Transformative Learning
Educational Vision for the 21st Century

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foreword by Thomas Berry

PROLOGUE

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The Dream Drives the Action

We humans all over this planet, who have the privilege of witnessing a new century, are descendants of a magnificent history. For good or for ill, in our own times, we are the recipients of the legacy of 'modernity'. In our own times, the peoples of the earth are being nudged or pushed into something that is being called 'post-modernity'. There is a transformation taking place that is both exciting and fearful. But what is modernity and what is meant by a transformation into post-modernity? In his wonderfully provocative book, *A Brief History of Everything*, Ken Wilber gives us a working definition that resonates with my own understanding of modernity and post-modernity:

> The rise of modernity – and by 'modernity' I mean specifically the rational-industrial world view, and roughly the Enlightenment in general – served many useful and extraordinary purposes. We might mention: the rise of democracy; the banishing of slavery; the emergence of liberal feminism; the differentiation of art and science and morality; the widespread emergence of empirical sciences, including the systems sciences and ecological sciences, an increase in average life span of almost three decades, the introduction of relativity and perspectivism in art and morals and science; the move from ethnocentric to worldcentric; and in general the undoing of dominator social hierarchies in numerous and significant ways. (Wilber 1996: 69)

Acknowledging this side of modernity, we must also acknowledge the shadow side of its historical trajectory. One of the main theses of this book is that modernity, with all of its excellences and wonders, has reached the full fruition of its limitations. I believe we are living in the terminal stages of modern history and that we are experiencing the full force of the limitations of the rational–industrial mode which is now self-cancelling. We should not even think that it would be desirable to negate the historical forces of modern-ism. We are in need of an evolutionary transformation that transcends the forces of modernism and includes them at the same time. Wilber captures the sense of this transformative moment:

> But in some ways, rationality and industry, left to their own devices, h

become cancers in the body politic, runaway growths that are malignant in their effects. They overstep their limits, overrun their functions, and drift into various dominator hierarchies of one sort or another. To transcend modernity is to negate or limit these overpowering facets, while including their benign and beneficial aspects. The coming transformation will transcend and include these features of modernity, incorporating their essentials and limiting their powers (Wilber 1996: 70)

At the outset of this work, I would like to dramatize my position on the current forces of transnational economic globalization. I believe that in their present form they represent the most destructive and malignant forces of modernism. They are hydra-headed dominator hierarchies gone wild. The central overriding thesis that moves within the work you are about to read is that the fundamental educational task of our times is to make the choice for a sustainable planetary habitat of interdependent life forms over and against the dysfunctional calling of the global competitive marketplace. This work shares a point of view that is a rising tide with people and communities all over this globe (Mander and Goldsmith 1996). This emergent vision of life deeply challenges the economic globalization moving like a juggernaut in our world as we approach the new century. In Anthony Giddens' (1990) terms, the juggernaut crushes those who resist it, while frequently following a steady path, then veering away erratically in directions that cannot be foreseen. In assessing the modern world in their book *Our Ecological Footprint*, Wackernagel and Rees make the following observation about the forces of globalization:

> It seems that in today's world, urbanization, globalization and trade combine to reduce corrective feedback on local populations. With access to global resources, urban populations everywhere are seemingly immune to the consequences of locally unsustainable land and resource management practices – at least for a few decades. In effect, modernization alienates us spatially and psychologically from the land. The citizens of the industrial world suffer from a collective ecological blindness that reduces their collective sense of 'connectedness' to the ecosystems that are sustaining them. (Wackernagel and Rees 1996: 132)

This choice for what I would label an ecozoic vision can also be called a *transformative* perspective because it posits a radical restructuring of all current educational directions. To move towards a planetary education it will be necessary to have a functional cosmology that is in line with the vision of where this education will be leading us. We are at another vast turning point and we are in need of a cosmological story that can carry the weight of a planetary consciousness to where we know must move. We are living in a watershed period comparable to the major shift that took place from the medieval into the modern world. Drawing from the work of Thomas Berry

(1988), I refer to this postmodern period as the ecozoic period. The educational framework appropriate for this movement must be visionary and transformative and must clearly go beyond the conventional educational outlooks that we have cultivated for the last several centuries.

A full planetary consciousness opens us up into the awesome vision of a world that energizes our imagination well beyond a marketplace vision. Our planet is a shared dream experience. This is a final aspect of our ideas on ethical imperatives. There is much discussion of the evolutionary process and the direction of its unfolding. There is a groping aspect to this process which is neither random nor directed but creative. One of the most appropriate ways of describing this process seems to be that of dream realization. Thomas Berry (1988), reflecting on his own awe of the universe, is struck by what seems to be the fulfilment of something so highly imaginative and so overwhelming that he ventures it must have been dreamed into existence. I caution the reader at the outset not to equate my use of the word *dream* as indicative of 'the unreal', 'the symbolic' or simply a process of the 'unconscious mind'. In the many talks that we had together, Thomas Berry was trying to develop the notion that we are not motivated and energized at the level of ideas but by the deeper recesses of dream structures. He used a phrase that he attributed to Carl Jung: *the dream drives the action*. Few things are accomplished in human affairs except under the type of entrancement that can be associated with dream experience. The Christian dream created our western civilization in its medieval period. The great cultures of the world emerge not out of rational processes but out of revelatory experiences that occur in dreams or which have many of the qualities of dream experience. Only in this condition, it seems, do the more profound spontaneities of our pre-conscious genetic coding emerge in their full power and splendour.

If the dream is creative, we must also recognize that few things are as destructive as a dream or entrancement that has lost the integrity of its meaning and entered into an exaggerated and destructive manifestation. This has happened often enough with political ideologies and with religious visionaries, but there is no dream or entrancement in the history of the earth that has wrought the destruction that is taking place in the entrancement with industrial civilization. Such entrancement must be considered as a profound cultural pathology. It can be dealt with only in terms of a correspondingly deep cultural therapy.

Contemporary education lacks a comprehensive cosmology. This is one of the central ideas that I will be developing in this book. When education has drawn from the sciences, its attention has been directed to the social sciences as distinguished from the natural sciences. In most cases, educational theory and practice has borrowed from the sciences of psychology, sociology and, to a lesser extent, anthropology. What is totally lacking in modern educational

theory is a comprehensive and integrated perspective that has in the past been identified as a cosmology. Thus, contemporary educational theory and practice carry with it the same blinders that have plagued modern scientific specialization coming out of the post-Newtonian period. To be sure, modern western educational thought has attempted to identify itself with humanism, but it has done so without providing a renewal of an acceptable cosmology. What I am working towards in this book is an articulation and presentation of a cosmology that can be functionally effective in providing a basis for an educational programme that would engender an ecologically sustainable vision of society in the broadest terms; what can be called a planetary vision. It is a vision that is painfully absent in our present circumstances. In his incredible work *The Spell of the Sensuous*, David Abram draws our attention to this vacuum of vision:

> Clearly, something is terribly missing, some essential ingredient has been neglected, some necessary aspect of life has been dangerously overlooked, se aside, or simply forgotten in the rush toward a common world. In order t obtain the astonishing and unifying image of the whole earth whirling in th darkness of space, humans, it would seem, have had to relinquish somethin just as valuable – the humility and grace that comes from being fully a part c that whirling world. We have forgotten the poise that comes from living i storied relation and reciprocity with the myriad things, the myriad *beings*, thʑ perceptually surround us ... If we do not soon remember ourselves to ou sensuous surroundings, if we do not reclaim our solidarity with the othε sensibilities that inhabit and constitute those surroundings, then the cost of ou human commonality may be our common extinction. (Abram 1996: 270–71)

The reader should be apprised from the outset of my understanding of the notion of transformative learning which appears in the title of this work. I will start with the notion of transformation within a broad cultural context.

When any cultural manifestation is at its zenith, the educational and learning tasks are uncontested and the culture is of one mind about what is ultimately important. There is, during these periods, a kind of optimism and verve that ours is the best of all possible worlds and we should continue what we are doing. It is also usual to have a clear sense of purpose about what education and learning should be. There is also a predominant feeling that we should continue in the same direction that has taken us to this point. Here one can say that a culture is in 'full form' and the form of the culture warrants 'continuity'. We might say that a context that has this clear sense of purpose or direction is 'formatively appropriate'. A culture is 'formatively appropriate' when it attempts to replicate itself within this context and the educational and learning institutions are in synchronicity with the dominant cultural themes.

Even when a culture is 'formatively appropriate', there are times when there seems to be a loss of purpose or a loss of the qualities and features that are particular to that culture. Part of the public discourse, during times such as these, is one of 'reform criticism'. Reform criticism is a language that calls a culture to task for its loss of purpose. It is a criticism that calls itself back to its original heritage. This is a criticism that accepts the underlying heritage of the culture and seeks to put the culture, as it were, 'back on track'. When reform criticism is directed towards educational institutions we call this 'educational reform'.

There is another type of criticism that is radically different from reform criticism which calls into question the fundamental mythos of the dominant cultural form and indicates that the culture can no longer viably maintain its continuity and vision. This criticism maintains that the culture is no longer 'formatively appropriate' and in the application of this criticism there is a questioning of all of the dominant culture's educational visions of continuity. We refer to this type of criticism as 'transformative criticism'. In contrast to reformative criticism, 'transformative criticism' suggests a radical restructuring of the dominant culture and a fundamental rupture with the past.

I would suggest that transformative criticism has three simultaneous moments. The first moment I have already described as the critique of the dominant culture's 'formative appropriateness'. The second is a vision of what an alternative to the dominant form might look like. The third moment is some concrete indications of the ways a culture could abandon those aspects of its present forms that are 'functionally inappropriate' while, at the same time, pointing to some directions of how it can be part of a process of change that will create a new cultural form that is more 'functionally appropriate'.

I would say that all of the moments above, in their totality, can be called a 'transformative moment'. It is a historical moment of moving between visions. It is not the case that historical moments and their labelling go uncontested. Many would say that we are not at a transitional moment in our present historical situation as I am maintaining. Truly, we seem to be living in a time of ferment. For example, there is incredible cultural hyperactivity directing us towards the 'global competitive marketplace'. Both in Canada and the United States we have witnessed this in the decade of the 1980s. Currently, in the 1990s, the educational systems in our northern hemisphere have been the object of educational reform that is, in essence, a massively conservative endeavour. Aronowitz and Giroux (1993: 1) give us a graphic summation of this moment in their description of education in a US context: 'During these years, the meaning and purpose of schooling at all levels of education were refashioned around the principles of the marketplace and the logic of rampant individualism. Ideologically, this meant abstracting schools from the language of democracy and equity while simultaneously organizi

educational reform around the discourse of choice, reprivatization, and individual competition.'

In this most recent version of 'conservative reform', there is little questioning of the 'functional appropriateness' of the dominant vision of the global marketplace in virtually any of its aspects. When there is criticism within these quarters, it is a criticism that is completely at home with the dominant cultural form that seeks a further extension of what has been in place since the beginning of the twentieth century – the dominance of the market. The educational reforms suggested in this venue continue to encourage us to tool up our educational institutions from the nation-state market to the transnational marketplace.

To embark upon a discussion of a transformative vision of education, it must be kept clearly in mind that it will involve a diversity of elements and movements in contemporary education. At this point in our treatment I will try to indicate some of the contemporary educational currents that must be part of an emergent vision of transformative-ecozoic education. To a certain extent these trends are operating somewhat separately and independent of one another. Since we are in a transitional period, in which there are many contesting viewpoints, it is important to name some of those elements that are potentially moving towards what I am calling a more integral transformative vision. I would then like to couch these elements within a broad cosmological framework which I believe will be my major contribution to the effort of offering an alternative to our present conventions in education.

My use of the term 'transformation' is both rigorous and complex. Because I am espousing an ambitious cosmological perspective, I want it understood that my use of the term transformation is not Utopian or new age from which I distance myself strenuously. All this planet seems to be yearning for is some profound and deeply needed changes that appear to be at an order of magnitude that we have not experienced heretofore. Those changes will offer many new and wonderful possibilities but we must understand that these changes will bring with them their own unique problems and, whether we like it or not, their own brutal limitations. As Ken Wilber (1996: 70) pens it: 'It will defuse some of the problems of rational-industrialization, which is wonderful, but it will create and unleash its own severe difficulties ... And so, if this is specifically what we mean by a coming transformation – as opposed to some wild utopian new age – then yes, I believe this transformation is definitely underway.'

We are beginning to understand that we are living in a period of the earth's history that is incredibly turbulent and in an epoch in which there are violent processes of change that challenge us at every level imaginable. The responsibility of the human today is that we are totally caught up in this ible transformation and we have a most significant influence on the

direction it will take. The terror here is that we have it within our power to make life extinct on this planet. Because of the magnitude of this responsibility for the planet, all our educational ventures must finally be judged within this order of magnitude. This is the challenge for all areas of education. For education, this realization is the bottom line. What do I mean here by bottom line? For me, the bottom line is that every educational endeavour must keep in mind the magnitude of our present moment when setting educational priorities. This demands a kind of attentiveness to our present planetary situation that does not go into slumber or denial. This poses momentous challenges to educators in areas heretofore unimagined. Education within the context of 'transformative vision' keeps concerns for the planet always at the forefront.

The wisdom of all our current educational ventures in the late twentieth century serves the needs of our present dysfunctional industrial system. Our present educational institutions which are in line with and feeding into industrialism, nationalism, competitive transnationalism, individualism and patriarchy must be fundamentally called into question. All of these elements coalesce into a world view that exacerbates the crisis we are now facing. There is no creativity here because there is no viewpoint or consciousness which sees the need for new directions. It is a very strong indictment to say that our conventional educational institutions are defunct and bereft of understanding in responding to our present planetary crisis. In addition, a strong case can be made that our received educational wisdom suffers from what I identify as the 'loss of the cosmological sense'. Somehow this cosmological sense is lost or downgraded in our educational discourse. In truth, something was gained and we are now just coming to understand that something was lost. We are not here talking about shallow changes in fashion. We are talking about a major revolution in our view of the world that came with the paradigm of modernism.

A second consideration that I wish to bring before the reader is a certain mindfulness concerning my location as an author. By the world's standards I am located in the 'lap of privilege'. My treatment will have the necessary limitations that the present author brings to the interpretation, that is that I am white, western, male and, as of late, a downwardly mobile member of the North American middle-class. These have been my historical horizons of interpretation but my own location within them has been self-critical and self-conscious. Nevertheless, caveat emptor. My treatment will also interpret these structures of race, class and gender within the context of ecological concerns. A relevant quote from Susan Griffin will give the reader some anticipation of the overall sense of this location of privilege:

The awareness grows that something is terribly wrong with the practices of

European culture that have led both to human suffering and environmental disaster. Patterns of destruction which are neither random or accidental have arisen from a consciousness that fragments existence. The problem is philosophical. Not the dry, seemingly irrelevant, obscure or academic subject known by the name of philosophy. But philosophy as a structure of the mind that shapes all our days, all our perceptions. Within this particular culture to which I was born, a European culture transplanted to North America, and which has grown into an oddly ephemeral kind of giant, an electronic behemoth, busily feeding on the world, the prevailing habit of mind for over two thousand years, is to consider human existence and above all human consciousness and spirit as independent from and above nature, still dominates the public imagination, even now withering the very source of our own sustenance. And although the shape of social systems, or the shape of gender, the fear of homosexuality, the argument for abortion, or what Edward Said calls the hierarchies of race, the prevalence of violence, the idea of technological progress, the problem of failing economies have been understood separately from the ecological issues, they are all part of the same philosophical attitude which presently threatens the survival of life on earth. (S. Griffin 1995: 29)

What can the reader expect from this text? What I hope is that it will invite the reader to enter into a deep cultural and personal reflection on educational paradigms that are operating at the deeper levels of consciousness as we move into the twenty-first century. When I use the term 'paradigm' it is not to be understood as a strictly intellectual framework. In this work, paradigm brings with it the idea of 'world view' which must be understood at the intellectual, emotional, moral and spiritual levels. This work will examine the deeper recesses of consciousness that move all our current living at all levels of our social institutions and with a specific attention to the educational institutions.

The work breaks into three interrelated sections that are not to be understood in a preferred sequence even though the sections occur in a sequential order. These sections were suggested to me by the cultural historian Thomas Berry in our personal discussions together over the last seven years. In one of our conversations he said that we must educate to survive, critique and create. As we talked about these terms, I realized that they were important frames for the work that I was about to begin on a planetary educational vision. The meaning of these terms will become clear as the reader proceeds in this work.

Finally, I want the reader of this work to understand in advance what this work will not do. It will not give specific prescriptions or practices for education. Although the reader will encounter numerous examples of educational directions in every chapter of this work, they are only my own specific examples. I do not pretend, even for one moment, that I have the scope and range of all the particularities of my readers. The particular educational praxis

that may be appropriate for you, dear reader, may come as a revelation to me. I feel that the specificity of contexts demands the specific creativity of the people or communities who live and work and educate in those contexts. What I hope to leave readers with is a generative vision that will challenge their own creativity in the specific educational context of their own work.

One final suggestion that the reader may find helpful. When I was writing the Epilogue, it became clear that what I was saying in it was the implicit guiding force of the whole work. It might be helpful in appreciating the guiding spirit of this book to read the Epilogue in tandem with this Prologue.

all participants. Later, the participants reconvene as humans and ask the earth to empower them to represent, from this point on, the interests of the myriad species in their dealing with other humans.

This particular ritual is a limited example of how a sense of ecological identity could be fostered. It is an example of an adult learning process. I do not want the reader to be left with the impression that ecological selfhood is an educational task for adults only. We are very aware that children have a finely honed capability it identify with the 'web of life'. This makes the educational objective of 'ecological literacy' a lifelong process.

CHAPTER 8

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Quality of Life Education: Transformative Ecozoic Vision

Tell me, what is it you plan to do
With your one wild and precious life?
(Mary Oliver)

Our world, the place in which we find ourselves and where we play out the significant events of our lives, is sending us distress signals. We must concede that the planet which we inhabit is in trouble. It is difficult to go anywhere today and not be confronted by the wounding of our world and the tearing of the very fabric of life. The great challenge for us is to have the courage to embrace that world and bring it into our hearts. Our current problems are not susceptible to easy fixes and solutions. We, in the minority world (first world), must confront and come to terms with the quality of life that we have created for ourselves and also assume responsibility for how that manner of living has diminished the manner of living of countless peoples in the majority world and in our own. The bottom line, in the global market economy, is profit. The singular major goal is economic growth indexed in the gross national product (GNP).We have sold this dream of profit to our world by commodity fetishism. The western labour force has bought the notion of 'standard of living' but this is only a comparative phrase to tell you if your buying power has increased or decreased in wage potential. Standard of living does not add up to quality of life. Our economic market vision has left our whole culture with a crisis of meaning and a felt sense of homelessness. Michael Lerner (1996) maintains that we hunger more for meaning and purpose in life in the final analysis. Our cultural values, fixated on the market-place, have caught us up in a deep cynicism that makes us question whether there is any deeper meaning and higher purpose to life beyond material self-interest. The bottom line of all this materialism and glorification of self-interest is that we find ourselves in a world filled with mutual distrust and self-interest (Lerner 1996).

When people are asked to reflect seriously on their lives, it is surprising what they indicate is really important. Consumption is not an overriding priority. The preponderance of things that people name as meaningful to their lives are religious practice, conversation, family and community gatherings, theatre, music, dance, literature, sports, poetry, artistic and creative pursuits, education and appreciation of nature (Durning 1992). What is apparent is that a vast majority of people, even in our western consumer society, are dissatisfied and alienated from the cornucopia of commodities. This has ironically, in North America and elsewhere, led to an extended turn towards the political right and fascism. Michael Lerner (1996) warns that we will miss some important insights about the deep needs of people if we are dismissive in our understanding of the political right at this time. Neither he nor I condone the deeply xenophobic, sexist, racist and homophobic nature of this movement which is now very powerful. Nevertheless, a careful understanding of and reflection on the right's capturing the high ground of moral purpose may give us pause for reflection on the failure of more social democratic movements to inspire and move the popular imagination.

The political right has pulled off an incredible hat trick because it has been able to convince a broad populace that its programmes meet deep needs and fears at the same time. The political right has presented a programme to people that gives them a sense of caring and community that seems to be a truly deep-seated need. But the right has inculcated a value of caring that it sees accomplished only through a return to traditional patriarchal and church-dominated community. At the same time, it has wholly subscribed to the neo-liberal agenda of the free market economy which cancels out the politics of stable community at the level of everyday life (Giddens 1994).

From the framework of more a progressive politics and an open-ended sense of community, caring values need not be associated with repressive communities. This has not come about. The reason seems to be that when the social democratic solution is embedded in a framework of the competitive market and functioning as a restraint rather than an embodiment of a whole new way of living, the core values of market individualism eventually predominate over the caring values implied in social democratic programmes. Lerner (1996) concludes that the established categories of liberalism were inadequate to understand the rise of fascism in the 1920s and 1930s, and remain wanting in our understanding of the rise of right-wing movements throughout the advanced industrial world in the late 1990s. When Lerner reflects on progressive movements on the left, he sees similar inadequacies because the political left has ventured its most serious counter-positions to liberalism. He sees certain traits in common between these adversaries. He suggests that at moments of its greatest popularity the left has often attended to the meaning-dimension in its political activity, yet it never has incorporated

into its theory an understanding of the legitimacy of the need for recognition or caring, much less the hunger for ethical or spiritual meaning.

In my introductory chapters, I have arrived at similar conclusions. In the discussion of the terminal stage of the cenozoic, a period of historical break-down that we are now actively experiencing, I have noted that all received political traditions come up short in terms of dealing with the exigencies of our times. We need a new visionary politics that will certainly have to contain what Lerner (1996) calls a politics of hope and meaning. Although the politics of meaning must address the deepest needs of the human community, it will fall short if it does not embrace the larger earth community where humans are a part of a more complete system making up the fabric of life. We must hold our world in consort with the wider biotic community and enter that world in the most intimate manner possible. This is coming to terms with what Thomas Berry (1989) has identified in his eleventh principle.

We are in need of a transformative ecozoic vision. Our hearts must become one with the world and struggle for it as if it was part of our intimate selves. Today we must begin to see that our world has within it a deep interiority and subjectivity that allows us to say there is an *anima mundi*.* The world is soulful and is a primal matrix for us to enter and grow into the life stream. The psychologist Mihaly Csikszentmihalyi has devoted over two decades to studying the conditions which make people's lives happy and fulfilling. One thing is clear from his extensive studies, money and consumption do not make the grade as a basic foundation for happy and fulfilled lives. His work is both groundbreaking and visionary in the area of 'quality of life' (Csikszent-mihalyi 1990; 1993; 1997). Education for a quality of life is our way of growing into life with energy, vitality and joy; what Csikszentmihalyi identifies as 'flow'. Flow is a genuine state of consciousness that involves us in the very deeper recesses of concentration so focused that it amounts to absolute absorption. This type of absorption is a foundation for developing quality experiences in our lives (Csikszentmihalyi 1990). The fullest possible life is one that has a sense of human needs that honours differentiation, subjectivity and com-munity both within the human community and extended to the very life of the earth and universe itself. Anthony Giddens refers to this orientation as 'life politics' (Giddens 1991; 1994). His 'life politics' orientation develops the issue of 'How should we live?' in a post-traditional order where the creation of morally justifiable forms of life will promote self-actualization in the context of global interdependence. It is to these types of concerns that we shall now turn.

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* I am not using this term in the sense in which Jung and recent writers on the soul ʾply it. See, for example, Sardello (1995).

Human needs : a generative natural law conception

The idea of natural law is tied to the conception of an organized universe. The understanding of the concept of natural law comes after discernment of the regularity, the succession, the repetition of natural phenomena, the existence of cycles and the ability to make predictions on the basis of the existence of interrelations within the physical world. In western thought as early as Aristotle, we see that nature is treated as a source of justice even if besides nature there exist legal conceptions of justice. Natural law theories originated in ancient Greek philosophy. From the Renaissance on, they were used as an argument for liberal political doctrine. There is a resurgence of this line of thinking in contemporary thought (Runes 1955). For Aristotle, it is up to humans to discern by observation and by interrogating nature what is natural and what conforms to its order. Natural right consists precisely in finding that justice is in harmony with the natural order and therefore has an objective ground (Wiener 1973).

In western ethics, jurisprudence and political theory, some form of natural law and reasoning has been pursued as the foundation of a moral order. Although the concept has frequently been the source of fostering a sense of order based on hierarchical authority and has been used as a system to justify and make arbitrary arrangements seem as if they were natural (e.g. slavery is part of a natural order in Aristotle), we must not abandon it. We will consider a natural law perspective that is generative, dynamic and sensitive to evolutionary changes. We start this by considering the natural law perspective that s developed by Roberto Mangabeira Unger in his work *Knowledge and Politics* 1975). His position on a non-static natural law perspective is clear:

> It does not rely on the notion that mankind as a whole and each of its members has an essence or an understanding core that can somehow permeate history and biography. Instead, it starts out from the idea that the distinctive experience of personality is that of confronting a certain set of intelligible, interrelated problems that arise in one's dealings with nature, with others, and with onself. Insofar as both the problems and the ideal ways of responding to them are continuous in space and time, one may speak of a human nature and of a universal good. But continuity does not mean permanence. (Unger 1975: 215)

y orientation, similar to Unger above, takes a position of natural law that nours evolutionary processes, is open-ended and generative, and has a time-velopmental historical understanding. We now move to the reason for lowing this line of thought.

My basic assumption in this chapter is that an education attuned to quality ⬤ st be based on the foundation of authentic human needs. When we for consideration the terrain of human needs and contemplate just

what they might be, we must also introduce the consideration that those needs are based in the deep interiority of our natures. Thomas Berry (1988; 1989) goes so far as to say that the deep structure of our needs is ultimately embedded in the wider processes of the earth and extend further to the universe itself. On this planet there has been a fantastic complex of genetic codes so interrelated that each depends upon all the others. The transgenetic cultural realm of the human enables our species to develop freely in ways that help us to form a unique identity in time and space. In addition, our cultural coding helps us to expand our species activities in language and imagination. This creative and imaginative process we call *human culture.* Cultural coding is a generative part of our nature; a nature that we have come to identify as second nature. The generative quality of the cultural coding is seen in the diversity of patterns that we encounter within a certain level of cultural development and is also seen in the historical evolutionary changes in human cultural stages that I have earlier identified as the Palaeolithic, the Neolithic, the classical civilizations, the modern scientific era, and the emergent ecozoic era.

At any given moment in time, every organism acts within a structure of limitations and possibilities. This is what I mean when we say we are subject to our natures. Part of our structure is also time-developmental. Within any given moment or period of time, the underlying structures of organisms and species have the imprint of habits from the past that allow natural habits to be formed by the organism's structure with its history. Rupert Sheldrake (1994) calls this presence of the past a morphogenic field. What Sheldrake is saying basically is that there are no pre-formed or final laws of nature. There is an open-ended and generative quality to the laws of nature as we now know them and as we come to know them. Thus, even though all organisms follow historical patterns of natural constraints and possibilities, they do so in an open system of evolution that allows both stability and creativity. But innovation is not arbitrary or capricious. Even within creative processes we see stabilities that are built in because of habits that have accumulated from the past. The more often a pattern of development is repeated, the more often it will be repeated again. Sheldrake postulates that the morphic fields are the means by which the habits of the species are built up, maintained and inherited. Sheldrake also offers a generative evolutionary theory of habit by saying that the whole evolutionary process, at all levels, involves an interplay of creativity and habit. He maintains that without creativity no new habits would come into being; thus nature would follow repetitive patterns and behave as if it were governed by non-evolutionary laws. Conversely, without the controlling influence of habit formation, creativity would be a chaotic process with nothing ever stabilized (Sheldrake 1994).

As I have maintained throughout this book, we are living in a period

human and earth history that is in a state of radical transformation. Some of the habitual patterns that we have inherited in the past have now become dysfunctional for our present circumstances. We are being driven, by necessity, to devise new patterns for living in order to survive in a manner that gives us a sustainable quality of life. I feel that we cannot deal with our present historical moment by surface responses to our difficulties. We are now becoming aware that our western scale of progress and development is not attuned to a human scale or, for that matter, the scale of the earth. Our task must be to deepen our understanding of development in a manner that takes the much wider spectrum of human needs into account.

Human scale development: a generative model of natural human needs

I am drawing heavily on the very creative model of human scale development offered by Manfred Max-Neef and Martin Hopenhayen (1989). The reader should understand that I am using this model not as a definitive conception of human needs. The model is being used in order to broaden and deepen the reader's understanding of the complexity of human needs and how human needs provide the basis for our understanding of quality of life. It must be understood, from the beginning of my discussion, that this model is more suggestive rather than a definitive or finalized treatment of human needs. Nevertheless, in offering a radically new conception of development, the authors of this model make plain that, in our present situation, we seem to be losing the capacity to dream. From my own perspective, I believe that the authors develop a very bold and imaginative conception of human needs which will serve as a heuristic for some of the ideas that I am trying to develop in this chapter. My sense of the importance of Max-Neef and Hopenhayen's (1989) work is based on how it complements my own conception of integral development. Their conception of development is focused and based on the satisfaction of fundamental human needs, on the generation of growing levels of self-reliance, on the construction of organic articulations of people with nature and technology, of global processes with local activity, of the personal with the social, of planning with autonomy, and of civil society with the state. Max-Neef and Hopenhayen maintain that the best development process will be one that allows for the greatest improvement in people's quality of life.

One of the assumptions of human scale development is that human needs must not be considered in isolation and that they are better looked at as a system where all human needs are interrelated and interactive. It is vitally important to understand that human needs in their integral system are not considered hierarchically organized. Needs satisfaction is, on the contrary,

operating as simultaneities, complementarities and trade-offs. They have organized needs into two categories: existential and axiological in a matrix seen in Table 8.1. The matrix in Table 8.1 shows how the existential needs of Being, Having, Doing and Interacting relate to the axiological needs of Subsistence, Protection, Affection, Understanding, Participation, Idleness, Creation, Identity and Freedom. The authors make another important distinction between needs and satisfiers. They contend that food and shelter must not be seen as needs, but as satisfiers of the fundamental need for Subsistence. In a similar manner, education (both formal and informal), study, investigation, early stimulation and meditation are seen as satisfiers of the need for Understanding. Healing systems and preventive health systems can be classified as satisfiers of the need for Protection. Needs and satisfiers are not related to one another in a one-to-one correspondence. Thus a satisfier can contribute simultaneously to the satisfaction of different needs, and, conversely, a need may require various satisfiers in order to be met.

Two further postulates are offered in relation to the need–satisfier distinction. The first is that fundamental human needs are finite, few and classifiable. The second is that fundamental human needs are the same in all cultures and in all historical periods. We are a species. The changes that do take place, both over time and through cultures, are the ways and means by which needs are satisfied.

Each and every economic, political and social system adopts diverse methods for needs satisfaction. Identifying how needs are satisfied within a culture is a way to define the culture.

This model is quite subtle in dealing with the difficult issues of our time. A good example is given by Max-Neef and Hopenhayen (1989) in examining the complex phenomenon of world poverty. Their analysis broadens our understanding of this concept. Traditionally, the concept of poverty is limited to the difficulties of people who fall below a certain income threshold. Critiquing this conception as economistic, they suggest that poverty is not a singular; we are dealing with poverties. They make the statement that when any one of the fundamental human needs is not satisfied, we have a real state of human poverty. Some examples are poverty of subsistence (due to insufficient income, food, shelter), of protection (due to bad health systems, violence, arms race), of affection (due to authoritarianism, oppression, exploitive relations with the natural environments), of understanding (due to poor quality of education), of participation (due to marginalization and discrimination of women, children and minorities), of identity (due to imposition of alien values upon local and regional cultures, forced migration, political exile). Max-Neef and Hopenhayen maintain that each poverty generates pathologies. Their model deals with economic pathologies such as unemployment, external debt, hyperinflation, political pathologies such as fear at both individual and collective levels

Needs according to axiological categories	Needs according to existential categories			
	Being	Having	Doing	Interacting
Subsistence	Physical health, mental health, equilibrium, sense of humour, adaptability	Food, shelter, work	Feed, procreate, rest, work	Living environment, social setting
Protection	Care, adaptability, autonomy, equilibrium, solidarity	Insurance systems, savings, social security, health systems, rights, family, work	Cooperate, prevent, plan take care of, cure, help	Living space, social environment, dwelling
Affection	Self-esteem, solidarity, respect, tolerance, generosity, receptiveness, passion, determination, sensuality, sense of humour	Friendships, family, partnerships, relationships with nature	Make love, caress, express emotions, share, take care of, cultivate, appreciate	Privacy, intimacy, home, spaces of togetherness
Understanding	Critical conscience, receptiveness, curiosity, astonishment, discipline, intuition, rationality	Literature, teachers, method, educational policies, communication policies	Investigate, study, experiment, educate, analyse, mediate	Settings of formative interaction, schools, universities, academies, groups, communities, family
Participation	Adaptability, receptiveness, solidarity, willingness, determination, dedication, respect, passion, sense of humour	Rights, responsibilities, duties, privileges, work	Become affiliated, co-operate, propose, share, dissent, obey, interact, agree on, express opinions	Settings of participative inter action, parties, associations, churches, communities, neighbourhoods, family
Idleness	Curiosity, receptiveness, imagination, recklessness, sense of humour, tranquility, sensuality	Games, spectacles, clubs, parties, peace of mind	Day-dream, brood, dream, recall old times, give way to fantasies, remember, relax, have fun, play	Privacy, intimacy, spaces of closeness, free time, surroundings, landscapes
Creation	Passion, determination, intuition, imagination, boldness, rationality, autonomy, inventiveness, curiosity	Abilities, skills, method, work	Work, invent, build, design, compose, interpret	Productive and feedback settings, workshops, cultural groups, audiences, spaces for expression, temporal freedom
Identity	Sense of belonging, consistency, differentiation, self-esteem, assertiveness	Symbols, language, religion, habits, customs, reference groups, sexuality, values, norms, historical memory, work	Commit oneself, integrate oneself, confront, decide on, get to know oneself, recognize oneself, actualize oneself, grow	Social rhythms, everyday settings, settings which one belongs to, maturation stages
Freedom	Autonomy, self-esteem, determination, passion, assertiveness, open-mindedness, boldness, rebelliousness, tolerance	Equal rights	Dissent, choose, be different from, run risks, develop awareness, commit oneself, disobey	Temporal/spatial plasticity

Note: The column of BEING registers *attributes*, personal or collective, that are expressed as nouns. The column of HAVING registers institutions, *norms, mechanisms, tools* (not in a material sense), *laws*, etc. that can be expressed in one or more words. The column of INTERACTING registers *locations* and *milieus* (as times and spaces). It stans for the Spanish *estar* or the german *befinden*, in the sense of time or space. Since there is no corresponding word in English, INTERACTING was chosen 'à faut de mieux'.

euphemisms (e.g. calling a ballistic missile a peacemaker) and violence, marginalization and exile.

The matrix of needs and satisfiers may serve as an exercise in self or cultural diagnosis. I propose to use this scale as a reflective diagnostic tool in assessing how our own culture is meeting the complexity of human needs.

Education for community and a sense of place

Because of the presence of subcultures even within an affluent society such as our own, I speak here of cultures of permanence because the topic must be dealt with differentially. When I refer to a culture of permanence, I am addressing an array of the fundamental human needs referred to in Table 8.1. Our society has progressively become alienating and rootless for the people who live in it. Because of the throw-away consumer economy, we seem to have become accustomed to a manner of living that has superficial values and puts consumption of products at the top of a value hierarchy. I have already established in Chapter 4 that consumer lifestyles are unfulfilling and seriously deficient in their ability to meet fundamental human needs. When I refer to the need for a culture of permanence, I am referring to a sense of continuity in one's environment where there are objects that have a sustained and lasting human value and there is a community that has a deep sense of location and place. On both accounts, modern affluent societies have cultivated the sense of impermanence by accenting an economy of products that are subject to planned obsolescence and a type of mobility that has the average North American moving at least ten times in a lifetime. Communities of this nature partially satisfy the need that we have for subsistence but this is complicated by our patterns of over-consumption which curtail our need for protection because we become prey to health diseases of affluence such as heart disease, stroke and hypertension. The alienated and anaemic quality of much of our community life today also frustrates our need for identity, especially for the social rhythms of everyday settings.

The need for a sense of community and place are particularly wanting in our culture. Wendell Berry (1978) maintains that our economy, governments, and educational systems do not run on the assumption that community has a value. As regards a sense of place, David Orr characterizes our culture as displaced; consuming a great deal of time and energy going somewhere else. The accelerated mobility of modern life brings us into contact with highways and airports where we spend countless hours of our life. Commenting on the quality of contemporary life, Orr (1992: 127) muses: 'Our lives are lived amidst the architectural expressions of displacement: the shopping mall, apartment, neon strip, freeway, glass office tower, and homogenized development – none of which encourage much sense of rootedness, responsibility, and belonging.'

Much of our immediate world is supplied from other places. Our toxic and radioactive wastes, garbage, sewage and industrial trash are shipped away from our immediate surroundings and, unknown to much of the population, consigned elsewhere.

As a result of globalization, rootlessness, transitoriness and dispossession are the fall-out of an increasing number of communities; people move to find better jobs, corporations move to find cheaper labour. Products for consumption move thousands of miles to reach global markets, fashion changes with each season, and neighbourhoods where people grew up shift within a generation. Our sense of belonging to a stable community and our security are lost in the shuffle of accelerated change and mobility. The result is the experience of a loss of connection to where we live, to people themselves and to the natural world that surrounds us (Nozick 1992). In our present economic situation of globalization, our sense of place is fractured as a result of a breakdown in communities all over the world. Marcia Nozick, in No Place Like Home (1992), articulates several factors that are bringing community life in Canada to crisis proportions. The incipient causes are economic de-industrialization, which is leaving thousands of people in small towns and in urban communities across the country unemployed due to plant closures; environmental degradation of crisis proportions, which is poisoning our local water supplies and the air we breathe in major cities, through industrial pollution, consumer waste and auto pollution; loss of local control over our communities, with major economic and political decisions made by higher levels of government or by companies whose head offices are elsewhere – by people who have no stake in the community except profit-taking or managing people; Social degradation and neglect of basic human needs, so that increasing numbers of people are marginalized, alienated, homeless, jobless, hungry and living in unsafe situations; erosion of local identity and cultural diversity as we conform to the homogenous values of the global village.

The depth of our need for a sense of place is akin to what other members of the natural world experience as a stable habitat. Although human beings appear to be incredibly flexible in their living arrangements, we nevertheless need a place to satisfy our needs for protection, affection, understanding, participation, idleness, creation, identity and freedom (see Table 8.1). In order to accomplish this today, there must be an alternative to unrestricted globalization which can help in the creation of a sense of community and place that can satisfy some of our fundamental needs that are being hampered by the present world economy.

Educational institutions at all levels must play a pivotal role in fostering a community's sense of place. This is accomplished by having, as part of the curriculum, studies of the 'bio-region'. Bio-regional study would encompass a study of the land, and a study of the history of the communities and peopl--

that have occupied the region. Education intended to cultivate a sense of history of an area enables people to have loyalties and commitment to the place of their dwelling.

In a time when the global economy can no longer be relied upon to provide the basic necessities of life, the cultivation of a sense of place has built within it a corrective to the vagaries of globalization. Educating for a sense of place has not only a history to give; it also has a history to make. In the latter context, locality education encourages each self-identified community to build in the educational goal of fostering an independent local economy capable of providing goods and services for the inhabitants of a locality.

Education for communities of diversity

Communities can have a sense of permanence and place and still lack an ingredient that is essential to the modern world. That ingredient is an interest in and tolerance for difference and diversity. One of the perennial problems that human communities have faced in the past, and still experience in the present, is a sense of solidarity with the community as an in-group while excluding and denigrating an out-group. The deep feelings involved in this process are seen in the hatred and paranoia that have plagued human history into the present time. One can mention Bosnia, Rwanda and Northern Ireland as examples of deep conflicts that set off hatred in groups and communities. Although the reasons for this inter-group and inter-racial hatred are complex and diverse, we know that it is a problem that knows no geographical, cultural or historical boundaries. In the latter part of the twentieth century, the violence arising from this type of hatred sometimes results in genocide. The pretensions of progress, in the twentieth century, are belied when we look at the violence perpetrated against peoples all over this planet. We see the fear of difference xenophobia, racism, sexism, homophobia and religious fundamentalism. Frequently these -isms meld together but their final outcome is treating another group harshly on the basis of one difference or another. What can be seen, by the politics of exclusion, is a sense that the world would be better in one way or another if there was a convergence towards monoculture. Hitler's idea of the master race and the idea of ethnic cleansing are expressions of this. We know from the best scientific evidence that differences between peoples are not based on any biological superiority of one group over another. In an excellent anthology entitled On Prejudice: A Global Perspective, Daniela Gioseffi argues against a view of difference that assumes racial superiority:

There is no primary physical or biological difference between Jew and German, African, European, or Asian, as all so-called races of humankind are inextricably mixed, stemming from the same genetic pool originating somewhere over

250,000 years ago in the heart of Africa. We are all born of the same natural creation. Without earth and without water in combination, in short, without mud from which all seeds and living creatures grow, there would be no life anywhere on Earth. This is, of course, not an 'Afrocentric' view, but biogenetic fact, having nothing to do with cultural values from any particular nation or with value judgments of any kind. It is ironic that neo-Nazi skinheads or the Klu Klux Klan defamers talk of 'mud people' as a pejorative term, since without the fertile mud of creation, no life could exist on Earth. (Gioseffi 1993: xi)

To follow up on this articulation of difference, we can look at the three principles of differentiation, subjectivity and communion as a reflective prism for looking at difference and diversity. Let us first consider a hypothetical closed community such as a dominantly white community with fundamental religious values. It is likely that a community of this nature will have a low tolerance for people of colour, exercise religious bigotry, and probably have a patriarchal structure that treats women in an oppressive manner. When a community lacks tolerance for differentiation within it, one finds oppressive hierarchical structures that lead to violence and bigotry. When hierarchical structures are present, there is a collapsed sense of the range of subjectivity that a community might have to offer. The dominant group has no ear for the richness of differences that are encoded in the subjective world of human beings who have unique senses of interiority. Subjectivity refers to the deep interiority of all beings. It can also be considered as that aspect of the human personality that is based in ultimate mystery. In the past this dimension has been called the soul. We are not only manifestly different; each human being has a deep intentionality which is enriched by its own history in the world. The infinite depths of all human beings of different races, sexes, sexual orientation, religion and so on demand a sense of awe and reverence. The rich texture of lives is lost in racial bigotry. We are now just beginning to appreciate how much was lost when the arrogance of our colonial heritage saw fit to destroy the incredible creativity and spirituality of indigenous cultures. A community that denigrates differentiation and is autistic to the deep inferiority of all beings (subjectivity) is lacking in creativity and usually deals with difference with both psychic and physical violence.

The example that I have given above is hypothetical. Nevertheless, it constitutes one of the many examples of intolerance and exclusion that we witness in the world today. In the global world towards which we are moving, there is an educational imperative for all members of the planet to enter communities of greater inclusion. Inclusion does not entail violation of boundaries. Inclusion means an openness to variety and difference with a sense of including all in a manner which attends to the uniqueness of each and every member. Thus, educating for an inclusive community is open to the fullest sense of differentiation and also to a sense of the deep mystery of each person

when the principle of subjectivity is honoured. It is important to understand here that inclusive communities operate not on the basis of sameness but on the creativity of difference. Inclusion in today's world is not created in a vacuum. Most groups and communities present themselves at varying degrees of inclusion. Movement towards inclusion, in the sense that we are considering here, demands that we deal with inequities of power. This brings us to the road away from dominance and subordinance and to the issues of power equity and partnership in group and community life.

One of the perennial problems of community life is the presence of differences of power that lead to structures of oppression and domination. We can see oppression and domination both between and within human groupings. Structures of oppression and domination exist at all levels of human interaction and seem to be present in human history from its very beginning. Focusing on the history of colonialism and imperialism in our western historical past, we see that the culture of the West entered into other cultural heritages in a highly domineering and manipulative manner. Historically, the entry of western nations into Africa, Asia, the Far East and the Americas brought to these cultures conditions of violence and exploitation that go under the name of colonialism and imperialism. The deep arrogance of western culture had different manifestations depending on the colonial power and also on the peoples being colonized. Western cultural arrogance was manifested in the attitude that western culture was superior to all other cultures that it came into contact with. Although part of colonial domination was accomplished by physical force and power, there was also a psychic violence where the deep interiority of other peoples and cultures was violated. When I speak of deep interiority, I am referring to the principle of subjectivity. Western cultural heritage and religion allowed the West to consider other cultural heritages as heathen and inferior. What frequently happened is that in the process of denying the deep interiority and subjectivity of other cultures, our forebears arrived at the conclusion that other people were inferior and savage. This was tantamount to saying that another culture and its people were inhuman. The work of missionaries is a major sub-text of the colonial heritage. Not to underplay the sheer physical domination of western culture through force and intimidation, the psychic violation of other cultures is akin to soul murder. Thus the systems of colonialism and imperialism led us into relationship with other peoples and communities that was based on physical and psychic force. This force was not only administered from the outside, it was also internalized from within. Colonialism led to internalized racism within the culture being dominated. This type of community synthesis is rooted on sets of human relations based on dominance and subordinance. The subordinant relation was internalized by the non-dominant culture. It must also be pointed out that there has always been resistance to this process

and this has frequently been the basis for change that has led to some type of transformation of relations and even the overthrow of dominance. Two of the historically predominant forms of colonialism and its attendant racism have been towards the peoples of Africa and the indigenous peoples of the Americas and elsewhere. The outcome of these processes of dominance has led to slavery and genocide.

Colonialism has also been practised within western culture. The first major colonial journey of the British was to a neighbouring island, Ireland. The Anglo-Saxon culture of the British was markedly different to the culture of the Celtic people of Ireland. The British considered the Irish savages and they are referred to as such by the Queen's Historian in the reign of Elizabeth in the sixteenth century (Dawson 1956). This colonial heritage visited horrendous suffering on the Irish for centuries from which the Celtic people of this island are still recovering. Ireland was the British Empire's first colony and it is turning out, as seen in Northern Ireland, that it will be its last.

One of the mechanisms of dominance and subordinance goes under the name of 'divide and conquer'. Here the dominant group sets subordinates against one another. In Northern Ireland, the British transplanted a people of Protestant heritage into a predominantly Catholic population. They also favoured the Protestant group in terms of land use, social status and economic privilege. We can see the legacy of this in Northern Ireland where inter-group hatred and bigotry have been the lot of the descendants of British colonialism. Religious hatred covers over the complex psychic and economic factors that the British left in the wake of their colonial practices. Projection towards another group is a salient psychic factor in prejudice and racial hatred. The dynamics of projection operate at the level of nation as for individuals (Gioseffi 1993). Ireland was not a singular example of this type of colonial dominance. We see this in Asia, Africa and the Caribbean and wherever the British applied this principle.

It is interesting to note that the colonial history of western culture has certain ironic twists in the colonial–imperial drive that was played out historically. For example, in the Americas, the continent was divided up into North and South by the four major colonial powers of the fifteenth century. The British and French dominated the northern hemisphere and the Spanish Empire along with the Portuguese dominated the South. All of these western powers treated the indigenous peoples of the Americas as savages and sub-human and entered into incredibly oppressive relations of dominance and subordinance with these diverse first peoples. In their turn, in North America the British came to dominate the French and the northern hemisphere came to dominate the South.

It is important to understand, in giving these examples, the deep arrogance of our colonial tradition of domination. When we consider all of the peoples

that have inhabited this earth, both in the past and in the present, we must understand that each and every person and group is the result of the creativity of billions of years of evolution. To have the cultural hubris to think that the creativity of the universe gave one group superiority over another is the result of an incredible inflation of one's own cultural gifts. We are coming to understand, at the end of the twentieth century, that the variety of cultures is the incredible expression of the deeper powers of differentiation, subjectivity and communion that the universe offers our species. The formidable educational challenge to think about and move towards is a 'world community' that honours the diversity of peoples in non-dominant and egalitarian ways. This is one of the major educational challenges facing the world today. What we should be striving for, at the planetary level of our species involvement, is a community that holds together without collapsing and obliterating human diversity. Thus our planetary community, within a human context, must hold simultaneously, and with creativity, the tensions of differentiation, subjectivity and communion. When these tensions are collapsed we have a drift towards monoculture and a loss of species creativity. We also have the ugly spectre of racism and cultural xenophobia. Under these conditions we are constantly plagued with the evil of genocide. At a less extreme level, we encounter the marginalization of peoples that has resulted in an increase in human rights violations, especially in those areas of the world that are subject to the economic exploitation of the West. For those people who are marginalized and subordinated, almost all basic human needs are lacking. For example, indigenous peoples all over the globe are the victims of human rights violations, that leave their needs for subsistence, protection, affection, understanding, participation, idleness, creation, identity and freedom unmet at all of the existential category levels (see Table 8.1).

When we turn to intra-group relations within communities, we have already seen in an earlier chapter that women all over this earth suffer at the hands of men under the dominance and subordinance structures of patriarchy. This type of dominance occurs in all cultures and races in the modern world, is also operating over classes and ages. The structure of patriarchy operates globally. A planetary education must seek to resist and transform the institutions of patriarchy. Women all over the earth are subject to structures of patriarchal dominance and are the victims of pervasive male violence. At the same time, the structure of male violence operates differently in different cultures and also operates differently within the same societies. What we do know, from the literature on women discussed in previous chapters, is that gender roles leave women in subordinate positions within the structural conditions of patriarchy and these conditions of oppression operate globally. Patriarchal socialization shapes the consciousness of both men and women, with uniform results among individuals, to be sure, but with an informing

orientation. A pervasive message of subordinance goes out to women from a variety of sources, giving women the sense that they are not to be taken seriously. This happens in commerce, medicine and government to name a few institutions. Charlene Spretnak gives us a picture of some of the consequences of patriarchal dominance and subordinance for both sexes:

Even within the delineations of patriarchally approved presentations of the female body, cultural messages tell her that she is inadequate – in need of bound feet or high heels, corsets, padded bras, dyed hair, and even plastic surgery. Depression, fear, self-loathing are common psychological themes for women raised under patriarchy. For men raised in such societies, the informing obsession is to be 'not women' – not emotionally invested in relationships, not 'vulnerable' through empathy, not weak in physicality (especially upper body strength), not docile. Autonomy is the goal, and there is a great pressure to distinguish onself from the pack. Life is often experienced as competitive, atomized, and alienating ... Rage, fear, and loneliness are common psychological themes for men raised under patriarchy; detachment from feelings is the acceptable coping strategy. (Spretnak 1991: 119–20)

As we can see above, the structures of dominance and subordinance that exist under patriarchy leave men at a level of emotional shallowness while the contribution of women is ignored and marginalized. The educational path out of patriarchal dominance towards more equitable relationships between men and women will open up new areas of diversity both for women and for men. Having said this, it must be understood that the issue of gender must be seen alongside other issues of discrimination, based on race, culture and sexual orientation. If this does not happen, these differences are put in competition with gender and each other. If we pay attention to gender discrimination without calling attention to racism, we can expect that racism or racist dominance is likely to occur. The same applies to sexual orientation; an area of difference to which we now turn.

We know historically and into the present that some people have wanted and created relationships of intimacy, sexual or not, with persons of their own sex, and other people have done it with people of the opposite sex, or with both sexes, in every culture and time from which we have any historical or anthropological records (Wishik and Pierce 1995). We also know that categories describing sexual diversity are used to oppress and to create dominance and subordinance. We can say with certainty that in western culture heterosexuality is the norm, with other forms of sexual orientation severely marginalized. Our own culture defines heterosexuality and homosexuality as polar opposites and there is a tendency to deny the existence of bisexuality or other sexual orientations or identities. We stigmatize homosexuality and bisexuality by attaching to them negative social, economic and religious consequences (Wishik and Pierce 1995). Compulsory heterosexuality forms the

.sic frame for our culture's sex/gender system and it has caused incredible cial and individual damage to people whose sexual orientation puts them in e non-dominant position (e.g. gay, lesbian and people of bisexual orienta- ms). Heterosexually dominant societies make it very difficult for individuals accept any orientation and identity other than heterosexuality. Compulsive :terosexuality ascribes dominance to heterosexual people and subordinance lesbian, gay males and bisexual people. It is sustained by a rigid hierarchy tween heterosexuality and homosexuality and a denial of the existence of sexuality. Here again, the issue of diversity becomes paramount. We are ginning to see a transition away from a dominance mode of compulsory terosexuality. Our recent past has been characterized by an almost total nial of the existence of sexual diversity, or, when this existence was acknow- lged, it was accompanied by negative judgements about non-heterosexual ientations. Today, we are beginning to accept that our world has within it Terent types of sexual orientation and a range of cultural lifestyles that ow the visible presence of gay men, lesbians and bisexual people to be part a wider sense of community. To challenge compulsory heterosexism :ough education is to open people to a more inclusive sense of community which various sexual orientations are accepted as part of a community's ersity.

To bring this section on diversity education to a close, I want to leave the ider with a point that has appeared many times in this work. Globalization educational goals does not lead to a consciousness of a wider and diverse rld. This is the incredible irony of the globalization process. What appears happen in the advance towards globalization is the simultaneous develop- nt of a monoculture. What is sorely needed, in our present historical ment, is an education that counters the forces of monoculture and opens of us to the richer planetary culture of diversity.

lucation and the need for civic culture

Cultures of permanence with a sense of community and place are the basic powering infrastructures for more extended involvement in wider com- inities of participation. In our globally integrated world today, it is not ssible to restrict or curtail our involvement in worlds outside our immediate nmunity. In spite of the importance of involvement and participation that year to be necessary in our modern world, people and communities are nated and disempowered from the many institutions that affect their world ere is a sense of disconnection from the political processes in so-callec nocratic societies that makes for disenfranchisement. We are no longe lressed as *citizens*. In a predominant culture of consumption we now answer the name *consumer*. I ack of narticination in the electoral processes of both

local, regional and national politics is evident. In a country such as the United States, almost half the voting populace refrain from voting in national elections.

The intrusion of transnational business, at the level of local communities, has destabilized local people's sense of economic security. Transnational busi- nesses move at the drop of a hat and have no further interest in those communities except for the bottom line of profit margins. The mass media, as I have said already, create a culture unto themelves. The saturation of mass media culture has led to a decline in the public life of communities.

The responses to globalization, bureaucratic government and media-driven community disempowerment are intermediary structures that bridge the local community to the larger global structures. We call these intermediary struc- tures civil societies or cultures. The need for these intermediary structures is a response to the exigencies of our present global situation. The needs of an alert, conscious citizenry becomes clear as we assess our circumstances in the global world that we appear to be moving towards. The notion of citizen comes again to the fore. An alert citizenry is the ultimate check on the activities of politicians and commercial and financial institutions. Effective governance will depend on individuals exerting their rights and responsibilities, so as to monitor the activities of governments and apply pressure to ensure that the rule of international law is not violated. Good 'world citizens' will refuse to be influenced by the propaganda of governments or the media. They will be sensitive to the need to match consumerism with sustainable development, and to use their voting power to ensure that economic and financial policies reflect proper care of the world's resources.

The concept of the citizen reintroduces the idea of civil society. Civil society is not an idea of recent origin, but it appears to have re-emerged over the past twenty-five years as a useful concept to describe the autonomous space for citizen action, organization and theorization (Hall and O'Sullivan 1995). The domain of civil society covers an array of self-governing private organizations pursuing public purposes outside the formal apparatus of the state and not directly interested in economic profit. There is a worldwide organization called Civicus that has attempted to articulate the role and vision of these many thousands of organizations. The adult educator Budd Hall (1996) believes that civil society organizations can be divided into at least two streams. The first stream is identified as the sum total of local, national and regional forms of civil society structures whose tasks are to create ways to strengthen com- munication, coordination and reflection between the discrete organizations already existing. These include nurses, public health workers, social workers and teachers who make the numerous linkages with like-minded colleagues the world over. Added to the above, there is an entire new generation of civil society organizations created in both rich and poor countries during the 1970s and 1980s: the ubiquitous NGOs or non-governmental organizations.

The second stream of civil construction identified by Hall is represented in those organizations that have a specificity at the global level. These include the Nestlé milk boycott, the numerous environmental organizations such as Greenpeace and the World Wide Fund for Nature, women's organizations, peace groups, and a multitude of other groups that have arisen within spaces of world citizen action. For many of these organizations, no national or local identity can be necessarily attributed. They are frequently labelled INGOs or international non-governmental organizations (Hall 1996).

Both of these streams of civic culture serve numerous fundamental human needs. The differences between the many organizations will also dictate the types and patterns of human needs that are being met. When we refer back to Table 8.1, we can conclude that the needs of subsistence, protection, understanding, participation, identity and freedom are some of the core needs that are pursued by these organizations in their various ways of doing their work.

It is important to realize that civic culture organizations, more often than not, function independently of the organizations of transnational businesses as well as from governments and present a very different vision of the world. For example, when the economic summits of the G-7 meet there is another organization that is neither government nor business that meets alongside it. The alternative summit is called TOES (The Other Economic Summit) and is composed of NGOs from all around the world. It attempts to present an alternative economic view that opposes the mainstream views of globalization prevalent in the G-7. It is the meeting of many and diverse organizations spanning the ecological, feminist, majority world, human rights groups and so on. Perspectives on many of the sensitive problems that are ignored by mainstream economics are discussed.

The Earth Summit held in Brazil in 1992 was another case of two summits meeting next to one another. The main summit was organized around the themes of ecology and bio-diversity with the participation of all member nation-states in the UN. The alternative summit called the Global Forum had incredible response from INGOs from all over the world. There were about 1,500 groups from about 163 countries. The events of the Global Forum consisted of meetings, workshops, debates, networking and seminars. The alternative Global Forum addressed physical, spiritual and political issues that are ignored in the Earth Summit. The International Forum concentrated on education and produced a Treaty on Environmental Education for Sustainable Societies and Global Responsibility. This treaty was developed by consensus by INGOs from five continents. They developed sixteen principles of environmental education that are equitable and sustainable. I quote them here because they present the broad educational sympathies of this work and also provide an illustration of a transformative educational vision.

1. Education is the right of all; we are all learners and educators.

2. Environmental education, whether formal, non-formal or informal, should be grounded in critical and innovative thinking in any place or time, promoting transformation and construction of society.

3. Environmental education is both individual and collective. It aims to develop local and global citizenship with respect for self-determination and the sovereignty of nations.

4. Environmental education is not neutral but is value-based. It is an act for social transformation.

5. Environmental education must involve a holistic approach and thus an inter-disciplinary focus in the relation between human beings, nature, and the universe.

6. Environmental education must stimulate solidarity, equality, and respect for human rights involving democratic strategies and an open climate of cultural exchange.

7. Environmental education should treat critical global issues, their causes and inter-relationships in a systemic approach and within their social and historical contexts. Fundamental issues in relation to development and the environment, such as population, health, peace, human rights, democracy, hunger, degradation of flora and fauna, should be perceived in this manner.

8. Environmental education must facilitate equal partnerships in the processes of decision-making at all levels and stages.

9. Environmental education must recover, recognize, respect, reflect, and utilize indigenous history and local cultures, as well as promote cultural, linguistic, and ecological diversity. This implies acknowledging the historical perspective of native peoples as a way to change ethnocentric approaches, as well as the encouragement of bilingual education.

10. Environmental education should empower all peoples and promote opportunities for grassroots democratic change and participation. This means that communities must regain control of their own destiny.

11. Environmental education values all different forms of knowledge. Knowledge is diverse, cumulative, and socially produced and should not be patented or monopolized.

12. Environmental education must be designed to enable people to manage conflicts in just and humane ways.

13. Environmental education must stimulate dialogue and cooperation among individuals and institutions in order to create new lifestyles which are based on meeting everyone's basic needs regardless of ethnic, gender, age, religion, class, physical or mental differences.

14. Environmental education requires a democratization of the mass media and its commitment to the interests of all sectors of society. Communication is an inalienable right and the mass media must be transformed into one of the main channels of education, not only by disseminating information on an egalitarian basis, but also through the exchange of means, values and experiences.

15. Environmental education must integrate knowledge, skills, values, attitudes and actions. It should convert every opportunity into an educational experience for sustainable societies.

16. Education must help develop an ethical awareness of all forms of life with which humans share this planet, respect all life cycles and impose limits on humans' exploitation of other life forms.

(*Environmental Education for Sustainable Societies and Global Responsibility* 1993)

It is important to note that these sixteen educational principles, presented by the International Forum at Rio, constitute an educational vision from grassroots organizations all over the world. It has a planetary consciousness that also calls for both human *social justice* and a sense of justice connected to the wider natural world. Within the principles there is an articulation of the need for diversity of knowledge that honours indigenous and local wisdoms. The aim of the Treaty on Environmental Education for Sustainable Societies and Global Responsibility is to elicit the commitment of peoples from all over the globe in a grassroots response that is an alternative to the competitive educational model of globalization. As such, this treaty shows how the presence of civic culture can forge a transformative vision of education that has at the forefront the needs of the planet and all of its peoples.

The empowering capacity of being a citizen in a wider civic culture serves many important fundamental human needs. If we look again at Table 8.1, we see that the axiological needs of Understanding, Participation, Creation, Identity and Freedom are met by participation in a civic culture. The existential needs interacting with the axiological cover the whole spectrum of Being, Having, Doing, Interacting. When these needs are being met, in their complex interaction there is a sense of participation that allows for empowered actors in consort with one another (i.e. solidarity). I believe that the basic resistance to the negative fall-out of transnational globalization comes from a highly empowered civic culture that operates at the global level.

Education and biocentric diversity: the human need for the diversity of the natural world

The disenchantment from the natural world that we have identified with the modern project in Chapters 2 and 3 has resulted in a dynamic process that has put human beings in an adversarial position to the natural world. We have, in the modern period, centred all our sense of value on the human historical project. We are currently experiencing a dynamic of shrinking from the world beyond the human, either through a belligerent distancing or by erecting a wall of indifference. This outcome has been one of the central components of the modern project. We now are beginning to understand the costs that this project of modernism entailed. The natural world beyond the

human has become seriously degraded and we are now living in a clearly dysfunctional relationship with the natural world. Our sense of the natural world beyond the human is that it is an object to be manipulated and exploited for human designs. Thomas Berry (1988) speaks of the human as in a state of autism. He maintains that we have lost our sense of the awesome mystery surrounding us and we no longer understand the voices speaking to us from the surrounding world. The intensity of our scientific preoccupations coupled with our relentless commercial exploitation of the planet have left us in a state of insensitivity to the natural world in the deeper emotional, aesthetic, mythic and mystical communication. Just as autistic persons are enclosed in themselves so tightly that they cannot get out of themselves and nothing else can get in, so we are presently enclosed in our modern world and, as a society, we have lost our intimacy with the natural world. Modern education in industrial societies has been a journey away from intimacy into estrangement. We have been taught to see ourselves as separate and detached from the natural world. When we talk of our existence we speak of it as standing out from and separated from the universe and the natural world. This is the disenchantment that I spoke about in Chapter 3. Looked at from this perspective, human consciousness is conscious in so far as it is seen as separated from the universe and the natural world. When we consider the western world view, we see the world outside our consciousness as silent and inert; dead matter to be manipulated and controlled at our fancy. The world outside human consciousness is an object to be used at our species' discretion and within the terms of our own needs and preferences. The only intimacy within this world view is human intimacy. Here we are locked into anthropocentrism. The only other voice besides our own is the human; all other aspects of the natural world are silent. Because we see the universe outside the human as having no voice, it follows that we have no capacity for intimacy with the natural world. We are not aware that we are living on the surface of things. This is part of the arrogance of western education. We look at cultures that profess an intimacy with the world outside human consciousness as primitive and underdeveloped. We see this clearly in the case of indigenous peoples whose intimacy with the natural world, and their closeness and reverence for the animal and plant world, are seen as retrograde within the modern temper. We in the modern western scientific tradition have failed to understand that we have a very limited capacity for communion with the world outside the human; we have been trained to see only the human world as subjects.

What if the universe is a communion of subjects and not a collection of objects? This sense of communion with the natural world must now become fundamental to our educational experience (*Environmental Education for Sustainable Societies and Global Responsibility* 1993). We must move from an anthropocentric to a biocentric sense of reality and values. This begins in

accepting the fact that the life community, the community of all living species, is superordinate in value and the primary concern of the human must be in the preservation and enhancement of this larger life community. When we consider that the universe is a communion of subjects and not a collection of objects we commence to hold as sacred the deep interiority of all aspects of being. As Charlene Spretnak (1991) puts it: 'humans are not the only subjects in the universe.' She indicates that it is within our sensibilities to envision the universe itself as a grand subject. A greater engagement with the natural world in terms of its deep subjectivity opens up a new sense of intimacy. When intimacy with the natural world is cultivated, we begin to see a differentiated consciousness to the world outside the human. Sensitivities to the animal and plant world open up a consciousness that brings about a sensitivity to the deeper rhythms of the biotic world. Humans now are able to enter a relationship with the natural world that honours the deep subjectivity and interiority of all aspects of reality. With this wider differentiated consciousness here is the expanded capacity to see all of reality as both different and a objective presence. With this expanded sensitivity and awareness we commence to develop an inner poise that allows a deep relational insight into everything that we may experience in and around us.

We can say to conclude this section that a transformative vision of education would be built on the foundational processes of the universe: differentiation, subjectivity and communion. It allows a simultaneous articulation of both difference and the communal. The creativity of the community would be founded in the awe and respect for the larger biotic community; the web of life (Spretnak 1991).

In conclusion, I shall complete this work by examining the core elements of a spirituality that sustains and nourishes the requisite *dream structure* for a transformative vision.

Kindling the Fires of the Soul: Educating the Human Spirit in Our Time

The Great Liturgy. The newly developing ecological community needs a mystique that will provide the high exaltation appropriate to the existence of such a stupendous universe and such a glorious planet as that on which we live. This can be found in the renewal of human association with the great cosmic liturgy in the diurnal sequence of dawn and sunset as well as the great seasonal sequence, and the great hydrological cycles. This recalls to mind the earlier ritual celebrations of the classical period, although now these celebrations will take place within a new story of the universe and its emergence through evolutionary processes. (T. Berry 1989: 2)

> We shall not cease from exploration
> And the end of all our exploring
> Will be to arrive where we started
> And know the place for the first time
>
> (T.S. Eliot, *Four Quartets*)

I believe that any in-depth treatment of 'transformative education' must address the topic of spirituality and that educators must take on the concerns of the development of the spirit at a most fundamental level. Contemporary education suffers deeply by its eclipse of the spiritual dimension of our world and universe. Spirituality, in our times, has been seriously compromised by its identification with institutional religions.

Let me make it clear to the reader at the outset of the discussion of spirituality that I do not, for one moment, consider that spirituality is synonymous with institutional religion. Religion will not be extolled or demonized here. When I say that spirituality is not religion, I am stressing that spirituality is not the sole province of religion. Spirituality refers to the deeper resources of the human spirit and involves the non-physical, immaterial dimensions of our being; the energies, essences and part of us that existed before and will