving “the active collaboration of principals and teachers on curriculum, instruction, and assessment” (2003, p. 371). The Consultant advised the focus district to pursue “instructional and transformational leadership” in the form espoused by Marks and Printy.

The mentions by Marks and Printy of “empowering” teachers and “shared” leadership in their view of “integration of transformational and instructional leadership” toward current concepts of distributed leadership. However, according to Spillane (2006), “a distributed perspective on leadership differs conceptually from transformational leadership in at least two respects.”

First, a distributed perspective on leadership does not privilege a transformational perspective over a transactional one; from a distributed perspective, leadership can be either transformational or transactional. A distributed perspective on leadership is agnostic on the mechanisms of social influence used in leadership practice. Second, a distributed perspective on leadership puts leadership practice centre stage rather than the chief executive or the principal; it allows for others—for instance, administrators or teachers—as key players in leadership practice either by design or by default. (p. 25)

As a matter of course, after hearing expressions of discomfort, during my dialogue sessions, with the type of “offloading” implied in the phrase *either by design or by default*, I began to substitute the term *contributive leadership* for “distributed leadership.” The notion of contribution fits well with ideas of distributed cognition, wherein knowing and learning are distributed in a “learning ecology,” and cognition is seen as distributed in “the interactive web of actors, artifacts, and situation” (Spillane, Reiser, & Gomez, 2006, p. 60). Rogoff argues for simultaneous attention to three planes of analysis—individual, interpersonal, and community/institutional—and there are no boundaries between these entities” (Rogoff, 1995, cited in Spillane, Reiser, & Gomez, 2006, p. 61). According to Gutierrez and Rogoff (2003), “to understand both individual and community learning it is necessary to examine the nature and forms of cultural artifacts and tools used; the social relations, rules, and division of labor; and the historical development of individuals and communities” (p. 22).

Distributed cognition and contributive leadership enliven new interest in understanding and nurturing the emergence of “networks.” Wheatley (2006) states, “nothing described by Newtonian physics has prepared us to work with the behavior of living networks. . . . We’re working with networks, not billiard balls. . . . Size does not matter, but meaning does” (p. 152). And for Wheatley “meaning has many of the qualities of energy. . . it doesn’t exist in material form” (p. 152). This has profound implications for the practice of leadership.

The energetic nature of meaning is another reason to give up organizational change strategies that are based on Newtonianism and the manipulation of discrete pieces. Matter doesn’t matter. We can stop striving to achieve critical

mass, we can let go of the need for programs that roll out (or over) the whole organization, we can abandon the need to train every individual, we can stop feeling thwarted if we don't get the support of the top of the organization. Instead, we can work locally, finding the meaning-rich ideas and processes that create energy in one area of the system. If we succeed in generating energy in one area, then we can watch what our networks do with our work. (p. 153)

Robert K. Greenleaf (2002) examines “servant leadership” under such headings as listening and understanding; language and imagination; finding one’s optimum; acceptance and empathy; beyond conscious rationality; foresight—the central ethic of leadership; awareness and perception; persuasion—sometimes one person at a time, one action at a time—the way great things get done; conceptualizing—the prime leadership talent; and healing and serving. Considering these as Greenleaf’s key areas of emphasis, his construct *servant leadership* is seen to exemplify a contributive type of leadership.

A fresh critical look is being taken at the issues of power and authority, and people are beginning to learn, however haltingly, to relate to one another in less coercive and more creatively supporting ways. A new moral principal is emerging, which holds that the only authority deserving one’s allegiance is that which is freely and knowingly granted by the led to the leader in response to, and in proportion to, the clearly evident servant stature of the leader. Those who choose to follow this principle will not casually accept the authority of existing institutions. *Rather, they will freely respond only to individuals who are chosen as leaders because they are proven and trusted as servants.* To the extent that this

principle prevails in the future, the only truly viable institutions will be those that are predominantly servant led. (Greenleaf, 2002, p. 23-24)

In *Servant Leadership Across Cultures*, Trompenaars and Voerman (2010) contemplate leadership dilemmas (or paradoxes) and the types of solutions that will move organizations

- from linear to cyclical thinking;
- from one way to two way direction;
- from choosing between two opposite values to combining them;
- from one-dimensional to bottom-up; and
- from analysis to synthesis. (p. 25)

This mode of dealing with problems is similar to that of Martin (2007) who defines a type of integrative thinking as “the ability to face the tension of opposing ideas and, instead of choosing one at the expense of the other, generate a creative resolution of the tension in the form of a new idea that contains elements of the opposing ideas but is superior to each” (p. 15).

Martin’s “integrative thinking” is actively discouraged by “the twin forces of simplification and specialization” (p. 24). The practices of integrative thinking involve salience, wherein more features of the problem are considered important than in conventional thinking; causality, wherein multidirectional and non-linear causality are considered; architecture, wherein the whole is visualized while working on the individual parts; and resolution, wherein a search is conducted for creative resolutions of tensions (p. 48). Martin affirms that “complexity doesn’t have to be overwhelming, if we can

master our initial panic reaction and look for patterns, connections and causal relations” (p. 81). In my final dialogue sessions with networks of leaders from the focus district, I explored facilitating dialogue as a set of psychological tools for leadership, some of which bear distinct resemblances to the leadership tools explored in “servant leadership across cultures” and in Martin’s integrative thinking.

Educative leadership. I will return for a moment to Cheong Sing Tng. He nominates educative leadership as one of his four contemporary leadership theories. In defining educative leadership, Tng cites Duignan and MacPherson (1992), but he misses the essence of the construct *educative leadership* as defined and clarified by Duignan (2007):

Authentic educative leaders couldn’t live with themselves personally or professionally (ethic of authenticity) unless they took responsibility for the quality of their students’ learning by naming and challenging inauthentic learning (ethic of responsibility) then engaging meaningfully with others and helping them create the conditions for authentic learning (ethic of presence). Their presence activates a deep sense of their own authenticity and that of others. Injustice offends their sense of authenticity. (Duignan 2007, p. 6)

Duignan appropriates his three ethics from Starratt (2004), in whose work the ethics of authenticity, responsibility, and presence figure originally (Starrett, 1991) as the ethic of care, the ethic of critique, and the ethic of justice. Duignan (2007) cites Starratt (2004) as stating that “to be authentic, I have to take responsibility for the self I choose to be” (p. 6). Duignan continues, citing Starratt once again:

The degree to which the three ethics are present in any school should be the focus of professional dialogue and critique among key stakeholders. In attempting to create the conditions for authentic learning in their schools, authentic educative leaders need to engage in the “virtuous activity of dialogical authenticity, dialogical presence, and dialogical responsibility”. (Starratt, 2004, cited in Duignan, 2007, p. 6)

Teacher leadership. Cheong Sing Tng (2009) lastly considers a construct he calls *teacher leadership*, stating, “emphasis on culture and shared responsibility in the educative and organizational approaches hinted on teaching leadership” (p. 3). He elaborates: “Teacher leadership emphasizes facilitation of principled action to achieve success for the school by applying teaching to shape students’ perception and enhance their community life for the long term” (p. 4). The work of teacher leaders includes the following six elements:

1. preparing students for a better future;
2. achieving authenticity in teaching, learning and assessment practices;
3. facilitating communities of learning;
4. confronting barriers in cultures and structures of schools;
5. translating ideas into sustainable actions; and
6. nurturing success culture. (p. 4)

Cheong Sing Tng’s characterization of these six elements of the work of teacher leaders will stand, perhaps, as an image of the ideals of contributive leadership that are struggling to be born among teachers within the Instructional Institute. The risk is that

teachers will continue to feel the need to be mobilized by some type of charismatic leadership emanating from another level of the organization. This risk invokes the danger that authentic efforts of teachers will be credited to some inauthentic (heroic) individual or “team” who, manipulatively, have created the appearance of a crisis, covered up mistakes and failures, blamed others for mistakes, limited access of others to information, limited the scope of others’ workloads and influence, limited the communication of dissent, created barriers to isolate members from contacts with outsiders, and indoctrinated new members of the team (Yukl, 1999).

“Since people who put post-heroic leadership into practice have a right to expect that others will join them in creating the kind of environment where collective learning and mutual empowerment can exist” (Fletcher 2002), it comes as a grave disappointment when teacher leaders discover that “the new leadership is being incorporated into the mainstream discourse according to the rules of the old paradigm” (p. 4).

The ultimate passing away of heroic leadership will require “capturing and naming the radical nature of its challenge and the gender and power dynamics inherent in it,” if ‘the transformational potential of [a] new model [is] to be realized” (p. 4).

It will require acknowledging the way post-heroic leadership challenges current power dynamics, the way it threatens the myth of individual achievement and related beliefs about meritocracy, the way it highlights the collaborative subtext of life that we have all been taught to ignore, and the way it engages displays of one’s gender identity. (Fletcher, 2002, p. 4)

The psychological tools of leadership. In areas that relate to the internalization of the psychological tools of leadership, I have reviewed publications by

- Menkes (2006) regarding the construct, *executive intelligence*, and the accrual of skills in areas of tasks, people, and self, through case-based Socratic midwifery;
- Costa and Kallick (2009) regarding habits of mind as “patterns of intellectual behaviours” that provide “a disposition toward behaving intelligently when confronted with problems the answers to which are not immediately known” (p. 1);
- Kozulin (1993, 1998) regarding literature and “art . . . as an extremely elaborate system of psychological tools” (1993, p. 255), and regarding “intertextually rich discourse” as “a criterion of cognitive maturity” (1993, p. 253);
- Schon (1983, 1995) on self reflection, and “the importance to actual practice of phenomena—complexity, uncertainty, instability, uniqueness, and value conflict—which do not fit the model of Technical Rationality” (1995, p. 39);
- MacIntyre (2007) regarding “intellectual virtues,” which “are acquired through teaching,” and “virtues of character,” which are acquired “from habitual exercise” (p. 154);
- Sardello (2002) regarding twelve virtues as “the means through which we serve the soul and spirit of other human beings” (p. xi);
- Sidorkin (1999) on the dialogical as “a universal phenomenon, accessible to everyone equally, and readily available in foundations of every culture and every language” (p. 13); and

- Isaacs (1999) regarding facilitating dialogue as *respect*: “Remaining aware of those parts of ourselves that *do not* respect others may be the most instructive thing we can do to help become aware of how to deepen our capacity for respect” (p. 132).

An operant definition. For purposes of this study, the operant definition of conditions of leadership will be founded in the following reflections. The educative leader must be seen as a developing “self.” The educative leader will need to set forth intentionally upon a path of adult self development that will involve finding a suitable dialogical mentor or mentors. A developing educative leader will pay close attention to cogent theories and practices regarding educative teaching and learning, their applications, and their attendant collaborative experiences, within a context of critical self-reflection. The educative leader’s development will involve conscious internalization of habits of mind and psychological tools that will support the emergence of the virtues that enhance human flourishing in the realms of self, people, and tasks, at all levels of the organization. The possibility emerges that the hinge to the “conditions of leadership” may well be *phronesis*, or practical wisdom, as proposed by Aristotle.

Chapter 4: Research Methodologies

To begin this chapter, I will return to the research question: *Under what conditions of leadership will the notion of systemic change sustain and enhance a comprehensive framework for educative teaching and learning?*

Before proceeding with an exposition of my research methodologies, it will be helpful to reiterate the operant definitions of the key elements of the research question, as they have emerged for me in the review of the four/five areas of relevant literature in Chapter 3. These definitions and my intentions for Chapter 4, relative to the overall systemic/alchemical process of the seven chapters of the current study, determine the context for clarification and capsule application of the research methodologies. As in Hamlet's advice to the players, one must "suit the action to the word, the word to the action," "to hold the mirror up to nature," and "show virtue her own feature," if one is not to "make the judicious grieve" (Act 3, Sc. 2).

Reiterating Operant Definitions

Educative teaching and learning. Educative teaching and learning involves the didactic transposition and the experiential impartation of evolving traditions of knowledge, knowing, and being in the world that are infused with valued ideas, virtues, and skills. Educative teaching and learning implicates shared understandings among the "selves" and "others" of teachers and students, and respectful congruent actions (and interactions) within and among the multiple milieus of schools and systems. The sustainability of these factors will depend upon stewardship of the wisdom, the will, and the care with which their didactic transposition is conceived, devised, and imparted.

The notion of systemic change. Systemic change comes to mean preserving what is of continuing value within the *lifeworld* of educative teaching and learning and transforming it by conscious design, within communities of practice, toward emergence of evermore inclusive instantiations of the good of individuals and of the common good. There will need to be significant interdependence between this definition of systemic change and an understanding of sustainability that will function at a commensurate level of complexity.

Sustainability. Within the context of this study, educative sustainability comes to mean attaining the capacity for conscious evolutionary design, through self-reflective consciousness, to participate in the co-creation of the future through soft management of resonant influences in accord with inner evolutionary trends and the few structure-attractors that arise autopoietically in a whole complex system toward an ideal purpose within *a practice* of leadership for educative teaching and learning.

Comprehensive framework. A comprehensive framework for educative teaching and learning must carry within itself the mnemonics, dynamics, and heuristics of a “systems archetype” (Senge, 1991), which must be, at the same time, self-perpetuating, self-regulating, self-correcting (if the system goes into run-away), and potently negentropic (continuously, heuristically creative), as required by the ongoing emergence of the educative situation. A comprehensive framework must incorporate “a crucial set of qualitative distinctions” which validate a “sense that some action, mode of life, or mode of feeling is incomparably higher than others” (Taylor, 1989, p. 19).

Conditions of leadership. The educative leader must be seen as a developing “self.” The educative leader will need to set forth intentionally upon a path of adult self development that will involve finding a suitable dialogical mentor or mentors. A developing educative leader will pay close attention to cogent theories and practices regarding educative teaching and learning, their applications, and their attendant collaborative experiences, within a context of critical self-reflection. The educative leader’s development will involve conscious internalization of habits of mind and psychological tools that will support the emergence of the virtues that enhance human flourishing in the realms of self, people, and tasks, at all levels of the organization. The hinge to the “conditions of leadership” may well be *phronesis* as described by Aristotle.

Intentions of Chapter 4

Chapter 4 will explore the research methodology for the study via the process of putrefaction through the agencies of Saturn, with his images of death in life and life in death (peg leg, baby, scythe), in the cardinal earth sign of Capricorn, the goat, with its aggressive/defensive posture. Operating in the mode of decomposition, and involving fermentation of the super-saturated solution of the first three chapters, Chapter 4 will induce a seething of the cumulative mass. The narrative, dialogical, conceptually analytical, and historically hermeneutical thought experiment regarding the seven year instructional institute will continue in the presence of a catalytic substance: the pre-Newtonian Michelspracher (1616) alchemical emblem. In this operation, the catalyst will not remain unaffected itself.

Identifying the Research Methodologies

Among the many qualitative research genres listed by Piantanida and Garman (2009, pp. 83-85) are a number that have affinities with my methods in this study. The most salient of these are identified as follows: action research, narrative inquiry, autobiography, personal essay, mythopoetic inquiry, heuristic inquiry, phenomenology, and hermeneutic inquiry. Any of these nominal research methods appears able to inter-mediate with the others, as could some additional genres from the list of Piantinida and Garman: aesthetic inquiry, case study, ethnography, memoir, and spiritual inquiry. I will attempt to define the admixture of my own methods and their degrees of intermediation, since I do not conceive that any of my chosen methods exists in pure form, unalloyed.

I would like to acknowledge phenomenological inquiry, mythopoetic inquiry, and heuristic inquiry as modes of inquiry whose methods overlap significantly with my own. Mine is a phenomenology of self, tasks, and others, rooted in Goethean science, spiritual psychology, and curative education. Van Manen (2007) discerns this same type of threefold phenomenology:

Merleau-Ponty (1962) described the body subject (*corps sujet*) in terms of the access it provides to our world. But it could also be argued that such pathic knowledge does not only inhere in the body but also in the things of our world, in the situation(s) in which we find ourselves, and in the very relations that we maintain with others and the things around us. (p. 21)

Might this be the phenomenology identified by Bohm (1996) as proprioception?

Regarding mythopoetic inquiry, in an article on “the use of narrative and myth to increase the effectiveness and efficiency of instructional design,” Hokanson and Fraher (2008) quote mythologist Joseph Campbell:

A hero ventures from the world of common day into a region of supernatural wonder: fabulous forces are there encountered and a decisive victory is won: the hero comes back from his mysterious adventure with the power to bestow boons on his fellow man. (Campbell, 1949, cited in Hokanson & Fraher, 2008, p. 30)

Though the blindfolded man of the Michelspracher emblem is no hero in this classic sense, the mythic resonance of the quest of a protagonist ought to remain open.

Hiles (2001, 2002) summarizes the methods provided by Douglas and Moustakas (1985) for heuristic inquiry, which they define as “an effort to know the essence of some aspect of life through the internal pathways of the self” (p. 39). Within the heuristic approach, Hiles (2001) identifies *heuristic engagement* as the “deep study of a single text” and *heuristic comparison* as a choice of “two or more ‘texts’ for this work.” He describes seven basic phases of heuristic comparison:

1. Choosing two texts/practices for comparison;
2. A phenomenological engagement with the texts/practices, examining and re-examining them;
3. A period of discernment and exploration—with the likely need to follow leads to materials outside those chosen, but always returning to the comparison that is the main focus;

4. A phase of sifting through and gathering, allowing a range of insights, meanings and themes to emerge;
5. Reflection on the inter-relations of the texts/practices, working back through phases 2 and 5 again and again and again;
6. A formulation, or synthesis of the inquiry involving self-validation; and finally,
7. Further establishing the validation of the work by sharing it with others. (pp. 9-10)

For Hiles (2001), “there is possibly something universal about these seven phases.” He keeps “coming across these seven phases” in different aspects of his work. He finds them in his heuristic examination of the work of William Blake. In his counseling work, he finds them “to be the key to formulating a deeper understanding of the grieving process in the human response to suffering” (p. 10).

Chosen methodologies for the current study. My chosen research methodologies for the current study involve dialogical, conceptual, and historical-hermeneutical assessment and interpretation of matters raised within narratives concerning specific applications of *phronesis* during the deliberations and decision-making practices of leadership relative to the goods internal (Macintyre, 2007) to the emergence and evolution of a comprehensive framework for educative teaching and learning. The crafting of the research question and the brewing of the research design are intended to optimize the dialogical and collaborative inter-mediation of the methodologies that are blended herein.

I have characterized the current study as a thought experiment. Suiting the action to the word and the word to the action demands that this document should exemplify the research methodologies in action. It also demands that this document should report upon that action. Therefore, the thought experiment is both epitomized and reported in my acts of authoring this document. The critical rhetorical structure of the document reflects and constructs the form of the thought experiment, which attempts to portray the mnemonic, heuristic, and dialogical conditions of its own emergence. Since wisdom does not manifest except through experience, and since human experience is not confined to a rational waking consciousness in an unwavering present, this document relies significantly upon my phenomenological hermeneutic experiences of a dormant past, a waking present, and a dreaming future. It seeks to interpret the dreaming future in an intensified consciousness of past and present.

I appropriate the following words of Max van Manen for their resonance with my own hermeneutic and dialogic situation in authoring this study.

The text must reverberate with our ordinary experience of life as well as with our sense of life's meaning. This does not necessarily mean that one must feel entertained by phenomenological text or that it has to be an "easy read." And yet, if we are willing to make the effort then we may be able to say that the text speaks to us not unlike the way in which a work of art speaks to us even when it requires attentive interpretive effort. (2007, p. 26)

On the hermeneutic aspect. With a resemblance to the historical surveillance and philosophical anthropology of Charles Taylor (1989, 2004, 2007), Csikszentmihalyi

and Rathunde (1990) propose an “evolutionary hermeneutics,” which is “a corrective against the naïve assumption that present knowledge is in all respects superior to that of the past and that it is safe to ignore the cultural adaptations that were positively selected over time.” Csikszentmihalyi and Rathunde add the following statement:

Therefore the task of an evolutionary hermeneutics is to try uncovering the meanings of concepts discovered in the past that have stood the test of time; to translate these meanings in the relatively timeless categories of evolutionary theory; and finally to translate them back into current concepts applicable to the present state of knowledge and to contemporary problems (p. 26).

As explored in Chapter 2, the tradition of hermeneutic inquiry arose historically, in the Christian west, with the interpretation of biblical scripture. Later iterations of hermeneutic methods were imbued with classical and early Christian approaches to the rhetorical interpretation of sacred, poetic, philosophical, and literary texts.

The tradition of hermeneutic interpretation of texts has sought, in the twentieth century, to distinguish itself from 19th century Romanticism, both by extension and intensification. It has attracted prominent philosophers of varied backgrounds, such as Heidegger, Gadamer, Betti, Habermas, Ricouer, and Caputo, while generating an ever widening range of critical concerns and interpretive tools. Heidegger, for instance, made use of hermeneutical methods to launch a trenchant critical examination of the “question of technology” (1993a) and the “mathematical project” of modern science (1993b). In the educational context, this critique was pursued by T. T. Aoki in his portrayal of the “scientific instrumentalist posture” (Aoki, 1991) and his “hermeneutic returning to the

lived ground of human experience within the story” (Aoki, 2005). These critical elements of the hermeneutic tradition have been distributed across North America in the work of Aoki’s associates, his students, and his students’ students.

It is to D. G. Smith (1991) that I will turn for a clear affirmation of the eclectic nature of hermeneutic inquiry.

The hermeneutic imagination is not limited in its conceptual resources to the texts of the hermeneutic tradition itself but is liberated by them to bring to bear any conceptualities that can assist in deepening our understanding of what it is we are investigating. This means that the mark of good interpretative research is not in the degree to which it follows a specified methodological agenda, but in the degree to which it can show understanding of what it is that is being investigated (p. 201).

For Smith, this “show” of understanding entails “a deep sense that something has been heard *in our present circumstances* [emphasis added],” and echoes H. G. Gadamer’s caveat that “it is important to avoid the error of thinking that the horizon of the present consists of a fixed set of opinions and valuations” (2004, p. 305).

Indeed, Gadamer’s (2004) concept of “a fusion of horizons,” wherein “the horizon of the present cannot be formed without the past” (p. 305) provides support for the following pronouncement by Smith:

The self-criticism of historical consciousness leads finally to recognizing historical movement not only in events but also in understanding itself.

Understanding is to be thought of less as a subjective act than as participating in

an event of tradition, a process of transmission in which past and present are constantly mediated. This is what must be validated by hermeneutic theory. (p. 291)

Ricoeur (1997) would include a horizon of the future in any projected fusion of “conceptualities that can assist in deepening our understanding” as proposed by Smith.

History is not limited to describing and explaining past facts—or, let us say, what actually happened—it can also take the risk of resuscitating and reanimating the unkept promises of the past. In this way, it rejoins what people who may have disappeared may have imagined and frees it from the contingency of unachieved realizations so as to hand it over to the imagination of the future. (Ricoeur, 1997, xlv)

For Ricardo Dottori (2009), “the concept of *phronesis* was the basis of Gadamer’s thought, right from the beginning.”

Hermeneutics is actually more a practice than a technique, as it is not the simple application of the rules of a method . . . [It is] rather a competence in the meaning of ‘being able to do’, being able to put ourselves in contact with the other; the hermeneutic practice consists in this art of understanding, just as rhetoric is the art of persuasion. (p. 309)

Gadamer (1976, 2004) and Ricoeur (1976, 1992) will guide my hermeneutic practice and assist in moderating the hermeneutic tradition’s sometimes strident critique of scientific rationalism. These thinkers provide the psychological tools by which to conceive of modern science, in its key texts, its history, and its prominent personalities,

as having no particularly privileged ground (that stands *outside* of the hermeneutic circle) from which to view a methodologically objectified world. In fact, Gadamer (2004) questions whether hermeneutics itself should seek any such privileged ground *inside* of the hermeneutic circle: The work of hermeneutics, he says, “is not to develop a procedure of understanding, but to clarify the conditions in which understanding takes place” (p. 295).

On conceptual structure assessment. Coombs and Daniels (1991) describe a process they employ “to find out whether or not [a] conceptual structure is an improvement over our pre-theoretical ways of thinking about our tasks, activities and problems, or over competing conceptual structures” (p. 35). In order to accomplish this “conceptual structure assessment,” these authors seek to determine the extent to which a particular conceptual structure will

- Permit us to formulate questions about purposes and problems
- Serve as a morally neutral technical tool
- Justify the powers or processes implied by the structure
- Be free of inconsistencies, contradictions, and terms having no sensible interpretation within the structure. (pp. 35-39)

The criteria of Coombs and Daniels suggest a process for assessing construct validity or separating “robust mental representations” from “fallacious ideas” or “misconceptions”(Gardner, 1999, p. 74). Historically and hermeneutically applied, an understanding of both the construct *conceptual structure assessment* and its four criteria can assist in examining the denotations, the connotations, the root meanings, and the

ranges of metaphorical usage of innumerable concept-bearing words and phrases. The process of conceptual structure assessment will assist my hermeneutical activities as a philosophical anthropologist, an archeologist of cultural phenomena, and an etymologist of ideas and words. It will serve as a touchstone in the sometimes amorphous realm of associations, correspondences, and “family resemblances” (Wittgenstein, 2009, p. 36) among words, concepts, phrases, and images, as I attempt to practice both anagogic interpretation and spiritual hermeneutics in relation to my subject matter.

Narrative inquiry. Bruner (1986, 1990, 1991, 2004) and Ricoeur (1984, 1997) support an immersion in methods of narrative inquiry. For Ricoeur (1984), it is in narrative that “time becomes human,” and “narrative is meaningful to the extent that it portrays the features of temporal experience.” He admits the circularity of his argument, but “such is the case, after all, in every hermeneutical assertion” (p. 3).

Can we not say that that the ‘hermeneutic potential’ of . . . narrative finds . . . a resonance in the untold stories of our lives? Is there not a hidden complicity between the ‘secrecy’ engendered by the narrative itself . . . and the as yet untold stories of our lives that constitute the prehistory, the background, the living imbrications from which the told story emerges? In other words, is there not a hidden affinity between the secret of *where* the story emerges from and the secret *to which* it returns? (p. 76)

It is along a pathway from the first of Ricoeur’s secret imbrications, “from which the told story emerges,” to the second secret “to which it returns” that understanding shall be sought.

Bruner (1986) borrows a phrase used by Wolfgang Iser in *The Act of Reading* to point out that “the reader receives [a narrative] by composing it.”

It is this ‘relative indeterminacy of a text’ that ‘allows a spectrum of actualizations.’ And so, ‘literary texts initiate performances of meaning rather than actually formulating meanings themselves.’ And that is what is at the core of literary narrative as a speech act; an utterance or a text whose intention is to initiate and guide a search for meaning among a spectrum of possible meanings.
(p. 25)

The current study makes use of narrative methods to recount my experiences during years of facilitating dialogue and to assess the contribution of dialogue to the emergence of an enhanced comprehensive framework for educative teaching and learning. The autobiographical texture of these narrative elements is crucial to this research.

Connelly and Clandinin (1991) state that “practitioners have long been silenced through being used as objects for study . . . have experienced themselves as without a voice in the research process and . . . find it difficult to feel empowered to tell their stories” (p. 126). This has been the case, even when practitioner and investigator have worn the same hat. I appeal again to D. G. Smith to remind us that narrative, interpretive methods invite us to “give our lives a sense of text which we can then interpret,” and so “rescue the specificities of our lives from the burdens of their everydayness to show how they reverberate within grander schemes of things” (1991, p. 200).

Smith is prescriptive about the relation between the researcher and the text during the course of a narrative, interpretive study: “Any study carried on in the name of hermeneutics should provide a report of the researcher’s own transformations undergone in the process of the inquiry; a showing of the dialogic journey, we might call it” (Smith, 1991, p. 198). The silencing of practitioners as “objects for study,” referred to by Connelly and Clandinin (above), reveals that narrative methods, like alchemy, were long excluded from academia. “The exclusion of alchemy from the academic curriculum was based on the very nature of alchemical knowledge, which was essentially and radically ‘operative.’ Alchemy was *practical*, ‘rooted in contact with matter and its activity’ . . . [but], it was practical [also] in quite another dimension, namely, as affecting *consciousness*.” It was a “dialogic journey” that “included the transformation of the alchemist” (Bamford, 2000, p. 7).

The narrative methods deployed in the current study will involve specific personal instances of *phronesis* (practical wisdom) relative to the dialogic discovery of the goods internal (MacIntyre, 2007) to the evolving comprehensive framework. The Aristotelian concept, *phronesis*, which I have treated briefly in Chapters 2 and 3, has been examined approvingly, within educational contexts, by Dunne (1999, 2005), Halverson (2004), Noel (1999), and Wall (2003). However, Kristjansson (2005) contends that several of the key claims of these authors, including the “particularist interpretation” of *phronesis*, have “insufficient grounds in Aristotle’s own writings” (p. 455). And, though MacIntyre (2007) evokes an Aristotelian ethos of *phronesis* when he describes the relationship between a practice, a moral tradition, and “the narrative order of a single human life” (p.

187), a celebrated debate has taken place between himself and Dunne as to whether teaching can, in fact, be viewed as a practice at all (McIntyre & Dunne, 2002).

Still, MacIntyre (2007) addresses *phronesis* directly when he states that it is a “central virtue,” “without which none of the virtues of character can be exercised” and that *phronesis* “comes to mean . . . someone who knows how to exercise judgment in particular cases” (p. 154). In terms of the current study, then, the narrative outcomes of *phronesis* must be judged in dialogical, conceptual, historical-hermeneutic, and imaginal terms, within the context of lifeworld investigations of leadership for educative teaching and learning.

Narratives concerning specific applications of *phronesis*. In *The Qualitative Dissertation*, Piantanida and Garman (2009) describe four forms (or levels) of texts:

- Raw texts, which contain information about a phenomenon, within a context of study;
- Experiential texts, which entail a sifting and sorting of raw texts to determine those that most richly depict the phenomenon;
- Discursive texts, which become immersed in discourses related to the phenomenon under study and to the methods of study; and
- Theoretical texts, which interweave experiential and discursive texts and put forth logics and warrants for the knowledge claims included. (pp.88-90)

Bakhtin (1981, 1986) and Gadamer (2004) provide comparisons and assimilations between dialogue and intertextuality. In the scheme provided by Piantanida and Garman above, an intertextual dialogue may be said to occur between each of their four forms of

texts. In that raw texts already exist in relation to language, they are entangled intertextually with past discourse regarding the phenomenon described. Experiential texts are sifted and sorted in regard to existing theoretical and discursive texts; discursive texts are thoroughly “immersed in discourses;” and theoretical texts “interweave experiential and discursive texts.” An intertextual dialogue transpires, methodologically, between my current writing and the raw texts of dialogue sessions, which have contributed historically to the evolution of the enhanced comprehensive framework. Records and memories of these dialogue sessions are sifted and sorted for the initiating experiential texts (see Chapter 5 particularly), which I juxtapose dialogically, during the course of the current study, with discursive and theoretical texts, authored by myself and others.

Therefore, it follows that a dialogue is transpiring among the texts that contributed to the evolution of the enhanced comprehensive framework, the texts identified in the conceptual framework, the texts encountered in the literature review, the texts that inform the methodology, and the additional texts that I am accessing in the process of authorship. These multi-valent dialogues involve not only issues of epistemology, ontology, and axiology (Piantanida & Garman, 2009, p. 8), but they also include considerations of developmental cognitive theory and the often-bracketed *metaphysics*, in the sense explored not only within the western philosophical tradition, but also among “the repressed and excluded aspects of Western culture” (Iragaray, cited in Lechte, 2008, p. 195).

Dialogical and hermeneutical. Fourfold orderings, whether they are procedural, such as the four steps of conceptual structure assessment provided by Coombs and Daniels, or declarative, such as the four forms of text provided by Piantanida and

Garman, reveal family resemblances with historical hermeneutic outlooks such as the four historical periods discerned by Saint Augustine (Reese, 1980, p. 41) or the four levels of insight implied in Plato's allegory of the cave (Plato, 1993, 514a-518b).

It is tempting to declare that any methods with a fourfold structure, including my own chosen research methods, present instances of some single archetype, such as Aristotle's four kinds of causation, or Dante's four levels of interpretation (see Chapter 2), and then to forge ahead at Bloom's level of application, assessing and interpreting each item of interest at literal, moral, allegorical, and anagogical levels.

However, I am not able to arrange my chosen research methods in any precise sequence or to aim them at a preconceived outcome. Nor am I able to view any single instance of such fourfold orderings as definitively archetypal—not even the (perhaps) oldest of the fourfold orderings, the four elements of ancient Greek science: earth, water, air, and fire. I am able to discern, rather, a pattern suggestive of an archetype, emerging like a structure attractor (Knayazeva & Haken, 2000) in the midst of a dialogue engendered by over-layering various instances of fourfoldness in a movement through historical times and cultures. As Bakhtin remarks, “a meaning only reveals its depths when it has encountered and comes in contact with another, foreign meaning: they engage in a kind of dialogue which surmounts the closedness and onesidedness of these particular meanings, these cultures” (Bakhtin, 1986, p.7).

Apparently prefiguring the evolutionary hermeneutical stance of Csikszentmihalyi and Rathunde, Bakhtin (1986) declares that “semantic phenomena can exist in concealed form, potentially, and be revealed only in semantic cultural contexts of subsequent

epochs that are favorable to them” (p. 5). I engage in the blended methodologies of the current study “with some hopefulness on the prospect that there may be wise persons who see things within some more expanded framework” (Chandler & Holiday, 1990, p. 139).

A particular instance regarding four forms of text. One of the greatest ironies of a textual culture is that theoretical texts are properly theoretical only for those who interpret them and value them as theoretical. Interpretation and valuation proceed intertextually and dialogically. Piantanida and Garman recognize this irony when they state: “Until the researcher draws from these references to make conceptual points, formal literature represents one more type of raw text” (2009, p. 92).

When I first discovered the Menkes text, *Executive Intelligence* (2006), on a bookstore shelf, it was, for me, a *raw text*—a “business book,” which I selected for quotations that I might use to elicit commentary in dialogue sessions, and for its potential applications in mentoring sessions with developing educational administrators.

Executive Intelligence became an *experiential* text, for me, when I discovered its links to the work of Robert J. Sternberg, author of *Successful Intelligence* (1996), aspects of which I had consulted in the past, during prior sessions of mentoring. Menkes cites Sternberg’s description of three essential work-related categories in which administrators must perform: “handling tasks, working with and through other people, and assessing/adapting oneself” (Menkes, 2006, p. 40). Menkes proposes these threefold categories of Sternberg as the contexts for the “individual skills that comprise executive intelligence,” in the areas of “tasks, people, and self.”

Executive Intelligence became a *discursive* text, for me, when I inferred the apparent debt of Menkes, through Sternberg, to Habermas's

three cognitive interests common to human beings: the technical interest in knowing and controlling the world around us, the interest in being able to understand each other and join in common activity, and the interest in removing distortions in our understanding of ourselves. (Blackburn, 2005, p. 158)

Habermas (1990) confirms, incidentally, that it is through the practice of hermeneutics that a person becomes equipped to deal, simultaneously, with

the threefold relationship involved in an utterance which serves as (a) an expression of the speaker's intention, (b) an expression of the establishment of an interpersonal relationship between speaker and hearer, and (c) an expression about something in the world. (p. 24)

Threefold orderings, such as these from Menkes, Sternberg, and Habermas show affinities with historical instances of threefoldness, such as the three realms of existence overseen by Hermes Trismegistus (Thrice-Great Hermes) as king, philosopher, and priest (Ramsbotham, 2004, p. 93), or by the threefold White Goddess (maiden, mother, crone) of Robert Graves (1961).

It is tempting to conflate the affinities between such historical instances of threefoldness and the concepts described above—tasks, people, self (objective, intersubjective, and subjective worlds)—with aspects of my conceptual framework for this study. It is also tempting to identify them as epistrophic reversions (Hillman, 1975, p. 99) to some single archetype, such as the three main states of human consciousness

(waking, dreaming, and sleeping)—and then to forge ahead hermeneutically, assessing and interpreting each item with respect to instances of self, others, and world.

However, once again I am not able to see any single epistrophic reversion of these threefold orderings as *the* definitive archetype—not even the (perhaps) oldest available threefold ordering, the sequence of past, present, and future. I am able to discern, rather, a pattern suggestive of an archetype, emerging like a structure attractor in the midst of a *dialogue* engendered by over-layering various instances of threefoldness in a movement through historical times and cultures. In finding its place within the somewhat “soft” emergence of an Ur-pattern of threefoldness, the text *Executive Intelligence* progresses, for me, to a stage where it provides a practical voice in a chorus of *theoretical* texts.

An Encapsulated Instance of My Research Methods

It is curious the number of times that a fourfold ordering and a threefold ordering will collide and collude in hermeneutic dialogue. I will relate a particular experiential instance of this. Having named *phronesis* among my conceptual and methodological descriptors, I determined that *phronesis* was a concept to which the four aspects of my methodology could be applied.

Phronesis is sometimes translated from the ancient Greek of Aristotle as “practical wisdom” or, simply, “judgment” (Dunne, 1999). Rowe translates *phronesis* simply as “wisdom” (Aristotle, 2002). *Wisdom: It’s Nature, Origins and Development* is the title of a book, edited by Robert J. Sternberg (1990), through which I had been browsing, off and on, for over a year. Sternberg provides the chapter *Wisdom and its relations to intelligence and creativity*, wherein he reports a series of studies that he

conducted regarding people's "implicit theories of wisdom and [wisdom's] relations to intelligence and creativity" (p. 144).

Implicit theories are constructions by people that reside in the minds of these people. Thus they constitute people's folk psychology. Such theories need to be discovered rather than invented because they already exist, in some form, inside people's heads. Discovering such theories can be useful in helping to formulate the common-cultural views that dominate thinking about a given psychological construct. (p. 142)

According to Sternberg's findings, implicit theories of wisdom show considerable overlap across various professional fields of specialization. Nevertheless, there are some differences in implicit theories of wisdom as held by art professors, business professors, philosophy professors, and professors of physics.

Art professors emphasize

- Insight,
- Knowing how to balance logic and instinct,
- Knowing how to transform creativity into concepts, and
- Sensitivity.

Business professors emphasize

- Maturity of judgment,
- Understanding of the limitations of one's actions and recommendations,
- Knowing what one does and does not know,

- Possession of long term perspective on things,
- Knowing when not to act as well as when one should act,
- Acceptance of reality,
- Good decision making,
- Ability to distinguish substance from style, and
- Appreciation of the ideologies of others.

Philosophy professors emphasize

- Balanced judgment,
- Non-automatic acceptance of the “accepted” wisdom,
- Concentration on fundamental questions,
- Resistance to fads,
- Looking for fundamental principals or intuitions behind a viewpoint,
- Concern with larger purposes,
- Openness to ideas,
- Ability to use facts correctly,
- Avoidance of jargon,
- Possession of a sense of where future progress is possible,
- Unwillingness to become obsessed with a single theory,
- Attention to both detail and scope, and
- A sense of justice.

Professors of physics emphasize

- Appreciation of the various factors that contribute to a situation,
- Familiarization with previous work and techniques in the field,
- Knowing if solving a problem is likely to produce important results,
- Awareness of the important problems in the field,
- Knowledge of the human and political elements of scientific work,
- Contemplation, and
- Recognition of the aspects of physical phenomena that underlie the concepts of physics. (Sternberg, 1990, pp. 149-150)

Contemplating this fourfold sampling of professors, I was reminded of the four “humours” or temperaments (Lewis, 1967), which I first became aware of as an undergraduate student of Shakespeare’s plays, and which I learned in greater detail in my study of Rudolf Steiner’s Waldorf education (Steiner, 1968). Was Sternberg somehow capturing evidence of differences in temperament among professors who have chosen to work in four different fields of specialization? Were these specializations themselves tinged with temperament? Were art professors on average more sanguine than their counterparts in business, philosophy, and physics? I tried to assign a temperament—choleric, sanguine, phlegmatic, or melancholic (Beckman & Ganz, 1989, p. 114)—to each of the specializations based on the aspects of its “implicit theories of wisdom.” The task required concentration, but it was not impossible.

I had recently attended an in-service session for all of the administrators in the focus district, where a business consultant on psychological types had given us a crash course on leadership styles. She presented a colour-coded simplification of a quasi-

Jungian version of the four temperaments. I asked a colleague, who had attended the same session, if she would colour-code each of the four types of professors (above), based on the details of their implicit theories of wisdom. Her codings and mine were similar, as was our reasoning, though we differed regarding which of the specializations we would finally agree to be “red” or choleric. She remarked that it was the frequency of similarities among the details, for all of the professor types, that made the task difficult. Her comments started me speculating that there might be some kind of constant that each of the four temperaments was responding to.

When treading upon a quasi-Jungian territory, such as this fourfold issue of the temperaments, or psychological types, one should not be alarmed by the appearance (as if out of the collective unconscious) of astrological or alchemical themes and correspondences. Though often seen as disreputable, such themes and correspondences cannot be foreign to evolutionary hermeneutics, since it is not “safe to ignore the cultural adaptations that were positively selected over time” (Csikszentmihalyi & Rathunde, 1990). In the field of Astrology, each of the twelve zodiacal signs is aligned with one of the four elements and, therefore, there are three signs aligned with fire, three with air, three with water, and three with earth. Each of the orbiting planets progresses through, and therefore enters into experience with each of the signs and its corresponding element. Each of the four elements corresponds with one of the temperaments: choleric with fire, sanguine with air, phlegmatic with water, and melancholic with earth. I wondered if the *similarities* among the professor types might be attributed to the influence of one of the planets, while the differences might be attributed to the temperaments and their corresponding elements.

To determine the attributes of the “personalities” of the seven pre-Copernican planets, I checked a number of sources from the field of archetypal psychology (Hillman, 1975). Saturn is the planet whose attributes are most frequently suggestive of wisdom. Saturn, depicted as Father Time, aligns with maturity, memory, experience, and profound (often cosmic) thought (Jocelyn, 1981, p. 101). “Saturn pushes us to the edge where our imagery becomes primordial, refined, and removed from our usual patterns of reflection, our accustomed imagery, and personal reference” (Moore, 1990, p. 173). To become wise, according to Hillman (1975, p. 122), the soul must *learn by experience*, but Hillman sees experience as informed by no simple concatenation of events, or mere passage of time.

Simply to participate in events, or to suffer them strongly or to accumulate a variety of them, does not differentiate or deepen one’s psychic capacity into what is often called a wise or an old soul. . . . There must be a vision of what is happening, deep ideas to create experience. Otherwise we have had the events without experiencing them, and the experience of what happened comes only later when we gain an idea of it—when it can be envisioned by an archetypal idea. (p. 122)

Gisela Labouvie-Vief (1990) investigates post-formal aspects of cognitive development. According to Kincheloe (2003), “adults do not reach a final cognitive equilibrium beyond which no new levels of thought can emerge; there have to be modes of thinking which transcend the formal operational ability [described by Piaget]” (p. 67). Labouvie-Vief (1990) states that “the formal-operational abilities of the youth are still quite limited in their abstractive powers” (p. 67), but “later in life . . . the individual may

come to accept the symbolic as an independent source of knowing in its own right” (p. 74). She continues:

For the older adult the interest . . . often lies not in the delineation of a particular action-event sequence but rather in the fact that it signifies truths about the human condition. Hence inferencing is based on a symbolic processing style in which inner and psychological processes rather than purely logical ones are important (p. 74).

This “inferencing” gives access to a “symbolic order.” According to Ricoeur (1997), an “incapacity to enter a symbolic order . . . has as its effect an inability to discern or derive the morally significant aspect of action in relation to some norm” (p. xl). Labouvie-Vief speaks of a mature “problem-solving style” that involves “greater awareness of complexity” and “careful checks on the possible limitations of one’s particular viewpoint” (1990, p. 70), as features in the deliberations of more mature problem solvers.

The mature adult evolves a problem-solving style that is uniquely suited to solving ill-structured problems rather than the explicit and well-structured problems at which young research subjects excel. (p. 70)

The ill-structured problems of Labouvie-Vief are akin to the “wicked problems” and “essentially contested concepts” that arise in the implementation of educational policies in problem areas that are “difficult to define” and “have no technical or clear right/wrong solution” (Parker, 2009, p. 50). It would follow, therefore, that administrators unsteeped in the symbolic order might attempt to treat such “wicked” problems as simple

exercises in “technical” leadership rather than as complex issues of “adaptive” leadership (Heifitz & Linsky, 2002).

The quotations, above, from Labouvie-Vief speak to the maturation and deep experience associated with the concept of wisdom (and here, for “wisdom,” an archetypal psychologist might read “Saturn”). The quotations suggest that art professors wear their wisdom lightly, airily, and sensitively, in a warm and moist fashion. The business professors deliver their warm, dry, flashy wisdom directly, brightly, quickly, without hesitation. Comfortable with the tides of wisdom, the philosophy professors go with the flow of their reasoning, coolly, moistly, contentedly. The fact that physicists emphasize “the aspects of the physical phenomena that underlie concepts” attunes their specialization to the full intensity of the planet, Saturn, with its natural *gravitas* toward the cold, dry, melancholic temperament, where the leaden planet is most at home.

But is this “wisdom” *phronesis*? The question arises regarding the identity of this “wisdom,” as investigated by Sternberg, with the *phronesis* described by Aristotle.

Wisdom cannot be reduced to a cognitive theory of expertise. . . . What makes the artist, the poet, or scientist wise is not expert technical knowledge in their respective domains but rather knowledge of issues that are part of the human condition, more generally. Wisdom consists, so to say, in one’s ability to see through and beyond individual uniqueness and specialization into those structures that relate us in our common humanity. (Labouvie-Vief, 1990, p. 78)

Does this last statement of Labouvie-Vief speak to *phronesis* unalloyed?

This is where the fourfold collides and colludes with the threefold and where a statistical/empirical voice is added to the dialogue. Sternberg (1990) explores “prototypes [implicit theories] that people have somehow stored in their heads for intelligence and creativity as well as for wisdom” (p. 148). Intelligence, creativity, and wisdom are the threefold aspects of Sternberg’s model of the “triarchic mind.” For the prototypes to have “maximum psychological interest, it should be the case that not only do they exist [stored in people’s heads] but they are used as well” (p. 148).

Sternberg presented 40 nonstudent adults with 54 simulated letters of recommendation. They made ratings “on a 9 point scale” as to whether each of the letters was written by a person who was wise, intelligent, or creative. Sternberg found that the correlations between the “prototypes” (for wisdom, intelligence, and creativity) and their actual use by the 40 subjects were high, at .96 for wisdom, .89 for intelligence, and .89 for creativity. While the correlation between wisdom and intelligence was high at .88, the correlation between wisdom and creativity was much lower, at .54. The correlation between intelligence and creativity was lower still, at .48. Sternberg concludes that “wisdom and intelligence are quite a bit closer than is creativity to either of them” (p. 149). It would appear, therefore, that our prototype of wisdom, which we have stored in our heads, is not unalloyed with our prototype of intelligence.

As stated in Chapter 3, Aristotle identifies “five states by which the soul has truth through affirmation and denial.” These are intelligence (*nous*), systematic knowledge (*episteme*), intellectual accomplishment (*sophia*), technical expertise (*techne*), and practical wisdom (*phronesis*) (Aristotle, 2002, 1139b15). For Aristotle, “it is clear that intellectual accomplishment (*sophia*), is a combination of systematic knowledge

(*episteme*) and intelligence (*nous*)” (1141a18), with the things that are highest by nature as its objects. Aristotle, therefore, provides us with a threefold order comprising *sophia*, *techne*, and *phronesis*. He details that neither *phronesis* nor *sophia* is a kind of technical expertise.

Often *sophia* is personified as Wisdom. The Christian Gnostic tradition grants Sophia a stature as the “Wisdom of God” and often identifies her with the Holy Spirit. Indeed, it is Sophia as Wisdom who presides over the seven pillars of wisdom, which were identified at the School of Chartres, in the thirteenth century, with the Seven Liberal Arts, the mastery of which culminated in the attainment of Wisdom (Querido, 1987), or the “Great Work” of alchemy (Roob, 2005). Aristotle hints at this sophianic exaltation of wisdom when he states that the person possessing *sophia* will “have a true grasp of the starting points themselves” (1141a16). Again, Aristotle’s “starting points” are the *archai*, the origins, or the primal patterns (some might say archetypes), which are similar to Plato’s *ideas*, beloved of philosophers (*philo* + *sophia*).

In contrast, however, Aristotle states that *phronesis* is not “only concerned with universals: to be wise one must be familiar with the particular, since wisdom has to do with action, and the sphere of action is constituted by particulars” (1141b15).

So, when Labouvie-Vief (1990) speaks of “one’s ability to see through and beyond individual uniqueness and specialization into those structures that relate us in our common humanity” (p. 78), are these structures related to patterns, to archetypes, or to the kinds of structure attractors proposed by Knyazeva and Haken (2000)? And does Labouvie-Vief invoke *phronesis*, *sophia*, or an alloy of the two?

It is unlikely that Sternberg's wisdom, intelligence, and creativity align exactly with Aristotle's *phronesis*, *sophia*, and *techne*. It is more likely that Sternberg's current "prototypes" of wisdom, intelligence, and creativity have precessed (as in the precession of the equinoxes, where every 25,920 years the abstract *signs* of the zodiac move in a complete circle against the stationary background of their related concrete *constellations* of actual stars). Have Sternberg's prototypes slipped around the circle defined by Aristotle's earlier threefold ordering, so that Sternberg's wisdom now overlaps with a portion of *phronesis* plus a portion of *sophia*; Sternberg's intelligence overlaps with a portion of *sophia* plus a portion of *techne*; and Sternberg's creativity overlaps with a portion of *techne* plus a portion of *phronesis*?

It appears unlikely, with respect to Sternberg's "prototypes" (or implicit theories of wisdom, which we have stored in our heads) that we are proto-Aristotelians. In light of these notions, we are, more likely, Plato-Aristotelians.

To provide experiences, to impart wisdom, to address succession. Labouvie-Vief would not see the development of wisdom as a matter best approached solely through applications of technical expertise.

I would suggest that though wisdom is potentially within the reach of human nature, its development needs a set of nurturing conditions: the availability of a cultural and familial ethos, of mythological themes, of an open attitude toward the life of imagination, of respect for individuality. (1990, p. 78)

Aristotle makes it clear that the objects of wisdom "include particulars, which come to be known through experience, and a young person is not an experienced one; for

it is quantities of time that provides experience” (1142a15). He also makes it clear that “it is impossible to be wise without excellence,” but that “it is not possible to possess excellence in the primary sense without wisdom, nor to be wise without excellence of character” (1146b30). From the standpoint of leadership development, questions (and contestations) arise, therefore, regarding:

- How to characterize, convey, and nurture the idea of excellence of character;
- How to identify persons with high potential for developing excellence of character;
- How to offer experiences and cogent feedback for the nurturance of excellence of character;
- How to assist those who act with incipient wisdom to render explicit their tacit knowledge of the ways of wisdom;
- How and when to arrange for those with explicit knowledge of the ways of wisdom to impart these ways to others who are emerging with sufficient excellence of character to recognize and receive the impartation; and
- How to accomplish all of these things in wise ways that are morally admirable, socially just, and both technically and interpersonally facilitative?

For many, “who are largely content with . . . the prospect of living in a world that sees all the solutions to its problems as lying [merely] on a course of increased technical expertise” (Chandler & Holiday 1990, p. 139), the questions raised above (and their contestations) will be easily dismissed. “Deeply alarmed” by this possibility, Chandler and Holiday

look with some hopefulness on the prospect that there may be wise persons who see things within some more expanded framework . . . who successfully peer through the gloom of our present dark age and recover some preapocalyptic vision of types of knowledge we have long since forgotten. (1990, p. 139-140)

Interpreting the Michelspracher Emblem: The Catalyst

I have alluded to the affinities of the current study with the practices of critical rhetoric (McKerrow, 1989; Foss, 1989; Glenn, 2002). In accord with these practices, the current study considers its own rhetorical stance to be

performative in the sense that it is part of instantiating—through repetitive iterative processes on the part of the rhetor—a sense of socio-political consciousness with an audience, thereby creating the conditions for envisioning alternatives to the status quo. . . [and] creating the conditions for the possibility of humane social change. (Glenn, 2002, p. 3)

Nevertheless, I would fear a loss of dialogic openness were I to concur completely with McKerrow that “the telos that marks the project is one of never-ending skepticism, hence permanent criticism” (1989, p. 96). My preference, in the course of this rhetorical performance, is to emphasize “the context or environment that spawned the rhetorical artifact” (Foss 1989, p. 192), as “reflective of its rhetor” and its “rhetor’s symbol use” (p. 193). To perform this practice with respect to the Michelspracher emblem, I return to Robert Sardello’s phenomenological-hermeneutic method for interpreting the images experienced in dreams.

Depth psychology, whether Freudian, Jungian, archetypal, or spiritual, seems always to have concerned itself with dreaming and dreams. Rudolf Steiner often stated that we are awake in our thinking, dreaming in our feelings, and asleep in our wills.

Robert Sardello (1995) sees dreams as

a border phenomenon, meaning that they at one and the same time picture something of the past waking life of the dreamer and something of the life of soul and spirit coming into the world. . . . When dreams are approached not as a content, but as an activity, then we are taken toward the direction of the creating activity of the I in its unity with the creating activity that is the world. (p. 114)

For Sardello, “the dream as an image occurs all at once,” and it is “only as we are waking [that] this simultaneity of the whole image begin[s] to feel like a sequence of events” (p. 116). We can move the narration of the dream—what we concoct upon waking—backward in the direction of the dream image, as we move the sequential language of the dream narrative toward simultaneity. We can do this by returning the dream narrative to the metaphorical nature of the image, and then imaginatively *stepping into the image* to experience it “as activity” with “a kind of consciousness of pure mobility and creation coming into being” (p. 117).

For me, Sardello’s recognition that this phenomenological-hermeneutic process is “a little like Alice going through the looking glass” (p. 117) is curiously apt. The Alice stories of Lewis Carroll have more than one level of relevance to the interpretation of the Michelspracher emblem and the ongoing narrative of its conversation with the Instructional Institute framework.

The Michelspracher emblem confronts the viewer with a dream-like image that constitutes a “multiplicity in the light of unity” (all at once). Because I have provided a sequential narrative of this dream-like image in Chapter 1, the stage is set for an epistrophic “step [back] into” the image, and a resulting movement “from image into activity.” As I attempt this next step of interpreting the emblem as dream image, I invoke awareness of the rhetors who are the dreamers of this Rosicrucian image, which “at one and the same time picture[s] something of the past waking life of the dreamer and something of the life of soul and spirit coming into the world.” Awareness of this kind requires a “fusion of horizons” (Gadamer, 2004, p. 305), which involves not only a “waring” of the past but a *synairesis* (Gebser, 1985) involving past, present, and future. Or, as Sardello states it, “lived time . . . described as memoria, presentness, and possibility, seen, however, as a unified whole” (1995, p. 114).

“Interpretation is actually a defense against the dream,” says Sardello (1995, p. 116). Freud says much the same thing, but with a different intent. Freud perceives a defense against “the slow return of the repressed”—the primal scene, real or fantasized. For Sardello, who combines Jungian and archetypal insights with Rudolf Steiner’s psychology of body, soul, and spirit to project a “school of spiritual psychology,” the “defense against the dream” is raised by “the personality” to defend against the full import of spiritual experiences, in which the individual participates while asleep. Undiluted memory of these experiences might serve to overawe the dreamer, if encountered without the rational protection of day-consciousness. For Freud, the defense concerns the past, whether personal or mythic (eg., the myth of Oedipus, or Freud’s “primal herd”); the protection acquires an acceptable adult form during the famous

“transference” of Freudian psychoanalysis. For Sardello, the defense is against “the overlapping of the time current of the past with the time current from the future” (p. 115), and the protection arrives in the form of “transformations that can take place that alter fate” (p. 205).

I will now attempt a phenomenological-hermeneutic “stepping into” the image of the Michelspracher emblem—into the simultaneity of the image as activity—as follows:

When I see the man in the right foreground of the emblem, there is much to which day consciousness blinds him. The blindfold covers his eyes and his ears, and his garters are blinding his limbs. His parted legs and his outstretched arms distort the pentagonal shape of “the human form divine” (Roob 2005, p. 540-543). He is out of proportion with the golden section. He does not participate in the worlds portrayed behind him inside the earth mound. And the small, instinctual, rabbit-like creature lopes dreamily to the image’s left.

As the man on the left bends toward the rabbit-like creature, its head is inside the earth, like the roots of the nearby carnations. The creature is disappearing, like Alice, “down the rabbit hole.” The man is in movement. What was left is now right; what was up is down; what was forward is back. My self is the other, sharing a common asterisk (six directions) with the moving man. When I enter the frame, like Alice, I step through the looking glass, where all is reversed. Our vanities of costume have fallen away. We follow the rabbit, internalizing. Inside the mound, we are outside/inside the mountain. We are staircase, chapel, phoenix, planets, signs, elements, and streaming astral light. At the base of the staircase we’re a regular pentagon. When we rise upon the staircase, step by

step, we are calcinated, sublimated, dissolved, putrefied, distilled, coagulated, and applied to all suffering as universal tincture, altering fate. When we enter the chapel, we are salt-sulphur-mercury; we are sun/moon/phoenix.

As personified planets, we are sevenfold soul. As zodiacal signs we are twelvefold spirit. When we are phoenix, we are five, eight, thirteen. When we are Ignis, Aeris, Aquae, and Terrae, we are ethers of fire, air, water, and earth. We are fourfold quintessence and phoenix reborn. We centre Tetractys.

Returning to earth (to our roots in carnation) we progress through four triads of zodiacal compounds, which degrade through the planets, the dry and the moist, the hot and the cold. From the floor of the chapel, we descend cellar stairs, reversing the steps that raised us to tincture. Will our “head hurt a hair’s foot” (Thomas, 1952, p. 97) as we fall into day world. Do we awake to sole self on the “cold hill’s side” (Keats, 2009, p. 90)?

What one notices, having stepped into the emblem this way, is the metamorphosis of its aspects as they bend to activity, both changing and remaining the same. The four elements remain above in their ether forms, beyond even the arc of the zodiac, which rises to the heavens to circulate overhead. Now one looks up toward them through the orbiting figures of the planets. But the four elements also bend downward to occupy the ground beneath one’s feet, where they define the four directions of the horizontal plain. In the 21st century, we use computer animation to rotate and “morph” images and even to depict our three dimensions in a virtual sense. Traditionally, these operations have been achieved imaginally, in active imagination, which entrains a fourth dimension, time.

In simultaneous apprehension of “multiplicity united by movement,” one discerns a number of alchemical reasons for the emblem’s explicit form. “As above, so below” was the hermetic maxim. The steps in the alchemical process, as depicted in the Michelspracher emblem, relate to the classic four elements, which result from combinations of four qualities (or two polar pairs), hot-cold and dry-moist. Fire (hot and dry), air (hot and moist), water (cold and moist) and earth (cold and dry) are dependent on these qualities for their intrinsic natures.

The planets are also affected by these four qualities, there being moist planets (Moon, Mercury, Venus, and Jupiter) and dry planets (Sun, Mars, and Saturn), hot planets and cold planets. The hot tend to expand and rise, the cold to condense and settle. Venus, a moist planet, relates to Taurus (the fixed earth sign) and Libra (the cardinal air sign); she stands close to Aquae (one thinks of the birth of Aphrodite from the foam of the sea). Mars, a dry planet, relates to Scorpio (the fixed water sign) and Ares (the cardinal fire sign); he stands halfway between Aquae and Ignis. Sun, a dry planet, relates only to Leo (the fixed fire sign) and only to Ignis. Mercury, a moist planet, relates to Virgo (the mutable earth sign) and Gemini (the mutable air sign); he stands halfway between Ignis and Aeris. Moon, a moist planet, relates only to Cancer (the cardinal water sign) and only to Aeris. Jupiter (a moist planet) relates to Sagittarius (the mutable fire sign) and Pisces (the mutable water sign); he stands halfway between Aeris and Terrae. Saturn, a dry planet, relates to Capricorn (the cardinal earth sign) and Aquarius (the fixed air sign); he stands near to Terrae.

Each of the alchemical operations (depicted as steps on the staircase) involves a transformation of the relations among the elements. Calcination drives water into air by

means of fire, leaving only earth. Sublimation drives earth into air by means of fire. Solution dissolves earth in water by means of low fire. Putrefaction decomposes earth in water by means of slow fire. Distillation drives water into air by means of fire, and condenses air back into water, in absence of fire. Coagulation compresses fire, air, and water into earth. Tincture conceives a quintessence from fire, air, water, and earth.

Powell (1987) relates zodiac, sun, moon, and earth to “modes of consciousness” (p. 101). Relating Plato’s myth of reincarnation to one’s *nightly* exarnation into sleeping and dreaming and one’s *daily* incarnation into a waking state, Powell declares:

If the three modes of consciousness . . . —zodiacal, solar and lunar—are thought of as stages of incarnation, then these three modes appear as different levels of consciousness. . . . Lastly, after this descent of consciousness (from the zodiacal level to that of the sun, and from there to that of the moon) the coming down of consciousness a stage further—to the earth—finds expression in the casting of the [individual] horoscope. (p. 101)

An individual’s horoscopic birth chart is a two dimensional (flat) figure “related to the position of the zodiac for the place of birth, at the time when birth occurs” (p. 101). The birth chart incorporates “the concept of Ascendant—the zodiacal degree rising on the eastern horizon at the moment of birth . . . [which] indicates a truly geocentric consciousness . . . [or] an earth’s eye view of the surrounding cosmos” (p. 101).

The Michelspracher emblem encodes a deep, rich tradition of symbols and correspondences, such as those suggested above. It can be viewed from multiple perspectives, integrating multiple viewpoints. It is eclectic, syncretic, and ecumenical,

concentrating diverse influences that are Pythagorean, Platonic, Aristotelian, Gnostic, Hermetic, Christian, Judaic, and Islamic in origin, which may have been blended briefly once upon a time in Andalusia.

Numbers as Qualities

It could be argued that numbers are not quantities—they are merely abstract symbols of quantities. Or it could be argued that they are not symbols, but signs, signifiers. Or that there are occasions when they function as icons or indexes. The word *symbol* is used to denote each of these kinds of usage. Thus the inscription of the glyphic figure of a number itself can be called a symbol, just as the letters inscribing the word-form of a number can be called symbols. A word or phrase inscribing a number can be said to symbolize or simulate the number of objects that it designates.

Julia Kristeva uses the word *symbolic* to refer to “the ordered, regulated, rationality of the adult world” as opposed to the prelinguistic flux which she terms “the semiotic” (Kristeva, 1984, cited in Hopfl, 1994). Lacan and others, notably Zizek, refer to “the symbolic order” (Lechte, 2008, p. 105; Zizek, 2008, p. 222) as that realm of signifiers that create social institutions that create human subjects that disconnect from selves. For Hopfl (1994), it is the semiotic that is discovered in poetry, which is “clearly not rational” (p. 470) and is “non-symbolic,” while what is symbolic (“mathematics is a highly symbolic language”) is conveyed in rhetoric, which “is concerned with external display and performance” (p. 467), is “governed by rules,” and has a “trajectory towards an outcome” (p. 468). These latter day uses of the word *symbolic* are very different from

its use by Coleridge, who stated that a symbol “is characterized by a translucence of the special [i.e. the species] in the individual” (Cuddon, 1999, p. 885).

This broad discrepancy among several meanings of the same word may be explained as ‘stipulation’ or appropriative denotation of meaning for a given context. Various stipulations seeks to control the connotations-in-context of a word such as *symbol*, which, in ancient Greek, meant “to throw together.” Owen Barfield (1964) offers another explanation:

In the development of language and thought . . . single meanings split up into contrasted pairs—the abstract and the concrete, particular and general, objective and subjective. And the poesy felt by us to reside in ancient language consists just in this, that, out of our later, analytical, ‘subjective’ consciousness which has been brought about along with, and partly because of, this splitting up of the meaning, we are led back to the original unity. (pp. 85-86)

If there is merit in Barfield’s assessment, it indicates that the *symbolleîn* (to throw together) of the ancient Greek bears a close family resemblance to the *synairesis* of Jean Gebser (the act of taking together), and the throwing together of many denotative meanings “symbolizes with” the connotative act of taking them together.

In this hermeneutic spirit, a quick run through of the connotative qualities of the numbers one to thirteen (all of which, except perhaps the number *eleven*, figure in the Michelspracher emblem) would serve to illustrate some of the rich depths of connotation and correspondence involved in the emblem. Readers who are interested in this exercise

can begin by consulting Shesso (2007), Mitchell and Brown (2009), and Critchlow (1994), before turning to Plato's *Timaeus*.

It is important, first, to notice that Michelspracher (1616) provides an emblem of remarkable complexity. Its correspondences do not smack of the superficial emotiveness of the astrological commentaries seen in the daily news and of much of that is classified as "New Age" literature. The second thing to notice is that the emblem encodes a *systems diagram* of great subtlety. It comprises multiple levels of input, it is phased, and it is systemically iterative, in that the steps of the alchemical process will need to be repeated again and again to accomplish the transformations of base metals, self, and others involved in the "Great Work" of alchemical practice. Third, the emblem's reference to number (particularly 3, 4, 5, 7, and 12) participates in a complex, multiply connotative, symbolic order beyond the denotative simplicity of the mathematical project, which, according to Heidegger, is "axiomatic," "a project of thingness which . . . skips over the things," and a perspective that "requires a universal uniform measure as an essential determinant of things, ie., numerical measurement" (Heidegger, 1993b, p. 293). Fourth, the emblem's concentration on themes of death and resurrection (exarnation and incarnation), as necessities along the pathway toward a new intensification of consciousness, suggests a deep understanding of sustainability and its systemic, emergent, evolutionary aims (what abides amid change).

The phoenix itself symbolizes inevitable periods of absencing and then returning at an intensified level of being. The mythology of the phoenix informs us that every 540 years the phoenix will self-immolate and reincarnate from its own ashes. The central position of the phoenix in the Michelspracher emblem emphasizes an imaginal sense of

measured time. A phoenix cycle of 540 years is one-quarter of 2160 years, which is one-twelfth of the 25,960 years of the Great Year, which defines one complete cycle of the precession of the equinoxes. There are twelve such 2160 year periods in the Great Year, one for each sign of the zodiac. As the Michelspracher emblem was created near the onset of the last quarter of the age of Pisces, the phoenix can be imagined to prefigure the then-impending decline of the emblem's encoded knowledge during an oncoming period of scientific rationalism.

Quality or Quantity?

In conjunction with the number seven, I will surface its association with the seven liberal arts. The seven liberal arts constituted the educative curriculum of the middle ages, culminating in the Neoplatonic School of Chartres, which existed from the 11th until 13th century. For the school masters at the School of Chartres, the seven liberal arts were aligned with the seven pre-Copernican planets (Querido, 1987). They were aligned as follows: Grammatica, which “speaks,” was aligned with the Moon. Through Grammatica, a student “could work his way back to the archetypal Word” (p. 77). Dialectica, which “teaches the true,” was aligned with Mercury. Dialectica would “make one’s thinking clear but also mobile, so that one can grasp not only the things of the earth but also the things of the spirit” (p. 78). Rhetorica, which “paints the words,” was aligned with Venus. “The Chartres masters believed that beautiful speech best expressed the creative goodness and mobility of the archetypal Word” (p. 79). Musica, which “sings,” was aligned with the Sun. Like the sun, Musica “was the mediator between the three lower planets and the three higher ones” (p. 80). Arithmetica, which “counts,” was aligned with Mars. “The mysteries of number, well known to Pythagoras, were at the heart of the

study” (p. 80). Geometrica, which “measures,” was aligned with Jupiter. Through Geometrica, “students came to know the wisdom of the formative principle” (p. 80). Finally, there was Astronomica, which concerned “the ritual of the stars,” and was aligned with Saturn. At Chartres, Astronomica concerned “the influences of the zodiac upon man and the earth, and the underlying meaning of the architecture of the universe” (Querido, 1987, p. 81).

By 1660, when the *Royal Society* of London was formally constituted at Gresham College, the notion of *curriculum* had shifted in dramatic fashion. The names of the seven liberal *sciences*, and their order in the planetary sequence, had been adjusted as follows:

I. Grammar, and that teacheth a man to speak and write truly. II. Rhetorick, and that teacheth a man to speak fair and in soft terms. III. Logick, and that teacheth a man to discern truth from falsehood. IV. Arithmetick, and that teacheth a man to reckon, and count all manner of numbers. V. Geometry, and that teacheth a man the mete and measure of the earth, and of all other things. VI. Musick, which gives a man skill of singing, teaching him the art of composition; & playing upon divers instruments, as the organ and the harp methodically. VII. Astronomy, which teacheth a man to know the course of Sun, Moon, and Stars. (Lomas, 2002, p. 162-163, attributed to Inigo Jones).

It is to be noted that, in the Gresham College list, Dialectica has simply become Logick, and it has switched positions with Rhetorica, which has become more like today’s concept of “spin” than the former notion of “painting the words,” as it was espoused at Chartres. In addition, Arithmetica and Geometrica have been redefined

simply as reckoning (computation) and measurement. Arithmetick now occupies the central (sun) position in the list, in place of Musica, which formerly had sung, or *enchanted*, its mediation between above and below.

Still, Churton (2005) speaks of a sympathy that existed, as late as the 1650s, among *some* members-to-be of the Royal Society, toward the aims and the rules of the Rosicrucian Brotherhood. Says Churton, “The struggle was well worth the effort for what was at stake involved nothing less than the question of what would constitute the theoretical and practical basis of reformed learning in England” (p. 175).

However, during the same timeframe, another member-to-be of the Royal Society, the architect, Christopher Wren, who was appointed as Gresham College Professor of Astronomy in 1657, celebrated an epistemology based squarely and solely upon “mathematical demonstration,” or measurable evidence.

Mathematical demonstrations being built upon the impregnable foundations of Geometry and Arithmetic are the only truths that can sink into the mind of man, void of all uncertainty; and all other discourses participate more or less of truth according as their subjects are more or less capable of mathematical demonstration. (Wren, cited in Gilbert, 2002, p. 160).

Coda. The methodological practices modeled in this thesis do not now seek to turn the tables and declare that mathematical evidence and quantitative methods are anathema or to declare that they should pay a price for their exclusivity by feeling the sting of exclusion themselves. That would be anti-dialogical and anti-emergent. In Jean Gebser’s terms, it would be a retrogressive, therefore deficient, kind of mythic thinking.

But recognition that the Seven Liberal Arts were personified agencies of the human soul, and that numbers participated in the soul of the world connotatively, as much more than a mere linear, measured count, needs to emerge, dialogically, beyond any simple historical nostalgia. Gebser's integral consciousness exists at a spiritual/symbolic level. It does not exclude or dismiss. It includes in the dialogue all that can be offered at the magical, mythical, and mental levels. It provides no single privileged viewpoint. It is spherical and integral, but it is not diffuse.

The statistical-probabilistic nature of "the mathematical project" makes its agency inaccessible to all but those who have mastered its algorithms. Its inaccessibility to ordinary dialogue renders it, however, a perfect agent of colonization by the subsystems of money and power and "the 'calculation' of success," which is "now determined in accordance with . . . *expenditure* and *consumption*" (Heidegger, 1993b, p. 293). As Gadamer (1976) adds, "statistics seem to be a language of facts," and the "character of the questions that statistics answer make it particularly suitable for propaganda purposes" (p. 11). Gadamer concludes: "Only a hermeneutical inquiry would legitimate the meaning of these facts and thus the consequences that follow from them" (p. 11).

The probabilistic viewpoint relies on the safe bet. It is a game of poker. It likes to play with its cards close to its vest. The only danger that my methodology could pose for the probabilistic viewpoint would appear not in any enforced exclusion from dialogue, but in elective self-exclusion by the probabilistic viewpoint itself, as it pauses to conduct an epistemological risk analysis of its hermeneutic chances.

Chapter 5: Research Findings

Operating in the mode of separation, and involving the vaporization and re-condensation of the most volatile of the fluids, Chapter 5 will explore the findings of the thought experiment through the process of distillation, via the agencies of Mercury, with his winged sandals, winged helmet, caduceus, and six pointed star, in the mutable earth sign of Virgo, with her flowing hair and her three flowers on a single stem. After completion of the fermentation process begun in Chapter 4, Chapter 5 will conduct a separation of the elements in the narrative history of the comprehensive framework to be brought forward into the Conclusion of the study.

Resuming the Main Narrative

Beyond the introductory workshops offered by the Consultant, the most efficacious elements of the Instructional Institute involved the model lessons delivered by the Consultant at selected schools; the more than a hundred school-based collegial conferencing and action research projects, including their follow-up sharing sessions and gallery walks; the various relationships established with the stakeholders on the advisory committee (parents, trustees, teachers' federation, and universities); the dialogue sessions, which blossomed into sessions on facilitating dialogue; the related leadership-for-learning sessions (including vice-principals sharing their involvement in action research and collegial conferencing projects); the vice-principal in-service sessions; the self-led vice-principals' dialogue groups; the regional in-service follow-up dialogue sessions; and the final "train-the-trainers" sessions for facilitating dialogue.

Other significant contributions included the Master's Degree Cohorts in Instructional Leadership and Educational Leadership, which addressed the higher education of numerous professionals in the district, and the ramifications (in follow-up activities and productive networks) of the Program for Quality Teaching (PQT), which involved collaboration of teachers and administrators in the district with representatives of the teachers' association at district and provincial levels. The participants in PQT sessions founded both school-based initiatives and several year-long series of district-based workshops (eg. the "Designs" series).

The Instructional Institute figured deliberately in the development of the district's curriculum resource programs in both math and writing, which programs grew to be similar in scope to the district's heritage reading program. The District Achievement (Accountability) Contract came to be permeated by the Instructional Institute framework. Under the auspices of the Education and Programs Standing Committee of the Board of Education, the trustees received continuous updates on developments in all areas of teaching, learning, and curriculum development. There were significant gains registered within each of the partnerships on the Advisory Committee, in some areas more than in others and with varying degrees of durability.

These multiple successes notwithstanding, the particular lines of narrative that I wish to examine concern the unfolding of the dialogue initiative and its contributions to the emergence and evolution of the comprehensive framework and, simultaneously, to the development of leadership for educative teaching and learning. In the following sorted, sifted, and separated narrative segments, I pay particular attention to the questions that I framed for the various dialogue sessions.

In regard to questions, Vogt, Brown and Isaacs (2003) invoke “the German understanding and appreciation of *Grundsatzfragen*” (the framing of fundamental or principle questions), and they quote a German student of the *Gymnasium*:

We [30 students] work intensively together in every subject, and then in the second year, we meet Goethe (the famous 19th century German philosopher), and we question our entire world for two years. We emerge with a greater appreciation for the power of questions and the power of conversation. (p. 2)

Indeed, a tradition of Goethean conversation (Kaplan, 2005) dovetails nicely with an understanding of dialogue as it I seek to portray it in this study. Kaplan describes Goethean conversation as “a conversation format which encourages depth and free emergence of whatever insights individuals personally arrive at,” during which questions are posed to encourage “peoples’ authentic interaction” and “a developmental exploration of a particular theme,” with no prescribed “attempt at common resolution” (p. 318).

With respect to the hermeneutic efficacy of particular questions, Gadamer (2004) declares that

The path of all knowledge leads through the question. To ask a question means to bring into the open. The openness of what is in question consists in the fact that the answer is not settled. It must still be undetermined, awaiting a decisive answer. The significance of questioning consists in revealing the questionability of what is questioned. It has to be brought into this state of indeterminacy, so that there is an equilibrium between pro and contra. (p. 357)

October 2004. At the end of October, during the second year of the project, I posed the following questions, regarding the Instructional Institute, to the assembled administrators at their annual fall conference:

- Who will be the advance guard?
- Who are those who will take the implementation to greater depth?
- What are the roles to be played by the principals and vice-principals?
- Is instructional leadership a spectator sport?

May 2005. Toward the end of the second year of the Instructional Institute, I developed and facilitated a series of eight weekly dialogue sessions. I facilitated an initial session on dialogue itself, and then I chose various aspects of pedagogy as the themes for further sessions. I offered dialogue sessions that explored the following themes: lesson design with the ends in mind; the fundamentals of classroom management and productive routines behind lesson design; the instructional intelligence framework and a common instructional vocabulary; cognitive theory and teachers as thinkers; instruction for literacy, numeracy, social responsibility, and diversity (the relation between the Instructional Institute and the District Accountability Contract); the teacher as consciously developing self; and leadership for systemic change.

Out of respect for the contributions of Michael Fullan, I called this dialogue series “Doers with Big Minds.” Some of the questions explored during this series were framed as follows:

- If we wish to start with the ends in mind, and if dialogue comprises a number of the desired ends, how will we use instructional intelligence strategies, tactics, and skills to scaffold toward these ends?
- When teaching for thinking, to what extent does the teacher have to develop deep understanding of the thinking tools? How does one do this?
- Does instructional intelligence provide us with an inclusive framework for understanding a common language about teaching and learning and for developing a common vocabulary for collaborative practice and collegial conferencing?
- Is accountability good, bad, or neutral with respect to instructional intelligence? Does instructional intelligence, in any sense, redeem the whole question of accountability?
- As we seek to practice “integrating pedagogy,” how conscious should we try to be of the range of theories of human intelligence and theories of the human mind that have flourished during the 20th century? To what extent do we [still] deal daily with some of these [past] theories as we make our [present] pedagogical choices?
- What can you imagine the expression *time-freedom* to mean? To what extent can it be realized? And to what extent is it the new dimension in “integrating pedagogy”?

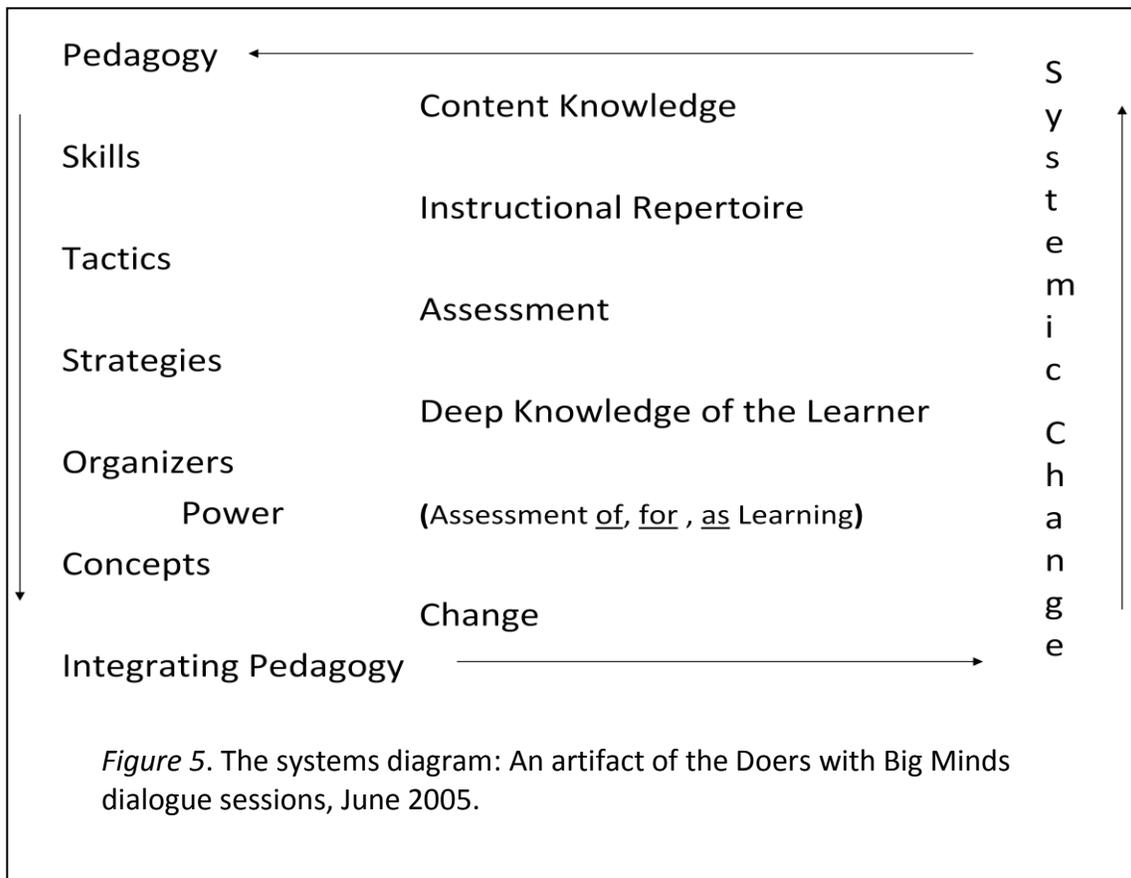
The questions were not intended to produce any definitive answers, but rather to allow participants to experience the range and tenor of their colleagues’ responses.

June 2005. In June of the same school year, as a provocation, I provided the dialogue group with a slide that detailed the “Fourfoldness of the Framework.” My

fourfold scheme began with “Toys,” moved upward through “Ploys” to “Poise,” and ended in “Choice.” Toys included skills, tactics, and simple strategies, such as mind mapping. Ploys included concepts, organizers, and complex strategies, such as cooperative learning and Tribes. Poise involved performing simultaneously the complex activities entailed in pedagogy. Choice involved consciously integrating pedagogy by making poised instructional choices with optimal contextual “power.” I implied that a certain supervenience operates as this fourfold ladder is ascended, and that, to transform a phrase from Michael Polanyi, “the higher comprehends the working of the lower and thus [trans]forms the meaning of the lower” (1968, p. 1311).

Parallel to the chart of this fourfoldness, I interpolated four of Rudolf Steiner’s phases of adult development: ages 21-28, the sentient soul phase (or the phase of sensory involvement), aligning it with Toys; ages 28-35, the intellectual soul phase (or the phase of rationality), aligning it with Ploys; ages 35-42, the consciousness soul phase (or the phase of understanding), aligning it with Poise; and ages 42-49, the spirit-self phase (or the phase of *imagination*) aligning it with Choice.

June 13-June 21, 2005. During sessions 7 and 8 of the Doers with Big Minds series, titled *Situated in Flow, Poised for Choice: Teacher as Conscious Self* and *Systemic Change: Doers with Big Minds Groping toward Vision*, the participants and I began to view the eight factors of the Instructional Intelligence framework and the six factors of the Workshop framework as belonging together. The two frameworks were first bridged by the toys-ploys-poise-choice mnemonic, then configured in the form of a systems diagram (Figure 5).



December 2005-January 2006. In December and January of the third year of the project, I began to tinker with the initial prototypes of the Instructional Institute framework. The frequency of my need to speak extemporarily on the intentions of the Instructional Institute led me to seek a mnemonic means to assist my memory in stressful circumstances. I recalled that Frances Yates (1992) had examined *mnemotechnic* devices, as they had been developed by classical and medieval rhetoricians to assist them in the practice of public speaking.

Since I now wanted to develop a *mnemonic* structure, I wondered would Giulio Camillo’s *mnemotechnic* device of the “memory theatre” (Yates 1992, back cover fold-out) address my need? I attempted to match the six factors of the Workshop framework

with the eight factors of the Instructional Intelligence framework. Because the seven pre-Copernican planets figured in the distribution of the forty-nine memory stations in Camillo's theatre, I tried to conceptualize each of the two frameworks as sevenfold (by separating *deep knowledge of learners and learning* into *deep knowledge of learning* and *deep knowledge of learners*, and by compressing *pedagogy* and *integrating pedagogy* into a single hyphenated term). I found it necessary to reserve (or suspend) an understanding that *pedagogy* and *integrating pedagogy* were actually separated by an octave, conceptually. Though I was able to align *deep knowledge of learning* with *concepts* and *deep knowledge of learners* with *organizers*, I did not find any other alignments that produced as good a fit between other pairs of terms in these two sevenfold frameworks.

At the same time, I was pondering the idea of *poise*, and the notion of teacherly awareness, which has been characterized by Van Manen (1995) as “pedagogical tact,” described by Marsano, Marzano, and Pickering (2003) as “withitness,” and recently refined by Hargreaves and Shirley (2010) as “mindfulness.” I envisioned *poise* as a spherical consciousness of the multiple complexities of the classroom, its participants, and the influences impinging on it from various internal and external milieus. The teacher, poised within this sphere, needed to be simultaneously conscious of the six directions (right-left, up-down, forward-back) and their centre. The resultant image suggested other geometric and symbolic implications, which I pursued only later, when I sought to understand the framework's conversation with the Michelspracher emblem.

January 14, 2006. The notion of “the spherical” led to speculation that the Instructional Institute framework could be conceived in the form of the nested spheres of the planetary orbits of the Ptolemaic (pre-Copernican) model of the solar system. This

model shows the planets orbiting the earth against the background of the fixed stars. So, from the earth, all of the planets appear to circulate upon the outer sphere—that of the zodiac. At the same time, the seven planets (Moon, Mercury, Venus, Sun, Mars, Jupiter, and Saturn) may be viewed as the steps of a ladder, which climbs upward through the spheres of the planets, from the earth at the centre toward Saturn, and finally reaches the outer sphere of the zodiac.

I distributed the seven (compressed from eight) factors of the Instructional Intelligence framework around an upper, zodiacal circle, starting in the six o'clock position with *pedagogy-integrating pedagogy* and then proceeding counter-clockwise through *concepts, organizers, strategies, tactics, skills, and power* before returning to six o'clock. The ladder, situated below this circle, started at the base with *knowledge of content* and climbed through *assessment, instructional repertoire, deep knowledge of learning, deep knowledge of learners, and change*, finally reaching *systemic change* at the top rung of the ladder. Conscious of my intention to produce not only a mnemonic structure, but also a systems diagram (with specific indicators of circulating movement), I used arrow heads to show “authentic choice-making” ascending the left side of the ladder and “reflection” descending the right side. This ascending and descending movement circulated through the seven-eight factors of the Instructional Intelligence framework, which were distributed on the circle above (Figure 6).

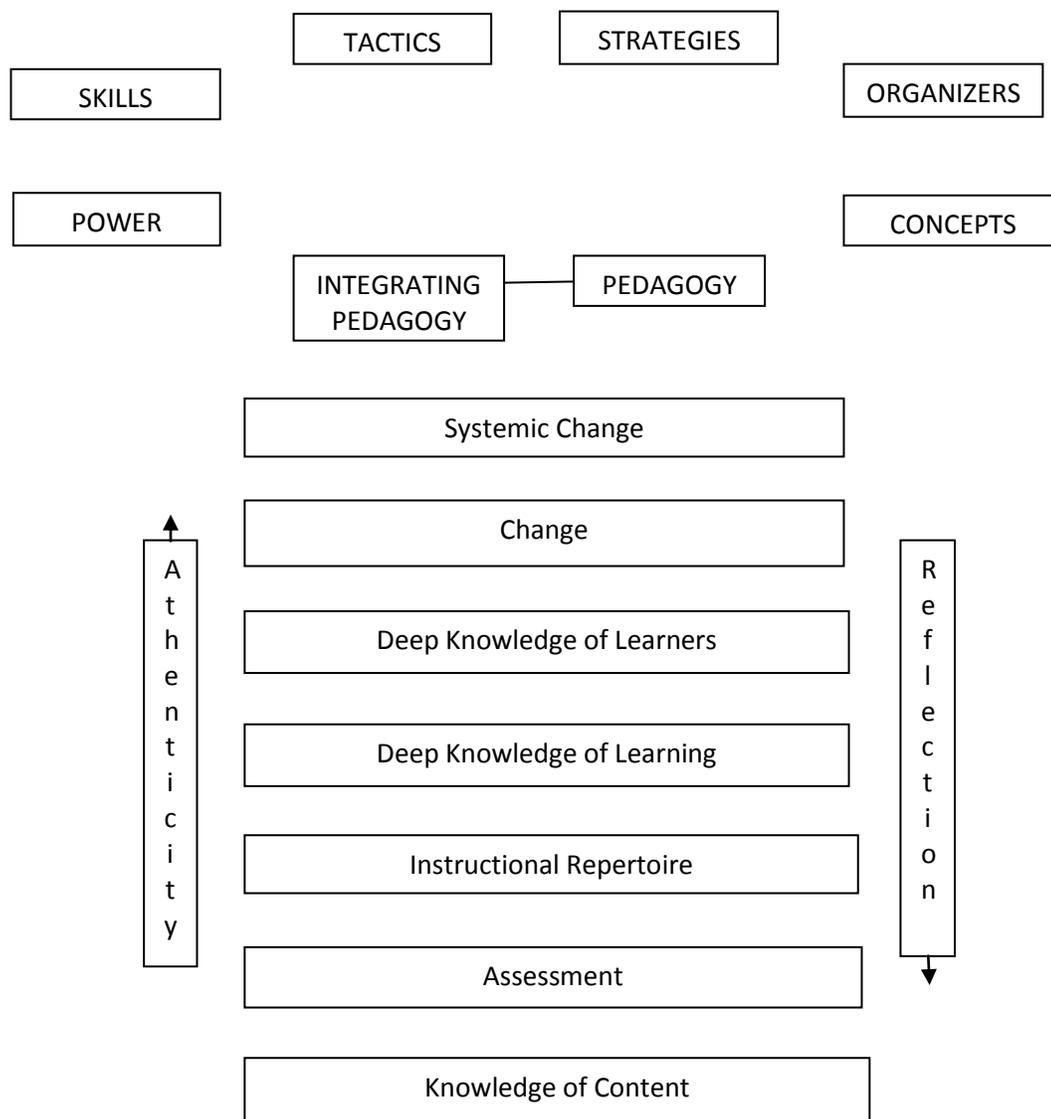


Figure 6. The Combined Framework: The Instructional Intelligence framework combined with the Workshop framework.

I was aware, at the same time, that the original six factors of the Workshop framework could be plotted on the asterisk of the six directions in the form of three polarities: *knowledge of learners and learning* as left and *assessment* as right; *content* as back and *repertoire* as front; and *change* as below and *systemic change* as above. At the

centre, or crossroads, I placed “teacher as choice-making self.” Incidentally, I toyed, at the same time, with an octahedron, whose vertices would represent the six directions distributed as three polarities, as I have just explained. I could visualize the octahedron within a sphere, with the eight triangular surfaces of the octahedron bearing the labels *pedagogy, concepts, organizers, strategies, tactics, skills, power, and integrating pedagogy*. This configuration allowed for the following top-down/bottom-up (theory-practice) polar configurations: *strategies-tactics, organizers-skills, concepts-power, and pedagogy-integrating pedagogy*.

January 24, 2006. Next I placed a stick person (representing both the six directions and the poised teacher as choice-making self) within a pentagon. The original six factors of the workshop framework (*content, repertoire, assessment, knowledge of learners and learning, change, and systemic change*) ascended from the level of the feet to the midsection of the stick person. The original eight factors of the instructional intelligence framework were distributed around the upper body of the stick person, with *pedagogy* at its left hand, *concepts* at its left elbow, *organizers* at its left eye/ear level, *strategies* at the top of its head, *tactics* at its right eye/ear level, *skills* at its right elbow, *power* at its right hand, and *integrating pedagogy* at its heart. The vertices of the pentagon were labeled as follows: at the left foot was “found it, initiate it,” at the left hand was “feel it, grasp it, bring it”; at the head was “plan it”; at the right hand was “do it”; at the right foot was “establish it”. My note beneath the word *content*, at the base of the pentagon, stated: “Knowledge of subject-specific content becomes knowledge of constructing [designing] curriculum” (Figure 7).

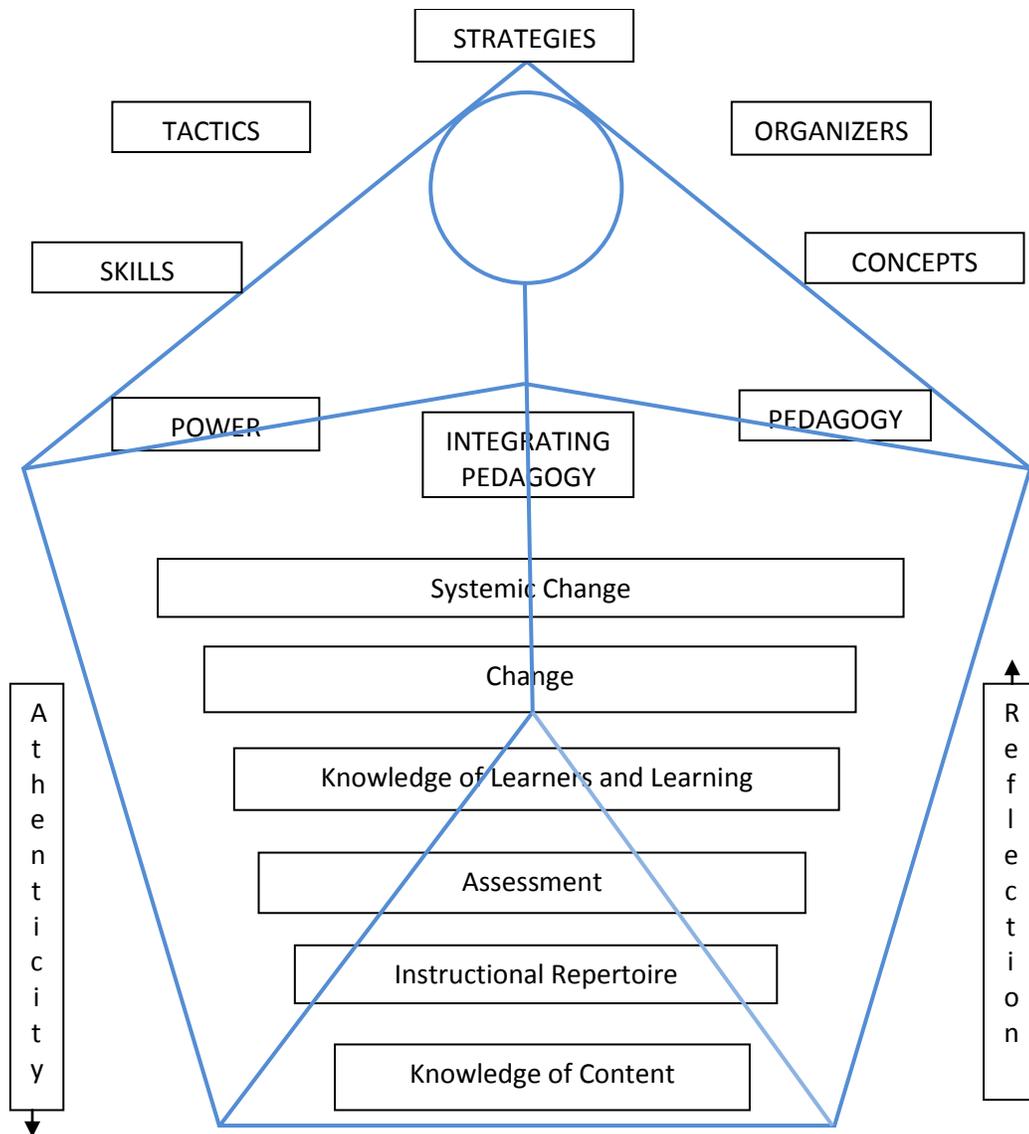


Figure 7. The Combined Instructional Intelligence and Workshop frameworks with pentagon and stick person.

February 17, 2006. At a provincial conference in February of the third year of the project, I unveiled an prototype of the Combined (Instructional Institute) framework, which I labeled “The Science and Art of Teaching”. Essentially it replicates the pentagonal version of the framework, described above. However, it leaves out both the

stick person and the pentagonal outline. It includes the rising systemic movement as “reflection” and the re-circulating, downward, systemic movement as “authenticity” (Figure 8).

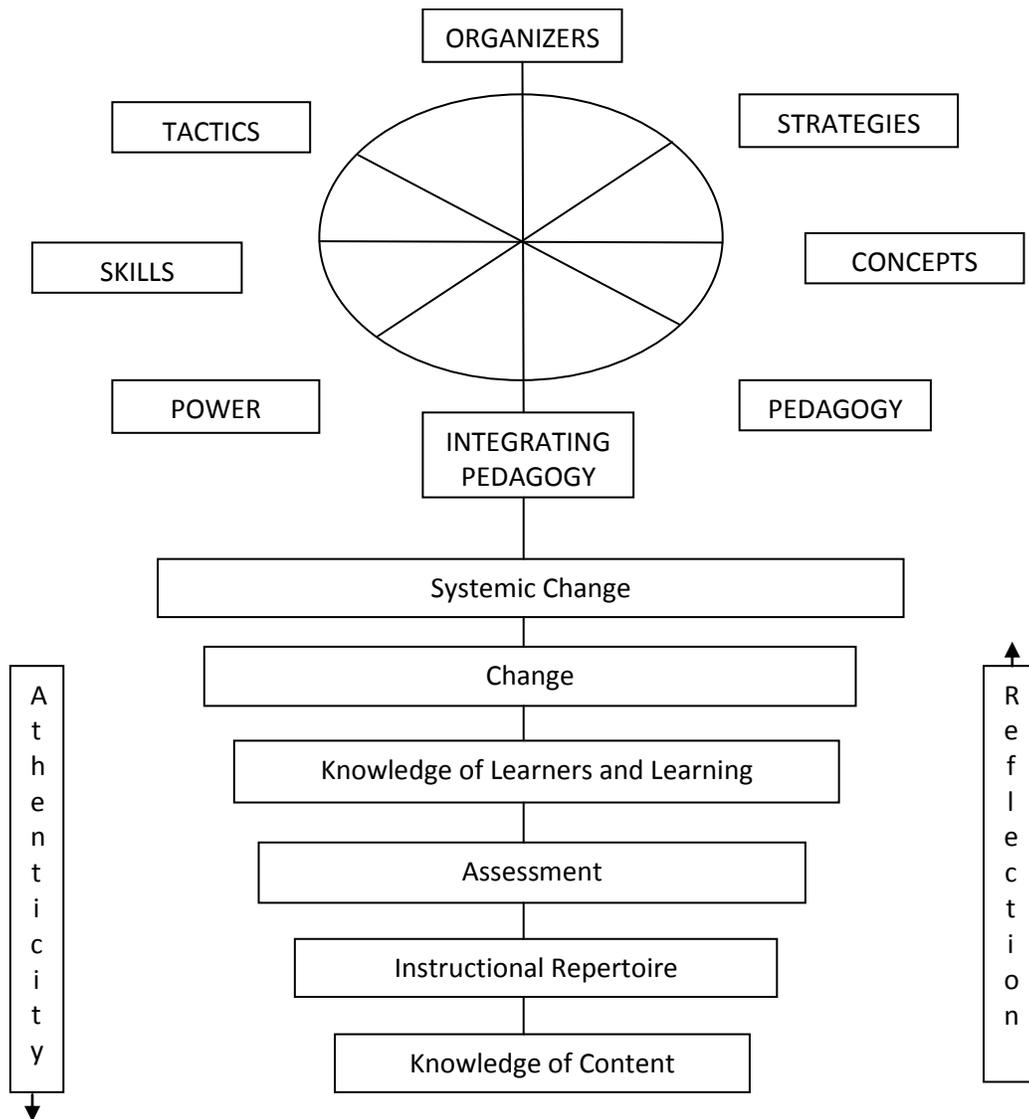


Figure 8: The prototype for the Instructional Institute framework offered at a provincial workshop, February 17, 2006. The circle with compass rose indicates the interactivity of the eight instructional intelligence factors.

May and June 2006. I played with the eight factors of the Instructional Intelligence framework by distributing them upon three historical models of the solar system: the Ptolemaic, the Copernican, and the Brahean models. The Ptolemaic model placed *pedagogy* at the centre, with the other seven factors orbiting around that centre. This configuration resulted in a pedagogically centered or teacher-centered model, of the sort that one might expect to find in a teacher training program. The Copernican system resulted in a model that centered on *organizers*, the “lenses” on learners and learning that deepen the teacher’s knowledge of the diverse range of learners and their unique ways of learning. The Brahean system (Powell, 1987, p. 37), a model of daunting complexity for the impatient mind, showed *organizers* (student centered choices) orbited by *skills* and *strategies*, which then, together, orbited around *pedagogy* and *concepts* (practice and theory), while the combination of these five factors was orbited by *tactics*, *power*, and *integrating pedagogy*. The Brahean system resulted in a bottom-up/top-down model that was consistent with the district’s heritage approach to learning and teaching by means of the “six points of intervention.”

Marshall (2006) characterizes the sixteenth century astronomer, Tycho Brahe, as “a keen practitioner of alchemy which he called ‘terrestrial astronomy’.”

His observations had shown up anomalies in the Ptolemaic system but he was still reluctant to follow Copernicus in placing the sun at the centre of the universe. Instead, he maintained that all the planets revolve around the sun, while the sun and moon orbit the earth. (p. 160)

The “Tyconic System” may be viewed at http://en.wikipedia.org/wiki/Tycho_Brahe .

October 2006. Early in the fourth year of the project, I was invited to make a presentation on dialogue at the secondary administrators' conference and retreat. Each of the high schools was encouraged to invite a team of teachers and administrators, who were prepared to collaborate on the types of school-based action research and collegial conferencing projects that were readily sponsored by the Instructional Institute steering committee. A major aim of the conference was to seed the idea that the macro-strategies of cooperative learning and Tribes could provide guidelines for the dialogic interactions of the adults in the schools, as well as for the students. Opening with reminders of Maslow's hierarchy of needs and keying on factors of self-actualization, the presentations suggested that the Johnsons' Five Elements of Effective Group Work: individual accountability, face-to-face interaction, collaborative skills, processing, and positive interdependence (Johnson, Johnson, & Holubec, 1988) and Gibbs's Four Tribes Agreements : attentive listening, appreciation/no put downs, mutual respect, and the right to pass (Gibbs, 2001) might be viewed as mediating highly valuable psychological tools, while providing effective scaffolding toward dialogue.

During the presentation, the first question that I posed for small group discussion was framed as follows: "If the psychological tools necessary for the practice of "Dialogue" provide access to the highest forms of civil discourse, should schools consciously model those tools and consciously shape the internalization of those tools by their students?"

The second section of the presentation clarified the few simple rules and the intended outcomes of dialogue. The second question that I posed was, "What would be the potential benefits of cultivating dialogue among the adults at your school?"

The presentation ended by asking, “What does it take to start?” I provided the audience with think time, then I offered the following suggestions:

- Talk to yourself reflectively: do check-ins with yourself about your own assumptions;
- Apply your mind to inquiry rather than advocacy;
- Practice “gestures of empathy” with associates and follow these gestures with careful listening;
- Practice “facilitation” at every opportunity;
- Attend dialogue sessions whenever possible to inquire more deeply;
- Experiment with dialogue or “scaffolded” dialogue constantly and consistently; and
- Reflect on the uses and outcomes of dialogue sessions with the other participants.

I invited everyone to volunteer for two follow-up sessions of dialogue, which I planned to offer during the following four weeks. The first of these sessions, held in late October, was titled *Suspending Assumptions: The Value of Interrogating Our Instructional Concepts*. I took pleasure in presenting Galperin’s four levels of abstraction:

- Material level: performed with the aid of physical objects, or their materialized representations;
- Perceptual level: performed without actual hands-on manipulation (using images);
- Verbal level: performed “speaking aloud”; and

- Mental level: exclusively performed internally (in the mind), both internal objects and audible speech are no longer necessary. (Haenen, Schrijnemakers, & Stufkens, 2003, p. 253)

I quoted a further passage from Haenen, Schrijnemakers, and Stufkens (2003):

According to Galperin, these fundamental levels of abstraction are of identical importance and each should have its place in a teaching-learning process, especially when new learning actions have to be appropriated. When the actions pass through all these levels, there is, according to Galperin, a reasonable guarantee that a fully fledged mental action will be formed. (p. 253)

The question that I framed for dialogue at this session was, “How can educators help each other to achieve greater consciousness of the assumptions behind even such fundamental concepts as ‘learning’ and ‘assessment’?”

The second of the follow-up sessions, held in mid-November, was titled *With all of the other stuff I have to do, when do I have time for empathy?* During this session, I asked the group to consider Robert Sardello’s (1999) three phases of empathy:

1. Consciously turning our attention toward another person in an attitude of openness . . . abandoning our usual mental processes . . . a quieting of mind . . . an opening to the presence of the other person . . . turning away from what you *think* of the other person . . . toward a direct perception of that person (p. 105);
2. Dwelling for a short period of time within the inner qualities of the other person . . . mov[ing] toward feeling the inner qualities of the other person . . . before

forming concepts . . . open[ing] to immediate impressions of the inner qualities (p. 106); and

3. Returning home to self . . . [while] an echo of what was experienced while dwelling within the interior of the other person remains . . . [which] lives in us as an image of the soul . . . brought to understanding through contemplation. . . . Words come slowly, because we cannot apply our own concepts to the experience but rather must allow the image-experience to speak. The inner image teaches us the language that expresses it best. (pp. 106-107)

I hoped that participants would ponder the implications of Sardello's statement that "Developing the capacity for empathy is a new form of education, an education into the conscious art of relating" (p. 107).

The session led to dialogue on the following two questions. "If the psychological tools necessary for the practice of empathy provide access to the highest values of civil society, should schools consciously model these tools and consciously work to shape the internalization of these tools by their students?" and "What would be the potential benefits of cultivating the practice of empathy among the adults at your school?"

November 2006. During the latter part of the third year of the project, there had been an extended period of job action (a teachers' strike) led by the provincial teachers' federation. Passive (and passive-aggressive) resistance threatened to retard the intended collaborative and reflective outcomes of the Instructional Institute. In many cases, the administrative staff were in sympathy with the teachers' battle for better wages against

the resolve of the provincial government. The sympathy of parents for the teachers' withdrawal of service was unusually high.

Later, the following autumn, a familiar lament arose at a meeting of senior administrators: There was a lack of shared vision "among the troops," and their "morale" was low. The issue arrived with a secondary school slant. An "implementation dip" was declared to be in progress. The principals were going to need a tool to provide assurance to the troops that the district did have a shared vision, and it was every administrator's duty to persuade teachers to enroll in that shared vision. The tool was a flow chart of all the Consultant-related events, which constituted the shared vision of the Instructional Institute. Concepts of "being on the same page" and "loyalty to the team" hovered somewhere above the left-hand column of this conversation.

I suggested that there was actually a very good notion among "the troops" of the ends we had in mind for the Instructional Institute. The mantra was enunciated clearly and often, in a variety of settings: "To improve the learning and life chances of all students." If people were not visibly enrolling, it was because they did not wish to be *seen* to be enrolling by members of politically active interest groups. To admit that you recognize a *shared* vision is to admit that you *should* be enrolled. Animating a shared vision is complex, because people view their own small *part* of the whole as the *entire* whole. To learn about the *entire* whole involves committing one's own time and effort, and examining one's own fundamental assumptions. Such commitments, in fact, are the resources *required of* individuals who do enroll. Therefore, those who resist enrolment enact their resistance by declaring that their requirements for the time and resources to permit them to enroll have never properly been *provided*.

I quoted Peter Senge: “The dominance of the event mentality tells people that the name of the game is reacting to change, not generating change” (1990, p. 231). Again, “There is nothing really you can do to get another person to enroll and commit,” (p. 223) except, “be enrolled yourself . . . be on the level . . . let the other person choose” (p. 222). And again, “The discipline of building shared vision lacks a critical underpinning if practiced without systems thinking” (p. 231).

My question to the senior admin team was: “Why wouldn’t a rubric to measure systemic change consider all of the parts that comprise the whole organization? Why wouldn’t it include criteria for Financial Services, IT Services, Human Resources, Facilities, etc., in addition to Student Services, Program Services, School Services, Elementary Schools, Secondary Schools, and Alternative Schools?” Perhaps I should have included *individual* Elementary School Administrators, Secondary School Administrators, District Administrators, and Senior Administrators. Why do we so often point to the nominalized, reified categories of “teachers,” “grade levels,” “subject areas,” “schools,” and “principals” when we seek to quantify success?

May 2007. When I began a fresh dialogue series in May of the fourth year of the project, there were few attendees. None of them, in fact, were administrators. These are some of the comments I was hearing: People think that dialogue is old hat. The word has been overused. It doesn’t solve problems. People just talk. People who really need to listen will never listen. I tried it—it didn’t work. If it’s voluntary, people will only attend out of self interest.

The topics at the May sessions were: The Dialogic Mind; Assessment, Inquiry, Problem Solving, Paradox, Data, and Dialogue; Making Meaning and Making Meaningful Memory; and An Enthusiasts' Roundup. The questions posed as prompts for dialogue at these sessions were framed as follows:

- What image of humanity emerges through the practices of the dialogic mind?
- What actually creates meaning? Where will meaning come from in the future?
- How can we create a memory theatre for the Instructional Institute so that the meaning experienced collectively in reflective and collaborative practice will not dissipate and ultimately fall victim to fugitive and fragmentary rediscovery and renaming?
- “Nor can we imagine how reality would appear in light of knowledge which we do not possess” (Kathleen Raine). Why not?

This series of a mere four dialogue sessions, at which the attendance began with twelve participants and ended with just five and myself, was remarkable for a number of reasons: Two of the elementary teachers who attended all of the sessions started a dialogic initiative at their school, which expanded to involve the entire staff; one of the secondary teachers who attended the sessions went on to conduct an in-depth study for her Master's Degree on the uses of dialogue among secondary school administrators to support implementation of instructional change; a form of the Instructional Institute framework (Figure 9) surfaced, which is only two steps away from the Comprehensive framework; the Michelspracher (1616) emblem stepped into the picture and began to play a deepening role in efforts to make the framework memorable and meaningful; a suggestion emerged that the presence of the zodiac in the Michelspracher emblem might

represent twelve essential “virtues,” which are associated with the twelve signs of the zodiac.

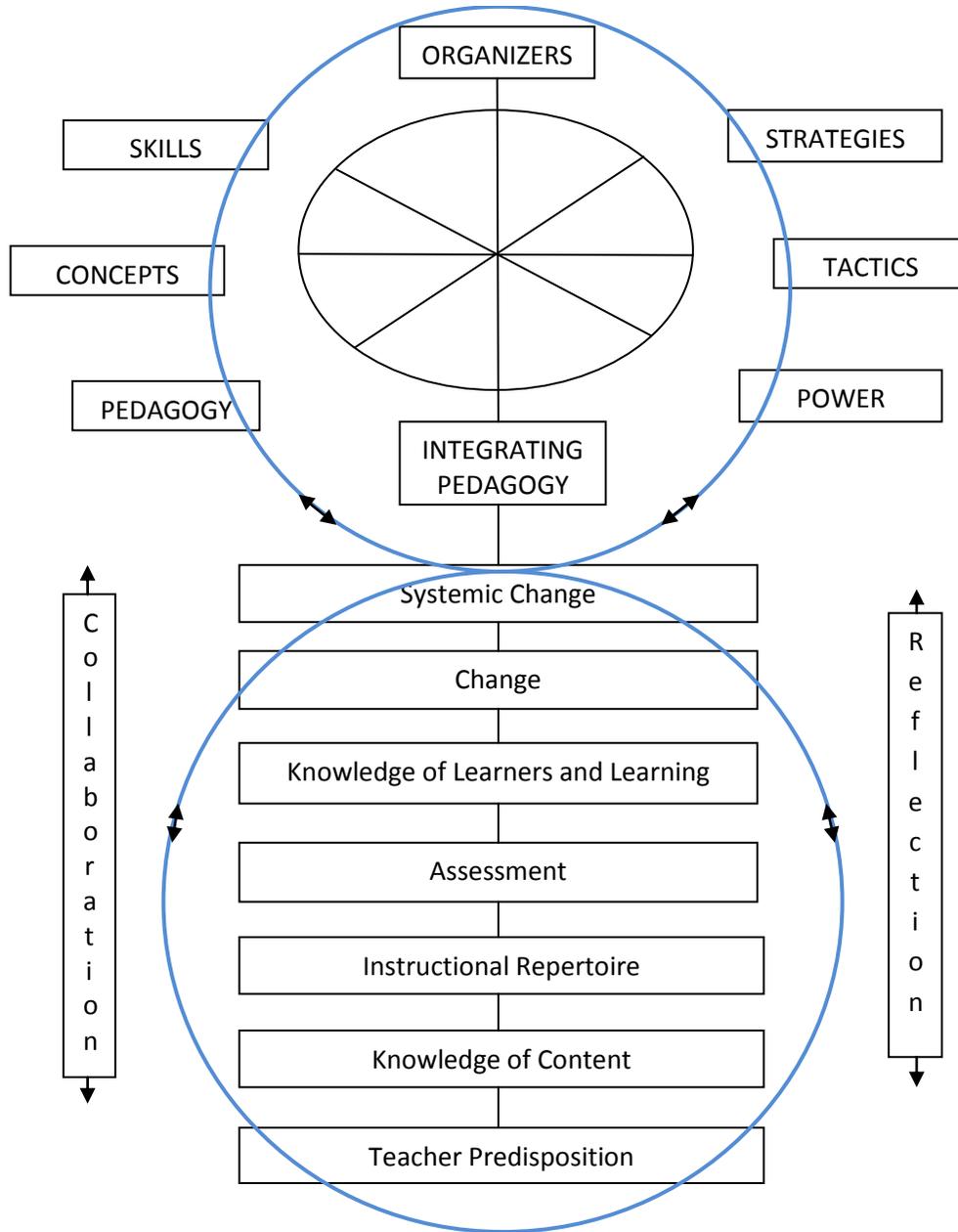


Figure 9. The Instructional Institute framework 2007, only two steps away from the Comprehensive framework. The lemniscate indicates bidirectional systemic movement.

The second of four studies. The study conducted by a member of the dialogue group involved semi-structured interviews with a number of high school principals. The results suggested that the secondary principals were

most successful in encouraging and supporting teachers to implement a new instructional repertoire when they created a sense of safety and trust within teachers, they provided opportunity for much discussion and dialogue to create mini “visions” throughout the school, and they went about their endeavours in a subtle and informal way. (personal communication)

This second of four studies concentrated on the role of the principal in the “implementation of the instructional intelligence initiative.” The implications of the study, arrived at through the researcher’s analysis of the data, include the following:

- Principals must “continue to facilitate and collaborate culture [sic] that is a professional learning community”; and
- Principals must “become more familiar with the art of facilitating dialogue and understanding the power of emotional intelligence” (personal communication).

The researcher concludes, “This leaves me to question whether more in-depth training on improving communication skills would be a useful professional development component for [the focus district] to provide for administrators?” The researcher is not entirely satisfied with the contentions of secondary principals that they “were most successful in building relationships, creating visions, and providing support and encouragement for their teachers subtly and covertly” (personal communication).

I infer from the researcher's findings that perhaps it is the very subtlety and covertness of the principals' approach to dialogue that creates a multitude of "mini visions" throughout the school. If, by design, such "mini visions" are not commonly shared at the level of the school, is it not disingenuous to lament that there is a lack of shared vision at the district level? The researcher suggests that "further development should be carried out for principals to gain an understanding of the impact of *emotional intelligence* in helping them facilitate change" (personal communication).

Before resuming the main narrative. I paused from the main narrative with a suggestion that the zodiac in the Michelspracher emblem might represent twelve essential "virtues," which are associated with the twelve signs of the zodiac. Metaphorically, these virtues are the substances indicated by the al-chemical glyphs, which appear beneath the astrological signs. I gathered the twelve virtues from Robert Sardello (2002) who adapted them from Rudolf Steiner's *pneumatosophy* or psychology of the spirit. Sardello's correspondences between astrological signs and virtues are as follows: Aries-Devotion; Taurus-Balance; Gemini-Faithfulness; Cancer-Selflessness; Leo-Compassion; Virgo-Courtesy; Libra-Equanimity; Scorpio-Patience; Sagittarius-Truth; Capricorn-Courage; Aquarius-Discernment; and Pisces-Love (2002, p. 6). If Sardello's twelve virtues are sequenced in a clockwise direction, in accordance with the Michelspracher emblem, the order of the virtues runs as follows: balance, equanimity, patience, devotion, compassion, courtesy, faithfulness, selflessness, truth, love, courage, and discernment. The question would be, does this sequence define a pathway toward wisdom, like Joseph Campbell's steps of the hero's journey (Simpson & Coombes, 2001, p. 3), given that the sequence culminates with the virtues that correspond to Capricorn, traditionally aligned with

Saturn, and to Aquarius, traditionally aligned with Saturn (the old) and latterly aligned with Uranus (the new or revolutionary)?

The naming of twelve virtues emerges from a long tradition in Astrology of keywords and lists of positive and negative traits, which seek to describe the “natives” of the various signs. Further work in the field of Steiner-inspired psychology (Platt, 1986; Bento, 2004), identifies various “excesses” and “deficiencies” that relate to the virtues and the zodiacal signs when they are viewed as archetypes. Steiner also identified twelve “senses” that are related to the signs of the zodiac (Soesman, 1990), including seven additional senses (life sense, self-movement sense, balance, temperature sense, language sense, thought sense, and ego sense) beyond the “usual five” (Graves, 1975, p. 69). During the 1990s, I attended a number of lectures by a long-time practitioner of Steiner-inspired Curative Education (Steiner, 1972), who suggested that there are twelve “handicapping conditions,” which affect “children in need of special care” (Wiehs, 1971). He named these as levity, gravity, extroversion, introversion, autism, encephalitis, mongolism, cretinism, spasticity, atheotosis, laterality, and dominance. He advised that we must “see the individual” and not the type of “handicap.” He counseled that in meeting the handicap we meet something in ourselves. He stressed that the “recognition” of the individual is extremely important and can have a powerful effect (personal communication). Reflecting upon his personal communication, I tried to encode his phenomenological method in the following terms:

- Suspend what belongs to the intellect—learn to stop thinking;
- Avoid passivity—observe without judging;
- Avoid conclusions—form pictures;

- Let the pictures become inward meditative images—bring them alive in yourself;
- Recognize the individual—describe what is recognized in the pictures;
- Start to be the individual in consciousness;
- Let conclusions emerge in conversation with others who have similarly observed;
and
- Sleep on the conclusions: The superficial will disappear; real truths will strengthen.

It might have been this last influence regarding the “handicapping conditions,” which led me, during the years when I dabbled in school psychology, to align (as a *ludibrium*) the subtests of the WISC III with the signs of the zodiac, and to speculate that the optional, and often overlooked, thirteenth subtest *Mazes* might be the central, synthesizing subtest, considering its emphasis on the executive functions of foresight and keeping the ends in mind, while discovering the means.

My penchant for playing with the *ludibrium* of twelvefoldness caused me, some months ago, to distribute the 12 reading strategies (the daily dozen) of the district’s heritage reading program around the zodiacal arc of the Michelspracher emblem. At first glance, some interesting correspondences resulted. However, it proved necessary to flip numbers one and two of the Daily Dozen strategies, so that the sequence opened with “predict what will be learned.” The alignment between the sign of Aquarius and the strategy *predict what will be learned*; the alignment between the sign of Capricorn and the now second strategy *access background knowledge*; and the subsequent distribution of the remaining 10 strategies, in counterclockwise order, around the Michelspracher arc, produced a remarkable allegory, which could be read symbolically in the

correspondences between the daily dozen strategies, the signs of the zodiac, and the twelve virtues of Sardello. I will explore these correspondences further in my recommendations in Chapter 7.

That there may indeed be an archetype of twelfefoldness is suggested by the form of the duodecahedron, whose surface is composed of twelve perfectly fitted pentagons. For Plato, the duodecahedron was the form of the quint-essence or fifth element, the other four elements being related to the Platonic solids in the following manner: fire to the tetrahedron; air to the octahedron, water to the icosahedron; and earth to the cube (Critchlow, 1994). As Freke and Gandy (1999) point out, “If a sphere is surrounded by others of exactly the same dimensions, so that all the spheres are in contact with each other, the central sphere will be surrounded by twelve others” (p. 42). They continue: “If equal pressure is brought to bear on these spheres so that the central thirteenth becomes flattened, it takes on the shape of a duodecahedron” (p. 266).

March 2007. I will resume the main narrative by looping back a few months to a session that we provided for principals and vice-principals. We, the three assistant superintendents, decided that I should facilitate a session to compare a popular formula for critical thinking (Paul & Elder, 2006), which the principals’ association had brought into the district, to the intentions of Bohmian dialogue. In its origins, the Paul and Elder approach to critical thinking discouraged any formulaic use of its framework, but the principals’ association appeared to favour its use as an algorithmic flowchart providing sequential access to the implications and consequences of decisions, after circulating through point of view, purpose, question at issue, information, interpretation and inference, concepts, and assumptions. At a prior district session of administrators’ in-

service, the eight factors of the Paul and Elder framework were distributed to participants on a pie chart. Inscribed at its centre were the words *elements of thought*. The presenters at this session promised that the pie chart offered “generic skills” that “apply to all subjects . . . in professional and personal life” (Paul & Elder, 2006, p. 2).

In a follow-up presentation *Wheel of Thought, Sphere of Dialogue: Listening for Emergent Change*, I made use of the so-called “wheel of thought” to clarify Bohmian Dialogue as follows: the *purpose* is “participating”; the *question at issue* is “global consciousness”; the *information* is “narratives of experience”; the *interpretation and inference* is “emerging”; the *concepts* are “percepts in the present”; the *assumptions* are “suspending”; the *implications and consequences* are “empathy, sympathy, and identification [proprioception]”; the *point of view* is “multiple perspectives.”

During the same half day session, I sought to contrast Bohm’s approach to paradox with the principals’ associations’ preferred approach to the solution of “right vs. right” ethical dilemmas, as described somewhat more subtly by Kidder (1995, pp. 183-187). I quoted Bohm (1996): “As long as paradox is treated as a problem, it can never be dissolved. . . . Since the paradox has no ‘solution,’ the mind is caught in the paradox forever.” I suggested, in my own voice, that struggling to escape the paradox

can lead to identifying a “right vs. right” dilemma as a “right vs. wrong” dilemma. The solution then might be to do what is deemed to be right by some sort of improvised law. This then turns a dilemma that could have led to *adaptive* change into a “find and fix” or *technical* type of change.

I concluded the session by facilitating dialogue on the following inquiry statement: “Students who can’t read need not feel deprived of anything of real value, provided they have access to oral and visual inputs.” The dialogue was lively and mainly experience-based. A broad range of opinions was exchanged. This led to an communal gasp when one participant pointed out that many of our assumptions regarding the key elements of the question would not function if the context were a third world city slum, rather than a middle class suburban community on the west coast of Canada.

November 1, 2007. I proposed to conduct the session *A Simpler Way: The Reflective, Collaborative, and Dialogical Practices of Executive Intelligence* for the vice-principals. It considered the differences between technical and adaptive changes (Heifetz & Linsky, 2002); the elements of executive intelligence (Menkes, 2006); the possibility of systemic change through nurturing a few key principles of executive intelligence regarding tasks, people, and self; the few key rules of dialogue; and the few key practices of the dialogic mind, featured as suspension, attention, and self-monitoring [proprioception] of thought. The question for dialogue at this session was, “In what ways might the practices of structured dialogue in groups and the practices of the dialogic mind lead to the nurturance and development of Executive Intelligence?”

It was suggested that the district would provide collegial conferencing resources to support self-initiated participation in vice-principal dialogue groups. Three groups formed themselves and then expanded to include approximately one third of the vice-principals in the district. They were asked to invite us (the assistant superintendents) to their debriefing sessions. To each of their debriefing sessions we would bring an

executive intelligence case scenario for the participants' consideration in a session of self-facilitated dialogue.

January 31, 2008. For a joint union-management teacher inquiry project on the Instructional Institute, which was connected with the Program for Quality Teaching of the teachers' federation, I volunteered to lead a session on dialogue and the dialogic mind. The intention was to offer dialogue as a way of facilitating the development of teacher-led networks of practice, related to the Instructional Institute framework, at multiple school sites. Invitations to participate were issued to a representative group of interested teacher leaders and vice-principals, all of whom had been active in collegial conferencing initiatives at their schools. During my preamble to dialogue at this session, I drew attention to definitions of dialogue; the few simple rules of dialogue; the role of the participant; metacognition and self-system thinking (Marzano & Kendall, 2007); and the role of the facilitator. The questions for this dialogue session were

- What image of humanity emerges through the practices of the dialogic mind?
- Is the vision of the dialogic mind a strong enough attractor to begin making a difference in classrooms? At teacher meetings? At teacher-admin meetings? At admin-admin meetings? At PAC meetings? At multi-stakeholder meetings? At union-management meetings? At School Board meetings?
- Is it okay to start in one's own small corner?

PQT sessions were conducted between December 2007 and June 2008, co-facilitated by a consultant from the teachers' federation and a colleague from my department, who had designed the project. Among the outcomes were a number of

collegial conferencing and action research proposals that went forward at school sites and in families of schools. A proposal on the use of dialogue at staff meetings and another on the use of World Café formats in one of the families of schools were supported by the district. Two members of district staff then submitted a proposal for a series of workshops for the following school year to explore backward curriculum design (Wiggins & McTighe, 2005) and differentiated instruction, within the Instructional Institute framework. The district was able to fund teacher release time for participants in this initiative. The funding supported design conversations among school-based and district-based curricular leaders. Many teacher leaders were included. The resulting collaboratively designed workshop series proved both popular and effective among teachers and administrators. The success of this series bore witness to the efficacy of this approach to distributed leadership and to the potency of the resultant contact architecture (Perkins, 2003) among the various participating schools.

September-October 2008. I invited approximately twenty individuals to attend five sessions on the theme of “facilitating dialogue.” Among the invitees were district administrators and consultants (members of my own staff), a number of the participants in the vice-principals’ self-initiated dialogue groups, and a number of teacher-leaders who had attended many of my past dialogue sessions.

The initial session considered concepts of conversation, voice, relationship, and ethical habits that might lead to

an initiation into the art of conversation in which we learn to recognize the voices; to distinguish their different modes of utterance; to acquire the intellectual and

moral habits appropriate to this conversational relationship and thus make *our debut dans la vie humaine*. (Oakeshott, 1989, p. 39)

The first session presented ways of establishing group norms; a comparison of the rules of communicative action and the rules of dialogue; and the *maieutic* intentions of Socratic dialogue. After disclosing the mottos of Socrates as “Know thyself” and “The unexamined life is not worth living,” and clarifying the word *maieutic* in ancient Greek as referring to the practice of midwifery, I posed the following question for dialogue: “To what was Socrates intending to give birth through the means of his Socratic [maieutic] method?”

At the conclusion of the first session, I offered this quotation from Tarnas (1991) to introduce the notion of archetypes:

Socrates put forth his own fundamental postulate to serve as that ultimate foundation for knowledge and moral standards: When something is good or beautiful, it is so because that thing partakes of an archetypal essence of goodness or beauty that is ultimately accessible only to the intellect, not to the senses. Such universals have a real nature beyond the mere human convention or opinion, and an independent existence beyond the phenomena they inform. (p. 37)

I suggested that “the developing facilitator must become auto-maieutic (or self-initiatory) in the realms of tasks, people, and self.”

The second session of the series on facilitating dialogue, which took place one week later, considered pattern recognition as an important psychological tool of the

facilitator. Potential “structure attractors,” which had surfaced in the conversation during the first session, were seen to include the following practices:

- Embrace and honour diversity among group members;
- Level the hierarchy;
- Get all voices sounding in the room at the beginning;
- Appeal to group norms regarding ethical discourse;
- Prime the dialogue with some external voice or voices;
- Give people think time and pair-talk time to de-formalize the context; and
- Begin the plenary dialogue with a question that is open-ended, that can be responded to from many different viewpoints and at many different levels.

Some commonly encountered “patterns” were considered during the preamble to dialogue at session two. They included the four quadrant inquiry-advocacy graph (Senge, Kleiner, Roberts, Ross, & Smith, 1994, p. 254); the ‘find and fix’ or “fixes that fail” systems archetype (Senge, 1990, p. 388), the shorter extrovert (dopamine) brain pathway and the longer introvert (acetylcholine) brain pathway (Laney, 2002, pp. 74-75); some common fourfold personality typologies; and the four action stances of Isaacs: mover, follower, bystander, and opposer (Isaacs, 1999, p. 201-202).

The question that I presented to stimulate dialogue at the second session of the series on facilitating dialogue was framed as follows:

Is facilitation an out and out impossibility, in the midst of the complexity introduced by even the very simple frameworks for diversity such as

Introvert/Extrovert and the Four Action Stances, let alone the complexities introduced by culture, language, and colonialism?

During the preamble to the third session of the series on facilitating dialogue, I sounded themes of discourse theory; strategic action, instrumental action, and communicative action; the strategic and instrumental actions of opposers, hijackers, and controllers; the dialectic of control; the strange attractors (structure attractors) of complexity theory; phenomenological observation; theory of mind; psychological tools; habits of mind; “suspending” as a habit of mind; and post-formal phases of adult development. It seemed like overload, but the themes were inter-related and participants were advised simply to monitor which of the ideas resonated meaningfully for themselves.

I would quote Margaret Wheatley on this kind of raucous overload (Samples, 1987), mindful that the “memorable moment” of which she speaks is not possible if all of the information supplied is quantified and literal.

When information is generated in deliberately overwhelming amounts, people feel temporarily powerless. They don't know how to make sense of it and they are confused and uncomfortable. But as information continues to proliferate and confusion grows, there comes a memorable moment (usually during the last quarter of the event) when the group self organizes, growing all that information into new potent resolutions for the future, rather than basing arguments on the lowest common denominator. (Wheatley, 2006, p. 105)

The problem posed by raucous overload was negligible for veteran participants of my dialogue sessions. They knew that, as facilitator, I would loop back upon themes as necessary.

At the third session in the series on facilitating dialogue, I displayed two questions to stimulate dialogue:

- Dialogue is an advanced form of communicative action. As such, it may be the highest form of civil discourse. Why would one want to think this?
- Why do you think dialogue meets with so much resistance, stereotyping, and misunderstanding?

To begin the fourth session in the series on facilitating dialogue, I quoted Gadamer (1976) on “an inner dialogue” of self and soul.

When one enters into dialogue with another person and then is carried along further by the dialogue, it is no longer the will of the individual person holding itself back or exposing itself that is determinative. Rather, the law of the subject matter is at issue in the dialogue and elicits statement and counterstatement and in the end plays them into each other. Hence, when a dialogue has succeeded, one is subsequently fulfilled by it as we say. The play of statement and counterstatement is played further in the inner dialogue of the soul with itself, as Plato so beautifully called thought. (p. 66)

During the preamble to dialogue at the fourth session, I revisited Steiner’s phases of adult development; psychological tools; habits of mind; suspending as a habit of mind; the metacognitive and self-system capacities of the mind (the higher levels of Marzano

and Kendall's *New Taxonomy of Educational Objectives*); and the self's self-consciousness of processing. I quoted Marzano and Kendall (2007): "The mental operations at each level require more conscious processing than is required at lower levels" (p. 61). I quoted Csikszentmihalyi (1990) on the nature of "the self":

The self is no ordinary piece of information. In fact, it contains almost everything that passes through consciousness; all of the memories, the actions, desires, pleasures, and pains, are included in it. And more than anything else, the self represents the hierarchy of goals that we have built up bit by bit over the years. At any point in time we are aware of only a tiny part of it. (p. 34)

Toward the end of the preamble at the fourth session, I displayed a series of quick questions, on a single slide, to situate the upcoming dialogue. Participants were asked to answer these questions silently, in a dialogue of self and soul.

- What are the practices of the dialogic mind?
- What are the processes/products generated by equality, empathy, suspension, and facilitation?
- What values are explored/developed by the dialogic mind?
- What skills are practiced? What [evidence of] knowledge is respected by the dialogic mind?
- What image of humanity emerges through the practices of the dialogic mind?
- How are all these questions doubly important for the facilitator?

I concluded the preamble to the fourth session by stating that many of the frameworks, which I was surfacing, were on view as heuristic and mnemonic structures;

that is, they could assist in focusing one's investigation of associated structures, and they could assist in encoding the memory of one's discoveries. I presented Jean Gebser's structures of consciousness as a heuristic that is representative of viewpoints that a facilitator often encounters. The *archaic* structure feels identity with an organization; the *magical* structure seeks the power to unite; the *mythic* structure shows dreamlike ambivalence; the *mental* structure discovers perspectival oppositions (theses and antitheses) and seeks syntheses; and the *integral* structure experiences diaphany (transparency) in simultaneous, aperspectival awareness. I quoted Gebser (1985), inserting the words *and to suspend that knowledge* within his sentence:

It is perhaps permissible in this connection to recall that it is not unimportant for someone who has something to put forward to know [and to suspend that knowledge] from what situation, from what stage, and from what structure of life he states what he has to say. (p. 546)

To move beyond the preamble at the fourth session, I posed two questions to stimulate dialogue:

- How are mnemonic frameworks important to the facilitator of dialogue?
- Might there also be inherent dangers in using mnemonic frameworks?

During the preamble to the fifth session of the series on facilitating dialogue, I asked the question *Why are we educating children?* I posited a fourfold answer from Strike (2007):

I will propose that a good education is attentive to the following four broad educational goals:

1. *Human capital development*. Knowledge and skill to earn a living . . . to have an adequately productive economy.
2. *The examined life*. If people are not to be cognitive captives . . . they need the ability to reflect on their own lives.
3. *Citizenship*. People need the knowledge skills and virtues to be citizens of a liberal democratic society.
4. *The cognitive prerequisites of human flourishing*. People need a praiseworthy view of good living and the cognitive skills required to lead such a life.

These goals all require high levels of cognitive development. They are, I would suppose, the kinds of goals that are promoted by analysis, discussion [dialogue], interpretation, and argument [persuasion]. (p. 24)

I reviewed discourse theory; the rules of dialogue; personality types and action stances; archetypes and pattern recognition; psychological tools, habits of mind; phenomenological observation; Gebser's structures of consciousness; and mnemonic frameworks that allow the shining through of an archetype. I proposed four additional psychological tools for the facilitator of dialogue:

- Framing maieutic questions
 - Posing the questions the group is most in need of;
- Socratic irony
 - Invoking more than one meaning, sounding at a variety of levels or from a variety of perspectives;
- McLuhan probes

- A probe prods our minds into action, forcing us to stop and think, because its effect on our consciousness is so unexpected. As an investigative tool, a probe is invaluable because it does not necessitate defending a conclusion or pre-conceived notion, nor does it require rigorous scientific proof. (Federman & Kerckhove, 2003, p. 36); and
- Storytelling
 - Tell a story about handling adversity, reflecting the audience's problems, sharing something of value, admitting a vulnerability, using a striking metaphor, introducing a question, issuing a challenge, or launching an unexpected exercise. (Denning, 2007, p. 152)

I raised the concept of *application* and quoted Gadamer to the effect that “application is neither a subsequent nor merely an occasional part of understanding, but codetermines it as a whole from the beginning” (2004, p. 319). I advanced the concept of moral imagination (Steiner, 1986), proposed that dialogue is a moral/ethical activity, and asked “How is character developed except through exercising judgment?” and “How is judgment enhanced except through character development?”

I provided wait time before displaying the questions for dialogue at this fifth and final session on facilitating dialogue:

- How are psychological tools and habits of mind acquired?
- Is there any difference between the two?
- How can a person help others to develop important psychological tools and habits of mind, even while working on one's own?

- What is the importance of application?
- How may the concept *application* be applicably applied to facilitating dialogue?

The third of four studies. The district continued to sponsor a Masters Degree program in Educational Leadership and to collaborate with a local university on the design and delivery of the program. Working together, we had formulated an intention to examine instructional, transformative, and distributed leadership through a lens of social justice. A four member team of teachers (two from the focus district and two from another district), who were students in the program, conducted a study that keyed on identifying effective and ineffective strategies for facilitating dialogue; identifying gaps between the practice and potential of dialogue; identifying where leaders acquire the skills to facilitate dialogue; examining the effects of power dynamics on dialogue; and exploring opportunities for educators to engage in dialogue. In their rationale for the study, the researchers stated that “dialogue is the type of communication that has potential to be a catalyst for change and a more viable way of living together.” They declared: “Since education is arguably a logical and fertile place to begin systemic and transformative change, dialogical leadership in education is fundamentally important” (personal communication).

The researchers approached forty participants, including teacher leaders, senior management, educational administrators, and union leaders, from three urban school districts. They employed both survey and interview methodologies. In addition, they attempted to enter into dialogue on specific questions with individuals among the forty participants who volunteered to take part in this phase of the research. Thus, the researchers sought to explore the potential of dialogue as one of their methods for

gathering data. “This method invited participants to critically investigate their own personal styles of facilitating dialogue” (personal communication).

The researchers found that, though “there is clearly a great deal of value in the use of dialogue as a means of creating shared meaning and tapping into the collective intelligence of a group, . . . only a handful of the respondents demonstrated an understanding of dialogue as a specialized form of discourse” (personal communication).

In the “Future Directions” section of their study, the researchers hoped that “subsequent research could extend this work to explore the notion of dialogue as method in greater detail.” The researchers stated:

There are a number of initiatives that school districts could employ to use the potential of dialogue as a tool for building leadership capacity; enhancing communication among staffs, colleagues, and community members; and building a dialogical culture within education. (personal communication)

The researchers found that such initiatives might include:

- Professional development sessions “on the nature of dialogue as a specialized communication tool” for staff in leadership roles;
- The creation of “a district dialogue team”;
- The engagement of local stakeholders and communities in dialogue “in order to facilitate more authentic and non-hierarchical relationships”;
- The development of district dialogue sessions “where a variety of members are invited with different professional and social backgrounds”; and

- The “incorporation of dialogue as curriculum . . . to allow the diversity of voices in the classroom to resonate more meaningfully especially in regard to social responsibility and social justice” (personal communication).

Designs 2010. Members of my department were distraught when the district determined that there would be no budget to release school-based teachers to participate in a follow up to the successful “Designs” workshop series of the previous school year. They feared it would mean the end of the Instructional Institute as we had known it.

They determined, therefore, that they must change their approach. There was a need to alter the “contact architecture” and, indeed, the “archetypes of interaction” (Perkins, 2003) that were prevalent in the school district. They visited every school to conduct “lunch and learn sessions.” They engaged an even broader design team of practicing teachers to compress the prior year’s “backward design/differentiating instruction” initiative with the “assessment for, of, and as learning” initiative, and they produced an integrated series of Designs 2010 workshops. Though these workshops were held after school, they attracted participants in record numbers, including substantial teams of teachers from each of the district’s secondary schools.

The Designs 2010 workshop series asked three questions of participants and set them the task of designing their own site-appropriate answers to these questions:

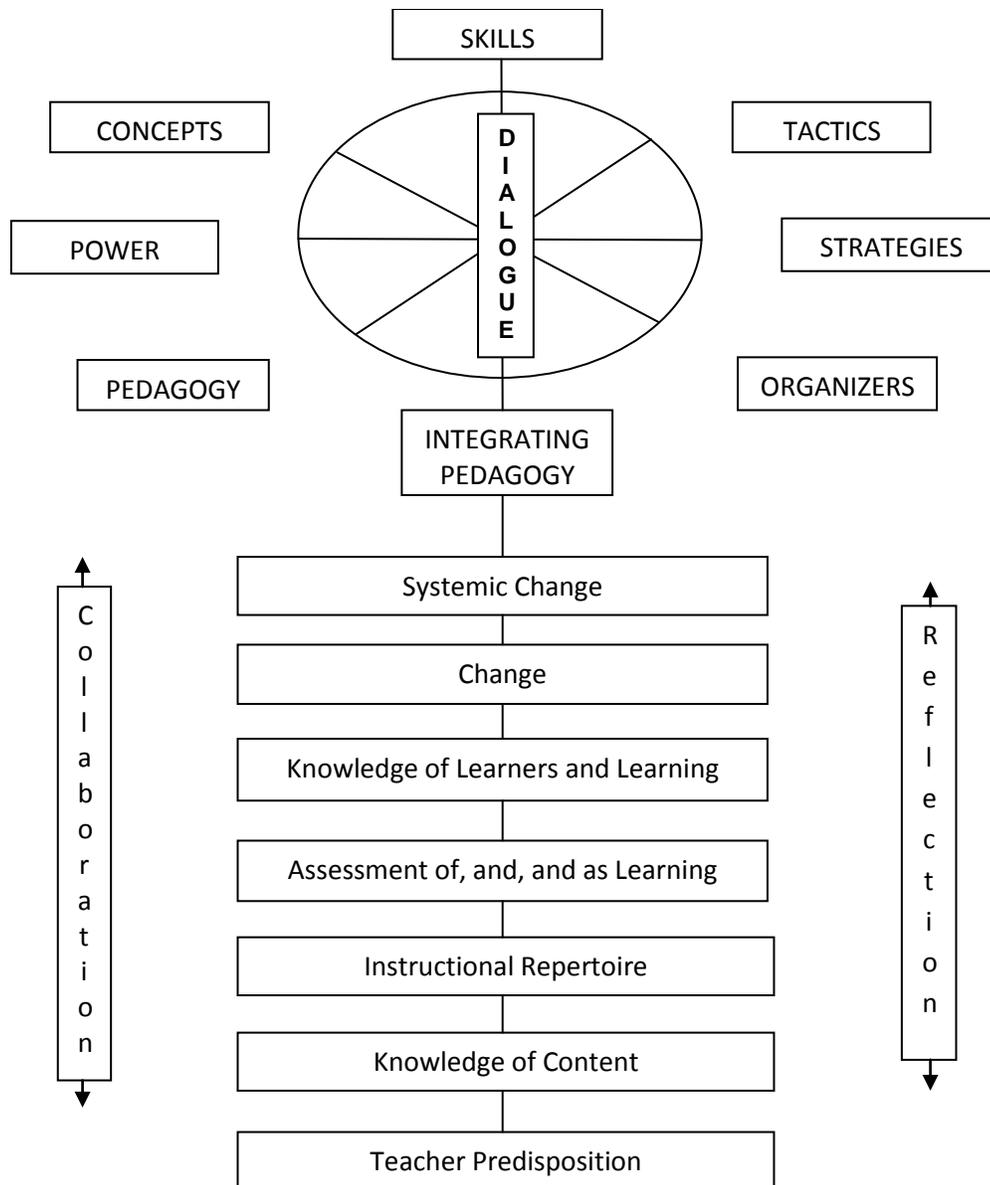


Figure 10. The Instructional Institute framework, including dialogue and reshuffled to emphasize Skills.

- Using the Instructional Institute framework [reconfigured to emphasize skills, see Figure 10], what is the natural entry point for you or your school team?
- Where would you like to go?
- What is your pathway?

Thus, the questions invited participants, together with their site-based teams, to “step into” the Instructional Institute framework, and to explore its pathways.

In the aftermath of the Designs 2010 series, and in anticipation of a follow up series for 2011, a colleague registered her optimism when she authored the following statement:

The school district’s Instructional Institute framework reflects a ‘continuous improvement’ approach to enhancing instructional practice through on-going professional development in the broad areas of assessment, instruction and differentiated teaching practices. It provides teachers with multiple entry points and pathways to share and expand their knowledge of instruction with colleagues through in-service opportunities, focused practice and structured reflection. By providing a cohesive and systemic district approach to professional development, the Instructional Institute helps to build capacity at the school level and ensure that professional growth will be sustained over time. (personal communication)

Dialoguing the fourth way. We were able to invite a dozen teacher leaders and administrators to attend two regional daylong workshops with Andy Hargreaves on aspects of his publication *The Fourth Way: The Inspiring Future for Educational Change* (Hargreaves & Shirley, 2009). A colleague and I decided to invite as many potentially dialogical leaders as possible. We determined that we would follow up each of the Hargreaves workshop with a dialogue session to which the workshop participants would be invited.

November 2009. The first of the two Fourth Way dialogues keyed on the “seven synergies of mindful teaching” explored by Hargreaves and Shirley (2009, pp. 85-86). These are proposed as open mindedness; caring and loving; stopping (or learning by reflection on the rush of events); professional expertise; authentic alignment of pedagogy with values; integration; and collective responsibility. By email, prior to the dialogue session, I quoted Ellen Langer (1997):

A mindful approach to any activity has three characteristics: the continuous creation of new categories; openness to new information; and an implicit awareness of more than one perspective. [In contrast] mindlessness is categorized by an entrapment in old categories; by automatic behavior that precludes attending to new signals; and by actions that operate from a single perspective.

(p. 4)

I also provided a bulleted series of notations, which explored “what Heidegger calls thinking” (Heidegger, 1968) as bearing a strong family resemblance to dialogue.

- To think non-conceptually and non-systematically about the nature of being;
- To think at once receptively in the sense of a listening and attending to what things convey to us and actively in the sense that we respond to their call;
- To be attentive to things as they are, to let them be as they are, and to think them and ourselves together; and
- To dwell in the *meta*, and in “multiplicity of meanings,” which “is the element in which thought must move in order to be strictly thought” (Gray, 1968, pp. xiv-xv).

The question for dialogue, at the initial Fourth Way session, quoted first from Hargreaves's workshop handout: "Sustainable leadership honours and learns from the best of the past to create an even better future," then the question was framed as follows:

How might the "Seven Principles of Mindfulness" [the seven synergies of mindful teaching] contribute to the development of a systemic and sustainable professional leadership in a school district?

The presence of a number of special education staff helped to ground much of the conversation in synergies of "caring and loving" and "collective responsibility." The similarity of many of the "synergies" to principles of the Instructional Institute framework, as they knew it, were not lost on members of district curriculum and instruction staff who were present.

December 2009. The second Fourth Way dialogue session took place just before the Christmas break. It focused on "Four Catalysts of Coherence" (Hargreaves & Shirley, 2009): "sustainable leadership, integrating networks, responsibility before accountability, and differentiation and diversity" (p. 95). Prior to the dialogue session, I shared by email a number of quotations that featured notions of Goethean phenomenology (Richter, 1985; Bortoft, 1996), archetypes (Steiner, 1991), dialogue (Nichol, 1996), and proprioception of thought (Bohm, 1996).

The first quotation was taken from the book *Art and Human Consciousness* (Richter, 1985), which provides "a survey of western art from ancient Egypt to Picasso."

Goethe once said that the “whole of mankind” can be regarded as the “true human being.” This means that the human being is both a visible and an invisible being. What has become visible so far, in countless individuals and in tremendous variety of nations and peoples, is but one aspect of development, an attempt by the invisible being to realize itself horizontally in time and space. What appears of the human being is more like a vertical unfolding. World history is the manifestation of precisely this human being who has been developing and struggling into existence step by step for thousands of years, in innumerable single individualities, within the nationalities and cultures that blossom and die away again. (p. xiv)

The second quotation was taken from a thin book by Rudolf Steiner (1991), called *Human and Cosmic Thought*. Steiner contends that anyone can draw a triangle with three acute angles, and anyone else can draw another triangle with a right angle, and then a third person can draw another triangle with an obtuse angle.

But they are not *the* triangle. The collective or general triangle must contain everything that a triangle can contain. . . . At first it seems hopeless to think of drawing a triangle that would contain all characteristics of all triangles. . . . But the triangle can be drawn differently. Let us take the triangle and let us allow each side to move as it will in any direction and moreover allow it to move with varying speeds. This will make certain demands on your imagination. You must think to yourself that the sides are in continual motion. When they are in motion, then out of the form of the movements there can arise simultaneously a right-angled, or an obtuse-angled triangle, or any other. . . . The general thought,

triangle, is there if we keep the thought in continual movement, if we make it *versatile*. (pp. 11-14)

I felt that Bortoft (1996) could link Steiner's versatile triangle with Goethe's notion of metamorphosis, wherein "the movement itself is primary":

This is not a physical movement—not a change in which, in the physical sense, one thing turns into another. As we have seen, the movement of metamorphosis in the foliage of leaves (as well as the floral organs) requires us to take the movement itself as primary. The individual organs appearing to the senses are but snapshots . . . of this movement, and the movement itself cannot be conceived as being constituted out of them. So, Goethe's movement of metamorphosis evidently instantiates Bergson's change that needs no thing that changes. (Bortoft, 1996, p. 288)

I thought the idea that dialogue, too, instantiates meaning out of the flow or movement of thought, via cumulative acts of proprioception, could be approached through a summation of the key components of dialogue (its structure attractors?).

Dialogue is aimed at the understanding of consciousness per se, as well as exploring the problematic nature of day to day relationships and communication. This definition provides a foundation . . . for the key components of dialogue: shared meaning; the nature of collective thought; the pervasiveness of fragmentation; the function of awareness; the microcultural context; undirected inquiry; impersonal fellowship; and the paradox of the observer and the observed. The breadth of view indicated by these various elements hints at the radical nature

of Bohm's vision of dialogue. As Bohm himself emphasized, however, dialogue is . . . not to be confused with endless theorizing and speculation. In a time of accelerating abstractions and seamless digital representations, it is this insistence on facing the inconvenient messiness of daily, corporeal existence that is perhaps most radical of all. (Nichol, 1996, p. xi)

I reminded participants of Bohm's (1996) definition of "proprioception of thought" as thought that is "aware of itself in action. . . . Thought should be able to perceive its own movement, be aware of its own movement" (p. 79).

I provided the question for dialogue at the second Fourth Way session by email, in advance. It was framed as follows:

What forms of "shared responsibility" (Hargreaves & Shirley, 2009, p. 101) and "appropriate cultural responsiveness" (p. 106) do we need to animate among the diverse and differentiated elements of our school district, over time, as we seek to create an integrated, coherent, and sustainable culture of change?

The question was not meant to lead in any particular direction but to explore the potential for shared understanding of some of the complexities involved. The resulting conversation was extremely engaging. In a follow-up email to all participants, I took the opportunity to clarify my experience in the role of the facilitator of dialogue:

The facilitator's preparations and contemplations always precede the gathering of the people and, for the facilitator, the dialogic movement of thought and its proprioception do not cease with the departure of the participants. I can't help having further thoughts.

On Friday we talked about the *catalysts* of change. A catalyst is an action between two or more persons or forces initiated by an agent that remains *unaffected* by the action. Herein lies the very reason why change initiatives [often] fail, as they devolve into fragmentation and entropy: the supposition that one can be an 'agent of change' without being affected by the emergence of a *shared* meaning—a shared meaning that can't be pre-scripted previously and precisely by 'a change agency' and then implemented by 'a change agent' through replication of the pre-scripted plan. The "inconvenient messiness of daily corporeal experience" always gets in the way of these intended curricula, these strategic and instrumental actions. The 'change agent' is always changed for the better or for the worse, while the more remote 'change agency' tries to remain strategically aloof and unaffected.

It occurs to me this morning that this "inconvenient messiness" of things is not even controlled for if you intend "to *be* the change you seek." What facilitating dialogue is teaching me, instead, is that you have to open yourself to *the change in corporeal experience* that is incarnating in the "flow of meaning." As a facilitator, I am not unaffected by the dialogue. As a mentor, I am constantly being mentored. As an agent of change, I am being changed as *we* are changing. This change is "not a change of one thing into another," because this change is a *becoming*.

The comprehensive framework, June 2010. My colleagues, who had created the forums for design conversations that resulted in the Designs 2010 workshop series, had not been blind to the two-way nature of the mentoring situation. They had learned

from the participants in their design conversations (who had learned from the participants in the workshops, who had been invited to step with their teams into the Instructional Institute framework in the course of their own reflective and collaborative practices) that the sequence of the lower seven factors in the Instructional Institute framework was out of step with practice. In the midst of an intensive, ongoing conversation with one of my potential successors, we determined that the sequence of the lower seven factors must be changed. Therefore, at the time of my departure from the school district, the sequence of the lower seven factors had changed *from* teacher predisposition; knowledge of content; instructional repertoire; assessment for, as, and of learning; knowledge of learners and learning; change; and systemic change, *to* teachers' predispositions and beliefs; knowledge of curricular content and design; assessment for, as, and of learning; knowledge of learning, learners, and learners' lives; instructional repertoire; change; and systemic change (Figure 11).

June 2010. In conversation with colleagues, I volunteered to do a number of “farewell” dialogue sessions during my last months before retirement. I suggested that I could delve more deeply into facilitating dialogue. A colleague’s concern for the future of dialogue in the district brought the notion of a “train the trainers” session. I was educatively amused by the concept of “training” facilitators of dialogue or “training” teachers, for that matter. My amusement stemmed from an incident I had witnessed at an international educator’s conference in Germany, to which I had journeyed with a group of colleagues from the focus district to share aspects of the Instructional Institute. A woman from India described the services offered by her company to provide e-learning opportunities and lesson aids, which could be purchased by local education authorities to

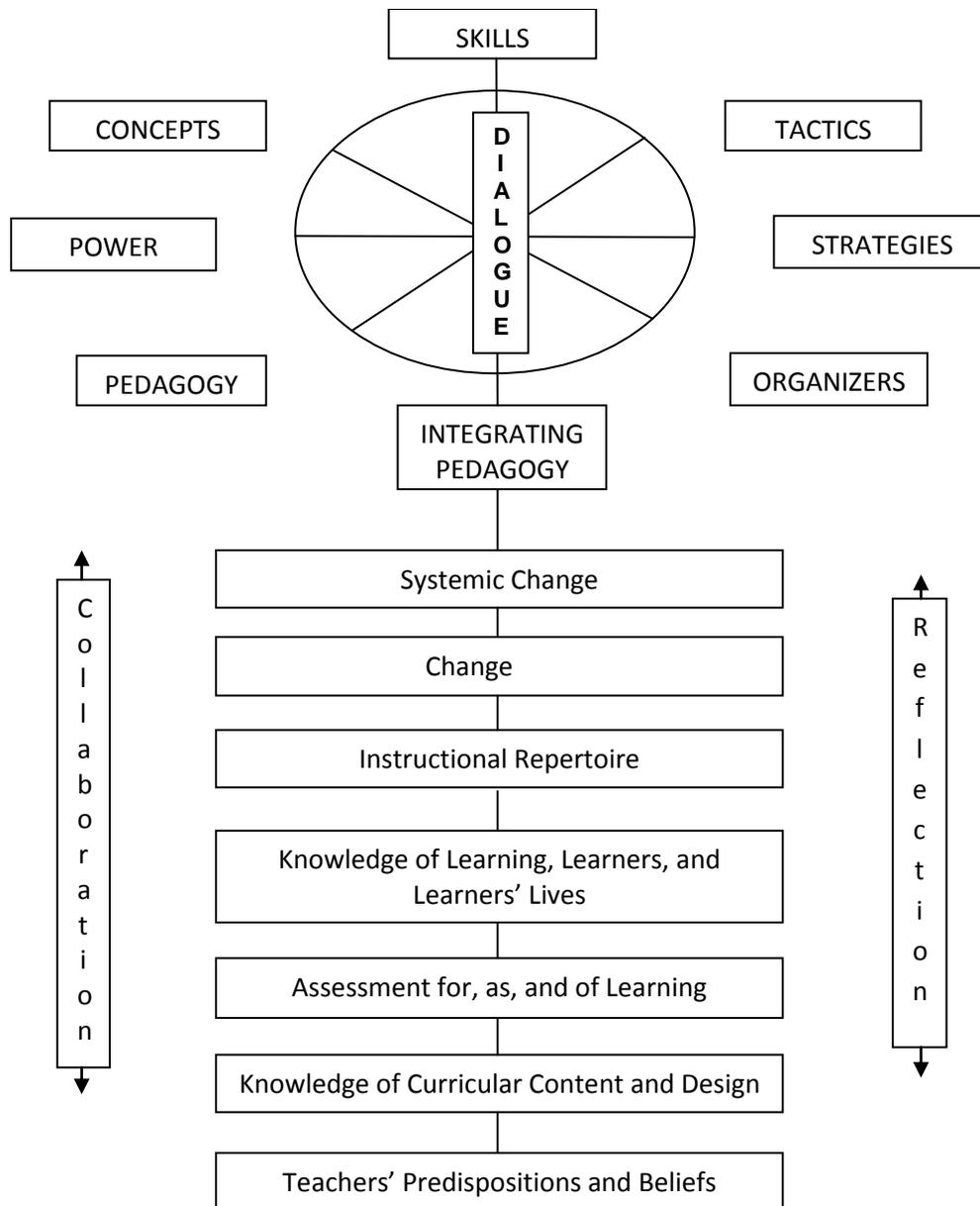


Figure 11. The Comprehensive Framework, June 2010, reconfigured after feedback from the Designs 2010 series.

train both prospective and in-service teachers. A quixotic young educational philosopher from upstate New York, possessed for the moment by the *daimon* of Socrates, swooped from the audience to intervene. He declared that he was a philosopher, a gadfly. He felt

his *maieutic* was strong. He had studied Law. He declared that the woman was leading us on a path toward *techne*. His own path was the path of *phronesis*. He declared that teachers should not be *trained*, because then it (education) would be viewed in the mechanical image of a railroad train. The woman's path, in fact, was not a path, but a train track.

My colleagues could apply no charitable interpretation to the young man's message. They could only marvel at his lack of pedagogical tact. I was impressed by his references to Aristotle, but I did not feel drawn to his etymology. My personal queasiness about the term *teacher training* involves images of a circus ringmaster cracking his whip at a number of seated lions. However, the verb *to train* is derived from the Latin *trahere*, "to draw." Therefore, teacher *training* does not dwell far from teacher *education*, if the Latin *educare* is taken to mean "to lead out." I decided to approach training the trainers for facilitating dialogue by conspiring "to draw out" the ability in participants to draw out the facilitator in others—an interesting type of meta-task.

We determined that we would invite district administrators, school administrators, and teacher leaders who had displayed aptitude for facilitating dialogue. We sent out invitations to twenty individuals, expecting about fifteen would choose to participate. I proposed a refresher session in June on the aspects of facilitating dialogue that we had previously explored. All of the invited individuals chose to attend.

I walked the participants through thirty slides, which I had used in the preambles of past sessions on facilitating dialogue. I reminded participants of the four action stances (mover, follower, bystander, and opposer) of Isaacs (1999). I asked them to consider four

action stances of the facilitator of dialogue: as *initiator*; as *follower* of the various moves in the dialogue; as *observer* of every participant (and of self), and as *defender* of context. I added a fifth action stance—as “the metacognitive and self-system Strange Attractor of the group’s emergent consciousness.”

I clarified that all of Gebser’s structures of consciousness will inevitably appear during an extended dialogue situation. Facilitators will see the archaic level when individuals speak as if their assumptions about the organization constitute their own identities, they will see the magical level when individuals reify and generalize their own private thoughts or feelings; they will see the mythic level when individuals live solely through the calendar of the school year and their resulting schedules; they will see the mental level when individuals rationalize organizational inequities or when they polarize and argue for a single, approved way of knowing. The facilitator hopes to provide an integral context wherein all of the above viewpoints will have their recognition, in trust and faith that structure attractors will emerge from the admixture of viewpoints.

I added that a facilitator attempts to perform at a number of meta-levels simultaneously:

- Participating in the dialogue as an ‘I’ interacting with other ‘I’s’;
- Monitoring one’s own experience of the dialogue—“I” observing “I”;
- Considering the means to facilitate dialogue—“I” holding the context for the other “I’s”; and
- Considering the “I” of each from the viewpoint of each other “I.”

I quoted Margaret Wheatley's *Leadership and the New Science* (2006) on the leader/facilitator's need to act as a *host* for conversations.

Leaders need to change their role from heroes to hosts. Hosting conversations is an essential leadership practice for these uncertain times. In conversation, we listen well, contemplate diverse perspectives, and are able to develop collective intelligence. In thoughtful conversation, people develop both the clarity and commitment to lead courageously. (p. 197)

And I quoted Robert K. Greenleaf (1998) on "education and maturity."

In the heat of action . . . if one doesn't know what to do (which is the constant dilemma of all bearers of responsibility), one should turn to the search for greater depth of understanding about the problem. . . . Therefore, the search for understanding, an intellectual pursuit, is the most practical of ideas, even though the "practical" people often spurn it. (p. 66)

I stated that I would host two "train the trainers" sessions in my home during the final month of my employment with the district. But we would need two commitments: that participants would actually attend both sessions, and that participants would plan to apply what they learned in their own practices. We would provide two books for each person making these commitments, which they would read during the summer months: *Servant Leadership Across Cultures* (Trompenaars & Voerman, 2010), and one four books on dialogue: Bohm (1996), Isaacs (1999), Wells (1999), or Yankelovich (1999).

As we concluded the June session, we needed to know from participants which areas of facilitation would prove most useful for them to focus on, during the two sessions in September.

September 2010. With the help of a colleague, I clustered the inputs of participants at the June session into five conceptual areas, as follows:

1. Reducing hierarchical perceptions, anxiety, intimidation, and lobbying, and achieving consent and willingness to work together;
2. Improving aptitude for dialogue, addressing issues of the “false self,” and achieving authenticity and openness;
3. Developing open-ended dialogue questions (neutral, rich, reflective, toward future shared meanings and understandings) and maintaining focus on the question or topic—when to correct, and when to let go;
4. Understanding criteria for perceiving outcomes or end results and considering the power of narrative evidence as a tangible measure of in-process and end results;
and
5. Using the term *dialogue* in a purposeful way to avoid overuse and contamination of the term.

We decided to address conceptual areas 1 and 2 at the first of the September sessions. Conceptual areas 3, 4, and 5 would be addressed at the second September session. We designed both small and large group activities for the sessions to maximize engagement with the thematic materials that we provided. We debriefed each subsection of both sessions by “going meta” and commenting on the dialogic or non-dialogic aspects

of the materials and the small group encounters. We ended each of the sessions with a plenary dialogue. I improvised dialogue questions on power and empathy (for the first session) and on the nature of dialogic openness (for the second session). Implicit in both plenary conversations was a recognition of the close family resemblances between the servant leader and the facilitator of dialogue. We shared a potluck meal at the end of each of the September sessions. The second session took place on the eve of my last day with the focus district.

The structure attractors emerge. I made a number of retirement speeches. In one of them I returned to my experience with the Michelspracher emblem and the zodiacal virtues of Robert Sardello. I entertained the audience with a number of flashbacks, in brief narrative formats, to various stages of my career in public education—as a teacher and as an administrator. Each of the compressed narratives illustrated the presence or absence of one of seven virtues within the practices of principals from whom I had learned (in one way or another). At the end of the fifteen minute speech, I stated:

Yes, there is a virtue of leadership connected with each of these flashbacks, as you have probably discerned. The seven virtues exemplified in these stories can be listed as Courtesy, Compassion, Selflessness, Love, Courage, Patience, and Devotion. The other five virtues of leadership, that I am aware of, are Balance, Contentment, Discernment, Faithfulness, and Truth. It is of these last five virtues that I think when I look to the future and to the sustainability of nuanced leadership—I *especially* think of Balance, Discernment, and Truth.

I concluded that “the distilled essence of my multiple flashback experiences” had emerged, for me, like this:

Leadership is service to the world,
with and through others,
focused through wisdom earned in experience
practising and witnessing virtues of leadership
and reflecting upon them
within oneself and in the presence of others
—practising these virtues, not piecemeal,
but *ensemble*,
integrally and equitably for each and for all.

Leadership is service
in spite of restrictions in funding, resources, or time
and in spite of the various Powers
who try to say it isn't so.

Leadership is service distributed
through care, compassion, and consciousness,
and in the end
this service is all that matters.

Chapter 6: Conclusions

Chapter 6 will explore conclusions to be drawn from the distillations of Chapter 5 and the prior steps of the thought experiment, via the process of coagulation, through the agencies of Venus, with her steaming heart and mirror, in the fixed earth sign of Taurus, with its ruminant recumbency. Operating in the mode of modification, and involving the emergence and fixation of a new earth aspect, Chapter 6 will move in its conclusions toward identification of the conditions of leadership under which the goods internal to the enhanced framework for educative teaching and learning might be sustained.

Narrative, Memory, and Evidence

Certainly there are similarities between memories and dreams. Sardello has demonstrated that we apply memory in cognizing our dreams. Similarly, we apply memory in cognizing our past experiences. Both dreams and past experiences are accessed through image, sense, and movement. But they are not so often poeticized as in the final step of Sardello's dream method. The memory vignettes in prose (which I have provided in Chapter 5) regarding the call-and-response relationship between the initiative for dialogue and the comprehensive framework for educative teaching and learning, are well documented. I have seven thick sketchbooks (2002-2010) that are filled with plans, quotations, records, diagrams, and annotations, and I have a four-inch D-ring binder full of printouts of my dialogic preambles. But even documented memories return to consciousness transformed by past interpretations, present emotions, and future prospects. And even institutional memories revive in forms re-membered by a particular self, who is open to the charge of skewing the evidence subjectively. Therefore,

institutional memory-work is a task of self among selves in trust against either an institutional chauvinism or a lone arbitration. Three things help to safeguard my institutional memories against a revisionism of arbitrary self gratification:

- a self-critical, autodidactic openness to the multiple, polar voices of dialogue;
- the reflexivity of I-thou mentoring relationships, and the high value I hold for letting wisdom's voice sound in its own development; and
- an intrinsic trust that mnemonic, heuristic frameworks and artifacts will provide and *hold* the context for my memoria-lized imagings/assessments.

These things said, the self-critical autodidact must apply the same generosity to the self as a wise mentor would apply to a developing "other." This notion of oneself as an "other" not only represents "the final cause" of metacognition, but it also proposes a way to "know thyself" as a "thou." An unegoistic self-focus of this kind implies a continuous contemplation of the past, present, and future of one's developing self. The task that presences in such contemplation is both phenomenological and hermeneutic. The first step of this task, regarding the self of the past, is to adapt and apply Sardello's method of dream interpretation to one's memory images. The next step, a step toward the self of the present and the self of the future, is to adapt the Curative Education method for recognizing the individual and to apply it to oneself-as-observed-by-onself in the act of interpreting one's memories, concepts, and perceptions.

This seems very complex, but it opens a pathway to an understanding that is more Platonic than Aristotelian, more Aristotelian than Baconian, and more Baconian than Newtonian. The Newtonian way would be to formulate a rigorous law of nature, a

mathematical mnemonic that is tethered to a single, literal algorithm. The Baconian way would be to put nature on the rack and extract a series of abject confessions, the transcript of which would then be encrypted. The Aristotelian way would be to propose a number of metaphorically potent concepts, which might enliven an experience of Nature. The Platonic way would be to come to know oneself (and others) as Nature on the way to truth, beauty, and the Good— in a re-enchanted cosmos, perhaps?

Concealed within the fourfold scheme of devolution/evolution implied in the paragraph above is the issue of “admissible” evidence. Evidence is not only an issue of ontology and epistemology. It is also an issue of ethics and axiology (even when epistemology seeks to control ontology by excluding its meta-physical potential). The nature of admissible evidence is of profound importance in the deliberative decision-making of educational leaders; in the judgments expected within Menkes’s three “executive intelligence” contexts of tasks, people, and self; and in the wisdom to be practiced in the objective, subjective, and intersubjective worlds of Habermas. Kenneth A. Strike (2007) examines the ethics of educational leadership, the ethics of accountability, and the legitimacy of evidence-driven (rather than data-driven) decision-making. Says Strike: “If we want evidence-based decisions, we must take research and inquiry seriously, learn to be reflective about what counts as evidence, and become competent in assessing evidence” (p. 114).

Educational leaders must become competent in assessing evidence in the same ways that teachers must become competent (or skillful) in selecting and integrating potentially educative strategies and tactics in light of well-developed and comprehensive concepts, organizers, and assessment practices. During the years of the Instructional

Institute, the Consultant referred frequently to a four quadrant “consciousness-competence” graph (sometimes configured as a ladder). The quadrants (or steps) were defined as follows:

Unconscious incompetence—the stage where you are not even aware that you do not have a particular competence. *Conscious incompetence*—when you know that you want to learn to do something but you are incompetent at doing it. *Conscious competence*—when you can achieve this particular task but you are very conscious about everything you do. *Unconscious competence*—when you finally master it and you do not even think about what you do such as when you have learned to ride a bike very successfully. (Howell, 1982, pp. 29-33, cited at www.changingminds.org/explanations/learning/consciousness_competence.htm)

The Consultant often speculated that there is a fifth category, which captures a necessary higher step on the consciousness-competence ladder. This higher step has been variously called “reflective competence,” “re-conscious competence,” “enlightened consciousness,” or “repeatedly discovering beginner’s mind.” This fifth category involves an individual’s

ability to recognize and develop unconscious incompetence in others. . . . It indicates a stage where you can operate with fluency yourself . . . but are also able to articulate what you are doing for yourself and others . . . [a stage] that takes attention to process at a meta-cognitive level . . . another level, based upon the skills of level 4, that reflect[s] an ability to be reactively creative . . . [and] to do

for the first time something never considered before.”

(www.businessballs.com/consciouscompetencelearningmodel.htm)

I will propose that this higher level of “re-conscious competence” must be applied to “competence in assessing evidence,” which Strike defines as “way[s] to recognize whether we have achieved our ends” (2007, p.118). When evidence is defined in terms of ends that are educative, evidence-based decisions must be made by educational leaders whose educative competence is unexceptionable. Therefore, it is imperative that evidence used in educative decision making be assessed at the level of re-conscious competence, at the very least.

Further to his discussion of evidence-based decision making, Strike considers “three vices of accountability,” which he calls “goal displacement, motivational displacement, and gaming” (p. 131). He might have called these “the three vices of assessing evidence” or “the three vices of educational leadership,” for these vices can contaminate every region of leadership in a public school system. Any one of them results in decisions that fail “to recognize whether we have achieved our ends.” Goal displacement involves a failure to discern the educative nature of the ends. Motivational displacement involves a failure to find balance among the types of evidence pursued. And gaming involves a greater allegiance to “rigging” the game than to pursuing evidence that speaks to educative lifeworld truths. In practice, all three of these “vices of accountability” support a modular installation of surrogates in place of wise decisions.

The Vices of Accountability and Deficient Leadership

To locate the three vices of Strike within the “deficient” phases of Jean Gebser’s magical, mythical, and mental structures of human consciousness is to enliven a potent heuristic (Gebser, 1985). Gebser provides the following minimized definitions of the magical, mythical, and mental structures:

Having determined the characteristic attribute of the magic structure to be emotion, and the characteristic attribute of the mythical to be imagination [picture-making], whereby the emotional attitude corresponds to magic man’s relation to nature, the imaginative attitude of mythical man to his relation to the psyche, we now define abstraction as being the identifying characteristic of the mental structure . . . where everything is in relationship to human measuring thought; and this thinking removes man from the impulsive world of emotion, as well as from the imagistic world of the imagination, replacing them with the world of mental thought which inevitably tends toward abstraction. (p. 87)

In the deficient phase of the *magical* structure, the magical world is “a world of *pars pro toto*, in which the part can and does stand for the whole,” but in which “the parts can be interchanged at will” (p. 46). This interchange is accomplished by responding to situations from an attitude that is “without knowing” (p. 60).

The deficient phase of the *mythical* structure, succumbs to a “false *metabole*—a premature reversal or short-circuit upsetting the equilibrium,” of the holistic image.

[This false *metabole*] represents a deficient and residual form of what was once the organic interaction and balancing between one polar extreme and the other, as

in the seasonal rhythm, the course of the sun, the planets, the heartbeat, and breathing. But the present day metabolist permanently gives up one extreme in favor of another. Two insubstantial variants are the opportunist, who acts without character, and the *rancuniste*, as we might call him, motivated by resentment. (p. 68)

In the deficient phase of the *mental* structure, all mentation becomes a “rationing” or “dividing and dissecting everything and using extrinsic and extraneous substances to attain its purposes.”

The process is reflected in the reality of our world of thought: the symbol, always inherently polar and imagistic, is reduced to allegory, then to mere formula, as in the formulas of chemistry or physics and even in the formulas of philosophy. In its extreme form of exaggerated abstractness, it is ultimately void of any relation to life and becomes autonomous; empty of content and no longer a sign but only a mental denotation, its effect is predominantly destructive. (p. 88)

Gebser’s deficient phases can be aligned both with Strike’s three “vices of accountability” and with the absence of the three virtues (balance, discernment, and truth) “that I especially think of when I look to the future and the sustainability of nuanced leadership,” of which I spoke in my retirement speech (Chapter 5).

An absence of *balance* in leadership results in motivational displacement, which feeds both opportunism and resentment. When “objective” facilities-related tasks, for instance, receive more attention than the “self” and “people” issues of educative teaching and learning, or when *system* issues of money and power supplant the lifeworld ethics of

care, justice, and critique, decision making will favour opportunism and will fuel resentment. Thus, when a board of education, a district administrative staff, or a school administrative staff stagnates at Gebser's deficient phase of the *mythic* structure, it instigates conflicting factions of power, advocates for specific, proprietary outcomes, or glorifies certain material aspects of its infrastructure. This kind of decision making promotes a compulsive form of dramaturgical action over communicative action.

An absence of *discernment* in leadership results in goal displacement that feeds both "doing without knowing" and the "interchange of parts at will." When issues of scheduling, programming, or budgeting, for instance, are approached as autonomous parts that need not be integrated with the educative whole, or when key staff positions are judged to be replaceable by function rather than by developmental readiness and demonstrated ability, decision making will favour under-conceptualized actions that opt for modular solutions. Thus, a board of education, a district administrative staff, or a school administrative staff that is sputtering at Gebser's deficient phase of the *magical* structure refuses to consider a full range of alternatives, prefers one module to another because someone saw it at a conference, or replaces one position description with another because it is flashy or expedient. This kind of decision-making promotes multiple strategic actions over communicative action.

An absence of *truth* in leadership results in types of gaming that reify metaphors of managing sports teams or coaching zone defenses, based on the scoring stats or the bookmakers' odds. When, for instance, the staffing of schools, the closure of facilities, the installation of programs, or the selection of program sites are managed by algorithms that are "void of any relationship to life," decision making will funnel toward odds-based,

instrumentally-selected outcomes. Thus, when a board of education, a district administrative staff, or a school administrative staff stations itself at Gebser's deficient phase of the *mental* structure, it bases decisions solely on demographic projections, cost-based evaluations of educational efficiency, statistical benchmarks, preconceived targets, and prescribed odds-based solutions. Where the level of functioning is most deficient, choices are pre-scripted with reference to a tacit "gaming" code, and algorithms are "umpired" until they support a pre-figured outcome. This kind of decision making promotes covert instrumental action over strategic action.

Each one of Strike's three vices of accountability tends to elevate "spin" over dialogue. Rosell and Yankelovich (2003) contrast spin with dialogue, in the following terms:

"Spin" is essentially tactical—the outcome you want is given and your challenge is finding the best way to manage the information to support it. Over time spin depletes rather than builds trust equity. Dialogue does the reverse: it builds trust and is especially valuable in resolving "framework problems." While frameworks are usually tacit and taken for granted by those who hold them, dialogue brings them to the surface and deals with them in a productive way. (p. 4)

Educatively Integral Leadership

Needless to say, Gebser's deficient phases do not lead to the conditions of leadership implied in the key research question of this study. If Gebser is to be of any heuristic value regarding these conditions of leadership, it will be at the level of his *integral* structure of consciousness. How is the integral structure to be achieved? Well,

not simply as an entitlement of leaders as a reward for their dramaturgic, strategic, or instrumental successes. For the “integrator,” according to Gebser,

the various structures that constitute him must have become *transparent* and conscious to him; it also means that he has perceived their effect on his life and destiny, and mastered the deficient components by his insight so that they acquire the degree of maturity and equilibrium necessary for any concretion. (p. 99)

The aim of concretion is “the re-establishment of the inviolate and pristine state of origin by *incorporating the wealth of all subsequent achievement* [emphasis added].” This depends upon “the ability of our faculty of consciousness to adapt itself to the different degrees of consciousness of the various structures.”

Now, as the state of deep sleep is characteristic of the archaic structure, a sleep-like state for the magic, a dream-like state for the mythical, and wakefulness for the mental, a mere conscious illumination of these states, which for the most part are only dimly conscious, does not achieve anything; in fact, to illuminate these states from consciousness is to destroy them. Only when they are integrated via a concretion can they become transparent in their entirety and present, or diaphanous (and are not, of course, merely illuminated by the mind). (p. 99)

For Gebser, “consciousness is not identical with intelligence or rational acuity.”

The “concretion” of which he speaks is not to be mistaken for an expansion of consciousness. “The expansion of consciousness is merely a spatially conceived quantification of consciousness and consequently an illusion.” Gebser is not just splitting

hairs. He is approaching the concretion of integral consciousness with phenomenological exactitude:

Rather, we are dealing here throughout with an *intensification* of consciousness; not because of any qualitative character which might be ascribed to it, but because it is by nature “outside” of any purely qualitative valuation or quantitative devaluation. (p. 100)

It is just such “intensification of consciousness” that we wish for when evidence relates to ends that are educative, and when evidence-based decisions are made by educative leaders whose competence is unexceptionable. Appropriately, Gebser discovers the sphere as the geometric representation of the integral structure:

Here too, we encounter for the first time the striking figure of the integral structure, the sphere. It is in fact a kind of signature for the four-dimensionality of this structure which we are to understand as a sphere in motion. (p. 100)

Conclusions Regarding the Conceptual Framework

It is tempting to understand “a sphere in motion,” as an *Ursphere* that comprises a “multiplicity [of spheres] in the light of unity” (Bortoft 1996, p. 87), “a multiplicity united by a movement that is the dynamic form” (Bortoft 1996, p. 284). I am reminded that the Ptolemaic universe was conceived as a multiplicity of nested spheres, all of which were contained within the outer sphere of the zodiac or “fixed stars.” I am also reminded that the Seven Liberal Arts were intended (to borrow the phrase of Michael Oakeshott) to provide a gradual “*debut dans la vie humaine*.” In contemplating the sevenfold contributors to my conceptual framework (Chapter 2), I have come to see them

in the same light as the Seven Liberal Arts. In Chapter 4, I conceived that the Seven Liberal Arts had been appropriated and reconfigured by the new scientific rationalism of the Royal Society to suit the specifications of a “mathematical project.” Recently, I wrote in my notebook that “the scheme of my conceptual framework re-colonizes, from the side of the lifeworld, the permutations wrought upon the Seven Liberal Arts by agents of the Royal Society when they constituted the Seven Liberal Sciences.”

Correspondences begin to emerge, as my conceptual framework re-occupies a territory long-possessed by the Seven Liberal Sciences. Now *complex thinking* stands in the place of Grammatica, occupying the sphere of the moon, reflecting “every aspect of the living word” and “how the words we say relate” (Querido, 1987, p. 76). *Dialogue* stands in the place of Dialectica, occupying the sphere of Mercury, the great communicator, conferring (like Aristotle) “the knowledge previously revealed through the mysteries” (Querido, 1987, p. 78). *Discourse ethics* stands in the place of Rhetorica, occupying the sphere of Venus, the convener of relationships, conferring “the creative goodness and morality of the Archetypal word” (Querido, 1987, p. 79). The *historicity* of Taylor and Gebser stands in the place of Musica, occupying the sphere of the Sun, the purveyor of harmony, conferring the ability to sense in the concretion of time “the music of the spheres.” *Hermeneutics* stands in the place of Arithmetica, occupying the sphere of Mars, the power of “forward progression,” conferring the ability to understand “proportion” and the “mysteries of number” (Querido, 1987, p. 80). *Archetypes* and the *imaginal* stand in the place of Geometrica, occupying the sphere of Jupiter, the power of expansiveness and breadth of vision, conferring the ability “to understand the wisdom of the formative principle” (Querido, 1987, p. 80). *Wisdom* stands in the place of

Astronomica, “the most sublime of the seven liberal arts,” occupying the sphere of Saturn, “the portal opening out on the zodiac,” conferring understanding of “the influences of the zodiac upon man and the earth, and the underlying meaning of the architecture of the universe” (Querido, 1987, p. 81).

My sevenfold conceptual framework was meant to provide a background of concepts relevant to the current study. For purposes of this study, the main narrative, as begun in Chapter 1 and completed in Chapter 5, can be seen as source and justification for much of this conceptual background. Further archeology of my own thinking can result only in an infinite reversion toward and beyond my voluntary attendance at a protestant Sunday school at the age of two. Suffice it to say that the sevenfold conceptual framework provides many of the psychological tools necessary to cope with the Michelspracher emblem, particularly as it contributed to the ongoing, dialogical call-and-response described in the main narrative. The emblem was meant to provide a kind of Rorschach inkblot, upon which, in response to assiduous gazing, patterns might emerge. The difference between the emblem and an inkblot is that the emblem had been preloaded with meaning at the time of the Rosicrucian furore; this meaning had since been derided and dismissed by the master narrative of scientific rationalism. One would expect, therefore, that the preloaded meaning would contribute, at least subliminally, to whatever patterns might appear.

To the emergence of such patterns, I have opened my consciousness, dialogically. The examination and assessment of these patterns was meant to proceed through the lenses of the conceptual framework, in accordance with applications of the chosen research methodologies. I could not have known in advance the full extent to which the

emblem would re-enchant the landscape of the conceptual framework and animate the quest upon that landscape for an *enhanced* educative framework. I will provide one further illustration of this re-enchantment before moving on to conclusions concerning the notion of systemic change, the enhanced educative framework, and the conditions of leadership for its sustainability.

Conclusions Regarding the Michelspracher Emblem

The main narrative of Chapter 5 has made it clear that dialogue was a central contributor both to my conceptual framework and to the emerging comprehensive framework for educative teaching and learning. In my redaction (above) of the seven liberal arts, Dialogue corresponds to Mercury. With respect to the Michelspracher emblem, this correspondence operates in two ways. First, if the emblem is viewed as “a multiplicity united by a movement that is its dynamic form” or as a “sphere in motion” (which coalesces a dynamic image of systemic change), then Mercury can be seen to reconcile three triangles of learning: a Mercury-Sun-Moon triangle; a Mercury-Mars-Jupiter triangle, and a Mercury-Venus-Saturn triangle, *or* triangles of Dialogue-Complex Thinking-Historicity; Dialogue-Hermeneutics-Archetypes; and Dialogue-Discourse Ethics-Wisdom. When these three triangles are superimposed upon the triangle of learning (Student-Teacher-Subject Matter) of the focus district’s heritage service delivery model (Figure 2), *Student* aligns consistently with the I-thou dialogical approach of educative teaching and learning; *Teacher* aligns with Complex Thinking, Hermeneutics, and Discourse Ethics; and *Subject Matter* aligns with Historicity, Archetypes, and Wisdom. Secondly, while Mercury remains at the apex of the fountain at the summit of the emblem’s central mountain, the other six planetary figures may be seen to move

upward and occupy the six sides of the hexagon, which forms the fountain's base. In this imaginal transformation, the dialogic Mercury facilitates the interdependent flow of tintured meaning among the personifications of the seven planets. The surrounding bower represents an open-ended threefold order.

The Means of Understanding Systemic Change

Aside from providing a screen on which to project the conceptual framework, the Michelspracher emblem has made a number of practical contributions to the research methodology. First, it has contributed an outline based on seven (rather than five) chapter headings. At first sight, these seven headings do not appear to diverge much from the common five-chapter outline of the standard research report, which itself is based on a five-step scientific method (problem, prediction, procedure, observation, and conclusion). On the surface of things, I have made few alterations to a standard thesis outline consisting of Introduction; Literature Review and Conceptual Framework; Research Methodology; Research Findings; Conclusion and Recommendations. Indeed, the basic five chapters have simply metamorphosed into the seven chapters of the current study: Introduction, Conceptual Framework, Literature Review, Research Methodology, Findings, Conclusions, and Recommendations.

I find that the relations between the two outline patterns (five-chapter and seven-chapter) are similar to the relations between the standard five-step decision making model of business practice and its expansion into the seven steps of lifeworld practice provided in the focus district's special education service delivery model. There, the standard five steps (state the problem, identify alternatives, evaluate the alternatives, make a decision,

implement your decision) metamorphosed into seven steps (analyze current practice; identify opportunities for success; select appropriate strategies; allocate roles to all participants; create and implement an action plan; collect data [evidence] and evaluate; repeat the preceding steps as necessary). These seven steps resulted in a type of action research “fundamental to any model of working with human systems” where “such action research must be viewed . . . as a set of interventions that must be guided by their presumed impact on the client system” (Schein, 1996, p. 37). Within the lifeworld milieus of the particular district, recursive applications of the seven steps resulted in further clarifications of the first three steps, in a second edition of the service delivery model, as follows:

1. Analyse current practice
 - Identify intended outcomes
 - Identify actual outcomes
 - Identify mismatches between current practices, student needs, and intended outcomes
2. Identify opportunities for success
 - List intervention strategies that will improve alignment between intended outcomes and actual outcomes
3. Select appropriate intervention strategies
 - Choose and prioritize intervention strategies that have the greatest potential for success, with reference to the Six Points of Intervention.

To pursue the analogy, the alignment of the seven chapters of my outline with the seven steps of the emblem’s staircase has allowed me to pursue an expanded past action

lifeworld research agenda. In the current hermeneutic situation, this alignment gave access to, and facilitated entrance upon, a cumulative symbolic, archetypal, and imaginal order, which now informs the emergence of holistic conclusions.

Here, I will pause to consider the well-known, common etymological root of the words *whole*, *health*, *holistic*, and *heal*, and to speculate that the type of alchemy portrayed in the Michelspracher emblem partakes in “spagyric” or curative alchemy. The TINCTVR, therefore, *when* it is achieved at the seventh step, represents a healing elixir, which will restore health and wholeness. It asks of the disenchanting landscape, “What ails thee? How can I help? And how does the tincture serve?” Like the collaborative decision making process of the special education service delivery model, the spagyric process is designed to be continuously recursive. It is designed for the healing interventions to continuously enhance their originating parameters. Similarly, in writing each of the seven chapters of the current study, I have found it necessary to pursue multiple recursions through the preceding steps. The appearance of the letters *TIN* on both the first and last steps of the alchemical staircase confirms a process of recursive refinement, from tin ash to tincture to ashes of tincture to tincture intensified. At this step in the study, might this notion of progressive recursion present the concretion of the means of defining *systemic change*?

Conclusions Regarding An Enhanced Comprehensive Framework

The current step in the study anticipates the concretion of an *enhanced* framework for educative teaching and learning. If the ongoing dialogue between the Instructional Institute framework and the Michelspracher emblem is to bear any fruit, this fruit must

find form in a coagulation of projections upon the symbolic screen of the emblem. Like the “magic eye” structure attractors that conceal images of symbolic figures (www.magicseye.com), the enhanced framework snaps into focus only as we abandon perspective and sustain an unfocused gaze upon the attractors themselves. A similar snapping into focus characterizes the emergence into form of the multiple washes of thin veils of colour that constitute the veil painting that is this study.

The unveiling of the enhanced framework (Figures 12 and 13) reveals a number of additions to the comprehensive framework of June 2010 (Figure 11). The heritage triangle of learning, with its inverted internal triangle, now overlays the upper section of the diagram. The downward pointing vertex of the inverted internal triangle meets the upward pointing vertex of a pentagon, which overlays the lower (staircase) section of the diagram. The names of the seven factors of the upper section of the diagram are Capitalized to indicate that they are enlivened participants in both the centripetal and vertical Dialogues of the enhanced framework. Power is now called Potential. An extensive arc now encompasses the upper section of the diagram (Figure 13). Distributed along this arc are concretions of the Daily Dozen, the twelve virtues of Sardello, and the twelve special needs “syndromes” of curative education. There are external “lines of force” that stream toward (and through) the twelve concretions of the outer arc, to be transformed and mediated by the Personifications of the upper seven concepts. These lines of force are aspects of the various “milieus” described by Schwab (1973).

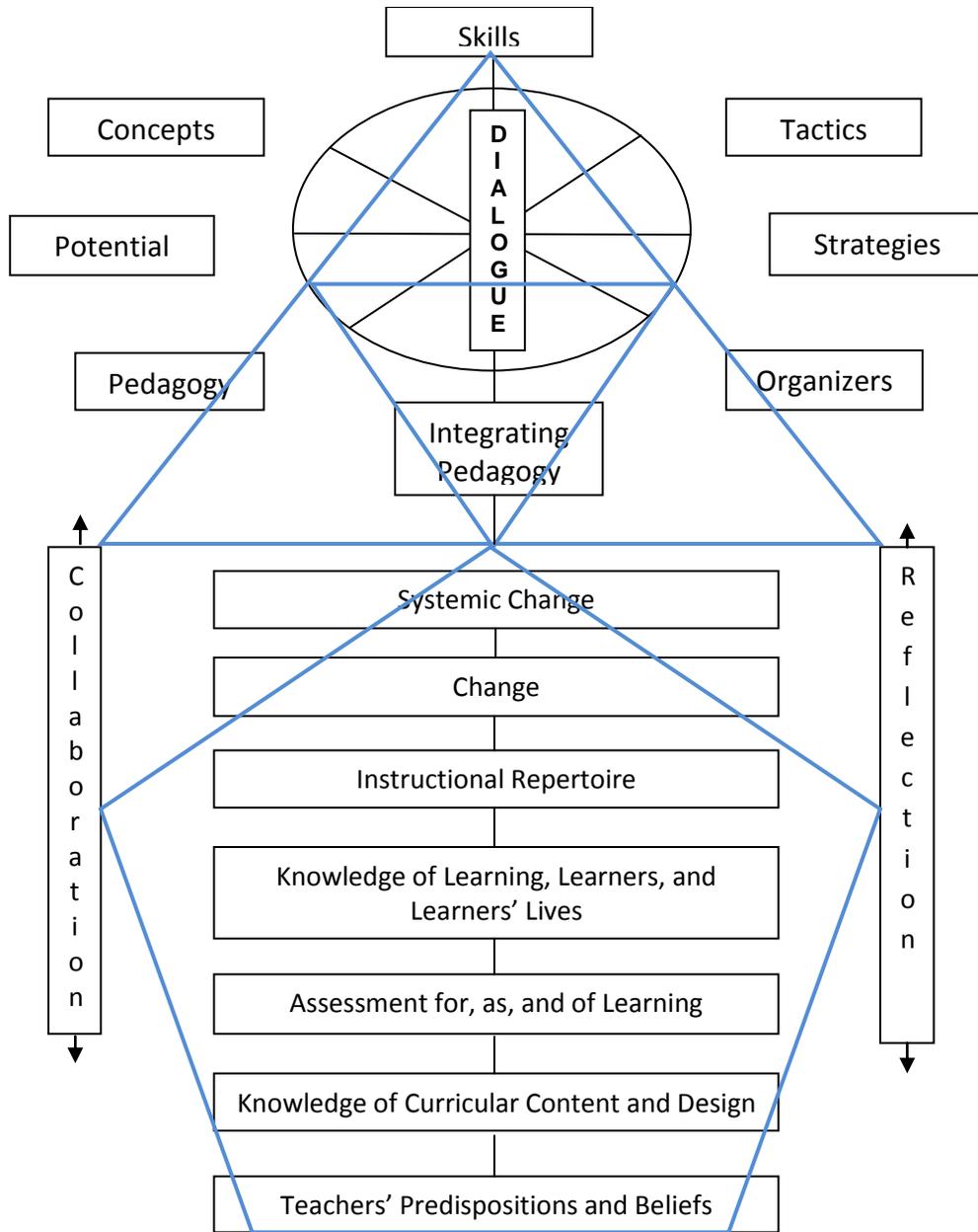


Figure 12. The Comprehensive framework enhanced by the inclusion of the triangle of learning, the six points of information, and the pentagon.

For Schwab, the relevant milieus include “the school and classroom in which the learning and teaching are supposed to occur”; “the family, the community, the

particular groupings of religious, class and ethnic genus”; “the aspirations, styles of life, attitudes toward education, and ethical standards” of the parents; “the conditions, dominant preoccupations, and cultural climate of the whole polity and its social classes, insofar as these may affect the careers, the probable fate, and ego identity of the children”; or even “a dominant anti-intellectualism, a focus on material acquisition, a high value on conformity to a nationwide pattern and on the cloaking of cultural-religious differences” (pp. 503-504). Today we might add neo-liberalism, new public management, technological devices, the internet, the “virtual” culture of social networking, commodification, consumerism, pop psychology, pop philosophy, advertising, colonization, globalization, and religious fundamentalism to a list of such “lines of force” in the complex milieus that surround us in the education sector, during this second decade of the 21st century.

The lines of force of the various milieus stream in from all sides, “as if striving toward the central point.”

They would tear asunder the material nature of the earthly [educative] realm, dissolve it into complete formlessness were it not for the heavenly bodies beyond earth which mingle their influences in the field of these forces and modify the dissolving process. (Francke, 2007, p. 87)

The twelve concretions distributed along the extensive arc in the upper section of the enhanced framework (Figure 13) can be seen as the moderators of the lines of force and the progenitors of the planetary soul moods (Stibbe, 1992; Johnson, 1995), which animate the personifications of seven planetary figures. “Power” is clearly a misnomer

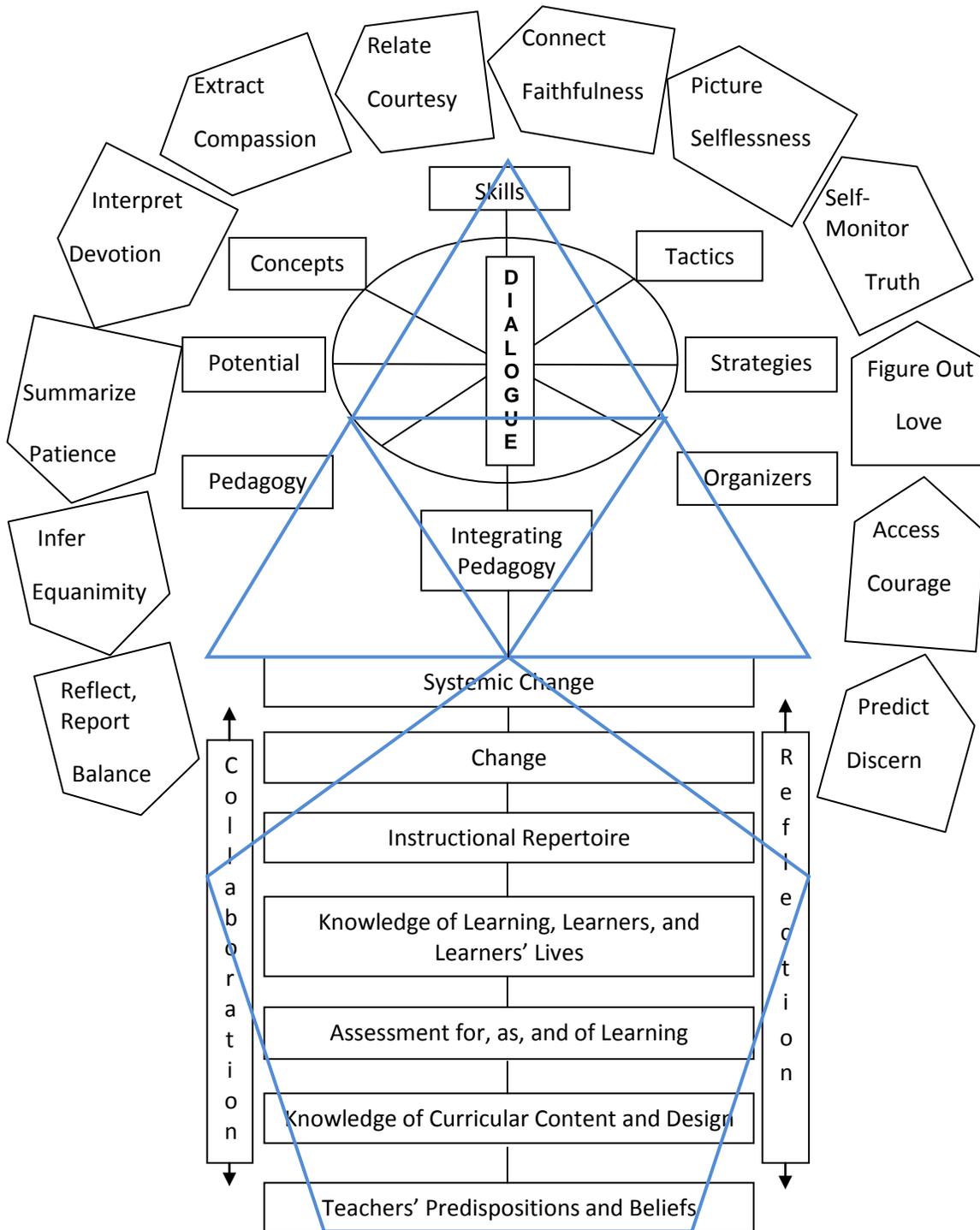


Figure 13. The Enhanced framework, with the inclusion of the daily dozen reading skills and the twelve virtues.

for the potential of educative actions to mediate the learning of the student. The word *power* introduces an aggressive “Martian” connotation into the conversation. To substitute the term *effect size* would introduce a Newtonian causal emphasis and a suite of assessment practices that are bell curved and based solely upon quantifiable *sizing* factors. The personification of a concept called *Power* will not “transform and mediate,” in ways that are potently educative, the moderated lines of force that stream in from the 21st century milieus. The term *potential* is contextually evocative.

The pentagon, which overlays the “staircase” section of the diagram, recalls the duodecahedron and the five-sided impressions made upon a central sphere by twelve contiguous spheres. It also recalls my experimental image of the stickman (Figure 7) and the suggestion that the framework can be “stepped into” by a self to dwell educatively and dialogically among the other selves of school and district, who similarly step through the looking glass to move inside the framework. Thirdly, it recalls the predispositions of teachers toward the four folk pedagogies of Bruner and suggests the proclivity of educative teaching and learning toward a fifth, quintessentially integral type of pedagogy.

Its fivefoldness suggests an affinity with Schwab’s *five* “bodies of experience which must be represented in the group which undertakes the task of curriculum revision [design].” He lists the five bodies of experience as subject matter, learners, the milieus, teachers, and *the curriculum specialist*. He assigns the central and quintessential role to the curriculum specialist, who “monitors the proceedings, pointing out to the group what has happened in the course of their deliberations, what is currently taking place, what has not yet been considered, what subordinations and superordinations may have occurred which affect the process in which all are engaged” (p. 505). The curriculum specialist

incarnates “the indispensable constituents of a curriculum” (p. 505) and the “projected values of the planning group, values possessed and understood in terms broader than education” (p. 506). Schwab recognizes that “what we usually distinguish as ends and means—stated curricular intentions and curricular materials—are more realistically seen as elements in a maturation process by which values are realized reflexively” (p. 507).

The curriculum specialist performs educatively to facilitate a reflexive dialogue toward the design of artifacts, which embody and distribute the mnemonic and heuristic values of educative teaching and learning. It is the curriculum specialist, so defined, whom we join with in spirit when we step inside the enhanced framework, to become a community of practice.

Conditions of Leadership

The conditions of leadership must evoke a notion of systemic change directed *toward* educative teaching and learning, which will sustain and enhance a comprehensive framework for educative teaching and learning. To substantiate the emergence of educative teaching and learning, the conditions of leadership that obtain in all regions of the organization, must be *for*, *of*, and *as* educative teaching and learning. To achieve this, the conditions of leadership must step through the looking glass, into the enhanced framework, and live within it in ways that will coalesce and re-coalesce its metamorphosing sustainability. The conditions of leadership must become intimate with systemic change, and they must know what abides amid systemic change.

The conditions of leadership must re-establish, in the words of Gebser, “the inviolate and pristine state of origin by *incorporating the wealth of all subsequent*

achievement [emphasis added].” Thus, they must recapitulate the prior stages of instructional, transformational, distributed, and servant leadership in evolving toward an integral leadership that is dialogically, integrally, and educatively *developmental*.

The operant definition of the conditions of leadership, which we have carried since Chapter 3, states that developing educative leaders will pay close attention to cogent theories and practices regarding educative teaching and learning, their applications, and their attendant collaborative experiences, within a context of critical self-reflection. The definition states that the educative leader’s development will involve conscious internalization of habits of mind and psychological tools that will support the emergence of virtues that enhance human flourishing in the realms of self, people, and tasks, at all levels of the organization and, I might add, for all individuals. The definition concludes that the hinge to these “conditions of leadership” may well be *phronesis* (practical wisdom) as described by Aristotle. All of these elements involve suitably educative mentoring.

However, it is not sufficient simply to state these conditions of leadership, for simply to state them is to dwell theoretically in discursive knowledge of the conditions of educatively integral leadership. To perform practically within a procedural “knowledge how” of educatively integral leadership requires a thorough grounding upon the theatrical stage where the act must play itself out.

In the Michelspracher emblem, this stage is at the top of the staircase at the level of the chapel, with its alchemical triad of king, queen, and athanor (sulphur, salt, and mercury; or spirit, body, and soul) and with its seven windows facing out upon the

spectacle of the planetary personalities, the zodiacal virtues, and the ethereal streaming forces of the external milieu. What personal potentialities and attendant responsibilities inhere in the leader who acts upon this stage?

Higher developmental stages. Self *actualization*, as proposed by Maslow, was similarly stationed at the top of a hierarchical staircase of human needs, which could be read as developmental stages. To some extent, self actualization was appropriated by the “new age” as the entitlement of a laid-back natural aristocracy, who did their own thing. Still, when sought phenomenologically, there appear to be individuals whose lives are tinged with self-actualization. The testimonies of individuals classified as self actualizing resonate positively with the characteristics of educative leaders, though such integral leaders are less likely to comport themselves as aging flower children.

Maslow’s research, conducted in the 1960s, found that self-actualizing individuals referred to their lives “as a process, as an ongoing quest”; displayed “a comfortable acceptance of their own shortcomings”; displayed “no artifice in their behavior and they never strained for an effect on others”; had a sense of “a mission or a calling to fulfill”; were not “swept away by other people’s opinions and emotions”; “enjoyed people, [but] did not need people in the ordinary sense”; were “dependent for their growth on their own potentialities”; could see “beauty in common things”; were able to “derive inspiration from nature or children or art”; had a “capacity for mystical experiences”; had “a deep sympathy and identification with humanity”; were “not bitter when rejected by others because of . . . differences”; had “deeper and more profound relationships”; were “friendly with anyone, regardless of color, creed or educational level”; were “citizens of the world and [were able to] resist becoming embedded in one culture”; were “strongly

ethical”; had “a kindly humor . . . based on poking fun at humans in general”; were “creative”; and had an “ability to resolve polarities of selfish-unselfish, masculine-feminine, introverted-extroverted, mystic-realistic,” while seeming “to live instead in the tension between opposites—happily balanced” (Kerr & Cohn, 2001, pp. 327-329). However, these attributes of self-actualized individuals speak little to a deep engagement with their communal, educative responsibilities.

Moral and ethical development. Kohlberg’s stage six of moral development, though contested as an unrealizable ideal (Habermas, 1990), nevertheless defines a horizon of educatively integral leadership, particularly with respect to the correlation of stage six with “corresponding socio-moral perspectives”:

This stage takes the perspective of a moral point of view from which social arrangements derive or on which they are grounded. The perspective is that of any rational individual recognizing the nature of morality or the basic premise of *respect for other persons as ends, not means*[emphasis added]. (Kohlberg, cited in Habermas, 1990, p. 129)

What are the ends of persons viewed as ends not means? Rudolf Steiner (1986) proposes a “moral imagination” as the agency through which “any rational individual” might recognize “the nature of morality.” Says Steiner:

All moral activity of mankind springs from individual ethical intuitions and from their being taken up into human communities. One can also say that the moral life of mankind is the sum total of the creations of the moral imagination of free human individuals. (p. 229)

Regarding the notion of “respect for other persons as ends, not means,” Steiner examines the ability of one human being to arrive at “an understanding” of another human being:

With understanding a free individuality it is only a matter of purely (without mixing in our own conceptual content) taking over into our spirit his concepts, by which he, after all, determines himself. People who immediately mix their own concepts into every judgment about another person can never arrive at an understanding of another individuality. (p. 228)

Bernard Lievegoed, “a distinguished physician, educator, and industrial psychologist” who was honoured for his “significant contribution to Dutch cultural life,” examines the developmental stages of the complete human lifespan (Lievegoed, 1979; Lievegoed, 1985). He states that “between 21 and 42 [the human soul structure] has to be altered by the ego into the soul structure that fits the individuality. Thus the human being is only really mature at age 42.” Basing his developmental scheme upon the spiritual psychology of Rudolf Steiner, Lievegoed determines that the *sentient soul* qualities unfold during ages 21-28 (approximately). These are still closely attuned to the senses and to the feeling life of the young adult. The *intellectual soul* qualities strive toward further development during ages 28-35. It is during this period of life that the logical, mental qualities come more strongly to the fore. And the *consciousness soul* begins to emerge during ages 35-42. The ages at which these developmental shifts occur are approximate and heuristic. They are not automatic, and they can be subject to a number of delays, pathologies, and interventions. Therefore, it appears that self actualization and moral development do not instantiate solely with the passage of time or on one’s own volition.

The consciousness soul requires a threefold approach to be able to develop in a healthy way. . . . We can learn to distinguish in our lives between the spirit life, the social life, and the working life. We try to avoid onesidedness, and to involve in each of these areas the other two as well. . . . As long as we do not yet have such consciousness, we need help . . . from social institutions that help support the threefoldness of the consciousness soul. (Lievegoed, 1985, pp. 125-126)

In Steiner's vision of adult human development, there are three levels of spiritual development, beyond the consciousness soul, which he identifies as imagination, inspiration, and intuition. For most individuals, these levels remain potential or partially developed in a single lifetime. In Lievegoed's words: "In *imagination* thinking becomes a spiritual organ of perception, and in *inspiration* feeling becomes a spiritual organ of perception. The third soul force, the *will*, can be developed into *intuition*" (1985, p. 71). Lievegoed continues: "He who lives in *Imagination*, sees in all forms the archetype. He who lives in *Inspiration*, develops the culture of the heart. He who lives in *Intuition*, acts out of the moment, and accomplishes the good." Once again, these stages require preparation, participation, patient contemplation, and community. In Steiner's scheme, the way up toward these higher levels is the way downward. The figure described on this ascending-descending path is a lemniscate. These spiritual levels are attained through transformation first of one's thinking, then of one's feeling, and finally one's willing. The "spiritualization" involved is not a process of disembodiment, but a type of supervenience wherein "the higher comprehends the working of the lower and thus forms the meaning of the lower" (Polanyi, 1968, p. 1311).

Post-formal operations. Labouvie-Vief's (1990) conception of "post-formal operations" is implicit in her three levels of adult logical development, which suggest a close resemblance to Lievegoed's sentient, intellectual, and consciousness souls. At the *intrasystemic* level, the "individual can coherently function within single abstract systems . . . but does not yet have reflective language for them." Such "metalanguage" is usually generated at the *intersystemic* level, "where multiple systems are acknowledged . . . but these systems cannot yet be integrated and transformed reciprocally. Conflict and tension are increasingly tolerated, [but] they still limit full openness of functioning." At the *integrated* level, "historical change and contextual diversity are valued, resulting in an open flexibility tempered by responsibility and self-reflection. Self chosen principles result in the potential for more mature action and self-regulation" (p. 69).

Interestingly, within this developmental scheme, Labouvie-Vief (1990) also emphasizes the "qualitative differences in how younger and older adults interpret text." Younger adults tend to be

highly text dependent and do not differentiate account from interpretation. Thus they believe that the reading of a text involves the application of objective procedures or algorithms and that this procedure produces solutions automatically and with certainty. (p. 69)

Whereas, in contrast,

The mature individual realizes that account and interpretation are thoroughly interpenetrated and that the duality of objective versus subjective processes is

false. . . . The more mature individual construes text not only logically but also psychologically and symbolically. (p. 69)

Reading in the symbolic order. Thus, Labouvie-Vief sounds the theme of a “symbolic order” and locates the means to its access in a mature person’s ability to “construe” *texts*. I am reminded that Smith (1991) wished to “give our lives a sense of text which we can then interpret,” and that Ricoeur (1973) declared that “human action, too, is opened to anyone who can read” (p. 103) and we may “use the methodology of text interpretation as a paradigm for interpretation in general in the field of the social sciences” (p. 91). Medieval Christian theology speaks of reading not only the book of scripture, but also “the book of nature.” Robert Fludd speaks of reading both “the signs of the stars” and “the admirable virtue of the arcane light.” The Renaissance with its hermetic principle, “as above, so below,” and its view of the human being as a microcosm, expected to read the cosmos in the self. Psychics seek to read one’s “fortune.” Aboriginal ways of knowing speak of “reading the land.” And, of course, we commonly use expressions such as reading facial expressions, reading character, reading situations, reading intentions, etc. In facilitating dialogue, one reads the range of opinion and shared understanding in the group of participants. Unfortunately, many educational leaders set themselves at a disadvantage when they neglect to intensify their skills for construing these various types of texts, “not only logically but also psychologically and symbolically.”

Further to these various types of texts, Kozulin (1993) states that “literature can serve both as a prototype of the most advanced forms of human psychological life and as a concrete psychological tool that mediates human experiences” (p. 253). He identifies

certain “autonomous texts,” such as “Plato’s dialogue’s and Shakespeare’s tragedies,” which “contain an interpretive free space that alone would guarantee a meaningful rather than a literal reading of the text” (p. 259). I will presume that “a meaningful rather than a literal reading of a text” is a reading that “construes text not only logically but psychologically and symbolically.” Kozulin states:

The perpetual life of autonomous texts can be related to the phenomenon of effective history . . . the presence of the past in the present. The original text moreover ‘lives’ in the history and lays its imprint on our language, concepts, and understandings of literature. (p. 260)

He adds, moreover, that “these texts are present as an invisible third when any two people are engaged in oral or written conversation” and “the preceding texts are not present as actual fragments or allusions but rather as semantic archetypes (eg. a root metaphor like . . . ‘life as a road’).” (261) Kozulin concludes that the education sector needs to accept the following implication:

It is not only decontextualized thinking but also intertextually rich discourse that should become a criterion of cognitive maturity. To achieve maturity, students should be made aware of the connection between classical autonomous texts and the form of verbal reasoning they are using. (261)

The reanimation of traditions of symbolic reading, which are preserved in autonomous texts, is an urgent necessity, as is their extension into a range of lifeworld situations . It is through experience of autonomous texts, and their legitimate commentaries, that we acquire the interpretive and contemplative skills to step into the

four levels of interpretation, enliven the anagogic (or symbolic) level, and obtain access to the symbolic (archetypal-integral-imaginal) order of spiritual hermeneutics.

A study of the classical autonomous texts returns the student to the beginnings of the fundamental artistic and scientific problems. Such a return to the beginning is characteristic for any genuine authoring, both humanistic and scientific . . . [but] the body of knowledge should appear not in the form of results but as *a process of authoring* [emphasis added]. (Kozulin, 1993, p. 262)

Autonomous texts, then, because they do not treat “earlier theories either as fallacies or as approximations to the modern ones . . . not only focus our attention on the process of authoring but also provide a paradigm for a genuine dialogue of cultures” (p. 262).

An *auctor*, in Latin, is both a “progenitor” and “one who augments.” The process of authoring, then, is both transformative and culturally incremental. Authoring, one approaches authority. The practice of authority inheres in judgment. Through judgment one attracts practical wisdom. Through practical wisdom (*phronesis*) one interprets authentic texts authoritatively and authors decisions in “the sphere of action [that] is constituted by particulars” (1141b15). Authentic texts are *authentikos*, originary. It appears, therefore, that *phronesis* is the cardinal hinge between the sophianic archetypes (*archai*) of systematic knowledge, which are planted in authentic texts, and the mutable sphere of particular, technical actions. In absence of archetypes, has *phronesis* anything fixed upon which to hinge itself as it grapples with a persistent impulse toward instrumental actions that produce technical “find-and fix” solutions? Acts of authoring

hinge on acts of interpreting and understanding. These things understood, authoring defines the educative as it relates to adult development.

In context of adult development, the Dalai Lama confirms the importance of both the authority of autonomous texts and the “authoring” of individuals, when he identifies “four authentic agents of authority: scriptures, commentarial texts, an authentic teacher, and one’s own experience.”

On the basis of complete ascertainment of the authenticity of your own experience in your meditative practice, you then infer the authenticity of the teacher upon whose guidance you have been relying. You then infer the authenticity of the commentarial literature that your teacher has been relying upon. On the basis of that, you infer the authenticity of the . . . scriptures themselves. It basically comes down to your own experience. (Hayward & Varela, 1992, p. 43)

An authentic teacher, or human mediator, appears to be crucial in the nexus between one’s own experience, the commentarial literature and the authentic texts (or scriptures) themselves. “The role of the human mediator is defined in Vygotsky’s theory through the notion that each psychological function appears twice in development, once in the form of interaction between people and the second time as an inner internalized form of this function” (Kozulin, 2003, p. 19). However, in postmodern times, “because teachers [mentors] cannot rely on the shared cultural horizon between themselves and the students, they are forced to rediscover this tradition anew” (Kozulin, 1993, p. 262). Is this because the mentors have received no mentoring themselves, particularly with respect to “this tradition” of reading in the symbolic order?

In the public school system, most administrators regard Plato and Shakespeare as decorative survivals of an antediluvian curriculum content. And there's the rub: "If there is no intentionality on the part of the teacher-mediator [mentor], psychological tools will not be appropriated by the students or will be perceived as another content item, rather than a tool" (Kozulin, 2003, p. 27). The Dalai Lama is clear that much of the onus is on the developing individual. But he is also clear that "authentic" intentionality must exist at the levels of the teacher, the commentaries, and the scriptures (or autonomous texts), as well. Thus, educative adult development is both a bottom up and a top down process. It is both an autodidactic and a mentored process.

From where will the mentors arise? Ascending upon what staircase shall we imagine the transformation toward *phronesis* of the novice administrator's maturing judgments? And from where will the mentors arise who can navigate the symbolic order? How will they be recognized? Who will assess them and by what criteria? Dreyfus (2001, cited in Peters 2003, p. 7) outlines the stages through which an adult learner progresses as "novice, advanced beginner, competence, proficiency, expertise, mastery, and practical wisdom." This last stage of Dreyfus invests adult learners in the "encompassing of the style of their culture" (2003, p. 8). Demonstrating his "anti-Platonism" and his "anti-metaphysical commitments" (p. 8), Dreyfus (2001) writes:

Like embodied commonsense understanding, cultural style is too embodied to be captured in a theory, and passed on by talking heads. It is simply passed on silently body to body, yet it is what makes us human beings and provides the background against which all other learning is possible. (p. 48, cited in Peters, 2003, p. 8)

In this view, a silent kind of phronetic strut trumps any understanding of the symbolic order, conferring something like the aristocratic *sprezzatura* of the Italian renaissance courtier. In the field of educational leadership, a transmission of this kind of embodied “cultural style” would be left to a Bourdieuan *habitus* where “values are given body, made body by the transubstantiation achieved by the hidden persuasion of an implicit pedagogy, capable of instilling a whole cosmology, an ethic, a metaphysic [or an anti-metaphysic, which in itself is a metaphysical stance], a political philosophy” (Bourdieu, 1977, p. 94). The danger, of course, is that embodied cultural styles become sedimented, resulting in the “vices of accountability” and the leadership cultures of “gaming the system” lamented by Strike (2007, p. 145). Van Manen (2007) assesses both the dangers and the opportunities of an embodied understanding:

On the one hand, our actions are sedimented into habituations, routines, kinesthetic memories. We do things in response to the rituals of the situation in which we find ourselves. On the other hand, our actions are sensitive to the contingencies, novelties, and expectancies of our world. . . . Pathic [eg., *empathy*, *sympathy*, *telepathy*, *pathos*] understanding requires a language that is sensitive to the experiential, moral, emotional and personal dimensions of professional life. (p. 22)

In the acquisition of such a language, a certain amount of dialogical bootstrapping must be expected among peers. The focus district made a good start toward this type of dialogical bootstrapping when it explored the Socratic case methodology, which involves dialogical investigation of particular, lifeworld scenarios, as proposed by Menkes (2006, p. 273). Through recruitment of proven instructional leaders into administrative streams,

through collegial conferencing, action research, and VP dialogue initiatives, it had begun to address issues of selection, peer mentoring, and self development. In these ways, the necessity of stepping into the sphere of the enhanced framework for educative teaching and learning, and knowing its historicity and its qualities of emergent participation in an “ever-present origin” had, at least, been broached. A number of individuals were mentored in the poise of these contexts. A seeded, germinating future abides.

Conscious succession planning by current administrators must project levels of capability that are several steps above their own. Conscious succession planning must conceive of educational leadership as a *practice*, not as a modular function. It must envision the virtues that inhere. It must conceive of the listening-speaking-reading-authoring capabilities and the mastery of the symbolic order to be demonstrated. It must experience the wisdom toward the individual good and toward the common good from which exemplary performance will arise. It must recognize and record the indicators of future perform-ability. Toward the fruition of these conceptions, it must proceed with the *telic* ends in mind. It must employ the procedures of generative dialogue and authentic design conversations, in which the inclusive quality of the conversation determines the potency of the design. It must envision *techne* as *poiesis*—a “making”—in which *techne* plays a legitimate role, but neither directs the actions nor dominates the stage. In the midst of these transpirations, it must trust its own indeterminacy and co-author its own soft management practices. It must suspend any arbitrary or habitual one-text streams of consciousness. The structure attractors of future emergence are discovered in reading the symbolic order. Conscious succession planning both seeds and cedes. The seeds are planted.

In conclusion, I would like to consider again the rules of the Rosicrucian Brotherhood as I interpreted/authored them in Chapter 1.

1. To heal others, or to make them whole, without need for recompense = To select and mentor candidates for leadership positions for their understanding of the ends, the legitimate means, and the intrinsic motivators or goods internal to a practice of leadership for educative teaching and learning and its developmental and curative capacities;
2. To address everyone in their own language, in a way and at a level appropriate to their understanding = To locate one's self educatively, dialogically, developmentally, and therapeutically within recognition of, respect toward, and encouragement of the other;
3. To preserve silence about that which one has no authority to reveal = To await the emergence of hermeneutic confirmation of authority through experience, contemplation, and hermetic (as above, so below) I-thou dialogue;
4. To be known by the fruits of one's work = To demonstrate one's developing wisdom not simply by attribution and reputation but by situated performance within the complex particularities of diverse contexts;
5. To commune regularly, in one's heart, with those of similar spirit = To authenticate the contact architecture of a community of practice governed by historicity, dialogue, and design conversations; and
6. To choose a successor—to seek one intimate friend to continue the work = To mentor others via I-thou dialogical relationships, to know oneself as other and other as self, to select a successor out of deep understanding of the match between

the required competencies and the demonstrated performance and personal potential of the individual.

The question remains as to how all of this might play out in schools. The key player in a school would be the principal. This individual would be seen as the key facilitator, the key coach or mentor, and the key intervener with respect to both the conditions of leadership explored above, and the developmental needs and understandings of individual students, employees, and volunteers. The principal would be joined by one or more vice-principals, depending on the size of the school. In the focus district, as in most school districts, the principal and vice-principal(s) of a school would be supervised by an assistant superintendent. If the assistant superintendent had been identified, selected, and mentored in accordance with the conditions of leadership explored above, the assistant superintendent would bring the same conditions of leadership to the mentorship and development of the principals and vice-principals in schools. The principal would hold the context of the conditions of leadership when facilitating, mentoring, or intervening with staff members, students, parents, or representatives of other milieus. The principal would explore the resulting experiences dialogically (sometimes Socratically) with the vice-principals, and together they would extend the dialogical context to include members of the staff, students, parents, and community milieus. All of this would fall within the purview of the superintendent, an individual who would have many of the attributes of the “curricular leader,” who would seek to exemplify the advancement of educative teaching and learning. In dialogue with the assistant superintendents, and in plenary dialogue with principals, teacher leaders, student groups, parent groups, trustees, and representatives of various milieus, would

facilitate, monitor developments, and contemplate tasks, people, and self with respect to the conditions of leadership—and in the spirit of the points numbered 1 through 6 above.

Chapter 7: Recommendations

Chapter 7 will explore the recommendations resulting from the proceedings, the findings, and the conclusions of the thought experiment, via the process of TINCTVR though the agencies of Saturn [Uranus], with its suggestion of rebirth, in the fixed air sign of Aquarius, with its unrestrained outpouring. Operating in the mode of union, and involving a transmutative substance, bringing wholeness to all that it contacts, Chapter 7 will present recommendations that are both practical in their application and evidential in their consequences—framed with a practical wisdom, attained through experience, reflective practices, collaborative actions, and dialogue, which has been critically “stepped into” both extensively, during the seven years of the Instructional Institute, and intensively, during the seven steps of the thought experiment recorded in this thesis.

Determining the Recommendations

The focus district entered the seven years of the Instructional Institute with a strong background in areas of teaching and learning. It had traversed considerable distance toward a horizon of educative practice. The Instructional Institute assisted the district in its gradual progression toward that horizon. It introduced ideas of instructional and transformational leadership and provided a working prototype of a comprehensive framework for educative teaching and learning.

During the seven years of the Instructional Institute, the focus district did much to transform the advice of the Consultant into its own understandings of educative teaching and learning, of the comprehensive framework, and of the types of dialogic leadership, contact architecture, and collaboratively designed serial workshop series that contributed

to an understanding of systemic change. The current study has sought to confirm and deepen these understandings and to surface an enduring notion of systemic change that becomes “a good internal” to leadership for educative teaching and learning, which can sustain and enhance a continuing and continuous emergence of a lifeworld framework. Conditions of leadership have been identified that will assist this notion of systemic change to sustain a continuous emergence. What follows are twelve recommendations, which have emerged during the course of current study and (with due consideration) in the wake of its methodological itinerary. These recommendations address the particular district, upon which I have focused my attention, as both a specific entity and as a phenomenon that is microcosmically representative. As such, the recommendations may be seen as an outcome of Gadamer’s “fecundity of the individual case” (2004). However, to the extent that they are dialogically meaningful and hermeneutically true, the recommendations invoke a strong potential for practical applications with a more general distribution.

The twelve recommendations emerge from the contemplation of the district’s heritage reading strategies (the daily dozen) in the presence of the twelve virtues proposed by Robert Sardello (2002), the twelve disabling conditions of Curative Education, and a number of semantic and conceptual convergences which derive from earlier chapters of the current study. The daily dozen have been adapted for this purpose by exchanging the positions in the sequence of strategies # 1 and # 2. The twelve reading strategies appear in the preambles to the twelve recommendations in the following order: predict what will be learned and what will happen; access background knowledge; figure out unknown words; self-monitor and self-correct; make mental pictures; connect what

you read with what you already know; determine the most important ideas and events and the relationship between them; extract information from text, charts, graphs, maps, and illustrations; identify and interpret literary elements in different genres; summarize what has been read; make inferences and draw conclusions; and reflect and respond.

Each of the twelve recommendations is preceded by a brief explanatory preamble and will be followed by a brief reflective passage concerning its implications. The preambles will consider the extremes of excess and deficiency for the virtues involved, given that “one must choose what is intermediate, not excess and not deficiency, and that what is intermediate is ‘as the correct prescription prescribes’” (Aristotle, 2002, 1138b20).

The twelve recommendations are not sequenced in any order of priority or importance. They are to be viewed as co-presencing a “multiplicity in the light of unity.” Together they comprise, to use the language of symbol, an imagination of the phoenix.

Recommendation 1. The first recommendation involves the ability to predict what will happen and what will be learned. Its virtue is discernment, whereby we “learn to be present to the activity of ideas, their coming into being, their process” (Sardello, 2002, p. 20). Its extremes are perseveration and “spacing out.” Its curative education disability is *autism*. It is well-known to special education that autism brings challenges in areas of communicative language, social interaction, and meaningful activity. The therapeutic stance is discretion. Recommendation 1 focuses on the task-determining elements of communicative actions toward the development of judgment in a community of leadership practice:

It is recommended that a group of current administrators who have demonstrated aptitude for facilitating dialogue be invited to investigate both a process and a contact architecture for seeding “design conversation” as a dynamic initiative among administrators in the district.

The group will need to be charged with structuring its own modes of facilitation, generating its own terms of reference, negotiating any supports it requires, and discovering its own ways to field-test and report its findings. Senior district administrators will need to pay close dialogic and hermeneutic attention to the findings and recommendations of this group. Evidence concerning applicability of the findings will emerge through dialogic monitoring of narratives of experience within the evolving contact architecture. Monitoring will consist of watching for signs of perseveration and/or presumptions that “it’s all good.”

Recommendation 2. The second recommendation involves accessing background knowledge. Its virtue is courage, whereby a person “moves along in life with clear aims and clear values, moving toward these step by step . . . accompanied by the embodied experience of soul and spirit” (Sardello, 2002, p. 19). Its extremes are paranoia and burning ambition. Its curative education disability is *introvert*, which involves a distrust and suspicion of others and interprets their motives as malevolent. Its therapeutic stance is redemption through encouragement. Recommendation 2 focuses on the background understandings of an enhanced framework for educative teaching and learning:

That the district determine those who shall be the holders of the context of the enhanced framework and delegate to them, under the leadership of a curricular

specialist, the task of continuously scanning the initiatives in other districts, the provincial politics of education, the relevant cross-disciplinary literatures, and the world-wide trends in the delivery of professional development, in order to assess them and locate them relative to the educative ends of the enhanced framework.

It will be necessary for the senior leadership of the district to recognize the comprehensiveness of the framework, to desire to understand the framework deeply, to exercise wisdom in the encouragement of the “holders of the context,” and, in order not to get carried away by a desire for immediate action, to consider and assess any resultant evidence in close dialogic relations with this small, but well-connected, steering group of hermeneutically and dialogically capable individuals.

Recommendation 3. The third recommendation involves figuring out unknown words. It revels in the multiple meanings of the word *figure*. Its virtue is love or magnanimity (a state of being “great-souled” or expansive in soul). This virtue activates the “realms” of “imagination, dream, creativity, possibility . . . intermingling every moment with whatever is around, picking up the vibrations of the milieu” (Sardello, 2002, p. 201). Its extremes are deceit and dependency. Its curative education disability is *spasticity*, which is a condition of increased contraction or clenching of muscles. The therapeutic stance is to induce a type of “concentration without effort” (Johnson, 1995, p. 141). Recommendation 3 focuses on the emergence of shared meaning through calm familiarity with the archetypes indwelling in words:

That the authoring and editing of all district documents, including board policies, involve a shared meaning that is educatively motivated and archetypally invested, avoiding spin, branding, and contractual legalism.

An emerging culture of succession planning will contribute the criteria for selection of future administrators with respect to the breadth and depth of their symbolic reading capabilities and the authenticity of their authoring. “Failure to utilize the ‘collective wisdom’ implicit in language catastrophically cripples ones mental life” (Goldberg, 2005, p. 91). A common language will be evidenced in “concentration without effort” aimed at pattern recognition in a continuous shared flow of meaning. An embodied sense of calm among participants, when faced with the protean nature of wordspin, will constitute evidence in this regard.

Recommendation 4. The fourth recommendation involves self-monitoring and self-correcting. Its virtue is truth. “Metaphorically, the seeker of truth has to be a person without a place, always on the road, peripatetic, and if the seeker wants instead to take up residence, to feel secure, then the truth turns into lies” (Sardello, 2002, p. 18). Its extremes are arbitrary subjectivity and social moralizing. Its curative education disability is *dominance*, a type of constriction in the life body that produces strong anxiety, with an ability to point out the faults of others but an inability to examine one’s own performance. The therapeutic stance is control of speech. Recommendation 4 focuses on increasing metacognition and self-system monitoring as related to organizational health and systemic change:

That the superintendent be selected for the individual's ability to demonstrate that "how we do something is as important as what we do," in regard to educative teaching and learning, by modeling the executive functions of metacognition, self-system monitoring, emotional intelligence, social intelligence, and task analysis in ways that are dialogically open and hermeneutically true.

This will require the development of working descriptions of the demonstrable skills of educatively integral leadership and of facilitating dialogue that will need to be evidenced in the life narrative of the successful candidate for succession to the position of superintendent. A chief *executive* officer must consistently demonstrate exemplary *executive* intelligence.

The various contributions of the frontal lobes [of the human brain], such as planning, foresight, capacity for impulse control, empathy and theory of mind tend to represent a coherent package of executive functions. The term executive intelligence will encompass all these functions of the frontal lobes and reflect their cohesion. In any given neurologically intact individual, these functions tend to be all well developed, all modestly developed, or all poorly developed.

(Goldberg, 2005, p. 177)

To assess the authenticity of the life narrative of a candidate for the superintendent's office will require a deep understanding of the developmental pathway(s) toward practical wisdom (or self-governance of the executive functions).

This does not mean that executive functions and the accompanying adaptive skills appear on the scene at a certain age precipitously and abruptly and that an

instantaneous transition from their complete absence to their full-fledged presence occurs at a certain age. Like most . . . cognitive attributes, they develop gradually, so at any stage of cognitive development the correct question to ask is not “yes or no?” but “how much?” (Goldberg, 2005, p. 176)

It will be revealing to probe the candidate’s life narrative regarding mentorship experiences (both provided and received). It is easy to claim that one has been effectively mentored. It is more difficult to disguise one’s own ends and means as a mentor. “An interest in other minds is among the foremost prerequisites of executive intelligence” (Goldberg, 2005, p. 183).

Recommendation 5. The fifth recommendation involves making mental pictures. Its virtue is selflessness, which “must be based upon the capacity to creatively be oriented toward others and must also partake of entering into the experience of others as if it were one’s own” (Sardello, 2002, p. 201). Its extremes are self pity and histrionic dissipation. Its curative education disability is *extrovert*, which involves a pattern of excessive emotionality and attention seeking. It’s therapeutic stance is embodiment. Recommendation 5 focuses on complex thinking, shared meaning, and shared vision as embodied imaginings:

That the district institute a practice of dialogically revisiting the district’s vision statements and their legitimacy in relation to divergent opinions, on a yearly basis, in conjunction with the development of the School Plans and the District Achievement Contract.

Opinions that diverge from a previously legitimated shared vision are often the result of introjected self pity or histrionically expressed fears for the health of the organization and one's own position in it. Regular applications of dialogue to bring the chorus to centre stage will induce shared empathy for shared "imaginings." This will lead to catharsis, which will relieve dramaturgical excess. It will require that principals of schools become adept in facilitating dialogue, with an understanding that dramaturgical actions, treated with dialogical sensitivity, will emerge into communicative action. Running records of the range of opinions expressed (rather than the individuals expressing them), when examined hermeneutically, will be pooled as evidence, from which a poised insight into the health of the organization, and the need for therapeutic intervention, will emerge.

Recommendation 6. The sixth recommendation involves connecting what you read with what you already know. Its virtue is faithfulness, which "must be something essentially creative and founded in freedom," and which "is created in the act of doing it, and thus must be every moment created for it to exist. . . . 'Creative fidelity' shifts the burden of commitment to the joy of faithfulness." (Sardello, 2002, p. 12). Its extremes are adulteration and giving up. Its curative education disability is *laterality*, which is filled with doubt and perceptual distortions, torments itself with questions, but is incapable of judgment. Therapeutically, the condition requires exercise of the *will* of the individual. Recommendation 6 focuses on conditions of leadership:

That a plenary in-depth examination of 21st Century Learning be conducted by all administrative personnel with respect to and in comparison with the enhanced framework for educative teaching and learning, and that the big ideas, the

enduring understandings, the archetypal affiliations, and the educative values of each be synectically fitted with the other in real (rather than virtual) time.

Moderation between “adulteration” and “giving up” will be required. Conceptual structure analysis will become a key tool. Spiritual hermeneutics, with its deep familiarity with the imaginal realm, may be the only effective neutralizer of a tendency toward “21st century” flight to a virtual embodiment, since virtual realities imitate imaginal settings, at a deficient level. Evidence of virtue in the virtual must be sought and monitored dialogically and hermeneutically.

Recommendation 7. The seventh recommendation involves determining the most important ideas and events and the relationships between them. Its virtue is courtesy, which “honors the feminine face of the world. . . . Because courtesy is a matter of the heart, how we do something is as important as what we do” (Sardello, 2002, p. 15). Its extremes are carelessness and passive aggressiveness. Its curative education disability is *atheotosis*, which involves difficulties with the peripheral nervous system, procrastination, provocative behavior, and self-demeaning clowning. The therapeutic stance is tactfulness of heart. Recommendation 7 is complementary to recommendation 1. It focuses on dialogue, suspending assumptions, and proprioception of thought:

That the district identify leaders to continue the initiatives toward dialogue and facilitating dialogue, who are able to demonstrate, mentor, and coach the re-consciously competent use of the psychological tools of facilitating dialogue, particularly those of suspending assumptions, proprioception of thought, and opening toward the emergence of shared meaning.

A spirit of orderliness and conscious effectuality will be necessary to moderate the polarity of carelessness and passive aggressive behaviour. In seeking evidence, it will be necessary to understand proprioceptive indicators of flow and understanding. These are constituted in the proprioceptive self-monitoring by participants and facilitator's of face-to-face dialogue, with respect to the following operations:

- Giving oneself permission to participate;
- Intending close attention;
- Listening with interest;
- Being in the present;
- Suspending one's conclusions, assumptions, judgments, tacit frameworks;
- Monitoring one's own thinking, feeling, sensations, movements;
- Speaking respectfully;
- Intending empathy;
- Opening to receptivity; and
- Experiencing what emerges (for oneself, for others, and for the group).

These phenomena of dialogue can be tactfully observed by skilled facilitators and they can be self-reported by both facilitators and participants, dialogically.

Recommendation 8. The eighth recommendation involves extracting information from texts, charts, graphs, maps, and illustrations, (reading for deep understanding across modalities, media, disciplines, and cultures). Its virtue is compassion. This virtue is “not simply something one has for others, but something one does for others, an activity of radical receptivity that has real effects in the world.” Compassion “must be extended to

those who do not appear to be suffering at all . . . [even] the tyrant . . . [or] the person at work who seems completely occupied with his own advancement . . . [or] those around us who seem to have no feelings whatsoever toward us, perhaps even hostile feelings” (Sardello, 2002, p. 14). Its extremes are theft and overpowering. Its curative education disability is *post-encephalitis*, which, at its most severe, results in instability, impulsivity, and a complete loss of memory and the ability to think. The therapeutic stance is unconditional acceptance. Recommendation 8 focuses on the relationships among narratives of experience, epistemologies of otherness, and historicity:

That a dialogic and hermeneutic approach to I-thou mentoring or “coaching” be designed (see Recommendation 1, regarding design conversations) specifically by individuals whose current engagement as mentors is a mnemonic and heuristic outcome of their having received I-thou mentoring during their own earlier phases of leadership development.

All impatience with and/or rejection of case histories, life histories, family histories, histories of ideas, histories of practices, histories of rituals and past traditions, will be intentionally suspended, and unconditional acceptance will be empathetically extended. Short term evidence of this will consist in individuals from both internal and external milieus (students, parents, teachers, administrators, trustees) expressing that they feel they have been heard. In the longer term, narrative evidence of learning will increase.

Recommendation 9. The ninth recommendation involves identifying and interpreting literary elements in different genres. Its virtue is devotion. “In devotion we approach whatever we are doing, or attend to who is with us, as if the task, the event, the

person were sacred and holy. The practice of this virtue requires a certain specific kind of attention, of focus, of concentration—the concentration of love” (Sardello, 2002, p. 10).

Its extremes are malice and shallowness. Its curative education disability is *levity* (largeheadedness), which involves vagueness, grandiosity, indulgence in self, and speech without listening. The therapeutic stance is sacrifice of self-interest. Recommendation 9 focuses on hermeneutics:

That the practice of preamble to dialogue using quotations or artifacts from a range of genres be preserved and extended to every variety of meeting; that it not be accessorized as self-aggrandizement, trivialized as captions for political cartoons, or reduced to the superficiality of celebrity sound-bytes.

In public education, often an external “real-world” arrogance fails to respect the goods internal to the practice of educative teaching and learning. Anti-intellectualism and initiatory hazing, which involve ritual “quotation marked” sarcasm, are internal commonplaces. The irony that many of the “sacred texts” of administrative associations are merely “sacred cows,” or remnants of a deficient mythic structure, requires that the educatively integral facilitator of dialogue moderate the necessary empathic openness with considerable hermeneutic skill, for all may not be as it appears on the surface of things. Evidence will be sought in the monitored fit between preamble and consequent dialogue.

Recommendation 10. The tenth recommendation involves summarizing what has been read. Its virtue is patience. “Patience concerns a particular form or way of waiting; it is one filled with expectation . . . without hastily seeking the completion of the

expectation. . . . Patience shows us, in fact, in a very gradual way, that soul life consists of the imagination, which is the activity of living in the possible and not any particular content” (Sardello, 2002, p. 17). Its extremes are impatience and mean-spiritedness. Its curative education disability is *cretinism*, which displays a disregard for the rights of others and overemphasizes sexual differences and the calculating intellect. The therapeutic stance is humility as insight. Recommendation 10 focuses on what it means *to sustain*:

That the running record of heritage initiatives such as the Instructional Institute not be reduced to an official one-text summarization of a past decade’s pro-d fashion statements.

The recommendation addresses a type of impatience with yesterday’s news that easily devolves into the same type of impatience in both the portrayal of current events and the vision of future trends. Neither impatience nor meanness of spirit will lead to sustainability. Sustainability honours mnemonics and proceeds, through heuristics, toward an emergent future. It requires that educatively integral leaders employ generous applications of both mnemonics and heuristics, in order to “hold the context” of systemic change. Evidence will consist in many versions of the narrative history, contributed in dialogue by individuals and groups with multiple contract architectures.

Recommendation 11. The eleventh recommendation involves making inferences and drawing conclusions. Its virtue is contentment (peace/equanimity). Contentment or equanimity “may be the primary virtue needed for the development of communal relationships. . . . It does not mean detachment from emotion. . . . Through equanimity a

refinement of our emotional life occurs” (Sardello, 2002, pp. 15-16). Its extremes are foolishness and dissatisfaction. Its curative education disability is gravity (smallheadedness) or “insufficient consciousness to wrest an inner life from the sense life” (personal communication). Recommendation 11 focuses on the ethics of discourse (*Sprachethik*):

That a governance policy, which aligns with educative intentions and *telic* (far-horizoned) ends, and which is based upon legitimating decisions through practices relating to generative dialogue and discourse ethics, be designed, constituted, and institutionalized.

This recommendation refers to no mere revision of district policy. Fruition of this recommendation will produce a document for district governance much like the district’s service delivery model for inclusive education. It will fulfill mnemonic and heuristic functions similar to those of the enhanced framework for educative teaching and learning. Getting governance right is legitimately a top-down initiative, requiring inputs of historical, conceptual, dialogical, and hermeneutic potency. It will open issues of mentoring and continuous coaching for superintendents, board chairs, senior administrators, and school trustees. The need to avoid the extremes of foolish sloganeering and naïve projections of consumer dissatisfaction will dictate that “buying in” a consultant who has packaged a formula will not suffice in the design and implementation of a governance model. Short term evidence will consist in a perception that public meetings of the Board of Education are modeling or responding to neither the provincial government nor the district parent advisory council.

Recommendation 12. The twelfth recommendation involves reflecting and responding. Its virtue is balance or integrity of process. “The virtue of balance is . . . reflected in everyday practical life and concerns the relation of the efforts we bring to a situation in order to influence it, and what the situation itself requires in order to be true to its own internal, and often mysterious, order” (Sardello, 2002, p. 11). Its extremes are covetousness and inertia. Its curative education disability is *Down’s syndrome*, with its large-hearted innocence, its “family feeling for the whole of mankind” (Weihs 1971, p. 136), and its sincerity of speech, which “sounds through” the Down’s individual’s outward appearance. It’s therapeutic stance is walking the talk. Recommendation 12 focuses on educative teaching and learning:

That the enhanced framework be “stepped into” to animate a mnemonic and heuristic language of psychological tools for the educatively integral impartation of big ideas and enduring understandings in regard to the lifeworld of educative teaching and learning, so that these understandings sound through all of the diverse forms of dialogical gatherings that emerge in the focus district.

There will need to be a profoundly respectful awareness that this “sounding through” is the sounding through of original innocence within the emerging integral structure of human consciousness—the symbolic order as “ever present origin.”

Such symbols as the phoenix. These twelve recommendations have emerged not by template but by contemplation. I would like to end these considered and contemplative recommendations by quoting the poet, Kathleen Raine, who recognized that such

symbols as the phoenix are “words in the language of traditional poetry, which is itself the language of the *memoria*.”

There is a sense in which the traditional language of symbols can never be learned but only ‘revealed’. Yet symbolic discourse has its tradition and its learning, its continuity, its continuous allusiveness, not throughout some single culture but universally. If, as seems likely, our civilization should break down, the intrinsically intelligible language of tradition might form the only living link with whatever future there may be; tradition may be disinterred no older than when it was buried; it is the perpetual lamp within the tomb of a buried civilization.

(Raine, 1982, p. 58)

References

- Ackoff, R. L. (1998). A systemic view of transformational leadership. *Systemic Practice and Action Research*, 11(1), 23-36.
- Adelman, H. S. & Taylor, L. (2003). On sustainability of project innovations as systemic change. *Journal of Educational and Psychological Consultation*, 14(1), 1-25.
- Aoki, T. T. (1991). Sonare and videre: Questioning the primacy of the eye in curriculum talk. In G. Willis & W. H. Schubert (Eds.), *Reflections from the heart of educational inquiry: Understanding curriculum and teaching through the arts* (pp. 182-189). Albany, NY: SUNY Press.
- Aoki, T. T. (2005). *Curriculum in a new key: The collected works of Ted T. Aoki*. Mahwah, NJ: Lawrence Erlbaum Associates.
- Aristotle (2002). *Nicomachean ethics* (C. Rowe, Trans.). Oxford, UK: Oxford University Press.
- Bakhtin, M. (1981). *The dialogic imagination* (C. Emerson & M. Holquist, Trans.). Austin, TX: University of Texas Press.
- Bakhtin, M. (1986). *Speech genres & other essays* (V. McGee, Trans.). Austin, TX: University of Texas Press.
- Bamford, C. (2000). Introduction: "Who added the roses to the cross?" In C. Bamford (Ed.), *Rudolf Steiner: The secret stream: Christian Rosenkreutz and Rosicrucianism* (pp. 1-29). Great Barrington, MA: Anthroposophic Press.
- Banathy, B. H. (1998). Evolution guided by design: A systems approach. *Systems Research and Behavioral Science*, 15, 161-172.
- Banathy, B. H. (2008). The conversation movement. In P. M. Jenlink & B. H. Banathy (Eds.), *Dialogue as a collective means of design conversation* (pp. 25-38). New York, NY: Springer Science + Business Media.
- Banks, F., Leach, J., & Moon, B. (2005). Extract from new understandings of teachers' pedagogic knowledge. *The Curriculum Journal*, 16(3), 331-340. doi: 10.1080009585170500256446
- Barfield, O. (1964). *Poetic diction: A study in meaning*. New York, NY: McGraw-Hill.
- Bass, B. M. (1997). Does the transactional-transformational leadership paradigm transcend organizational and national boundaries? *American Psychologist*, 52(2), 130-139.

- Beckman, K. & Ganz, A. (1989). *Literary terms: A dictionary* (3rd ed.). New York, NY: The Noonday Press.
- Beer, S. (1994). *Beyond dispute: The invention of team syntegrity*. Chichester, UK: John Wiley & Sons.
- Bennett, B. & Rolheiser, C. (2001). *Beyond Monet: The artful science of instructional integration*. Toronto, ON: Bookation Inc.
- Bennett, B. & Smilanich, P. (1994). *Classroom management: A thinking & caring approach*. Toronto, ON: Bookation Inc.
- Bennett, B., Rolheiser, C., & Stevahn, L. (1991). *Cooperative learning: Where heart meets mind*. Toronto, ON: Education Connections.
- Bento, W. (2004). *Lifting the veil of mental illness: An approach to anthroposophical psychology*. Great Barrington, MA: Steinerbooks.
- Berman, M. (1981). *The reenchantment of the world*. New York, NY: Cornell University Press.
- Blackburn, S. (2005). *Oxford dictionary of philosophy* (2nd ed.). Oxford, UK: Oxford University Press.
- Blake, W. (1966). *Complete poems*. Oxford, UK: Oxford University Press.
- Blumer, H. (1954). What is wrong with social theory? *American Sociological Review*, 19(1), 3-10.
- Bohm, D. (1983). *Wholeness and the implicate order*. London, UK: Routledge.
- Bohm, D. (1996). *On dialogue*. London, UK: Routledge.
- Bolman, L. G., & Deal, T. E. (1991). *Reframing organizations: Artistry, choice, and leadership*. San Francisco, CA: Jossey-Bass Publishers.
- Bourdieu, P. (1977). *Outline of a Theory of Practice*. Cambridge, UK: Cambridge University Press.
- Bortoft, H. (1996). *The wholeness of nature: Goethe's way toward a science of conscious participation in nature*. Great Barrington, MA: Lindisfarne Books.
- Bradley, P. & Carbonneau, D. (2004). Transformational leadership: Something new, something old. *Canadian Military Journal*, 5(1), 7-14. Retrieved from <http://www.journal.forces.gc.ca/vo5/no1/mp-pm-eng.asp>

- Bruner, J. (1986). *Actual minds, possible worlds*. Cambridge, MA: Harvard University Press.
- Bruner, J. (1991). The narrative construction of reality. *Critical Inquiry*, 18, 1-21.
- Bruner, J. (1996). *The culture of education*. Cambridge, MA: Harvard University Press.
- Bruner, J. (2002). *Making stories: Law, literature, life*. Cambridge, MA: Harvard University Press.
- Bruner, J. (2004). Life as narrative. *Social Research*, 3(71), 691-710.
- Bruner, J., Goodnow, J., & Austin, G. (1986). *A study of thinking*. New Brunswick, NJ: Transaction.
- Buber, M. (1958). *I and thou*. New York, NY: Charles Scribner's Sons.
- Buzan, T. (1983). *Use both sides of your brain*. New York, NY: E. P. Dutton.
- Capra, F. (1996). *The web of life: A new scientific understanding of living systems*. New York, NY: Random House.
- Caputo, J. D. (1987). *Radical hermeneutics: Repetition, deconstruction, and the hermeneutic project*. Bloomington, IN: Indiana University Press.
- Carr, D. (1986). Education, professionalism and theories of teaching. *Journal of Philosophy of Education*, 20(1), 113-121.
- Chandler M. J. & Holiday, S. G. (1990). Wisdom in a postapocalyptic age. In R. J. Sternberg (Ed.), *Wisdom: its nature, origins, and development* (pp. 121-141). New York, NY: Cambridge University Press.
- Chevallard, Y. (1989). *On didactic transposition theory*. Retrieved from http://yves.chevallard.free.fr/spip/spip/IMG/pdf/On_Didactic_Transposition_Theory.pdf
- Churton, T. (2005). *The golden builders: Alchemists, Rosicrucians, and the first Freemasons*. Boston, MA: Red Wheel/Weiser.
- Clayton, P. (2006). Conceptual foundations of emergence theory. In P. Clayton and P. Davies (Eds.), *The re-emergence of emergence*, (pp. 1-31). Oxford, UK: Oxford University Press. Retrieved from <http://fds.oup.com/www.oup.co.uk/pdf/0-19-928714-7.pdf>
- Cobb, N. (1992). *Archetypal imagination: Glimpses of the gods in life and art*. Hudson,

- NY: Lindisfarne Press.
- Coburn, C. & Stein, M. (2006). Communities of practice theory and the role of the teacher professional community in policy implementation. In M. Honig (Ed.), *New directions in policy implementation: Confronting complexity* (pp. 25-46). Albany, NY: SUNY Press.
- Cole, R. W. (2009). Introduction. In A. M. Blankstein, P. D. Houston, & R. W. Cole (Eds.), *Building sustainable leadership capacity* (pp. xix-xxii). Thousand Oaks, CA: Corwin Press.
- Coley, N. (1991). French science in the seventeenth century. In D. Goodman & C. A. Russell (Eds.), *The rise of scientific Europe 1500-1800* (pp. 171-197). Sevenoaks, Kent, UK: Hodder & Stoughton.
- Connelly, F. M. & Clandinin, D. J. (1991). Narrative Inquiry: Storied experience. In E. Short (Ed.), *Forms of curriculum inquiry* (pp. 121-153). Albany, NY: SUNY Press.
- Coombs, J. & Daniels L. (1991). Philosophical inquiry: Conceptual analysis. In E. Short (Ed.), *Forms of curriculum inquiry* (pp. 27-41). Albany, NY: SUNY Press.
- Corbin, H. (1995). *Swedenborg and esoteric Islam* (L. Fox, Trans.). West Chester, PA: Swedenborg Foundation.
- Corbin, H. (1997). *Alone with the alone: Creative imagination in the Sufism of Ibn' Arabi* (R. Manheim, Trans.). Princeton, NJ: Princeton University Press.
- Corning, P. A. (2002). The re-emergence of emergence: A venerable concept in search of a theory. *Complexity*, 7(6), 18-30.
- Costa, A. & Kallick, B. (2009). *Learning and leading with habits of mind: Sixteen essential characteristics for success*. Alexandria, VA: ASCD.
- Cox, R. (2007). *The transformational leadership report*. Retrieved from <http://www.transformationalleadership.net/products/TransformationalLeadershipReport.pdf>
- Critchlow, K. (1994). The Platonic tradition on the nature of proportion. In C. Bamford (Ed.), *Homage to Pythagoras: Rediscovering sacred science*. Hudson, NY: Lindisfarne Books.
- Csikszentmihalyi, M. (1990). *Flow: The psychology of optimal experience*. New York, NY: HarperCollins.

- Csikszentmihalyi, M. & Rathunde K. (1990). The psychology of wisdom: An evolutionary interpretation. In R. Sternberg (Ed.), *Wisdom: its nature, origins, and development* (pp. 25-51). New York, NY: Cambridge University Press.
- Cuddon, J. A. (1999). *The penguin dictionary of literary terms and literary theory* (4th ed.). London, UK: Penguin Books.
- Danielson, C. (2007). *Enhancing professional practice: A framework for teaching* (2nd ed.). Alexandria, VA: ASCD.
- Datnow, A. (2006). Connections in the policy chain: The co-construction of implementation in comprehensive school reform. In M. Honig (Ed.), *New directions in policy implementation: Confronting complexity* (pp. 105-124). Albany, NY: SUNY Press.
- Davis, E. A. & Krajcik, J. S. (2005). Designing educative curriculum materials to promote teacher learning. *Educational Researcher*, 34 (3), 3-14.
- Davy, C. (1978). *Towards a third culture* (Rev. ed.). Edinburgh, UK: Floris Books.
- Denning, S. (2007). *The secret language of leadership: How leaders inspire action through narrative*. San Francisco, CA: Jossey-Bass.
- Dottori, R. (2009). The concept of phronesis by Aristotle and the beginning of hermeneutic philosophy. *Ethics & Politics*, XI(1), 301-309.
- Douglas, B. G. & Moustakas, C. (1985). Heuristic inquiry: The internal search to know. *Journal of Humanistic Psychology*, 25(3), 39-55. doi: 10.1177/0022167885253004
- Dufour, R. (2004) What is a “professional learning community”? *Educational Leadership*, 61(8), 6-11.
- Dufour, R. (2007). Professional learning communities: A bandwagon, an idea worth considering, or our best hope for high levels of learning? *Middle School Journal*, 39(1), 4-8.
- Duignan, P. (2007). Authentic educative leadership for authentic learning. *Learning Matters*, 12(2), 3-8.
- Duignan, P. A. & Macpherson, R. J. (1993). Educative leadership: A practical theory. *Educational Administration Quarterly*, 29(1), 8-33. doi: 10.1177/0013161X93029001003
- Duke, D. (2004). *The challenges of educational change*. Boston, MA: Allyn and Bacon.

- Dunne, J. (1999). Professional judgment and the predicaments of practice. *European Journal of Marketing*, 33 (7/8), 707-719.
- Dunne, J. (2005). An intricate fabric: Understanding the rationality of practice. *Pedagogy, Culture and Society*, 13 (3), 367-389.
- Erikson, E. & Weigard, J. (2004). *Understanding Habermas: Communicative action and deliberative democracy*. London, UK: Continuum.
- Falcon, A. (2008). Aristotle on Causality. In E. N. Zalta (Ed.), *The Stanford Encyclopedia of Philosophy* (Spring 2011 ed.). Retrieved from <http://plato.stanford.edu/archives/spr2011/entries/aristotle-causality/>
- Federman, M. & de Kerckhove, D. (2003). *McLuhan for managers: New tools for new thinking*. Toronto, ON: Viking Canada.
- Fink, D. (2005). *Leadership for mortals: Developing and sustaining leaders of learning*. Thousand Oaks, CA: Paul Chapman Publishing.
- Finlayson, J. G. (2005). *Habermas: A very short introduction*. Oxford, UK: Oxford University Press.
- Fletcher, J. K. (2002). The greatly exaggerated demise of heroic leadership: Gender, power, and the myth of female advantage. *Centre for Gender in Organizations (CGO) Briefing Note 13*. Retrieved from http://www.simmons.edu/som/docs/Insights_13_DNC.pdf
- Foss, S. K. (1989). Rhetorical criticism as the asking of questions. *Communication Education*, 38, 191-196.
- Francke, S. (2007). *The tree of life and the holy grail: Ancient and modern spiritual paths and the mystery of Rennes-le-Chateau*. Forest Row, UK: Temple Lodge.
- Freke, T. & Gandy, P. (1999). *The Jesus mysteries: Was the "original Jesus" a pagan god?* New York, NY: Three Rivers Press.
- Friedman, M. (1997). Paul Celan and Martin Buber: The poetics of dialogue and the eclipse of God. *Religion and Literature*, 29(1), 43-62.
- Friedman, M. (2005a). Martin Buber and Mikhail Bakhtin: The dialogue of voices and the word that is spoken. In B. H. Banathy & P. M. Jenlink (Eds.), *Dialogue as a means of collective communication* (pp. 29-39). New York, NY: Kluwer Academic/Plenum Publishers.
- Friedman, M. (2005b). Becoming aware: A dialogical approach to consciousness. In B.

- H. Banathy & P. M. Jenlink (Eds.), *Dialogue as a means of collective communication* (pp. 217-239). New York, NY: Kluwer Academic/Plenum Publishers.
- Frye, N. (1957). *Anatomy of criticism: Four essays*. Princeton, MA: Princeton University Press.
- Frye, N. (1982). *The great code: The Bible and literature*. Toronto, ON: Academic Press Canada.
- Fullan, M. (1999). *Change forces: The sequel*. Philadelphia, PA: The Falmer Press.
- Fullan, M. (2001). *The new meaning of educational change* (3rd ed.). New York, NY: Teachers College Press.
- Fullan, M. (2005). *Leadership and sustainability: System thinkers in action*. Thousand Oaks, CA: Corwin Press.
- Fullan, M., Hill, P., & Crevola, C. (2006). *Breakthrough*. Thousand Oaks, CA: Corwin Press.
- Gadamer, H. G. (1976). *Philosophical hermeneutics* (D. E. Linge, Trans.). Berkeley, CA: University of California Press.
- Gadamer, H. G. (2004). *Truth and method* (2nd rev. ed., J. Weinsheimer & D. G. Marshall, Trans.). London, UK: Continuum.
- Gardner, H. (1991). *The unschooled mind: How children think and how schools should teach*. New York, NY: Harper Collins Publishers.
- Gardner, H. (1999). *The disciplined mind: What all students should understand*. New York, NY: Simon & Schuster.
- Gebser, J. (1985). *The ever-present origin* (N. Barstad & A. Mickunas, Trans.). Athens, OH: University of Ohio Press.
- Gibbs, J., (2001). *TRIBES: A new way of learning and being together*. Windsor, CA: Center Source Systems.
- Giddens, A. (1984). *The constitution of society: Outline of the theory of structuration*. Berkeley, CA: University of California Press.
- Gilbert, A. (2002). *The new Jerusalem: Rebuilding London: The great fire, Christopher Wren, and the Royal Society*. London, UK: Bantam Press.
- Gilley, A., Gilley, J. W., & Kouider, E. (2010). Characteristics of managerial coaching.

- Performance Improvement Quarterly*, 23(1), 53-70. doi: 10.1002/piq.20075
- Glenn, C. B. (2002). Critical rhetoric and pedagogy: (Re)considering student-centered dialogue 1. *Radical Pedagogy* 4(1). Retrieved from http://radicalpedagogy.icaap.org/content/issue4_1/02_Glenn.html
- Goldberg, E. (2005). *The wisdom paradox: How your mind can grow stronger as your brain grows older*. New York, NY: Gotham Books.
- Goldstein, J. (1999). Emergence as a construct: History and issues. *Emergence*, 1(1), 49-72.
- Goleman, D., Boyatzis, R., & McKee, A. (2002). *Primal leadership: Learning to lead with emotional intelligence*. Boston, MA: Harvard Business School Press.
- Grafton, A. (1983). Protestant versus prophet: Isaac Casaubon on Hermes Trismegistus. *Journal of the Warburg and Courtauld Institutes*, 46, 78-93. Retrieved from <http://www.kean.edu/~bregal/docs/Grafton%20on%20Casaubon.pdf>
- Graves, R. (1961). *The white goddess: A historical grammar of poetic myth*. London, UK: Faber and Faber.
- Gray, J. G. (1968). Introduction. In R. N. Anshen (Ed.), *Martin Heidegger: What is called thinking?* (J. G. Gray, Trans.). New York, NY: Harper Perennial.
- Greenleaf, R. K. (1998). *The power of servant leadership*. San Francisco, CA: Berrett-Koehler.
- Greenleaf, R. K. (2002). *Servant leadership: A journey into the nature of legitimate power and greatness*. Mahwah, NJ: Paulist Press.
- Gutierrez, K. D. & Rogoff, B. (2003). Cultural ways of learning: Individual traits or repertoires of practice. *Educational Researcher*, 32(5), 19-25.
- Habermas, J. (1984). *The theory of communicative action, volume one* (T. McCarthy, Trans.). Boston, MA: Beacon Press.
- Habermas, J. (1987). *The theory of communicative action, volume two* (T. McCarthy, Trans.). Cambridge, UK: Blackwell Publishers.
- Habermas, J. (1990). *Moral consciousness and communicative action* (C. Lenhardt & S. Nicholsen, Trans.). Cambridge, MA: MIT Press.
- Haenen, J., Schrijnemakers, H., & Stufkens, J. (2003). Sociocultural theory and the

- practice of teaching historical concepts. In A. Kozulin, B. Gindis, V. Ageyev, & S. Miller (Eds.), *Vygotsky's educational theory in cultural context* (pp. 246-266). Cambridge, MA: Harvard University Press.
- Haken, H. & Knyazeva, H. (2000). Arbitrariness in nature: Synergetics and evolutionary laws of prohibition. *Journal for General Philosophy of Science*, 31, 57-73.
- Hall, G. E. & Hord, S. M. (2006). *Implementing change: Patterns, principals, and potholes* (2nd ed.). Boston, MA: Pearson Education.
- Hallinger, P. (2003). Leading educational change: Reflections on the practice of instructional and transformational leadership. *Cambridge Journal of Education*, 33(3), 329-351. doi: 10.1080/0305764032000122005
- Hallinger, P. (2005). Instructional leadership and the school principal: A passing fancy that refuses to fade away. *Leadership and Policy in Schools*, 4, 221-239. doi: 10.1080/15700760500244793
- Hallinger, P. (2007). Research on the practice of instructional and transformational leadership: Retrospect and prospect. Retrieved from http://research.acer.edu.au/cgi/viewcontent.cgi?article=1004&context=research_conference_2007
- Halverson, R. (2004). Accessing, documenting, and communicating practical wisdom: The phronesis of school leadership practice. *American Journal of Education*, 111, 90-121.
- Hargreaves, A. (2008). The fourth way of change: Towards an age of inspiration and sustainability. In M. Fullan & A. Hargreaves (Eds.), *Change Wars* (pp. 11-45). Bloomington, IN: Solution Tree.
- Hargreaves, A. & Fink, D. (2006). *Sustainable leadership*. San Francisco, CA: Jossey-Bass.
- Hargreaves, A. & Shirley, D. (2009). *The fourth way: The inspiring future for educational change*. Thousand Oaks, CA: Corwin.
- Hattie, J. (2009). *Visible learning: A synthesis of over 800 meta-analyses relating to achievement*. Oxford, UK: Routledge.
- Hayward, J. W. & Varela, F. J. (1992). *Gentle bridges: Conversations with the Dalai Lama on the sciences of the mind*. Boston, MA: Shambhala Publications.
- Heidegger, M. (1993a). Modern science, metaphysics, and mathematics. In D. F. Krell (Ed.), *Martin Heidegger: Basic writings* (Rev. ed., pp. 271-305). San Francisco, CA: Harper Collins.

- Heidegger, M. (1993b). The question concerning technology. In D. F. Krell (Ed.), *Martin Heidegger: Basic writings* (Rev. ed., pp. 307-341). San Francisco, CA: Harper Collins.
- Heifetz, R. A. & Linsky, M. (2002). *Leadership on the line: Staying alive through the dangers of leading*. Boston, MA: Harvard Business School Press.
- Heifetz, R. A., Grashow, A., & Linsky, M. (2009). *The practice of adaptive leadership: Tools and tactics for changing your organization and the world*. Boston, MA: Harvard Business School Press.
- Hiles, D. (2001). *Heuristic inquiry and transpersonal research*. Paper presented at CCPE, London, October 2001. Retrieved from <http://www.psy.dmu.ac.uk/drhiles/HIpaper.htm>
- Hiles, D. (2002). *Narrative and heuristic approaches to transpersonal research and practices*. Paper presented at CCPE, London, October 2002. Retrieved from <http://www.psy.dmu.ac.uk/drhiles/N&Hpaper.htm>
- Hill, H. (2006). Language matters: How characteristics of language complicate policy implementation. In M. Honig (Ed.), *New directions in policy implementation: Confronting complexity* (pp. 65-82). Albany, NY: SUNY Press.
- Hillman, J. (1975). *Re-visioning psychology*. New York, NY: HarperCollins.
- Hokanson, B. & Fraher, R. (2008). Narrative structure, myth, and cognition for instructional design. *Educational Technology/January-February*, 27-32. Retrieved from <http://hokanson.cdes.umn.edu/publications/HokansonFraherNarrativeStructureEdTec48-1.pdf>
- Honig, M. (2006). Building policy from practice: Implementation as organizational learning. In M. Honig (Ed.), *New directions in policy implementation: Confronting complexity* (pp. 125-148). Albany, NY: SUNY Press.
- Hopfl, H. (1994). Learning by heart: The rules of rhetoric and the poetics of experience. *Management Learning*, 25(3), 463-474.
- Horn, R. A. & Carr, A. A. (2000). Providing systemic change for schools: Towards professional development through moral conversation. *Systems Research and Behavioral Science*, 17, 255-272.
- Huffman, W. (Ed.). (2001). *Robert Fludd*. Berkley, CA: North Atlantic Books.
- Isaacs, W. (1999). *Dialogue and the art of thinking together*. New York, NY: Currency,

- Doubleday.
- Jenlink, P. (2001). The school leader as bricoleur: Developing scholarly practitioners for our schools. *Connexions*. Retrieved from <http://cnx.org/content/ml13640/latest/>
- Jenlink, P. M. & Banathy, B. H. (2005). Dialogue: Conversation as culture creating and consciousness evolving. In B. H. Banathy & P. M. Jenlink (Eds.), *Dialogue as a means of collective communication* (pp. 3-14). New York, NY: Kluwer Academic/Plenum Publishers.
- Jocelyn, B. (1981). *Citizens of the cosmos: Life's unfolding from conception through death to rebirth*. New York, NY: Continuum.
- Johnson, D., Johnson, R., & Holubec, E. (1988). *Cooperation in the classroom*. Edina, MI: Interaction Book Company.
- Johnson, L. (1995). *T. 's lifeworld and language*. (Unpublished master's thesis). University of British Columbia, Vancouver, BC.
- Joyce, J. (1959). *Finnegans wake*. New York, NY: The Viking Press.
- Jung, C. G. (1980). *Psychology and alchemy*. (R. F. C. Hull Trans.). Princeton, NJ: Princeton University Press.
- Kaplan, A. (2005). Emerging out of Goethe: Conversation as a form of social inquiry. *Janus Head*, 8(1), 311-334. Retrieved from <http://www.janushead.org/8-1/kaplan.pdf>
- Keats, J. (1964). *Selected poetry and letters*. New York, NY: Holt, Rinehart, and Winston.
- Kerr, B. A. & Cohn, S. J. (2001). *Smart boys: Talent, manhood, & the search for meaning*. Scottsdale, AZ: Great Potential Press.
- Kidder, R. (1995). *How good people make tough choices: Resolving the dilemmas of ethical living*. New York, NY: Simon & Schuster.
- Kincheloe, J. L. (2003). *Teachers as researchers: Qualitative inquiry as a path to empowerment*. New York, NY: Routledge.
- Knyazeva, H. (1999). Synergetics and the images of future. *Futures*, 31, 281-290.
- Knyazeva, H. (2004). The complex nonlinear thinking: Edgar Morin's demand of a reform of thinking and the contribution of synergetics. *World Futures*, 60, 389-405. doi: 10.1080/02604020490471867

- Kotter, J. P. (1996). *Leading change*. Boston, MA: Harvard Business School Press.
- Kozulin, A. (1993). Literature as a psychological tool. *Educational Psychology*, 28(3), 253-264.
- Kozulin, A. (1998). *Psychological tools: A sociocultural approach to education*. Cambridge, MA: Harvard University Press.
- Kozulin, A. (2003). Psychological tools and mediated learning. In A. Kozulin, B. Gindis, V. Ageyev, & S. Miller (Eds.), *Vygotsky's educational theory in cultural context* (pp. 15-38). Cambridge, MA: Harvard University Press.
- Krathwohl, D. R. (2002). A revision of Bloom's Taxonomy: An overview. *Theory into Practice*, 41(4), 212-264.
- Kristjansson, K. (2005). Smoothing it: Some Aristotelian misgivings about the *phronesis-praxis* perspective on education. *Education Philosophy and Theory*, 37(4), 455-473.
- Kuffel, T. P. (1991). St. Thomas' method of biblical exegesis. *Living Tradition*, 38. Retrieved from <http://www.rtforum.org/lt/lt38.html>
- Labouvie-Vief, G. (1990). Wisdom as integrated thought: Historical and developmental perspectives. In R. J. Sternberg (Ed.) *Wisdom: its nature, origins, and development* (pp. 52-83). New York, NY: Cambridge University Press.
- Laney, M. O. (2002). *The introvert advantage: How to thrive in an extrovert world*. New York, NY: Workman Publishing.
- Langer, E. J. (1997). *The power of mindful learning*. Cambridge, MA: Da Capo Press.
- Laszlo, A. (2009). The nature of evolution. *World Futures*, 65, 204-221. doi: 10.1080/02604020802392112
- Laszlo, E. (2009). Summing up: Science and the akashic experience. In E. Laszlo (Ed.), *The akashic experience: Science and the cosmic memory field* (pp. 242-256). Rochester, VT: Inner Traditions.
- Lave, J. & Wenger, E. (1991). *Situated learning: Legitimate peripheral participation*. Cambridge, UK: Cambridge University Press.
- Lechte, J. (2008). *Fifty key contemporary thinkers: From structuralism to post-humanism* (2nd ed.). New York, NY: Routledge.
- Leet, L. (1999). *The secret doctrine of the Kabbalah: Recovering the key to Hebraic sacred science*. Rochester, VT: Inner Traditions.

- Levy, R. (1991). Critical systems thinking: Edgar Morin and the French school of thought. *Systems Thinking*, 4(2), 87-99.
- Lewis, C. S. (1967). *The discarded image: An introduction to medieval and renaissance literature*. London, UK: Cambridge University Press.
- Lievegoed, B. (1979). *Phases: Crisis and development in the individual* (H. S. Lake, Trans.). London, UK: Rudolf Steiner Press.
- Lievegoed, B. (1985). *Man on the threshold: The challenge of inner development* (J. M. Cornelis, Trans.). Stroud, UK: Hawthorn Press.
- Lipton, B. (2005). *The biology of belief*. Santa Rosa, CA: Mountain of Love/Elite Books.
- Lomas, R. (2002). *The invisible college: The Royal Society, Freemasonry, and the birth of modern science*. London, UK: Headline Book Publishing.
- Lovejoy, A. O. (1927). The meaning of emergence and its modes. *Journal of Philosophical Studies*, (2)6, 167-181.
- Luisi, P. L. (2003). Autopoiesis: A review and reappraisal. *Naturwissenschaften*, 90, 49-59. doi: 10.1007/s00114-002-0389-9
- Lyotard, J-F. (1984). *The postmodern condition: A report on knowledge*. (G. Bennington & B. Massumi Trans.). Minneapolis, MN: University of Minnesota Press.
- McCarthy, B. (1980). *The 4mat system: Teaching to learning styles with right/left mode techniques*. Barrington, IL: EXCEL Inc.
- McCarthy, B. & McCarthy, D. (2006). *Teaching around the 4mat cycle: Designing instruction for diverse learners with diverse learning styles*. Thousand Oaks, CA: Corwin Press.
- McEwan, H. & Bull, B. (1991). The pedagogic nature of subject matter knowledge. *American Educational Research Journal*, 28(2), 316-334.
- McGinn, B. (1999). Who was Joachim of Fiore? Retrieved from <http://www.pbs.org/wgbh/pages/frontline/shows/apocalypse/explanation/joachim.html>
- McKerrow, R. E. (1989). Critical rhetoric: Theory and practice. *Communication Monographs*, 56, 91-111.
- MacCoun, C. (2008). *On becoming an alchemist: A guide for the modern magician*. Boston, MA: Trumpeter Books.

- MacIntyre, A. (2007). *After virtue* (3rd ed.). Notre Dame, IN: University of Notre Dame Press.
- MacIntyre, A. & Dunne, J. (2002). Alasdair MacIntyre on education: In dialogue with Joseph Dunne. *Journal of Philosophy of Education*, 36(1), 1-19.
- Marks, H. M. & Printy, S. M. (2003). Principal leadership and school performance: An integration of transformational and instructional leadership. *Education Administration Quarterly*, 39 (3), 370-395.
- Marshall, P. (2006). *The theatre of the world: Alchemy, astrology, and magic in renaissance Prague*. Toronto, ON: McClelland & Stewart.
- Martin, R. (2007). *The opposable mind: How successful leaders win through integrative thinking*. Boston, MA: Harvard Business School Press.
- Marzano, R. (1992). *A different kind of classroom*. Alexandria, VA: ASCD.
- Marzano, R. (2007). *The art and science of teaching: A comprehensive framework for effective instruction*. Alexandria, VA: ASCD.
- Marzano, R. J. & Kendall, J. S. (2007). *The new taxonomy of educational objectives*. Thousand Oaks, CA: Corwin Press.
- Marzano, R., Pickering, D., & Pollock, J. (2001). *Classroom instruction that works*. Alexandria, VA: ASCD.
- Marzano, R. J., Marzano, J. S., & Pickering, D. J. (2003). *Classroom management that works: Research-based strategies for every teacher*. Alexandria, VA: ASCD.
- Maturana, H. R., & Varela, F. J. (1980). *Autopoiesis and cognition: The realization of the living*. Boston, MA: Kluwer.
- Menkes, J. (2006). *Executive intelligence: What all great leaders have*. New York, NY: Harper Collins.
- Meredith, J. (1993). Theory building through conceptual methods. *International Journal of Operations & Production Management*, 13(5), 3-11.
- Merleau-Ponty, M. (1962, 2002). *Phenomenology of perception*. New York, NY: Routledge.
- Meyer, J. & Land, R. (2005). Threshold concepts and troublesome knowledge (2): Epistemological considerations and a conceptual framework for teaching and learning. *Higher Education*, 49, 373-388. doi: 10.1007/s10734-004-6779-5

- Michell, J. & Brown, A. (2009). *How the world is made: The story of creation according to sacred geometry*. Rochester, VT: Inner Traditions.
- Mitchell, C. & Sackney, L. (2009a). *Sustainable Learning communities: From managed systems to living systems*. Paper presented at the annual conference of the International Congress for School Effectiveness and Improvement, January 2009, Vancouver, British Columbia, Canada.
- Mitchell, C. & Sackney, L. (2009b). *Sustainable improvement: Building learning communities that endure*. Rotterdam, The Netherlands: Sense Publishers.
- Morin, E. (2008). *On complexity*. Cresskill, NJ: Hampton Press.
- Moore, T. (1990). *The planets within: The astrological psychology of Marsilio Ficino*. Hudson, NY: Lindisfarne.
- Muncey, D. E. & McQuillan, P. J. (1993). Preliminary findings from a five-year study of the Coalition of Essential Schools. *The Phi Delta Kappan*, 74(6), 486-489.
- National Research Council. (2000). *How people learn: Brain, mind, experience and school*. Washington, DC: National Academy Press.
- Nichol, L. (1996). Forward. In L. Nichol (Ed.), *David Bohm: On dialogue*. London, UK: Routledge.
- Novak, J. & Gowan, B. (1984). *Learning how to learn*. New York, NY: Cambridge University Press.
- Oakeshott, M. (1989). *The voice of liberal learning: Michael Oakeshott on education*. London, UK: Yale University Press.
- O'Hear, A. (2007). *The great books: From The Iliad and The Odyssey to Goethe's Faust: a journey through 2,500 years of the west's classic literature*. Cambridge, UK: Icon Books.
- Olson, M. R. & Craig, C. J. (2009). Traveling stories: Converging milieus and educative conundrums. *Teaching and Teacher Education*, 25, 1077-1085. doi: 10.1016/j.tate.2009.03.002
- Parker, J. (2009). *The impact of bill 33-2006 education (learning enhancement) states amendment act on elementary special education in a mid-sized urban school district: A case study of the implementation of education policy*. (Unpublished doctoral dissertation). Simon Fraser University, Vancouver, BC.
- Paul, R. & Elder, L. (2006). The miniature guide to critical thinking concepts and tools. Retrieved from www.criticalthinking.org/files/concepts_tools.pdf

- Perkins, D. (1991). *Knowledge as design*. Hillsdale, NJ: Lawrence Erlbaum.
- Perkins, D. (2003). *King Arthur's round table: How collaborative conversations create smart organizations*. Hoboken, NJ: John Wiley & Sons.
- Peters, M. A. (2003). Technologising pedagogy: The internet, nihilism, and phenomenology of learning. *Studies in Media & Information Literacy Education* 3(1), 1-10. doi: 10.3138/sim.3.1.003
- Piantanida, M. & Garman, N. (2009). *The qualitative dissertation* (2nd ed.). Thousand Oaks, CA: Corwin.
- Plato (1993). *Republic* (R. Waterfield, Trans.). Oxford, UK: Oxford University Press.
- Platt, P. (1986). *The qualities of time: Zodiacal contemplations*. Ghent, NY: Star Cross Press.
- Polanyi, M. (1968). Life's irreducible structure. *Science*, 160(3834), 1308-1312.
- Powell, R. (1987). *Hermetic astrology, Vol. 1: Astrology and reincarnation*. Kinsau, Germany: Hermetika Verlag.
- Powell, J. L. & Moody, H. R. (2003). *The challenge of modernity: Habermas and critical theory*. Retrieved from http://theoryandscience.icaap.org/content/vol4.1/01_powell.html
- Province of British Columbia, Ministry of Education, Curriculum Development Branch. (1981). *Enrichment and gifted education resource book*. Victoria, BC: Queen's Printer for British Columbia.
- Querido, R. (1987). *The golden age of Chartres: The teachings of a mystery school and the eternal feminine*. Edinburgh, UK: Floris Books.
- Raine, K. (1982). Poetic symbols as a vehicle of tradition. In B. Keeble (Ed.), *Kathleen Raine: The inner journey of the poet*. New York, NY: George Braziller.
- Ramsbotham, R. (2004). *Who wrote Bacon? William Shakespeare, Francis Bacon, and James I: A mystery for the twenty-first century*. Forest Row, UK: Temple Lodge Press.
- Reese, W. L. (1980). *Dictionary of philosophy and religion: Eastern and western thought*. Atlantic Highlands, NJ: Humanities Press.
- Richter, G. (1985). *Art and human consciousness* (B. Channer & M. Frohlich, Trans.). Edinburgh, UK: Floris Books.

- Ricoeur, P. (1973). The model of the text: Meaningful action considered as text. *New Literary History*, 5(1), 91-117.
- Ricoeur, P. (1976). *Interpretation theory: Discourse and the surplus of meaning*. Fort Worth, TX: Texas Christian University Press.
- Ricoeur, P. (1977). *The rule of metaphor: Multidisciplinary studies of the creation of meaning in language* (R. Czerny, Trans.). Toronto, ON: University of Toronto Press.
- Ricoeur, P. (1984). *Time and narrative volume 1* (K. McLaughlin & D. Pallauer, Trans.). Chicago, IL: University of Chicago Press.
- Ricoeur, P. (1992). *Oneself as another* (K. Blamey, Trans.). Chicago IL: The University of Chicago Press.
- Ricoeur, P. (1997). A response by Paul Ricoeur (D. Pellauer, Trans.). In M. Joy (Ed.), *Paul Ricoeur and narrative: Context and contestation* (pp. xxxix-xliv). Calgary, AB: The University of Calgary Press.
- Roob, A. (2005). *The hermetic museum: Alchemy & mysticism*. Cologne, Taschen.
- Rosell, S. & Yankelovich, D. (2003, May). *Making trust a competitive asset: Breaking out of narrow frameworks*. Report of the Special Meeting of Senior Executives on The Deeper Crisis of Trust. Executive summary retrieved from www.ViewpointLearning.com
- Samples, B. (1987). *Open mind whole mind: Parenting and teaching tomorrow's children today*. Rolling Hills Estates, CA: Jalmar Press.
- Sardello, R. (1994). *Facing the world with soul: The reimagination of modern life*. New York, NY: HarperCollins.
- Sardello, R. (1995). *Love and the soul: Creating a future for earth*. New York, NY: HarperCollins.
- Sardello, R. (1999). *Freeing the soul from fear*. New York, NY: Riverhead Books. York, NY: HarperCollins.
- Sardello, R. (2002). *The power of the soul: Living the twelve virtues*. Charlottesville, VA: Hampton Roads Publishing Company.
- Schein, E., (1996). Kurt Lewin's change theory in the classroom: Notes toward a model of managed learning. *Systems Practice*, 9(1), 27-47.

- Schon, D. (1983). *The reflective practitioner: How professionals think in action*. New York, NY: Basic Books.
- Schon, D. (1995). The new scholarship requires a new epistemology. *Change*, 27(6), 27-34.
- Schwab, J. T. (1973). The practical 3: Translation into curriculum. *The School Review*, 81(4), 501-522.
- Senge, P. (1991). *The fifth discipline: The art and practice of the learning organization*. New York, NY: Currency, Doubleday.
- Senge, P. (2006). *The fifth discipline: The art and practice of the learning organization*. (Rev. ed.). New York, NY: Currency, Doubleday.
- Senge, P., Kleiner, A., Roberts, C., Ross, R. B., & Smith, B. J. (1994). *The fifth discipline fieldbook*. New York, NY: Currency, Doubleday.
- Senge, P., Sharrow, O., Jaworski, J., & Flowers, B. (2006). *Presence: An exploration of profound changes in people, organizations, and society*. New York, NY: Currency, Doubleday.
- Senge, P., Smith, B., Kruschwitz, N., Laur, J., & Schley, S. (2008). *The necessary revolution: How individuals and organizations are working together to create a sustainable world*. New York, NY: Doubleday.
- Sergiovanni, T. J. (2000). *The lifeworld of leadership*. San Francisco, CA: Jossey-Bass.
- Shakespeare, W. (1961). Hamlet. In H. Craig (Ed.), *The complete works of William Shakespeare*. Chicago, IL: Scott, Foresman and Company.
- Sharrow, O. (2007). *Theory U: Leading from the future as it emerges*. Cambridge, MA: Society for Organizational Learning.
- Sheldrake, R. (2003). *The sense of being stared at and other unexplained powers of the human mind*. New York, NY: Random House.
- Shesso, R. (2007). *Math for mystics*. San Francisco, CA: Red Wheel/Weiser.
- Shirley, D. (2008). The music of democracy: Emerging strategies for a new era of post-standardization. In M. Fullan & A. Hargreaves (Eds.), *Change wars* (pp. 135-162). Bloomington, IN: Solution Tree.
- Shulman, L. S. (1986). Those who understand: Knowledge growth in teaching. *Educational Researcher*, 15(4), 4-14. doi: 10.3102/0013189X015002004

- Sidorkin, A. M. (1999). *Beyond discourse: Education, the self, and dialogue*. New York, NY: SUNY.
- Simpson, J. & Coombes, P. (2001). Adult learning as a hero's journey: Researching mythic structures as a model for transformational change. *Queensland Journal of Educational Research*, 17. Retrieved from <http://iier.org.au/qjer/qjer17/simpson.html>
- Slavin, R. E. (1980). Cooperative learning. *Review of Educational Research*, 50(2), 315-342.
- Smith, D. G. (1991). Hermeneutic inquiry: The hermeneutic imagination and the pedagogic text. In E. Short (Ed.), *Forms of curriculum inquiry* (pp. 187-209). Albany, NY: SUNY Press.
- Sogyal Rinpoche (1993). *The Tibetan book of living and dying* (P. Gaffney & A. Harvey Eds.). New York, NY: HarperCollins.
- Soesman, A. (1990). *The twelve senses* (J. M. Cornelis, Trans.). Stroud, UK: Hawthorn Press.
- Spillane, J. P. (2006). *Distributed leadership*. San Francisco, CA: Jossey-Bass.
- Spillane, J. P. (2008). Engaging practice: School leadership and management from a distributed perspective. In M. Fullan & A. Hargreaves (Eds.) *Change wars* (pp. 201-220). Bloomington, IN: Solution Tree.
- Spillane, J. P., Reiser, B., & Gomez L. (2006). Policy implementation and cognition: The role of human, social and distributed cognition in framing policy implementation. In M. Honig (Ed.), *New directions in policy implementation: Confronting complexity* (pp. 47-64). Albany, NY: SUNY Press.
- Starratt, R. J. (1991). Building an ethical school: A theory for practice in educational leadership. *Educational Administration Quarterly*, 27(2), 185-202. doi: 10.1177/0013161X91027002005
- Stavish, M. (2006). *The path of alchemy: Energetic healing and the world of natural magic*. Woodbury, MN: Llewellyn Publications.
- Stein, J. (Ed.). (1966). *The Random House dictionary of the English language* (unabridged ed.). New York, NY: Random House.
- Steiner, R. (1968). *The four temperaments* (2nd ed., F. E. Dawson, Trans.). Spring Valley, NY: Anthroposophic Press.
- Steiner, R. (1972). *Curative education* (M. Adams, Trans.). London, UK: Rudolf

- Steiner Press.
- Steiner, R. (1972). *The threefold social order* (2nd ed., F. C. Heckel, Trans.). Spring Valley, NY: Anthroposophic Press.
- Steiner, R. (1978). *A theory of knowledge implicit in Goethe's world conception* (3rd ed., O. D. Wannamaker, Trans.). Spring Valley, NY: Anthroposophic Press.
- Steiner, R. (1986). *The philosophy of spiritual activity* (W. Lindeman, Trans.). Hudson, NY: Anthroposophic Press.
- Steiner, R. (1991). *Human and cosmic thought* (C. Davy, Trans.). London, UK: Rudolf Steiner Press.
- Steiner, R. (1999). *A psychology of body, soul, & spirit* (M. Spock, Trans.). Hudson, NY: Anthroposophic Press.
- Steiner, R. (2000). *The secret stream: Christian Rosenkreutz and Rosicrucianism*. Great Barrington, MA: Anthroposophic Press.
- Sternberg, R. J. (1990). Wisdom and its relations to intelligence and creativity. In R. J. Sternberg (Ed.). *Wisdom: its nature, origins, and development* (pp. 142-159). New York, NY: Cambridge University Press.
- Sternberg, R. J. (1996). *Successful intelligence: How practical and creative intelligence determine success in life*. New York, NY: Simon & Schuster.
- Stibbe, M. (1992). *Seven soul types* (J. M. Cornelis, Trans.). Stroud, UK: Hawthorn Press.
- Strike, K. A. (2007). *Ethical leadership in schools: Creating community in an environment of accountability*. Thousand Oaks, CA: Corwin Press.
- Taba, H. (1963). Learning by discovery: Psychological and educational rationale. *The Elementary School Journal*, 63(6), 308-316.
- Tarnas, R. (1991). *The passion of the western mind: Understanding the ideas that have shaped our world view*. New York, NY: Ballantine Books.
- Taylor, C. (1989). *Sources of the self: The making of the modern identity*. Cambridge, MA: Harvard University Press.
- Taylor, C. (1991). *Malaise of modernity*. Toronto, ON: House of Anansi Press.
- Taylor, C. (2004). *Modern social imaginaries*. Durham, NC: Duke University Press.

- Taylor, C. (2007). *A secular age*. Cambridge, MA: Harvard University Press.
- Thomas, D. (1952). *Collected poems: 1934-1952*. London, UK: J. M. Dent & Sons.
- Tng, C. S. (2009). An educational framework based on traditional and contemporary leadership theories. *E-Leader Kuala Lumpur*. Retrieved from <http://www.g-casa.com/PDF/malaysia/TNG.pdf>
- Trompenaars, F. & Voerman, E. (2010). *Servant leadership across cultures*. New York, NY: McGraw-Hill.
- van Manen, M. (1995). On the epistemology of reflective practice. *Teachers and Teaching: theory and practice*, 1(1), 33-50.
- van Manen, M. (2007). Phenomenology of practice. *Phenomenology & Practice* 1(1), 11-30.
- Vogt, E. E., Brown, W., & Isaacs, D. (2003). *The art of powerful questions: Catalyzing insight, innovation, and action*. Retrieved from www.theworldcafe.com
- Wall, J. (2003). Phronesis, poetics, and moral creativity. *Ethical Theory and Moral Practice*, 6, 317-341.
- Weber, A. (1908). *History of Philosophy*. New York, NY, Scribner. Retrieved from <http://www.class.uidaho.edu/mickelsen/texts/Weber%20-%20History/bacon.htm>
- Wells, G. (1999). *Dialogic inquiry: Toward a sociocultural practice and theory of education*. Cambridge, UK: Cambridge University Press.
- Wenger, E. (2000). Communities of practice and social learning systems. *Organization*, 7, 225-246. doi: 10.1177/1350508440072002
- Wheatley, M. (2006). *Leadership and the new science: Discovering order in a chaotic world*, (3rd ed.). San Francisco, CA: Berrett-Koehler Publishers.
- Wiehs, T. J. (1977). *Children in need of special care*. London, UK: Souvenir Press.
- Wiggins, G. & McTighe, J. (2005). *Understanding by design*. Alexandria, VA: ASCD.
- Wittgenstein, L. (2009). *Philosophical investigations* (Rev. 4th ed., G. E. M. Hanscombe, P. M. S. Hacker, & J. Schulte, Trans.). Chichester, UK: Wiley-Blackwell.
- Yankelovich, D. (1999). *The magic of dialogue*. New York, NY: Simon and Schuster.
- Yates, F. A. (1992). *The art of memory*. London, UK: Pimlico.

Yates, F. A. (1996). *The Rosicrucian enlightenment*. New York, NY: Barnes & Noble.

Yukl, G. (1999). An evaluation of conceptual weaknesses in transformational and charismatic leadership theories. *Leadership Quarterly*, 10(2), 285-305.

Zizek, S. (2008). *The plague of fantasies*. London, UK: Verso.