Handbook of Research on Adult and Community Health Education:

Tools, Trends, and Methodologies

Victor C. X. Wang
Florida Atlantic University, USA

Chapter 18

The Self–Cultivation Model of Lifelong Learning:
Toward Post–Egoic Development

Avraham Cohen
City University of Seattle – Vancouver, Canada

Heesoon Bai
Simon Fraser University, Canada

Karen Fiorini
Simon Fraser University, Canada

ABSTRACT

This chapter takes the prevailing anti-aging sentiment and cultural practice as the starting point of a critical analysis and shows that the modernist worldview of materialistic individualism is at their foundation. Exposing and critiquing the limiting deficit understanding of human aging and human development in this worldview, the authors propose a developmental model that moves beyond materialistic individualism and egoic development and sees human beings becoming progressively integrated into larger and larger circles of being that include not only human others but also non-human others such as Nature and Cosmos. This wider and holistic vision of human development is influenced by classical Asian philosophies that posit post-egoic notions of human being. Using biographical materials to identify the themes relevant to post-egoic development, the authors sketch a model of lifelong learning and growth with what they see as essential elements of such growth: secure bonding and connection, nurturance and nourishing, spirituality, self-cultivation and inner work, community development, virtue cultivation, healing, meditation, and contemplative practices.

PRELUDE

In the current culture, we are inundated with sad, lonely, dispirited, desperate, and even frightening images of aging. For sure, the Market is making good use of these negative images of aging. Everywhere anti-aging is introduced and touted as perhaps the "final frontier" of human conquest. All manner of products, particularly for beauty and personal care, are offered to those who have sufficient funds to purchase, and then engage in a "life and death" struggle with what seems like the final insult to human dignity and supremacy: aging and death. But the far more painful scenes of aging are the ordinary folks everywhere who are growing old, and being discarded, neglected, forgotten, rendered useless, alone, and unloved. As well, as a population, the aging and the aged are not infrequently at and below the margins of poverty. These people are everywhere: in our neighborhoods, on park and sidewalk benches, sitting or lying on the sidewalks of the city, and, of course, in care homes. And, might we add, they are frequently in our own homes.

We mostly take these scenes for granted, inasmuch as we feel badly and walk by with a sigh, all the while wondering when our own turn to be part of that scene will come. Our sense, as the authors of this chapter, is that we take these scenes for granted only because we have become part of the enculturated helplessness and numbing associated with this particular picture of aging, which, of course, is also only one aspect of an increasing tendency towards a cultivated helplessness and actual psychic numbing (Vetlesen, 1993) in the service of survival in the highly competitive postmodern era. For sure, we all participate and are complicit in creating the scenes described above.

Certainly it is not just the North American propensity to dread aging, nor a modern habit of mind to be unhappy about aging. 2,500 years ago, the youthful Buddha, when he emerged from the sequestered environment of the palace in Northern India that his father had carefully constructed, was shocked and profoundly disturbed when he realized all humans faced the darker realities of life: sickness, aging, and eventual death. The ancient Daoists were also very interested in aging and death, and sought out immortality practices (Kohn, 2000). A closer look, however, at these practices and the philosophy tells us that the seeking of immortality was really about living fully and to an optimal age. It would seem that the focus on immortality was in the service of developing human possibilities through various practices and arts, including herbal remedies, physical practices, wu-wei ("no effort," meaning no forced effort) philosophy that cultivated an ability to follow the ways of nature, subtle leadership, circulation of qi (qi in Chinese and ki in Japanese and Korean), or vital energy throughout the body, and learning how to connect with the universal qi and feel its connection with the qi processes within.

Speaking comparatively in terms of culture, the pervasive irreverence towards aging and the devaluing of the aged that tend to characterize North American culture is, in our view, something rather unique in human history. We propose that this irreverence and devaluation comes about because our mainstream culture tends to uncritically transmit a notion of human development that has a deficit view of aging. While it is clear that this deficit model has been critiqued for some time, it is also clear that this message has not reached the public. The point of our chapter, and of this book, is to attempt to address this lack of awareness and practice. In particular, our chapter addresses this by offering a new and radical view about the practice and life of anyone who is, or wishes to be, a life-long learner.

We, the authors of this chapter, have opened ourselves to a vision quest in which we *can* imagine and enact different possibilities of meaning-making with respect to human aging. Can aging be seen

in a different light? Can aging be understood not as an embarrassing failure and a shameful defeat, but as a fulfilling quest and beautiful achievement of a new kind of self that transcends the previously constructed egoic-self? Of course, what we are after here is not some kind of mind trick or a perceptual inversion, even if such is possible. If we are to see aging in this positive and generative light, we need "deep change" (Quinn, 1996) or "profound change" (Senge, 1999) in the way we understand humanity, community, our place in the world, and the existential meanings of human life. Quinn (p. 3) states:

Deep change differs from incremental change in that it requires new ways of thinking and behaving. It is change that is major in scope, discontinuous with the past and generally irreversible. The deep change effort distorts existing patterns of action and involves taking risk. Deep change means surrendering control.

We have been exploring such a change model with respect to human development.

In our model, becoming unique individuals does take place, but not as a singular and terminal process: it is always within the relational matrix of family, community, Nature, and Cosmos (Bai et al., 2013). The trajectory of this developmental model is towards holism that is achieved through becoming integrated and interdependent. Progressive extension and integration, not separation and autonomy, characterizes human development in this model. This is not to negate separation and autonomy, which have their place, rather to not privilege these ways of being over all others.

Within this model, aging appears as a unique and critical developmental or maturation process, and provides very different prospects than the usual "getting old." Aging is seen as an opportunity to become sages (Schacter-Shalomi & Miller, 1995; Richmond, 2012).

BIOGRAPHICAL INTERLUDE

We begin the next section of this chapter with a biographical narrative of the lead author of this chapter, Avraham Cohen. A psychotherapist in private practice and a professor and leader in a Master's in Counselling program, Avraham has been his own laboratory, and has been conducting self-study research on human development and maturation for about 50 years. His ongoing life story represents a personal experiment in living and exemplifying an alternative to the mainstream lifespan story. His story provides many insights into how we may deconstruct the mainstream ego-based developmental norm and conceive of a new model that we call "Post-Egoic Human Development." After presenting the story, we then theoretically explore details of the various themes of the post-egoic development model we have identified in Avraham's life.

This biographical narrative of Avraham is written by one of the coauthors of this chapter, Karen Fiorini. Karen is Avraham's long-time friend and also currently a PhD candidate under Heesoon Bai's thesis supervision. Heesoon is Avraham's wife and his academic research partner. As a team, they are engaged in a collaborative self-study in going beyond the deficit cultural model of aging and declining, and growing into a new model of "saging" and advancing toward the human potential.

Lifelong Learning and Maturing (in the Voice of Karen Fiorini)

When the three of us got together to plan writing this chapter, the idea of using a case study came up. Not that we would do a formal case study: the idea was that we would look at a concrete example that would give us insight into human lifelong learning and self-cultivation, insight which we do not usually get from the mainstream deficit model of aging. Who could be our example? It occurred

to us immediately that we had such a subject in our midst: Avraham Cohen who has made it his life's work to engage in an integrated process of lifelong learning and developing himself in all human dimensions, and to share this knowledge and practice with others. I have organized this narrative by themes that we will expand upon theoretically in the rest of the chapter.

Briefest Background

I met Avraham in the late 1980s. Avraham was in his late 40s. He was and still is a psychotherapist. He and his business partner were offering counselling training programs. I became a student in the program. After I completed the program, Avraham and I developed a friendship. Avraham is twenty years my senior: most likely he will be 73 by the time this chapter is published, and I will be 53.

When I reflect on Avraham's life, I see there were significant influences that contributed to his seeking ways of growing and becoming outside the mainstream. First, there was the counterculture environment in the 1960s in which he was living in his early twenties. He grew up in Kitsilano ("Kitsilano," n.d.), a major hippie area in Vancouver, BC, Canada, known for folk music, vegetarian restaurants, and natural food stores. At that time, Kitsilano was a neighborhood where many counterculture people from Canada and the United States congregated. Counterculture youth were rebelling against mainstream culture and values that were seen as stultifying.

At the same time, the Human Potential Movement was firing up as people in the counterculture were looking for spiritual fulfillment, peak experiences, and personal liberation. During the start of the Human Potential Movement, there were many non-Western philosophical and/or spiritual influences that left impressions on Avraham: Daoism (Lao Tzu, 2001), Buddhism (Smith & Novak, 2003), G.I. Gurdjieff's (2010) teachings, Shunryu Suzuki Roshi's Zen (Suzuki, 1987), Carlos

Castaneda's work (1972), C. G. Jung's analytic psychology (1961/1989), and the like.

And to be clear, not all Vancouverites were exposed during that era to this counterculture. In what follows, I will identify a few themes from Avraham's life that we see as constituting lifelong learning and the post-egoic paradigm of development.

Relationship and Belonging

Avraham often described himself as being "immature" in his twenties. He moved out of his secular Jewish home at 26 years of age, with his bed, his clothes, his guitar, and his dog, not because he had to, but because he thought that he *should*. "Should" here implies evaluation according to the mainstream cultural norms around him. Avraham grew up in a household with well-meaning and caring parents, and by the cultural norms of parenting in his day, he would have been seen as over-protected and not ready for the tough and grinding world at large. In today's psychological language, we may characterize the young Avraham as not having a strongly built egoic-self. This turned out to be both a challenge and a grace to him.

Around the time period that Avraham moved out on his own, two major changes happened for him. The first was that he was offered a job at a provincial facility for severely disturbed adolescents. It turned out this work opportunity came with a profoundly life-altering educational opportunity for him.

The director of the facility was an Irish psychiatrist, Dr. Peter Lavelle. Dr. Lavelle, as it turned out, did not believe that mainstream psychiatry had much to offer to the care and healing of disturbed adolescents. His conviction was that *relationship and belonging* were the most important factors of what facilitate any of us, especially young people, to be well and secure, and to thrive. With that in mind, Dr. Lavelle hired his workers based on two criteria: the first was that he could work with the

person, and the second was that adolescents would be attracted to the person. Avraham, apparently, met both criteria: he was relational and educable, and, we might add, relationally educable.

In his position as a childcare counsellor, Avraham was provided with personal and professional growth opportunities as part of his employment contract: in other words, he was given an education that was largely missing in his schooling or family life. With this "real" education, he was able to work through many of his own personal psychological issues that had prevented him from maturing and flourishing as a human being. The end result was that he was cultivating a more secure and resilient self that allowed him to live better in the world. This pivotal experience was core to who Avraham became, as he carried on with this kind of education throughout his life, and later on as he brought this perspective into his pedagogical and psychotherapy practice. In Avraham's own words, "I could not believe my luck. If someone had asked me to design my dream job, this would have been it! I was being paid to find out who I was not and, eventually, more of who I was" (A. Cohen, Personal communication, 1994, Vancouver BC). He further remarked that this emphasis on personal growth for staff was a central factor in support of the work with adolescents.

Spiritual Life

The second major change was that Avraham joined Subud, a spiritual community, where members came to do the spiritual exercise commonly referred to in Indonesian as the "latihan." Avraham was seeking ever-increasing depth of meaning in his life. He felt there must be more to life than the materialistic consumption that was the norm of the times, and, of course, is only more the case at the current time. He was recognizing that he was more than a materialistically defined individual.

The founder Muhammad Subuh Sumohadiwidjojo said that the latihan was a way of receiving direct guidance from the power of God and learning to feel the life force. Subud is described as not a religion but a spiritual exercise and training to help one develop a peaceful inner feeling and to be able to receive contact and guidance directly from the life force. The idea of having regular latihan experiences is that one's spiritual exercise influences and shapes the kind of person one becomes and the kind of life one comes to live. This shaping was intended to help the person find their natural way. To this end, there was little said about how one was to be.

Avraham stayed with Subud for over 20 years, but eventually moved on and focused more directly on meditation practice. While he liked the philosophy, he increasingly ran into the difficulties that his fellow Subud members manifested, such as their "deciding" for others what the "right" way of being, according to Subud, was. After leaving Subud, Avraham studied with Puran and Susanna Bair, originators of Heart Rhythm Meditation (Bair, 1998), attending some workshops in the United States with the Bair. Subsequently, he spent six months training on his own, based on the book written by Puran Bair. From this experience meditation became an ongoing and disciplined practice. He eventually parted ways with the Bair's, and has continued to evolve his practice based on many diverse influences and philosophies, and remains a disciplined meditator to this day.

Avraham has worked tirelessly to integrate contemplative practices, including various modalities of meditation, with personal-psychological inner work, both on his own (Cohen, 2014) and with help from some master therapists (Roomy, 1997; Mindell, Amy, 2001; Mindell, Arnold, 2013). It is important to mention a therapist who was highly influential for Avraham: Dr. David Berg, who studied with Fritz Perls, and whose death by suicide was for him a shocking revelation about impermanence and uncertainty.

Self-Cultivation and Inner Work

To those who know him, Avraham has modelled the idea of "looking after oneself," which includes contemplative practices, psychological inner work, relationship work, health, nutrition, fitness, and looking after others. His understanding of self-cultivation is broad-based, comprehensive, and holistic. He refrains from calling this "self care," as this term has a connotation that suggests such work is done on and for an individual, and is geared somewhat as a 'band-aid' to offset stress. Hence, he prefers the term, "self-cultivation," that includes the possibilities for growth towards a person's potential.

Avraham is fully committed to his health regime that includes what he refers to as the "three basics:" nutrition, rest, and exercise. He was not always a well man. He was diagnosed with a serious gastrointestinal problem at the age of 14. He shared with me that after he was originally diagnosed, he was subject to numerous invasive and frightening examinations, and that he was afflicted with extreme emotional ups and downs over many years. He was, by his own description, very sad and lonely. Those with such diagnoses often live a very disabled life. From the outset, he decided to make a concerted effort to face and work with this issue. He embarked on a lifelong research project: Care and Cultivation of the Self. Over time, he was able to manage the problems in his body to the point where he only would have occasional, and most often minor, symptoms. At this time he is essentially free of all symptoms. Avraham is often an inspiration and a mentor for family, friends, and clients when it comes to using health issues as a launch pad for lifelong learning and growth. He has taken the logotherapist Alfried Langle's statement to heart: "All problems can be seen as issues of dialogue—dialogue with the self, and dialogue with the world" (A. Langle,, 2005, public talk at the University of British Columbia, Vancouver, BC, Canada).

A central practice that falls under self-cultivation for Avraham has been his psychological work, which he calls "inner work." He was introduced to the vocabulary and practice of "inner work" while studying the process-oriented work developed by Arnold Mindell (1991/2000) and Amy Mindell, of which "inner work on your own" was a dimension.

It is important to note that he has added--and continues to add--many interconnected practices along the way, such as ki aikido (Tohei, 2001), neigong (Mitchell, 2011), and other forms of martial and non-martial practices. He runs (McGee, 2008), goes to the gym (Haas et al., 2000), and practices yoga (Iyengar, 2001). He has also looked into what will support his health and longevity through nutrition (Mosley, 2012) and the judicious use of supplements (Braverman, 2013). Further, he is in an ongoing process to gather more information, share what he has learned, and integrate and coordinate all aspects of the process. He is also committed to the idea and practice that the purpose of an art and practice is the perfection of the artist and practitioner, which is inseparable from the work to perfect the art (Davey, 2007).

Avraham focuses more on "I am" than "I want" or "I do." The contrast here is that the former inclines a person towards self-cultivation, while the latter two incline one towards materialistic acquisition or activity. A statement such as "I am" may seem to foreground the individual self. This is not Avraham's meaning. His intent is to emphasize the 'being' and 'presence' dimensions in life. The key piece in his self-cultivation has been trying to make conscious life-affirming choices in every aspect and every moment of life. His psychological practices, inner work practices, and his martial arts and meditative practices have all contributed to his ongoing cultivation of a clear and centered presence.

Continuing Lifelong Education

One of Avraham's significant decisions was to return to school to do a Master's in Counselling at Gonzaga University. That was in 1997. He was anxious about school, as his undergraduate and high school experiences were in the direction of

being destructive for him. However, his experience in graduate school was totally rewarding. What made this difference? He had resolved many of the issues that interfered with his previous school experiences. He was clear about where his interests and passion lay. He excelled in his studies, and was validated by his peers and professors. This very positive graduate school experience allowed him to expand his vision for himself. He knew that his previous teaching experiences, in a counselling certificate program that he had developed with a colleague, had been a highlight of his work career. He now wanted to move onward from his private teaching experiences and teach in a counselling program at a recognized educational institution. In 2003, Avraham started to teach in the Counselling Program at Vancouver Community College.

Positive experience breeds more positive experience. Next, his vision expanded to the pursuit of doctoral studies. When Avraham turned 59, he was accepted into UBC's PhD program in the Center for Cross-Faculty Inquiry in the Faculty of Education. His experience as a PhD student was immensely positive and successful in terms of his personal and academic growth. He was awarded several major scholarships and awards. While still in the process of completing his PhD, he was invited to teach group counselling at City University of Seattle in Vancouver, BC, Canada. He has now been there for thirteen years, has been designated at the level of Professor, and is the coordinator for the full-time Master's Program in Counselling.

In summary: In reflecting on Avraham's life, it stands out to me more and more that what his life has demonstrated to us (who know him well) is that aging can be a generative and integrative period of time invested not only in minimizing disease and illness, and maximizing good physical, cognitive, and emotional health, but also in having an active social life of connection and contribution to others, and in general growing more wise and sage-like (Rowe & Khan, 1997).

This is in contrast to the mainstream worldview where aging is a period of decline and demise.

This biographical sketch is not included as any kind of empirical research evidence. Rather, it represents one person's effort to find himself and his place in the world. The process and product of this pursuit turns out to be a life that has been and continues to be well lived and very rich. The effort is not to prepare for something, but to live in a way that recovers, progressively, the whole and authentic self that was lost during childhood amidst modern western industrial civilization that has been championing materialistic success as the epitome of what can be achieved. The effort is to live increasingly within a context of community that has values of openness, honesty, engagement, and full force living with others and with the entirety of the planet.

In the next section, we begin a sketch of a post-egoic developmental model and explore ways for adult learners who are already embedded in the egoic developmental model to make the shift.

ELEMENTS OF POST-EGOIC HUMAN DEVELOPMENT

It is no strenuous guesswork that "anti-aging"—the position that we as a culture are against aging and want to battle and defeat it—came out of the contemporary culture of materialism and individualism and its developmental view of ego-based psychology. What we are meaning by ego-based psychology is a psychology that privileges individualism through the process of developing an egoic structure that is a hardened form, an identity developed that serves as a protective defense mechanism and comes to possess the individual. This is at odds with the idea and reality of a person having an identity that serves the person. The consequence is a gulf between the person and important part of his or her life, such as other human beings, nature, and their own soft and fluid center (Schneider, 2004) of being.

Individualism is a worldview that posits human individuals are *separate*, independent social, moral, political, economic, and psychological units of survival (Bellah et al., 1985). As such, individuals compete for limited resources, vie for power, and are territorial. This is the basic idea behind what came to be known, in its extreme and stark form, as American "rugged individualism" (Hoover, 1928). Cooperation and community-mindedness are seen as limited, even rare, phenomena within individualism, and operate mostly out of social contract obligations (Chinnery & Bai, 2008). If we wed individualism with materialism—the two are well-matched—we get a perfect combination of materialistic individualism that posits the worldview that what matters to human individuals for their survival and flourishing are tangible goods and properties, and individuals need to put in their individual labour to produce and procure them, as well as compete to own them.[1] The rampant and conspicuous consumerism we witness today is the logical outcome of materialistic individualism.

The developmental psychology that fits and supports materialistic individualism is a psychology that encourages the development of a strong ego. Not ironically, a strong ego readily and seamlessly becomes rigid. Rigidity shows up as a way of being and incarcerates the person in body, mind, emotion, and spirit. This is the manifestation of the view that the *telos* of human growth is towards becoming egoic selves. To this end, we hasten the child's separation and hardening process. In this developmental model, it is understood that the sooner children separate from parents and become independent, the more successful the child's development is considered to be (Throop, 2009). As well, the more competently and successfully the child can compete against other children, the better developed he or she is considered to be. The unfortunate outcome of this "well intended" practice is not the desired independent individual, but an individual who is against—unconsciously fearful of—dependency. The isolation and stress that accrues for individuals as an outcome of

this unfortunate, albeit well intended, practice is before us every day both personally and globally. The problem is that most do not see it at all as a problem. The only problem is seen to be the inability to achieve this false ideal.

It is precisely here, in looking at our practice and process of pressuring children to separate early from their parents and become counter-dependent and competing individuals, that we can begin an intervention of challenging ego-based psychology and its counter-dependent separation paradigm. From this point we can begin constructing a new paradigm of post-egoic human development. Post-egoic development is defined as development that works with the whole continuum of learning and development, from wounds to the far reaches of human potential and becoming increasingly an integrated and whole person. A whole person has egoic structures available. They fluidly and spontaneously move in and out of the foreground of these structures as the context, person, and experience suggest in the moment and overall. Post-egoic development is based from an inner security that comes from strong early bonding experiences. The latter facilitates the development of inner security, freedom, an ability to move easily in the world, and a resilience that allows responding skillfully and accurately to whatever life offers.

Secure Bonding: The Basis for Integrating Separateness and Belonging

The model of human development that undergirds rugged individualism emphasizes separation and counter-dependence to the detriment of human belongingness. Sustaining and fulfilling human development encompasses *both* separateness and belongingness (Alexander, 2010). Any social and political system, such as individualism and collectivism, that supports one over the other, or privileges one and marginalizes the other, is bound to interfere and distort human development. We in North America have been witnessing

this distortion in the arena of parenting. Pushing young children to become "independent" early through such practices as having them sleep alone in cribs, not picking up crying babies, scheduled feeding (Spock, 1948), and the like does not create independent people but individuals with wounds in the area of secure attachment (Highley & Dozier, 2009).

What people do not seem to realize is that a deep sense of existential security (Neufeld, 2005) creates individuals with enough self-confidence, dignity, and courage to take responsibility for their views, values, and actions. This existential security, to note, is created through parent-child bonding, not parent-child separation. We the authors see this parent-child bonding as an archetypical matrix that nourishes and generates human development at every significant juncture of a child's development. Thus, in our theorizing, we believe post-egoic development necessitates revisiting and recreating this matrix. Given the paramount importance of parent-child bonding, let us look a little more closely into what this bonding process is about.

A Case Study from the Amazon Jungle

Liedloff (1975/1977) reports from her extensive time with the Yequana Indians in the Amazon jungle that these people, young and old, are secure, do not quarrel with each other, and are truly independent. This means that they can be on their own and they can come into emotional proximity and engagement with others. Becoming separate unique individuals and belonging to groups seem to be well integrated for these people. How did this come about?

One thing Liedloff highlights is the "in-arms phase." This is a period during which the baby is always in physical contact with a caregiver, and that extends from birth to the moment that the baby indicates he or she wants to be put down. At that moment the baby's "request" is acknowledged,

and he or she is put down. Similarly, the signal to be picked up is also responded to fluidly and in a timely manner. It is a normal part of everyday Yequana life.

In terms of lifelong learning, longevity, and full aliveness, it seems readily apparent that the security and ease built into Yequana children by a simultaneously relaxed and responsive approach to them is an immense collective achievement. Liedloff describes:

So when an infant forms an impression of his relationship to all that is other than himself, he is building the framework which will become his home for life, to which everything will be referred, by which everything will be measured and balanced. His stabilizing mechanisms will be at work to maintain it. A baby deprived of the experience necessary to give him the basis for full flowering of his innate potential will perhaps never know a moment of the sense of unconditional rightness that has been natural to his kind for 99.9 percent of its history. Deprivation, in the degree to which he has suffered its discomfort and limitations in infancy, will be maintained indiscriminately as part of his development. They assume, from the immense weight of their experience of nature's ways, that it will serve the individual well to be stabilized according to his initial experience. (p. 48)

What Liedloff captures in the latter part of this quote is the essence of the North American—and increasingly, global—problem. Hardly anyone escapes. Each person is inculcated with the individualist, counter-dependent consciousness through socialization into individualism that is fast becoming a global norm of human development. This "training" begins from the moment of birth. Of course, parents and other elders are extremely well intentioned. As parents, we all want our children to survive and thrive. Most unfortunate is that most of us are quite wrong about what it takes to raise thriving children. And our parents

had it wrong, too. Not surprisingly, this pattern continues to reproduce itself from generation to generation with only slight variations at each new incarnation of the family system.

Ideally, lifelong learning has to be based from a secure place in an individual who resides in a community that is in itself secure and creates conditions that will foster the development of peaceful, peaceable, attentive, and loving individuals. Or, as Nel Noddings (1992), the well-known American educational philosopher and proponent of the ethics of care, put it, "Our aim should be to encourage the growth of competent, caring, loving, and lovable people" (xiv). It is not too hard to imagine that a person who is secure within himself or herself would be most likely to manifest these humane ways of being.

In light of the above, we suggest the developmental model that best serves lifelong learning is one that integrates both separateness and belonging through initial secure parent-child bonding and that continues to do so increasingly. However, the urgent question that arises for us is: so, if we did not have this initial setup right, which seems to be the case within contemporary western society, and we are adults of insecure attachment, nonetheless committed to lifelong learning and development, then what can we do to redress the issues? We propose this redressing will have to be an important and integral part of our developmental model of lifelong learning. In the next section, we consider this redressing issue and process.

Redressing Insecure Attachment as Part of the New Developmental Model: Inner Work and Self-Cultivation

If ontological security is compromised, how is this to be addressed? How can core instability be addressed? What is the nature of this instability? What kinds of learning and support for learning can be had to move ontologically insecure individuals towards more security, therefore, more openness

towards and integration with the larger world? This is the developmental challenge that faces individuals locked into the ego-based individualistic model of development: this means just about everyone in our culture. Recalling our previously stated insight that critical growth at the edge of each developmental stage requires nurturance in the form of "parent-child bonding," below we look for resources that further this understanding. The first resource that we wish to share is Daoist philosophy and practice. There are an immense amount of ideas and practices in Daoism, and it is beyond the scope of this chapter to introduce them in any detail. For our purpose, we will focus here on introducing the philosophy, and point our readers to helpful materials.

The Dao of Nourishment, Self-Cultivation, and Community Development

It is notable that the Daoist worldview sees nurturance as germane throughout the entire lifespan. In this worldview, human beings grow and develop throughout their entire lifespan, and consequently need nurturance and right nourishment throughout. The Daoists see "virtues" (德, pronounced as *dé*) as nourishment for lifelong self-cultivation (Culham, 2013). Although translated as "virtue," the concept of *dé* has meanings not captured by "virtue." It is the power and vital energy that infuses things with life, consciousness and intelligence, and that progressively and expansively connects all things in the universe[2]. Because the universe is an organic animated whole, full of vital energy, being connected to the universe provides a way of being nourished by it. Thus a Daoist sage, or a wise elder, is a person who continues to grow and become more and more alive to the world. This is indeed in great contrast to the conventional picture of a lonely, sad and helpless old person.

In the Daoist worldview, the centerpiece of *dé* cultivation is tranquility (靜, pronounced as *jing*). The essential nature of *jing* is stillness as reflected

in a calm, stable, concentrated, well-ordered mind and consciousness (Culham, 2013). The tranquil mind is free from agitation and confused or reactive emotions that characterize much of ordinary consciousness. This brings us to the art of meditation that is also known these days as contemplative practice. Such practice is currently gaining a strong foothold in North American culture, particularly in the fields of education and psychotherapy. In the present context, our interest in meditation is for its contribution to the post-egoic stage of development.

Contemplative Arts: Their Contribution to Post-Egoic Development

The essence of meditation is the cultivation of tranquility or equanimity (*upekkha* in Sanskrit). The historical Buddha taught meditation as "establishment in mindfulness" (*satipaṭṭhāna*). The essential idea here is that the human consciousness has the natural capacity to be awake, centered, calm or non-reactive, expansively aware, but usually, due to undesirable and in many ways unavoidable conditioning and lack of development, it fails to fully manifest these qualities. Thus, meditation is an art of cultivating and strengthening these qualities so we can be firmly established in mindfulness and mindful moment-by-moment presence.

How does the cultivation of mindfulness contribute to our development beyond the egoic self and towards the expansive post-egoic sense of self that sees itself integrated into the larger matrix of relationality? By way of addressing this question, we would like to share a passage from Bhikkhu Bodhi (1998) who explains *upekkha*:

As a spiritual virtue, upekkha means equanimity in the face of the fluctuations of worldly fortune. It is evenness of mind, unshakeable freedom of mind, a state of inner equipoise that cannot be upset by gain and loss, honor and dishonor, praise and blame, pleasure and pain. Upekkha is freedom

from all points of self-reference; it is indifference only to the demands of the ego-self with its craving for pleasure and position, not to the well-being of one's fellow human beings. True equanimity is the pinnacle of the four social attitudes that the Buddhist texts call the "divine abodes": boundless loving-kindness, compassion, altruistic joy, and equanimity. The last does not override and negate the preceding three, but perfects and consummates them (para. 15).

Above, Bodhi (1998) names the obstacle that typically holds us back from maturing beyond the egoic self stage: disturbed, reactive, unbalanced fluctuations between "gain and loss, honor and dishonor, praise and blame, pleasure and pain" (para. 15). In short, as our egoic selves, we are just preoccupied by the internal commotions and disturbances, and we are not able to look and feel beyond our ego-encapsulated selves. Being an egoic self is like riding on a cart with badly made wooden wheels constantly bumping along on a rough road. After a while, one feels too dizzy and sick to one's stomach to take interest in the scenery passing by. To note, the First Noble Truth that the Buddha taught is "dukkha," the term usually translated into English as "suffering." Etymologically, *dukkha* means "having a bad axle-opening," as in unskillfully crafted wooden wheels on a cart. Riding in such a cart gives the passengers a rough ride and, contributes to a distorted view of the world.

The historical Buddha's great contribution to humanity is showing how to finely craft the self as wheels and axle hole, and as the vehicle that can ride more smoothly through a lifelong journey. The Buddha's insight is that the egoic self cannot give us a "good" ride through life's vicissitudes. He gave us meditation and other cognitive-reflective, psychological, and embodied tools with which to refashion our selves so that we can journey through the challenges of human life with courage, compassion, wisdom, resilience, and a fine-tuned ability to respond in the moment to whatever life

offers. This refashioning specifically applies to the post-egoic stage of human development. Another way of describing this is the recovery of one's original nature. A famous summation of this: "A Zen master asks, 'Show me your Original Face, the face you had before your parents were born'" (Strand, n.d.).

Psychotherapy and Post-Egoic Development

As revealed above, it's very difficult for ordinary human beings to grow beyond the egoic stage of development due to all the hurts and wounds systemically inflicted upon them by an individualistically oriented culture that prevents them from stretching and expanding beyond where they are developmentally. These hurts and wounds have to be addressed, healed, and encouraged to transform. This is where psychotherapy comes in, along with the continued practice of contemplative or meditative arts. In this context, we wish to briefly note that during the last decade much exciting research and practice has emerged from the intersection of psychotherapy, contemplative arts, and neuroscience. Notable in this regard are researchers and educators such as Daniel Siegel (2010) (neurobiology), Richard Hanson (2009) (neuropsychology), and Richard Davidson (2012) (psychology).

These researchers all show that people who are afflicted with attachment wounds (that is most all of us) have an ongoing impact on personality formation and associated symptoms in the children they have the responsibility of raising. Attachment wounds are an outcome that manifests in individuals throughout their lives and that are the results of lacunae in the experience of bonding and security an infant or a child, and that compromise a child's ability to develop a sense of inner security and integration with the rhythms, beat, and lyrics of life. These early deficits lead to emotional and somatic pain (Levine, 2010) that the human organism reacts to in ways that will

remove them from the painful experience. These ways of reaction out of self-defense make good sense from the survival point of view (Hanson, 2009). However, the unfortunate outcome is the development of egoic (personality) structures that become permanent and rigid and that prevent the person from having full access to their vital energy and the most creative and natural forms of its expressions that are the birthright of the particular person. The further outcome is the manifestation of physical, emotional, and behavioral configurations that are problematic for the person and others, and that in our view point to the deeper wounds that require attention. We could list any number of labels/diagnoses here, such as anxiety, depression, addiction, and so on. Our view is that all of these are symptoms and signs that indicate that there is a problem. There are, of course, corporate and individual members of the materialistic culture who profit immensely from the identification of these signals as the problem. As Freud pointed out, anxiety is a signal. In our view and the view of others (e.g., Mindell, Arnold, 1998/2009), treatment of anxiety is an attempt to get rid of the messenger, which, if successful, can and will lead to further, and frequently more, sinister problems. Doing inner work with personal egoic constructions, in combination with contemplative practice that cultivates and nurtures basic life energy, becomes a powerful and life-affirming practice that aligns a person more closely with their truest nature and its authentic expression.

During a 2-day workshop (2007, Vancouver), Daniel Siegel said that in his research he found that people with good attachment experiences and long-time meditators share a similar set of characteristics, such as capacity to regulate the nervous systems, interpersonal attunement, emotional balance, fear modulation, response flexibility, insight, empathy, morality, and access to intuition. Siegel went so far as to define mindfulness as interpersonal attunement and also as an integrative form of relationship with oneself (personal communi-

cation, May 7-8, 2009, Vancouver). Attachment wounding patterns and other traumatic experiences significant enough to impact human personality and behavior all lower any of these functions by affecting the neurobiological structures (Siegel, 2010). Psychotherapy combined with mindfulness teaches people to alter neurobiological structures (Holzel et al, 2011) by conceptually and energetically releasing a person from the too chaotic or too rigid hold of egoic structures in consciousness. Further, it has been shown that meditation has a measurable effect on the anterior cingulate cortex (Zeidan, et al, 2013), and that such effect is associated with anxiety reduction and an increased sense of secure attachment capacity. Subsequently, a person has an increased capacity to meet and embrace reality non-reactively with openness, authenticity, and compassion.

Psychotherapy: An Experience and Model of Education for Post-Egoic Development

Psychotherapy research (Bankart, 1996, p. 18; Miller, Hubble, & Duncan, 2013) is unequivocal on two points: 1) participant feedback strongly affirms that this process is helpful, and that the longer the process is, the more helpful it is; and 2) the key ingredients to a good outcome are not the theoretical paradigm, or the techniques employed. The key ingredients reported by clients are *a felt sense of a good connection with the therapist and a feeling that the therapist genuinely understood and cared about them*. What these key ingredients demonstrate to us is that healing occurs in the matrix of secure attachment relationship, as in the case of the therapeutic alliance between the therapist and the client. How exactly does healing occur within this secure relational matrix?

What attachment wounding does to a vulnerable human being is to threaten his or her sense of survival. In response, he or she constructs an egoic defense structure that takes control of the

organism and programmatically dictates patterns of being and acting developed out of necessity at the time. These patterns persist and work against Original Nature's expression. This creates a situation where the body is under constant duress, and the person is unaware of their way of being, the effects of a character structure that in essence has them rather than the opposite, and who are constantly and deeply out of step with their own nature. In some cases, they are aware of discomfort but feel this is "just the way I am," which is itself a challenging issue. In order to gain freedom from such disturbance, the person must rediscover and address the original pain that led to the construction of this defensive/protective structure. Through an ongoing practice of inner work with the underlying painful experiences, he or she can loosen the hold of this construction and regain access to him or herself at an ever-deepening level.

Eventually, in the process of maturation, all the defensive inner identities that were constructed to bear the unbearable may be unearthed and transformed. The key to this practice is learning to sit well, and even welcome one's pain and recognize it as an ally in the process. This work can be supported by a therapist (or whoever can play the role of supporting person) who holds a safe and supportive space for the suffering person. This work is best facilitated by the warm, unconditionally loving and supportive relationship between the therapist and the client, that approximate the original parent-child bonding that was needed, and supplants the original experiences that were not of sufficient strength for the client.

The liberation from emotional disturbances eventually leads to the reclaiming of the ontological security that we believe is every human being's birthright. In Buddhism, to reclaim this birthright is to be reconnected with the foundational core humanity of "awakened heartmind" (Bai, 2009). There are two processes to this liberation and reclamation work. One process addresses the psychological egoic structures,

and the other focuses directly on the energetics, through the use of contemplative practices, such as meditation, and certain martial arts, such as ki aikido and neigong, and other arts, such as pottery, calligraphy, writing, tea ceremony, and so on, that provide a potential focus on the inner world the inner work of developing mind-body coordination, and the in-the-world work of how to bring this coordination into everyday life. These processes can nourish the organism and help it to recover its original condition before oppressive manifestations developed in the service of emotional survival, and in extreme cases, to preserve life itself. This brings us back to the Daoist notion of tranquility. When we are in constant touch with tranquility, we have increasing access to that which will facilitate living a full, authentic, and vital life.

An Inner Work Primer for the Reader

While this chapter is a theoretical exploration, nonetheless we are eager to share with our readers a practice we have designed to help people begin on their learning journey of moving beyond their restrictive egoic self.

Take some time for yourself in a quiet place. Attend mindfully to your inner state.

1. Switch your attention to what you have read above about attachment. Reflect on what you know of your own early years and how you were and/or were not attended to. Particularly, bring in your memory of how your parents connected and did not connect with each other. If you had one or no parents, bring in your memories of what the experience was with respect to connection experience, modelling, and the lack thereof. Also, reflect on how your parent(s) related to you, and to your siblings, if any. Again, note what took place and what was missing.
2. Notice your feelings about what was there, and more importantly, what was not there.

3. Notice your feelings about differences and similarities between what would have been more ideal for you, and what you recall as your experience.
4. Move your focus to what was missing.
5. Feel the feelings, physical and emotional, that stand out in the moment as you do attend to what was missing. Take some time with this.
6. When you have a sense of completion for the moment, imagine your life starting over again, only this time with the missing elements imagined as being included in your experience.
7. When you are done for the moment, stand up, sit down, or lie down and feel what your body wants to do. Notice tendencies to move, and also sensations and associated thoughts and feelings.

The purpose of this exercise is to creatively use dissonances to dis-integrate structures of being that were formed to defend against what was missing, and then to allow at least the beginnings of a re-formation and integration that is a little closer to one's most natural ways of being.

POSTLUDE

What we have attempted in this chapter is to sketch an outline of the relationship between a life of vitality, exuberance, and engagement and the ongoing attention of a person to their inner world and to their own self-cultivation. We believe the "secret" to a full and long life is inner work that leads to increasing rediscovery of the wholeness that was original for a person. Further, what we have just barely alluded to is the need for communities that are shifting into post-egoic development and can provide a holding and encouraging environment for the humans who populate them. As well, lest we be seen as human-centric, let us quickly clarify that we believe that human beings

who are in a process of ongoing emergence would be mindful of, and sensitive to, all the "other than human" aspects of the world. A human world of deep engagement with self and other, engaged in a process of deepening dialogue with self, other, and the world, would inexorably move the entire biosphere, including the human, toward a condition of thriving. The model of post-egoic human development outlined in this chapter is an integrative process that progressively enfolds human beings into the larger matrix of life to the point that individual humans, in joining this process, experience union and communion with world and cosmos (Tu, 1994). At this point of developmental achievement, as Robert Thurman (2010, public talk at the University of British Columbia, Vancouver BC) stated, "Reality is bliss!"

Life Lived

Each and every alive human being
Has 24 hours to spend
Each and every day
Until they do not!
Ah, how to live those precious 24 hours…
—A. Cohen

REFERENCES

Alexander, B. K. (2010). *The globalization of addiction: A study in poverty of the spirit*. New York, NY: Oxford University Press. doi:10.1093/med/9780199588718.001.0001

Bai, H., Cohen, A., & Scott, C. (2013). Re-visioning higher education: The three-fold relationality framework. In J. Lin, R. L. Oxford, & E. J. Brantmeier (Eds.), *Re-envisioning higher education: Embodied pathways to wisdom and social transformation* (pp. 3–22). Charlotte, NC: Information Age Publishing Inc.

Bai, H., & Scutt, G. (2009). Touching the earth with the heart of enlightened mind: A Buddhist practice of mindfulness for environmental education. *Canadian Journal of Environmental Education*, *14*, 92–106.

Bair, P. (1998). *Living from the heart: Heart rhythm meditation for energy, clarity, peace, joy, and inner power*. New York, NY: Harmony.

Bankart, P. C. (2007). *Talking cures: A history of western and eastern psychotherapies*. Pacific Grove, CA: Brooks/Cole. (Original work published 1996)

Bellah, R. N., Madsen, R., Sullivan, W. M., Swidler, A., & Tipton, S. M. (1985). *Habits of the heart: Individualism and commitment in American life, 142-3*. New York, NY: Harper and Row Publishers.

Bhikkhu Bodhi. (1998). *Toward a threshold of understanding*. Retrieved from http://www.accesstoinsight.org/lib/authors/bodhi/bps-essay_30.html

Braverman, E. R. (2013). *Younger brain, sharper mind: A 6-step plan for preserving and improving memory and attention at any age from America's brain doctor*. Emmaus, PA: Rodale.

Castaneda, C. (1972). *The teachings of Don Juan: A Yaqui way of knowledge*. Berkeley, CA: University of California.

Chinnery, A., & Bai, H. (2008). Levinas and responsibility. In D. Egea-Kuehne (Ed.), *Levinas and education* (pp. 228–241). London, UK: Routledge.

Cohen, A. (2014). Becoming fully human within educational environments: Inner life, relationship, and learning. Jamestown, NY: Cambria. (Original work published 2009)

Culham, T. (2013). *Ethics education of business leaders: Emotional intelligence, virtues, and contemplative learning*. Charlotte, NC: Information Age Publishing Inc.

Davey, H. E. (2007). *The Japanese way of the artist: Three complete works on the classic tradition*. Berkeley, CA: Stone Bridge.

Davidson, R., & Begley, S. (2012). *The emotional life of your brain: How its unique patterns affect the way you think, feel, and live—And how you can change them*. New York, NY: Plume.

Deng, M. D. (1990). *Scholar warrior: An introduction to the Tao in everyday life*. New York, NY: HarperCollins.

Gurdjieff, G. (2010). *Meetings with remarkable men*. Eastford, CT: Martino Fine Books.

Haas, C. J., Garzarella, L., de Hoyos, D., & Pollock, M. L. (2000). Single versus multiple sets in long-term recreational weightlifters. *Medicine and Science in Sports and Exercise*, *32*(1). PMID:10647555

Hanson, R. (2009). *Buddha's brain: The practical neuroscience of happiness, love, and wisdom*. Oakland, CA: New Harbinger.

Highley, E., & Dozier, M. (2009). Nighttime maternal responsiveness and infant attachment at one year. *Attachment & Human Development*, *11*(4), 347–363. doi:10.1080/14616730903016979 PMID:19603300

Holzel, B. K., Carmody, M. V., Congleton, S. M., Yerramsetti, T. G., & Lazar, S. W. (2011). Mindfulness practice leads to increases in regional brain gray matter density. In *Psychiatry research: Neuroimaging*. Toronto, Canada: Elsevier. doi:10.1016/j.pscychresns.2010.08.006

Hoover, H. (1928). *Rugged individualism speech.* Retrieved from http://www.pinzler.com/ushistory/ruggedsupp.html

Iyengar, B. K. S. (2001). *Light on yoga*. London, UK: Thorsons.

Jung, C. G. (1989). *Memories, dreams, reflections* (A. Jaffe, Ed., R. Winston, & C. Winston, Trans.). Toronto, Canada: Vintage. (Original work published 1961)

Kitsilano. (n.d.). Retrieved February 19, 2014, from en.wikipedia.org/wiki/Kitsilano

Lao Tzu. (2001). Tao te ching: The definitive Ed. (J. Star, Trans.). New York, NY: Tarcher/Putnam.

Levine, P. A. (2010). *In an unspoken voice: How the body releases trauma and restores goodness*. Berkeley, CA: North Atlantic.

Liedloff, J. (1977). *The continuum concept: In search of happiness lost*. New York: Addison-Wesley. (Original work published 1975)

Liedloff, J. (Interview Subject). (1998). *Touch the future.* [YouTube/interview]. Retrieved from http://www.youtube.com/watch?v=zA4HGXeMgCU

McGee, S. L., & Gibala, M. J. (2008). Metabolic adaptations to short-term high intensity interval training. In *Exercise and sports sciences reviews*. Indianapolis, IN: American College of Sports Medicine.

Miller, S., Hubble, M., & Duncan, B. (2013, December). The secrets of supershrinks: Pathways to clinical excellence. *Psychotherapy Networker*. Retrieved from Psychotherapy Networker website: http://www.psychotherapynetworker.org/free-reports

Mindell, A. (2000). *Working on yourself alone: Inner dreambody work*. New York: Lao Tse. (Original work published 1991)

Mindell, A. (2001). *Metaskills: The spiritual art of therapy*. Portland, OR: Lao Tse.

Mindell, A. (2009). *City shadows: Psychological interventions in psychiatry*. Portland, OR: Lao Tse/Routledge.

Mindell, A. (2013). *Dance of the ancient one: How the universe solves personal and world problems*. Portland, OR: Deep Democracy Exchange.

Mitchell, D. (2011). *The philosophical art of change*. Philadelphia, PA: Singing Dragon.

Mosley, M. (2012). *Eat, fast and live longer* [Video file]. Retrieved from http://vimeo.com/54089463

Neufeld, G. (2005). *Hold onto your kids: Why parents need to matter*. Toronto, Canada: Random House.

Noddings, N. (1992). *The challenge to care in schools: An alternative approach to education*. New York, NY: Teachers College Press.

Peng, R., & Nasser, R. (2014). *The master key: Qigong secrets for vitality, love, and wisdom*. Boulder, CO: Sounds True.

Penny, B. (2000). Immortality and transcendence. In *Daoism Handbook*. Leiden, The Netherlands: Brill.

Quinn, R. E. (1996). *Deep change: Discovering the leader within*. San Francisco, CA: Jossey Bass Wiley.

Richmond, L. (2012). *Aging as a spiritual practice: A contemplative guide to growing older and wiser*. New York, NY: Gotham Books.

Roomy, D. (1997). *Inner journey to sacred places*. Auckland, NZ: Pentland.

Rowe, J. W., & Kahn, R. L. (1997). Successful aging. *The Gerontologist*, *37*(4), 433–440. doi:10.1093/geront/37.4.433 PMID:9279031

Schachter-Shalomi, Z., & Miller, R. (1995). *From age-ing to sage-ing: A profound new vision of growing older*. New York, NY: Grand Central Publishing.

Schellenbaum, P. (1990). *The wound of the unloved: Releasing the life energy* (T. Nevill, Trans.). Dorset, UK: Element Books. (Original work published 1988)

Schneider, K. (2004). *Rediscovery of awe: Splendor, mystery, and the fluid center of life*. St. Paul, MN: Paragon House.

Senge, P. M. (1999). The leadership of profound change: Towards an ecology of leadership. In P. Senge, A. Kleiner, C. Roberts, R. Ross, G. Roth, & B. Smith (Eds.), *The dance of change: The challenges of sustaining momentum in learning organizations*. London: Nicholas Brearley.

Siegel, D. (2010). *Mindsight: The new science of personal transformation*. New York, NY: Bantam Books.

Smith, H., & Novak, P. (2003). *Buddhism: A concise introduction*. New York, NY: HarperCollins.

Spock, B. (1948). *Baby and child care*. London, UK: Simon & Schuster.

Strand, C. (n.d.). Green koans case 12: The original face. *Tricycle Magazine.* Retrieved from www.tricycle.com/web-exclusive/green-koans-case-12-original-face

Suzuki, S. (1987). *Zen mind, beginner's mind*. Boston, MA: Shambhala.

Throop, E. (2009). *Psychotherapy, modern culture, and social policy: Immoral individualism*. New York, NY: Palgrave MacMillan. doi:10.1057/9780230618350

Tu, W. (1994). Embodying the universe: A note on Confucian self-realization. In R. T. Ames, W. Dissanayake, & T. P. Kasulis (Eds.), *Self as person in Asian theory and practice* (pp. 177–186). New York, NY: State University of New York Press.

Vetlesen, A. J. (1993). *Perception, empathy, and judgment: An inquiry into the preconditions of moral performance*. University Park, PA: Penn State University Press.

Waysun, L. (2009). *Chi: Discovering your life energy*. Boston: Shambhala. (Original work published 2005)

Xiaowang, C. (2012). *The five levels of taijiquan* (C. Schulz, Trans.). London, UK: Singing Dragon. (Original work published 2006)

Zeidan, F., Martucci, K. T., Kraft, R. A., McHaffie, J. G., & Coghill, R. C. (2013). Neural correlates of mindfulness meditation-related anxiety relief. In Social Cognitive and Affective Neuroscience. doi:10.1093/scan/nst041

KEY TERMS AND DEFINITIONS

Aging: A process of human maturation that has the potential for an elder to demonstrate the highest forms of wisdom and beingness. An aging individual can be an integrated model of graciousness, wide perspective, non-reactivity, sagacity, humour, compassion, and relationality. At its best, aging can become saging. Sages garner respect, are sought out for counsel, and reap the benefits of simultaneous giving and receiving, as does the community.

Attachment Bonding: The foundation of all things human. Early attachment bonding experience dictates the nature of the trust and security relationship between unconditionally loving, warmly attuned and resonant parents or caregivers and the child. Lacunae in early attachment bonding experience, which are unfortunately all too common, create individuals who react to hurts and unwanted experiences with a survival orientation, and who are not aligned with feelings of inner security, serenity, and the reality of what is actually happening. Such individuals, who are most of us, are arrested at a point in their maturation. This "stuckness" compromises lifelong learning.

Community: A dynamic entity that is in a constant process of growth and development, and a containment structure that is built in such a way as to support creative action, interaction, and inner work. Community comes together because the members can identify with each other. A living community is in an ongoing process of culture and value development. Core to the philosophy of community is the valuing of the human dimension, its connections and growth.

Human Development: A process of maturation that goes through different stages of accomplishment in terms of cognitive, affective, spiritual, moral, and social development. Developmental arrests can occur at any point, and will show up as calcified ego-development. This calcified ego-development attempts to protect the vulnerable inner core. Should there be no major disruption to the developmental process, human maturation can continue to move in the direction of continually evolving authenticity, relationality, and integration throughout the life span. It is more often the case that there are ruptures and insults to the process. The healing of these wounds is central to returning to the path of what is most natural to the person.

Inner Work: The practice of noticing the inner world experience of the practitioner, particularly in the egoic and psychological realms, using a variety of methods to work with what is found within, in the service of identifying, integrating and facilitating all marginalized and "detached" aspects of identity, being, and consciousness.

Lifelong Learning: Involves a commitment that emerges naturally. Aware and self-reflective individuals continue to mature beyond the egoic stage of development and towards increasingly greater integration with self, other, the world, Nature, and Cosmos.

Materialistic Individualism: The worldview that considers individuals as discrete, self-contained, independent units of survival. Individuals operating within this worldview have a clear

sense of a boundary between "me" and "not-me" or "self" and "other." Moreover, such individuals see the world as strictly composed of matter, and hence measurable, controllable, predictable, and ultimately disposable.

Mindfulness: A meditation practice that emphasizes both concentration and expansion of non-discursive awareness in the present moment, allowing one to both relax in and engage with the world within and without. As a Buddhist form of meditation, it is one of the seven factors of enlightenment, supporting personal and spiritual development.

Process Orientation: A view that sees life experience in terms of ongoing flow and dynamic change. Its opposite is seeing life experience as discrete, fixed, and non-emergent. The feeling associated with the latter is fear. The feelings associated with the former are ease of being, openness, exuberance, curiosity, a sense of possibilities, and a full range of emotions, thoughts, and body sensations.

Reflective Practice: Any practice, such as meditation, journaling, or movement that incorporates the dimension of stepping back, looking back and into the inner world, and "noticing" the effects of the experience on the practitioner through reflecting on the experience.

Relationship: A complex experience that involves authentic, multi-dimensional engagement with another, others, and/or the other-than-human. Such engagement is comprised of an integrated personal experience involving intellect, emotions, sensation, and life force. These dimensions are available within and between self and other(s). Each of us is in an ongoing process of developing the potential to actualize these possibilities.

Self-Cultivation: The cultivating of mind and body, and their integration and coordination. It is associated with attempts to go beyond normal states of being, and enhancing and endless polishing of a person's capacities and potentials.

ENDNOTES

[1]   The champion of this notion of propertied individualism is John Locke in the 17th century, one of the main architects of the modern world (Chinnery & Bai, 2008).

[2]   For a sample of readings about Daoist practices and philosophy, we recommend: (Deng, 1990), (Wayson, 2005/2009), (Xiaowang, 2006/2012), and (Peng & Nasser, 2014).