

## Distribution Agreement

In presenting this thesis or dissertation as a partial fulfillment of the requirements for an advanced degree from Emory University, I hereby grant to Emory University and its agents the non-exclusive license to archive, make accessible, and display my dissertation in whole or in part in all forms of media, now or hereafter known, including display on the world wide web. I understand that I may select some access restrictions as part of the online submission of this dissertation. I also retain the right to use in future works (such as articles or books) all or part of this thesis or dissertation.

Signature:

Renee Walker

May 17, 2012

Embodied Sensibilities – Moral Formation for Multidimensionality  
of Adolescents and Teenagers

by

Renee Walker  
Ph.D.

Graduate Division of Religion  
Ethics and Society

---

Elizabeth Bounds, Ph.D.  
Advisor

---

Barbara Patterson, Ph.D.  
Committee Member

---

Cynthia Willett, Ph.D.  
Committee Member

Accepted:

---

Lisa A. Tedesco, Ph.D.  
Dean of the Graduate School

---

Date

Embodied Sensibilities – Moral Formation for Multidimensionality  
of Adolescents and Teenagers

by

Renee Walker

B.B.A., University of Texas at Austin, 1985

J.D., University of Texas at Austin, 1988

M.T.S., Southern Methodist University, 1997

Advisor: Elizabeth Bounds, Ph.D.

An Abstract of

A dissertation submitted to the Faculty of the

James T. Laney School of Graduate Studies of Emory University

in partial fulfillment of the requirements for the degree of

Doctor of Philosophy

In Graduate Division of Religion, Ethics and Society

2012

## Abstract

### Embodied Sensibilities – Moral Formation for Multidimensionality of Adolescents and Teenager

By Renee Walker

In the midst of unprecedented turmoil in our country since the Great Depression, our youth strive daily to face all time high pressures and damaging harms, often lacking adequate decision-making tools to engage the contingency and flux of life. Based on the evidence in this dissertation, I assert that character education in U.S. schools revolving around mere virtues-lists is inadequate to its task of developing our youth's potential for more coherent identity, decision-making skills and inventive problem-solving in vibrant relation. This dissertation takes up the adolescent and teenage age group as its primary focus due to its intense systemic changes that create capacities and vulnerabilities that generate high risk behaviors and initiate the trajectories of habit for adulthood. Concerned educators and ethicists must address these foundational issues of moral formation. I contend that the categorical nature of virtues can more easily succumb to the dangers of dualism by avoiding embodied realities lived out in the intersections of our identities.

Based on praxis and transdisciplinary analyses, I follow concerned phenomenologists, activists, somatics experts, philosophers of education and scientists who seek a dynamic non-dualistic understanding of humanity that rejects dualistic notions of embodiment, rationality and discipline that segment human capacities. In this dissertation I propose an embodied moral formation approach that develops dynamics of human multidimensionality through an embodied moral anthropology, and the aesthetic ethic of passionate intelligence in combination with soma-psyche body work habitus. It takes engaging and healing the body substrates that hold the patterns of our habits and cultures' impact in order to fully stretch into our healthier self-compassionate and compassionate selves. This dissertation features a case study based on a one-year long Life Art Workshop with twelve teenagers. Rather than a common language that easily transcends race, class, gender and religion, virtues must be embedded within an embodied moral anthropology of the Citizen as Artist who undertakes a rhythmic creative process of engaging daily life through the communicative and productive process of channeling energies through attentiveness, composing tensions, experiencing wonder and collaborative work. Through this creative process one finds oneself in growth and gaining traction in changing one's communities during complex times, rather than based on anesthetic morality or mere competition.

Embodied Sensibilities – Moral Formation for Multidimensionality  
of Adolescents and Teenagers

by

Renee Walker

B.B.A., University of Texas at Austin, 1985

J.D., University of Texas at Austin, 1988

M.T.S., Southern Methodist University, 1997

Advisor: Elizabeth Bounds, Ph.D.

A dissertation submitted to the Faculty of the  
James T. Laney School of Graduate Studies of Emory University  
in partial fulfillment of the requirements for the degree of  
Doctor of Philosophy  
In Graduate Division of Religion, Ethics and Society

2012

## Acknowledgements

Many people have made my academic and community work fruitful and given lifelong memories. Journeying together is a special blessing for which I am truly thankful. I would like to recognize especially my mentors Elizabeth Bounds, Cynthia Willett, Patricia Davis, Charles Curran, and William F. May for both their commitment to students and steeping in the challenging issues of our times. I greatly appreciate the opportunity to work with youth and officials of juvenile systems in North Texas, who e. The founders of Meridian World School are a seed community of heart, daring knowledge, and diversity that I treasure. My parents and three daughters are my lifeline and adventure partners who have given crucial support – Joann, Forrest, Sarah, Julia and Diana – and with whom I celebrate this wondrous event.

EMBODIED SENSIBILITIES: MORAL FORMATION FOR  
MULTIDIMENSIONALITY  
OF ADOLESCENTS AND TEENAGERS

CHAPTER		
INTRODUCTION	EMBODIED SENSIBILITIES: MORAL FORMATION FOR ADOLESCENTS AND TEENAGERS.....	1
ONE	BEYOND CHARACTER COUNTS: TOWARD EMBODIED MORAL FORMATION EDUCATION.....	19
	DESCRIPTION OF CHARACTER COUNTS.....	23
	TOOLS OF CHARACTER COUNTS.....	24
	FOUR MAJOR CRITIQUES OF CHARACTER COUNTS VIRTUES LIST-BASED APPROACH.....	27
	EXPLAINING THE CONSTRUCTIVE CRITERIA FOR AN ALTERNATIVE EMBODIED MORAL FORMATION APPROACH.....	40
TWO	DEWEY’S EMBODIED MORAL ANTHROPOLOGY.....	56
	EMBODIED MIND.....	58
	CONTINUUM OF THE MATERIAL AND IDEAL.....	62
	AN EXPERIENCE.....	64
	“MAKINGS”.....	67
	THE PROCESS OF PASSIONATE INTELLIGENCE.....	70
	EDUCATION AS MIDWIFE OF DEMOCRACY.....	78
	PSYCHE-SOMA CONNECTIONS AND THE ALEXANDER TECHNIQUE.....	80
THREE	PERCEPTION AS PARTICIPATION: EQUIPPING OUR YOUTH.....	92
	PERMISSION TO STEEP.....	95
	RHYTHM, TENSION AND SYNTHESIS.....	102
	ECSTATIC JOY AND NATURE.....	111
	REORGANIZING TIME AND SPACE THROUGH RELATIONSHIPS.....	119
FOUR	YOUTH ON THE BRINK AND DAILY HABITUS: GREATER EXPECTATIONS AND MUTUAL ACCOUNTABILITY.....	122
	OPENING TO BODY SPEAK.....	125

	SOMATICS.....	129
	NATURE ENGAGEMENT.....	134
	MEDITATION.....	136
	IMPROVISATION.....	137
	BODY MOVEMENT/DANCE – NIA.....	140
	CITIZEN AS ARTIST WITH PASSIONATE INTELLIGENCE AND SOMA-PSYCHE HABITUS.....	142
FIVE	CASE STUDY: LIFE ART WORKSHOP, JUVENILE DETENTION CENTER.....	145
	THE ENVIRONMENT AND DYNAMICS.....	147
	WORKSHOP ELEMENTS.....	150
	SESSION NARRATIVES.....	176
SIX	CONCLUSION: EMBODIED SENSIBILITIES—MORAL FORMATION APPROACH FOR ADOLESCENTS AND TEENAGERS.....	193
	GUIDE TO EMBODIED MORAL ANTHROPOLOGY.....	194
	GUIDE TO PASSIONATE INTELLIGENCE– DISCERNMENT METHOD.....	196
	GUIDE TO SOMA-PSYCHE BODY WORK HABITUS.....	206
	BIBLIOGRAPHY.....	213



## INTRODUCTION

In the midst of turmoil in our country unprecedented since the Great Depression, our youth strive daily to face all time-high pressures and harms, often lacking adequate decision-making tools to engage the flux of life. Ethicists and public scholars cannot take lightly the perpetuation of bullying, sexual exploitation, perfectionist tendencies, eating disorders, polarizing divisions, and anger that claw at our youth's identity-building, decision-making, and creative potential for joyful relationships and cooperative citizenship. In life's trenches, one can see the resilience of our adolescents and teenagers turn on a dime into sullenness or anger, and the need for deep inner fiber is apparent. Adolescent and teenage years have long been recognized as a rollercoaster development of burgeoning capacities with short fuses under pressure as individuals move into relational activity and responsibilities beyond family. Our country's public schools are the institution responsible, both in theory and fact, for citizenship and character education. Based on the evidence in this dissertation, I assert that character education revolving around mere virtues lists and rule-following is inadequate to its task. Following concerned social theorists and scientists who reject reductionist views of humanity and their repressive dualistic notions of embodiment, rationality, and discipline that limit human capacities, this dissertation addresses how to cultivate identity-building and decision-making bearings in youth through an embodied moral formation program that develops mindful bodies within our environs. While I believe that every person can benefit from an embodied moral formation approach that takes seriously human multidimensionality of embodied mind, habit formation, and sensitive responsiveness, this dissertation takes up the adolescent and teenage age group as its primary focus due to its intense

systemic changes that easily create high-risk behaviors. Concerned adults must address these foundational issues of moral formation during such an imperative growth window.

Our youth's natural strength and truth tones are highly valuable, and yet time and again counselors and police departments attest to the unparalleled stress and violence that bear down upon them, which creates more violence and vulnerability. Research now suggests that the development of the frontal part of the brain and processes associated with decision making expand through the teen years rather than being largely finished by this stage.<sup>1</sup> Indeed, Jay Giedd, M.D., leading Harvard adolescent psychiatrist and chief of brain imaging of the National Institutes of Mental Health (NIMH) states that peaking of neural connections and the beginning of their pruning from disuse occurs between 11-12 years of age. The "brain sculpting" that occurs with the deliberate education of the embodied mind is pivotal, as in the teen years pruning occurs with the "use it or lose it" principle at work.<sup>2</sup>

Rooted in the field of ethics, this dissertation seeks to be a part of a transdisciplinary movement supporting adolescent and teenage health and life skills. Transdisciplinary approaches involve multiple disciplines and the space between the disciplines with the possibility of new perspectives beyond those disciplines.<sup>3</sup> My work begins with a critique of the virtues list-based Character Counts program, which claims to be the most prominent form of moral formation education occurring in our public schools, affecting millions of youth. Character Counts aims to cultivate cooperative citizenship by virtues education that "transcends race, class, gender, and religion." However, I contend that the categorical nature of virtues can more easily succumb to the dangers of dualism by glossing over the person's intrinsic worth and embodied realities lived

---

<sup>1</sup>Jay Giedd, M.D., interview in "The Adolescent Brain – Why Teenagers Think and Act Differently." Available at <http://www.EDinformatics> [accessed February 8, 2012].

<sup>2</sup>Ibid.

<sup>3</sup>Basarab Nicolescu, "The Transdisciplinary Evolution of Learning," Centre de International de Recherches et Etudes Transdisciplinaires (CIRET). Available at [http://www.learndev.org/dl/nicolescu\\_f.pdf](http://www.learndev.org/dl/nicolescu_f.pdf) [Accessed April 12, 2012].

out in the intersections of our identities. The specificities and dynamics of personal exchange through sticking points and emotions that arise are hardly touched by the application of categories in our lived fabric of time-space. My critique of Character Counts shows it remains largely untethered from the deep tracks laid in muscle memory and pain that erupts from contention, especially during the challenging adolescent and teenage years. As much as virtues can be viewpoints or attempts to reach for heartfelt human rights, their use as starting points or reminders must be embedded within an embodied account of interaction that also offers a specific process and embodied practices to strengthen and guide our youth. Specific acts of kindness or classroom etiquette may be fostered with attention to virtues and rule-following. However, I maintain that personal growth and relations that are inviting, generative, and that can better endure contention by inventive problem solving require more. This dissertation seeks to show that an invigorating, multi-prong, embodied moral formation education approach is that “more”.

Moral philosophers, social theorists and somatics experts relied upon in this study orient rhythmic relational bearings and one’s discernment within one’s unique, mindful body. This goes toward more intrinsic motivation from vibrant living rather than the “anesthetic morality” John Dewey associates with the drudgery of duty. Based on the praxis of comparing consulted works, testimonials, and concrete narrative examples with the approach of Character Counts, four major deficiencies are examined in chapter one, “Beyond Character Counts:”

1. **Untethered Illusions:** Categorical virtues are overly broad or are without practical and insightful formative aspects because they do not easily transfer to varied contexts of lived relation in the daily flux of life.
2. **Lack of Guidance:** No assistance is given in prioritizing virtues in any complex circumstances, or navigating situations through embodied interactions. People exist as mixtures and intersections of traits and backgrounds, and virtues lists do not adequately

enable persons to better understand themselves or affirming one another in constructive ways that support enduring collaboration or friendships.

3. **Mechanistic interpretation:** The approach employs a method that does not rise to the level of substantial self-reflection and transformation requiring embodied imagination.
4. **Lack of integration:** The approach fails to connect core moral understandings with classroom pedagogies and subject matters, such that hidden curriculum is never challenged, and contradictory values are infused into students without engaging their distinctive intelligences.

I then build the basis for the four constructive criteria. These deficiencies are addressed through four constructive criteria for an embodied moral formation approach:

1. **Embodied moral anthropology:** a sense of multidimensional and more coherent self that engages our sensorial surroundings and contextual pressures of everyday life;
2. **Cultivation of attention to otherness** through developing inner resources and encountering difference and multiplicity in a rhythmic process of “being” and “doing”;
3. **Method of discerning** to navigate complex and distressing situations through inner moral compass;
4. **Daily habitus of soma-psyche embodied practices** to enable transformative physicality and responsiveness that evolves embodied mind and heart across steps of interpersonal change and growth.

The embodied moral anthropology driving these criteria arise from phenomenologists and social theorists John Dewey, Audre Lorde, David Abrams, and Sharon Welch and is introduced in chapter one and fully explored in chapter two, “Dewey’s Embodied Moral Anthropology.” Criteria two through four find foundations in the embodied moral anthropology required by criterion one, but are extended and given particular emphases to show the strengths of

multidimensional dynamic being, and meet the deficits of mere categorical virtues and rule-following character formation .

I describe further each of the criteria:

1. **Embodied moral anthropology** – a sense of multidimensional self that engages our sensorial surroundings and contextual pressures of everyday life.

The embodied moral anthropology suggested by criterion one urges us that with “perception as participation,” self-connected joy and vivid consciousness are possible, giving persons greater ability to recognize and affirm the springs of their deep inner core and to evolve their self-expression. Multidimensionality of the human being honored in this life approach consists in the affirmation of one’s varied strands of genetic heritage, emotions, reasonings, and predispositions, as well as the value of sensory inflow from exchange, and taking these to refine one’s more integrated insights and adjustments in self and relation. The constructive criteria for an embodied moral anthropology include multidimensional personhood created through engaged interrelating within one’s sensorial environs and navigating the contextual pressures of daily life.

In his reconstruction of western philosophical understandings of being, Dewey insists that a person’s inherent capacities are best developed within communal life, and for Dewey such development does not satisfactorily occur through empty platonic categories that are for him like “untethered illusions” from the “hard stuff of the world.”<sup>4</sup> Dewey insists that the aims and ideals of philosophy center on how to live the good life with a realistic view of a contingent and open-ended universe, and is not merely to be undertaken to spin systems for an esoteric audience with little or no relation or guidance to the messiness of daily living.<sup>5</sup> Dewey’s proposal of embodied mind, as explained in chapter two, is pivotal to how humans might integrate their various layers,

---

<sup>4</sup>John Dewey, *Art as Experience*, 151; John Dewey, *A Common Faith*, 49.

<sup>5</sup>Raymond D. Boisvert, *John Dewey: Rethinking Our Time* (Albany: SUNY, 1998), 26. Deweyan scholar Boisvert points out that in this way Dewey “at a stroke” distinguishes himself from his younger contemporaries Heidegger, Wittgenstein, and Whitehead, because even though each of these thinkers held strong beliefs and cared deeply about social goods, none of them articulated a detailed sociopolitical philosophy consistent with their overall concerns. Dewey, on the other hand, wrote copiously his life and was significantly involved in voluntary associations.

including dispositions, intuition, perception as participation, and habit. Perception occurs through imaginatively integrating into a single act one's various impulses and inputs from multiple sensory modalities in the encounter, as well as by deriving new meaning from prior meanings brought to that encounter.<sup>6</sup> This supra-awareness and meaning making enables more directed channeling of energies and adjustments in relations. Steps toward integration manifest in meaning-making and strengthening of one's internal moral compass, enabling one to value one's insights, stand up for oneself, and grow in responsiveness at a higher level of aesthetic experience or felt life-giving vitality. Presaged by John Dewey and Audre Lorde, this dissertation takes the further step of including somatics as part of the embodied moral anthropology in order to reach and heal the fissures marked on persons' beings, and is addressed specifically in constructive criteria four.

Chapter two lays out the reconstructive work of John Dewey in his *Art as Experience* and *A Common Faith*, both written in 1934, as the cornerstone of an embodied moral anthropology grounded in "passionate intelligence": one that moves away both from the dualism of the person as well as the "drudgery of rule-based morality" toward an aesthetics of interactive embodiment and individual growth within communal life. Audre Lorde offers insights of self-connected joy as a measuring lens with which I modify Dewey's aesthetics to require further accountability. Dewey insists that dualism of the material and ideal lived out in harmful repression misrepresents humans' multidimensionality and ability to interact in a fuller relation within our sensorial environs. Dewey urges persons to wake up and build their inherent multidimensional capacities for "passionate intelligence" as the basis for individual growth and improvement of communal life instead of falling back on sterile logic, mere duty, and business interests. In the process of his reformulation, Dewey creates important new terms that also serve as the sections of chapter two: (1) Embodied Mind; (2) Continuum of Material and Ideal; (3) An Experience; (4) Makings; (5)

---

<sup>6</sup> John Dewey, *Art as Experience* (New York: Perigee Books, 1934, 1980), 24, 44, 256, 272; John Dewey, *A Common Faith* (New Haven: Yale Univ. Press, 1934), 79.

Passionate Intelligence; and (6) Education as Midwife of Democracy. Dewey also relies upon the Alexander Technique as a basis for his integrated understanding of soma-psyche, addressed in section 7 of this chapter. Building upon chapter one, chapter two gives further foundation for constructive criterion one, with Dewey's all-important understanding of the synthesizing dynamics of "perception as participation" requiring chapter three for adequate explication.

**2. Cultivation of attention to otherness** – ways of developing inner resources for encountering difference and multiplicity in a rhythmic process of "being" and "doing."

Teenage students' intense truth-telling ability can keep them afloat in times of boundary confusion but does not stave off the fatigue that accompanies that level of internal work. The barrage of yuck that comes to them in amped-out peers, teachers, traffic, schedules, alcohol, and family circumstances require attention by adults interacting with them during this crucial period to help develop and fine-tune their inner resources.

Constructive criteria two through four are each partly derived from Dewey's embodied moral anthropology as well as from the work of philosopher of education, social activist, and poet Audre Lorde. Dewey's understanding of embodied mind shows the elasticity available for transformation from myopic, sterile rationality to multidimensional supra-rationality by redefining self and undertaking habit transformation, the decision-making method of passionate intelligence and soma-psyche body habitus. For Dewey, inner resources for openness and initiative within multiplicity are openness to novelty experienced as wonder, interactive inquiry and building soma-psyche circuitry. Development of these resources within passionate intelligence invigorate one and elasticity gains direction toward attention to otherness and multiplicity through this intrinsic and instrumental appreciation of engagement in daily life. This supra-rational aesthetics does not in a facile way attempt to transcend intersections of race, gender, class, and religion, but offers the engaged process and matrix out of which persons can

make meaning and fashion preliminary ends, making adjustments within relations as citizen as artist. Citizens as artists undertake a rhythmic creative process of engaging daily life through the communicative and productive processes of channeling energies through attentiveness, composing tensions, experiencing wonder and collaborative work. Through this creative process one finds oneself in growth and gaining traction through one's core in relation to one's communities, rather than based on anesthetic morality or mere competition. A primary consideration in this process is attention to tugs of one's internal security structures.

The mode of developing inner resources for one's moral bearings thus largely depends on our orientation to daily life in a more intimate as well as effective way. "An Experience", explained in chapter two, relates primarily to this second constructive criterion by creating the potential for developing inner coherence and confidence in one's ability to attach meaning to life's events and unpredictabilities in intervals of relational meaning that enable heartfelt vitality in exchange instead of being subjugated to humdrum routine or angst-ridden overachieving. Under patriarchy, the latter easily creates a felt dissatisfaction with life's projects and relations as named by Audre Lorde.

As described in the section "Makings" in chapter two, Dewey emphasizes the artistic process of creation and the interactive mode of the artist with her or his materials and evolving purpose. Dewey positively relies on this aesthetic orientation because of the perdurance of culture across time, which gives a basis for moral faith upon which Dewey seeks to heighten new hope for large-scale transformation or improvement of individuality in communal life. In the process of makings, Dewey emphasizes the creative, perceptive process of embodied interaction such as pause, rhythm, movement, tension, experimentation, revision, and composition. Applied to daily relations through perception as participation, with its dynamics of the creative process, persons gain their inner moral compass and can view tensions as invitations for reflection and deliberate action rather than forces that shut them down. Dewey thus seeks to achieve a more realistic and



agile, embodied way of encountering difference and adjustment toward harmonizing with one's environs. This process is to empower more fruitful response in any combination of our complex multiplicities and differences, through a "stability that is not stagnation but is rhythmic and developing." In *A Common Faith*, written in 1934 – the same year as *Art as Experience* – Dewey espouses the above described process and its underlying elements as "passionate intelligence" and calls for it to be undertaken on a societal level to enhance quality of life on a large scale.<sup>7</sup>

### **3. Method for discerning complex and distressing situations through developing inner moral compass.**

The third constructive criterion is based upon passionate intelligence, in providing an identifiable embodied method as the basis for a renewed embodied moral formation education approach that is based on the realism and flux of daily life.<sup>8</sup> Rather than give an exact prescription or list of rules, Dewey's method of dynamic passionate intelligence offers daily life with which one is to create and nodal points that one will interweave in creating an aesthetic experience of growth that rekindles individuality and contributes to recreation of society. As chapter two paints the landscape for us to enter, chapter three is a portal through which to thrust ourselves into the phenomenological intertwining of multidimensional personhood through perception as participation, which Dewey sought to attain in his personal life as well as in his written and spoken contributions to public scholarship. The sections of this chapter are: (1) Permission to Steep; (2) Rhythm, Tension, and Synthesis; (3) Ecstatic Joy and Nature; and (4) Reorganizing Time and Space.

In the midst of living, then, one can seek to heal and make decisions using passionate intelligence, growing in the grounding afforded by this process. One's internal moral compass is thus felt through greater coherence of meaning making and one's experience of utilizing the

---

<sup>7</sup>Dewey, *A Common Faith*, 81.

<sup>8</sup> *Ibid.*, 79.

method of passionate intelligence in making adjustments in intervals of charged value or peace. Across the steps of growth, one regularly takes stock and determines needed adjustments according to one's ends-in-view and felt dissatisfaction. At the same time, deep inner substrates remain definitional of each unique being, and early losses or trauma that has scarred the substrate can be reached, blockages released, and tissue rebuilt, with embodied work.<sup>9</sup> The soma-psyche body habitus of chapter four supports this. This is explored in chapter five's case study of embodied practices such as meditation and improvisation. Dewey's process of passionate intelligence, coupled with Lorde's insights on erotic self-connected joy as a lens through which one measures experience and sets expectations, go together to develop inner strength, savvier perception of relations, and more consistency in making adjustments. These enable one to better identify one's patterns – e.g., to overreact or underreact in different situations. One considers one's flow and sticking points of encounter. During sticking points one can better pause, evaluate, and direct emotions and embodied reactions to refine habit across time. Passionate intelligence thus gives one a better opportunity to reduce relational jolts and move through and beyond the fright, flight, or fight response. The elements of passionate intelligence summarized in chapter two as the method of discernment for an embodied moral education formation program will be fully explored in chapter three, with the organizing fulcrum of “perception as participation,” which Dewey also names “thoroughgoing perception.”

During perception as participation, one learns to pause to make evaluation in this new way of undertaking rationality, enabling one to adjust in the midst of the action. In this way perception is enhanced, thus developing one's inner moral compass. If one rushes through such felt inner collisions or “tight throat” feelings, one is ignoring the body sense that more is needed to make a healthy, adequate adjustment or response. Both Dewey and Lorde require that one consider for guidance the consequences and the emotional “stamp” on aspects of encounters.

---

<sup>9</sup>Marion Woodman and Elinor Dickson, *Dancing in the Flames: The Dark Goddess in the Transformation of Consciousness* (Boston: Shambhala, 1996), 30.

Whether in personal relations or life projects, passionate intelligence works to undermine the power of patriarchy and in the process helps to rebuild persons' sense of coherence even in their various intersections, as they do the intimate work of perception as participation. One's ultimate goals of happiness and uniting of ends under one umbrella of do-ability and relational sanctity are supported by passionate intelligence as it places the communal life of persons as the highest priority, naming the self as a social being defined in part by how one is impacted by another, but also in how one takes a stand on behalf of oneself and one's liberties and neighbors. Thus, passionate intelligence is practice toward an expanded notion of democratic citizenship. Integrated service learning, discussed in chapter five, is the embodied pedagogy that most readily implements passionate intelligence, and is an important example of how education is the midwife of democracy, as Dewey espoused it, in a very embodied sense that outstretches mainstream curriculum emphasis in most middle and high schools.

- 4. Daily habitus of soma-psyche work** – Embodied integration and discipline to enable transformative physicality and responsiveness that unifies mind, body, and heart across steps of intra/interpersonal change and growth.

While chapters two and three focus on the scope and more subtle yet powerful dynamics of embodied moral anthropology carried out in daily life by passionate intelligence, chapter four grounds constructive criterion four – daily habitus of soma-psyche practices – as necessary to an embodied moral formation education approach that fully receives the immense ways in which embodiedness, and our interwoven aspects of mindfulness and tissue, organs and nerves, can be transformed through soma-psyche body movement and strengthening that reach the depth of muscle memory and neuromuscular coordination, in order to loosen blockages, clearing and strengthening one's inner layers during growth.

As shown in chapter four, soma-psyche habitus creates self-identity and creative self-discipline that supports the exercise of passionate intelligence. Openness and creative channeling of energies are of utmost importance to navigate multiplicity and contingency. In soma-psyche body work habitus one finds one's heart and joy. This work provides embodied flow among members of group practice, fine-tunes agility and precision, and creates mindfulness, thus allowing one to re-member one's own multidimensionality, valuing one's insights and creations. The benefits of group body work are in line with Dewey's recognition that collaborative community work helps to bring persons into greater affiliation and sense of common purpose in meeting life's basic needs and expressing beauty. Soma-psyche body work communities can be significant kinship groups for youth and adult alike. In diverse settings, the shared work and repeated meetings give opportunities for persons build relation and to work with any tensions that arise in shared space.

Soma-psyche body practices discussed in chapter four are nature engagement, meditation, improv, and dance. These practices as a regular habitus afford greater ascertainment of latent possibilities in oneself and the practiced steps toward their actualization, with heightened aesthetic experience in the process that propel one to carry on and to translate these benefits into the life matrix. In this way passionate intelligence with soma-psyche body work accomplishes what Character Counts' virtue list-based approach does not: a moral formation approach that cultivates integrated ability to discern and participate more fully with others in the flux of daily life particulars. It is incumbent upon ethicists to continue to push the envelope as do Dewey, Lorde, Abrams, and Welch to incorporate an aesthetics of lyricism, improvisation, and somatics into school curricula in order to heighten relational joy, discern intersections of credulity, discover joint purposes, and raise endurance for relation toward mutual accountability.

Somatics has taken care to convey the specific benefits of different body practices and their requirements so that different kinds of body senses or moods can find themselves within a

number of options. Our youth undertake physical education and competitive sports as a regular facet of public education – with incomplete results. With more adequate attention to the combined daily regimen of integrative physical activity and meditation, teenagers can enhance the balance of their energies and felt body sense. *Nature Engagement* is the basic teaching milieu in which humans can find the primal resonances that help to calm, challenge, and retrain perception and attend to the deep layers of being. In the process of engaging nature on a daily basis, one immerses oneself in more-than-otherness, such that one can experience pauses or the teaching of nature in ways that extend self and elicit rhythm, heightened perception, and endurance while responding to nature's beauty and challenges. This section uses examples such as gardening, the Navajo Beauty Way, and Hopi “manifesting” to bring persons into fuller being, gathering to address communal concerns and equipping teenagers.

*Meditation* is a primary means of reaching into one's primordial self in order to quiet incoming stressors and internal brain traffic, offering access to one's deep inner being. Meditation is being taken up by youth and adults increasingly to enhance self-awareness and lend meditative pauses for bringing ourselves back to core rhythmic stability, rather than being overextended by relationships or daily events. This section briefly introduces meditation with a Lakota Three Ring example that shows the intense power of group concentration for healing different ills. Chapter five further takes up meditation in regard to a year-long Life Art Workshop and shows the immense longing and giving over to meditation in varied forms as a means of centering and healing.

*Improvisation* (improv) is a creative movement–learning practice that takes many forms across subject matters. This section shows how, rather than focusing on youth's negative circumstances or unhealthy habits, improv stretches persons into experiences beyond the self with creative exercises in which persons feel their agency in new ways, thus experiencing new ways of being and, in the process, taking steps toward releasing old patterns. This section introduces

improv and offers insights from improv done by middle-schoolers in a two-semester outdoor learning workshop I taught. Openness to difference, spontaneous leaps in understanding and expression, concentration, agility, and adaptability are developed and translate into problem-solving methods.

*Dance-NIA* is a form of fusion fitness: a dynamic blend of the dance arts (jazz, modern, and Duncan), martial arts (tai chi, tae kwon do, aikido), and the healing arts (yoga, Alexander Technique, and Feldenkrais). Self-expression through lyrical movement in relation to nature's elements are also key. NIA can be done by persons with special abilities. This section introduces NIA as an embodied practice that aims to develop neuromuscular, innate body intelligence and self-love through lyrical and fluid movement, along with self-awareness and direction from within.

The standards or benefits of the daily embodied habitus proposed here are not the same as those of daily military discipline based on primarily performance, authority, and humiliation. As further explained below and in chapter five's case study on the Life Art Workshop, in addition to integrated service learning to implement passionate intelligence, an effective embodied habitus involves a multi-point combination of embodied centering, improvisation, and varied-pace agility and strength practices that bring core integration of mind/body/soul to carry the channeling of energies into more positive and mutually beneficial relations. Chapter five will evaluate the workshop, which combined the specific embodied movement practices of: 1) meditation and centering body rituals; 2) soma-psyche fitness work; 3) improvisation; and 5) integrated service learning on the student-chosen subjects of animal cruelty, global warming, and the American economic crisis.

As shown in chapter five's discussion of the Life Art Workshop, individual and group self-awareness, the benefits of soma-psyche practices, stamina, and communicative expression come alive. The Life Art Workshop included the repertoire of meditation, nature perception

exercises, light and heat ritual, improv, diverse musical selections, creative fitness work, integrated service learning with adult and college-aged guest speakers, videos, role playing, book research, artwork, field trips, and community education nights organized by the students. Its experiences offer hope that even in the midst of our deepest periods of turmoil and family transition, soma-psyche body practices with attentive adults can indeed nurture teenagers and enable the adults to journey with them. In planning for this Life Art Workshop, I drew upon my improv training, meditation work, environmental education training, onsite ecology education, CiviConnections integrated service learning training, charter school development in Texas, ranch management, SMU School of Law Public Service Program coordination, coteaching of courses in family systems, race and reconciliation, and liberation theology, as well as my work in mediation, business litigation, juvenile and children's advocacy law. My own weekly regimen over the last seven years has been comprised of nature immersion meditation, cross-country running, and outdoor improv in naturalist activities, combined with Tibetan Rites of Rejuvenation for thirty minutes each morning. Dance and core strength training several times a week complete my regimen. My heritage is Comanche, Cherokee, English and Scottish. I am mother to three children age 11, 15, and 19, am manager of a fifth-generation family ranch near Austin, Texas.

It is hoped that this dissertation will thus positively impact our youth's ability to redefine themselves and their relational capacities in the face of youth violence, bullying, and sexual gratification pandered by the lyrics and videos on YouTube, through text messaging, and in our schoolyards. It is hoped that this paper can offer impetus to our parents, educators, and public scholars to take up the elements of passionate intelligence and daily habitus of embodied practices in making pedagogy selection and curriculum design, and in this way satisfy the four constructive criteria for an embodied moral formation education approach. Embodied pedagogies and multilevel daily habitus intertwine with the thick, imaginative, intuitive embodied mind, examples of which have flourished in our past in certain elements of Native American, Hinduism, Orthodox Jewish, monastic, African American, and Asian traditions. Our families have deep

heritages upon which to draw and move in concert with our educators and school administrators, perhaps especially so in American charter schools.

The multi-prong moral formation approach offered in Chapter six's conclusion is one that can be adapted and implemented in a variety of middle and high school settings. The three elements are:

- *A guide to an embodied moral anthropology* with highlights of current understandings of adolescent neuromuscular challenges;
- *A guide to the choreography of "passionate intelligence"*: a method of decision making and conflict resolution for our youth that is to be internalized with practice. The steps of passionate intelligence equip students to make choices in the flux of daily life with more confidence. Students gain the ability within peer relations to mediate through sticking points with inventive problem solving. Integrated service learning is a prime pedagogy of encounter that exemplifies passionate intelligence.
- *A guide to soma-psyche body daily habitus*. Refined direction of energies through habit transformation remain elusive without a focus on daily habitus of somatic practices to build soma-psyche integration and its creative discipline. Soma-psyche body work has multiple benefits: it liberates emotional blockages, it enhances agility, and it builds strength and access to core energies of heart and hope that translate into strengthened capacities and agency. Soma-psyche body work builds cross-lateral brain development and integrated mind, strength, and endurance. Effective somatic practices proven at schools are meditation, improv, nature engagement, and dance.

Through undertaking this approach, our youth can better foresee ways in which their interests and goals can begin to intersect over time in fulfilling ways versus seeking mere capitalistic success. They can develop moral faith in cooperative citizenship that perdures obstacles, making a difference amid complexity. Only by engaging these foundational issues can



teachers, parents, and other concerned adults begin to offer more non-dualistic effective moral formation education to our youth, who are stretched at every turn.

This dissertation relies on specific embodied pedagogies and rituals that are making an important impact across the world and at beacon schools in our country. My research seeks to contribute to continued change in American public schools, especially middle and high schools and takes up this discussion of critique and constructive work as a parent and organizer in the Texas charter school movement, with a deep reverence for the sacred ground of working with families and educators and a view toward the almost overwhelming pressures on school districts. Yet we cannot be afraid of these pressures or the red tape involved to reform moral formation education, because positive results exist, as shown in the examples herein. Effective advocacy in cooperative groups, as Greene, Dewey, Lorde, and Welch each promote in their own ways, enables concerned ethicists, educators, and mentors to work toward reform through layers of change in political circumstances. Womanist poet and activist Audre Lorde calls out a primary resistance to change even in urgent times – fear. Fighting a protracted terminal bout of cancer while addressing a diverse public audience, Lorde insightfully steers people from all walks of life past fear to gain power by putting fear into perspective:

What are the words you do not yet have? What do you need to say? What are the tyrannies you swallow day by day and attempt to make your own, until you will sicken and die of them, still in silence?

... And of course I am afraid, because the transformation of silence into language and action is an act of self-revelation, and that always seems fraught with danger.<sup>10</sup>

... We can learn to work and speak when we are afraid in the same way we have learned to work and speak when we are tired.<sup>11</sup>

---

<sup>10</sup>Cole Byrd, Guy-Sheftall (eds.), *I Am Your Sister*, 41.

... When I dare to be powerful – to use my strength in the service of my vision – then it becomes less and less important whether I am afraid.<sup>12</sup>

Lorde's words above are shared in an essay that also relates to an exchange with her daughter, who aptly describes the working out of fear as the need to let out that gnawing knot in the stomach that, if ignored, finds its own way out by making a person scream or become sick. Her daughter was specifically referring to holding something in that needed to be expressed. In virtues language, the virtue of self-respect is being asserted by Lorde's daughter. Lorde acknowledges her daughter's embodied wisdom in asserting self-respect, and emphasizes working to enhance freedom of self-expression and sharing self-connected joy, feeding one's internal creative self and heightened expectations for understanding in relations.<sup>13</sup> Lorde and her daughter offer hope for embodied sensibilities and passionate intelligence. In this dissertation "respect" is maintained as a common vision that is accessed here in its original sense of "opening to see one...in shared humanity."<sup>14</sup>

---

<sup>11</sup>Ibid., 43.

<sup>12</sup>Ibid.

<sup>13</sup>Byrd, Guy-Sheftall, *I Am Your Sister*, 42.

<sup>14</sup>Hooks, *Teaching to Transgress*, 186.

## CHAPTER ONE

### **Beyond “Character Counts” to Embodied Moral Formation Education**

Chapter one describes Character Counts and its six virtues and explains four major problems that are revealed by its comparison to the daily realities of our adolescent youth, to the insights of educational philosopher Maxine Greene, and to a moral anthropology based in embodied specificity of persons and interrelatedness with our environs. Based on this discussion and the work of John Dewey as extended by social activist and poet Audre Lorde, ethicist Sharon Welch, and phenomenologist David Abrams, four constructive criteria for a rejuvenated embodied moral formation approach emerge.

Character Counts claims to be the most prominent force in character education across American public schools, reaching millions of youth.<sup>15</sup> Since its inception in 1992 Character Counts has promoted Six Pillars of Conduct that are supposed to transcend race, culture, religion, and politics by offering a common language and medium by which educators can inculcate better behavior and citizenship in American youth.<sup>16</sup> While such programs appear promising, detractors complain that important questions arise that character educators rarely consider deeply, such as forming habits of embodied attunement by specifically focusing on the “how” of meaning making and communication during challenging circumstances; and cultivating one’s unique attributes for righting relations by affirming different forms of expression. Critics assert that Character Counts’

---

<sup>15</sup>Character Counts, The Josephson Institute, <http://www.josephsoninstitute.org> [accessed April 17, 2011].

<sup>16</sup>Ibid.

primary methods are superficial and can even be counterproductive to developing unique relational selves and participatory citizens.<sup>17</sup>

While Character Counts reports reduction in student classroom behavior infractions and an increased awareness of virtues at schools who use their Six Pillars of Conduct, the program must be reexamined for its ability to support human multidimensionality and to reach the substrate security levels of students' human existence. Substrate as used in this context indicates one's underlying foundational layers across one's systems that are one's dynamic matrix – biological, chemical, spiritual, neural in constant light-pulsing through our heart.<sup>18</sup> This dissertation seeks to show how the virtue list-based approach of Character Counts, without an adequate understanding of embodied personhood, falls far short of nourishing and shaping multidimensional students able to orient and navigate complex relationships and conditions. Whatever conformity and positivity may occur in elementary schools by using virtues lists, crumbles too easily under the stressors of adolescent and teenage years. Embodied moral formation education feeds our youth's innate capacities to develop more sensorial attunement with their environs, attunement that both enlivens and focuses their emotions, reflective processes, and embodied habits to enable expansion of enhanced meaning making and responsiveness in relations.<sup>19</sup> The multidimensional aspects of human "being-ness" that are synthesized through soma-psyche integration are receiving more research attention in transdisciplinary fashion.<sup>20</sup> This dissertation investigates the potential of an embodied moral formation education to respond to the plight of our middle and high school youth, who, with raging hormones, emerging personalities, and amid the pressures and volatility of school

---

<sup>17</sup>Nel Noddings, *Educating Moral People: A Caring Alternative to Character Education* (New York: College Press, 2002) 3, 7.

<sup>18</sup> See Oxford Dictionary of Chemistry Online, Oxford University Press 2012, [accessed March 7, 2012] and Oxford Dictionary of Philosophy Online, Oxford University Press 2012, [accessed March 7, 2012].

<sup>19</sup>Works of John Dewey, Maxine Greene, Audre Lorde, David Abrams, and Sharon Welch cited in this paper.

<sup>20</sup>Interview with Jay Giedd, M.D., in "The Adolescent Brain – Why Teenagers Think and Act Differently"; cf. Ronald E. Dahl, "Adolescent Brain Development: a Period of Vulnerabilities and Opportunities – Keynote Address" *Ann. NY: Acad. Sci.* 1021: 1–22 (2004) doi:10.1196/annals.1308.001; Paul Connerton, *How Society Remembers* (UK: Cambridge Univ. Press, 1989) 72.

environments, must marshal their energies in resilient ways every day, or else find themselves rudderless and carrying symptoms of their situations. Even with its recent expansion of highly priced, fee-based services, Character Counts fails to develop an embodied anthropology – or indeed any overt moral anthropology – to adequately ground the Six Pillars or extend its pedagogies. At most, Character Counts seems to join other highly priced, business-oriented ethics and character training options that in our current economic times are beyond reach for the majority of public school budgets, except for acquiring Character Counts’ most barebones kit. Given the four major limitations of Character Counts and its framework for service provision, I suggest that it is time for concerned adults and teachers to reconsider the foundations and methods upon which an effective embodied moral formation approach would best be based.

This dissertation draws on the work of John Dewey and recent moral philosophers’ embodied moral anthropology and key insights on pedagogy to establish the four critiques of Character Counts and propose four constructive criteria for a renewed approach to moral formation education. Furthermore, in the course of evaluating curriculum and pedagogies, it is incumbent to be aware of Paulo Friere and Maxine Greene’s insights on the pervasive force of the hidden curriculum in a school setting – a phenomenon revealing that in school settings, values are infused by school pedagogies, behavior codes, and content choices every school day, regardless of any deliberate character education program. Values infused at school in classrooms and hallways through these very specific processes are powerful conveyors and shapers of our youth. It is valuable in reviewing moral formation education to consider these important layers for consistency. In this first chapter, the work of Welch, Greene, and Abrams supplements that of Dewey and Lorde to critique Character Counts and build a case for the four constructive criteria.

The four major critiques of Character Counts (CC) are its:

1. **Untethered Illusions:** CC's categorical principles are overly broad and without practical and insightful formative aspects, because they do not easily transfer to varied contexts of lived relation in the daily flux of life.
2. **Lack of Guidance:** CC offers no assistance in prioritizing virtues in complex circumstances or in navigating situations through embodied interactions. People exist as mixtures and intersections of traits and backgrounds, and virtues lists do not adequately enable persons to better understand themselves or affirm one another in constructive ways that support enduring collaboration or friendships.
3. **Mechanistic interpretation:** CC's method does not rise to the level of substantial self-reflection and transformation that requires embodied imagination and interaction.
4. **Lack of integration:** CC fails to connect core moral understandings with classroom pedagogies and subject matters, such that hidden curriculum is never challenged and contradictory values are infused into students without engaging their distinctive intelligences.

The four major constructive criteria for an alternative embodied moral formation approach are:

1. **An embodied anthropology:** a sense of the multidimensional self that engages our sensorial surroundings and contextual pressures of everyday life;
2. **The cultivation of attention to otherness** through developing inner resources and encountering difference and multiplicity in a rhythmic process of "being" and "doing.";
3. **A method of discerning:** a way of navigating complex and distressing situations through an inner moral compass;
4. **A daily habitus of soma-psyche body work:** an embodied discipline to enable transformative physicality and responsiveness that unifies mind, body, and heart during steps of interpersonal change and growth.

### **Description of Character Counts**

Character Counts claims to be the most widely used moral education program in our nation, impacting over 7 million youth daily, according to CC's website. A virtues-list approach like CC's that purports to "transcend" race, class, religion, and political stripes through use of its Six Pillars is insufficient to adequately equip students with the self-understanding, attitudes, and skills essential for enhanced relational self-expression and accountability. While we may accept that initiative and variability always exist in any school setting, to assess who does what, how, and with how much success requires a more thorough investigation into the moral anthropology and embodied nature of human personhood and embodied pedagogies. I hope to show that any virtues list must be embedded in a thoroughly embodied moral formation approach as touchstones that can be used within the primary method of "passionate intelligence" that offers rhythmic dynamics of interaction and deliberate, particular steps of evaluation and adjustment. But first I turn to a more thorough description of Character Counts.

Created by The Josephson's Institute and its founder Michael Josephson – former lawyer, law professor and entrepreneur – the "Character Counts" website announces that

Character Counts gives kids a framework for ethical living. Simply put, we help kids make better choices to make everyone's life better. Character Counts is two things: an educational framework for teaching universal values, and a national coalition of organizations that support each other. The result is a culture change in your school or youth-service organizations.<sup>21</sup>

Character Counts is based on Six Pillars of Character that were identified as important in 1992 at a conference in Aspen, Colorado, by an interdisciplinary panel of leading ethicists, educators, and youth-service professionals who convened "to develop a common language of

---

<sup>21</sup>Character Counts Brochure, Character Counts; [www.charactercounts.org](http://www.charactercounts.org) [accessed January 5, 2011].

core ethical values that *transcend religious, political, and socioeconomic differences*” (emphasis added).<sup>22</sup> The Six Pillars are

1. **Trustworthiness** – Be honest • Don’t deceive, cheat, or steal • Be reliable – do what you say you’ll do • Have the courage to do the right thing • Build a good reputation • Be loyal – stand by your family, friends, and country
2. **Respect** – Treat others with respect; follow the Golden Rule • Be tolerant of differences • Use good manners, not bad language • Be considerate of the feelings of others • Don’t threaten, hit, or hurt anyone • Deal peacefully with anger, insults, and disagreements
3. **Responsibility** – Do what you are supposed to do • Persevere: keep on trying! • Always do your best • Use self-control • Be self-disciplined • Think before you act – consider the consequences • Be accountable for your choices
4. **Fairness** – Play by the rules • Take turns and share • Be open-minded; listen to others • Don’t take advantage of others • Don’t blame others carelessly
5. **Caring** – Be kind • Be compassionate and show you care • Express gratitude • Forgive others • Help people in need
6. **Citizenship** – Do your share to make your school and community better • Cooperate • Get involved in community affairs • Stay informed; vote • Be a good neighbor • Obey laws and rules • Respect authority • Protect the environment

### Tools of Character Counts

For most of its existence, Character Counts has promoted a minimal and unintegrated set of tools by which school administrators might raise awareness and support voluntary teacher

---

<sup>22</sup>Ibid.



participation on a free or modest membership-fee basis. These tools included posters, stickers, contest ideas, and a virtue-per-month suggestion with emphasis on raising awareness of definitions for each pillar. Until the year previous to this writing, Character Counts actively promoted the validity of its Six Pillars and its program approach as residing in the ability of a common language of shared virtues to create community and empower the users thereof to acquire and manifest the Six Pillars of Character. Multiple documents on the Josephson Institute and Character Counts websites extolled their “common language” as the basis for their program’s authenticity, including the document “The Case for Character Counts.” Character Counts research studies proclaim the success of the program in positively modifying behavior in such areas as truancy, cheating, discipline referrals to the principal, and violence among peers.<sup>23</sup> Its approach has evolved over the last fifteen years, for example by expanding the common virtue language approach by adding sample exercises to increase value awareness and discussion in language arts classrooms. CC also added as a part of its cost-based kit, weeklong intensive Character Counts events in order to build awareness and common language of the virtues, and to reward good conduct. Character Counts has taken additional cost-based measures to expand its programming. One such offering is training for youth organizations, businesses, civic groups, and government. Seminars that focus on specific issues such as bullying have also been developed over the last decade or so on a cost basis. Only in the last three years has a free online source of sample activities been added, but with limited scope in giving guidance on how to use these in different terms of subject matters and their practical contexts.

As of 2011, Character Counts promotes what it terms a pivotal three-day training seminar to integrate the Six Pillars into the curriculum and to promote participation and enforcement by administration and faculty. Even with this move, ostensibly to strengthen participation and use across the curriculum, as shown in the below discussion on the four

---

<sup>23</sup>See <http://www.charactercounts.org/research> [accessed January 5, 2011].

constructive criteria, and exemplified in chapter five's case study, this "pivotal" workshop is still inadequate to meet the needs of an enhanced, embodied moral anthropology and moral formation program. CC's corporate approach is revealed by its high subscription price of \$775 per person. The basic seminar brochure states that at the seminar school administrators are trained to "manage" problems of race, religion, and politics. Such a goal of "managing problems of race, religion, and politics" is not an approach conducive to honoring our youth's individuality or shaping our youth's capacities to navigate life's complexities. Based on this and other generalities, and despite its promises of character formation, it is unclear that CC's basic workshop will lead to any long-term moral formation changes beyond promoting reduction in specific discipline infractions in school settings. By contrast, as chapter five's case study will show, embodied moral formation pedagogies such as service learning in combination with improvisation and a daily soma-psyche body work habitus of developing attunement, physical endurance, and agility offer evidence of changes in habit, of students' concern with value clarification with respect to particular contexts, of enhanced responsiveness, and of commitment to community participation.<sup>24</sup>

Further CC tools available include a separate school membership in Character Counts, which entitles members to use CC's logo with permission only (a constriction of prior policy), and includes a membership kit of awareness-raising materials as well as seminar discounts. Awareness materials and additional curriculum resources remain available for purchase, as well as individualized training seminars around such subjects as bullying, leadership, and sports programs. Free online teaching tools and sample activities are available, including:

➤ Character education lesson plan bank

---

<sup>24</sup>Rahima Wade and Donald Yarbrough, "Infusing Service-Learning in the Social Studies: Civic Outcomes of the 3rd -12th Grade CiviConnections Program" (Paper presented at the 5th Annual K-H Service-Learning Research Conference in East Lansing, MI, October 2005); Shelley H. Billig, Susan Root, and Dan Jesse, "The Relationship Between the Quality Indicators of Service-Learning and Student Outcomes: Testing Professional Wisdom," in Susan Root, Jane Callahan, and Shelley H. Billig (eds.), *Improving Service-Learning Practice: Research on Models to Enhance Impacts*(Greenwich, CT: Information Age Publishing, 2005).

- Character education handouts with definitions and written activities
- Weekly writing prompts based in narrative readings that elicit student-identified maxims and application to their own lives
- Foundations for Life Essay Program
- Recommended book list
- Teach with Movies institutional partner with activity booklets organized around Six Pillars
- Discipline referral form, discipline letter for home, positive behavior letter home

While Character Counts provides online literature explaining the beneficial outcomes of its program in terms of reduced detention rates, discipline infractions, and trips to the principal's office, it does not show any qualitative studies or methods of evaluation to indicate deeper moral formation or the existence of methods to guide more comprehensive or distinctive ways to navigate thorny situations or group dynamics that can overcome obstacles and support friendships in our intersections. I suggest that if it is to succeed in creating lessons that develop in young people a moral compass and heightened mutual accountability, moral formation education must be better grounded than this, namely in an embodied moral anthropology and pedagogies, with an explanation of the "how to" and dynamics of growth and interpersonal interaction.

#### **Four Major Critiques of CC's Virtues List-Based Approach**

The following four major critiques show the need for foundational reformulation of virtues-list moral formation education based on the dynamics of people's exchanges in everyday life. The section following the critique proposes four constructive criteria of an alternative embodied moral formation education that adequately encompasses humans' innate multidimensionality to better perceive, attune to one another, and make evaluative adjustments, freeing up enhanced self-connected joy and creative discipline as intrinsic motivations that also work as lens to bring into focus greater expectations and accountability.

**1. Untethered Illusions:** Categorical principles are overly broad and are without practical, insightful formative aspects, because they do not easily transfer to various specific contexts of lived relation in the daily flux of life. Primarily since the civil liberties movements of the twentieth century, a number of commentators have proposed a common language of rights or virtues as necessary to create a basis for communication and shared ideals to direct our citizens and to shape our youth. Participants in the Civil Rights Movement, Women's Rights Movement, Gay Rights Movement, Pacifist Movement, and libertarian stances established particular claims of injustice and set forth claims around equality, respect, individual pursuit of happiness, and freedom from government overreaching under the United States Constitution. Significantly, over time particular laws and enforcement mechanisms have been enacted into law with police and judicial system enforcement of basic rights of personhood and property. Our youth need thorough understanding of their basic American minimum rights and avenues of enforcement.

However, affirming and generative relations require more than minimum legal protections, to which parenting and character education are directed. The first major critique of an indoctrinational virtues approach such as Character Counts is that we do not typically consult formal rights or lists of principles such as the Six Pillars before acting. Rather, we experience the flux of interaction in "real time." In the stickiness and flux of everyday relations, emotions and aversions pop up that impact one's ability to take initiative in or respond to situations as they arise. One may even altogether miss the opportunity for sensitive interaction.

Categorical principles are overly broad and are without practical, insightful formative aspects, because they do not easily transfer to various specific contexts of lived relation in the daily flux of life. While the Six Pillars are intended to cultivate habits or practices that enable regular demonstration of the acquired virtue, when taught out of context as definitions or sample activities as they often are, they lack the contextual detail or framework for students to meaningfully identify and apply them to the particulars of their own lives. Without contextual

grounding, the Six Pillars tease us with attractive elements just out of reach and out of touch with our moment-to-moment lives. Thus, a moral formation approach must connect any guidepost virtues to the context of daily life.

Indeed, *Character Counts* does not offer any framework for connecting its pillars to contextual situations. It neither guides one to assess which one or more of the Six Pillars applies, nor does it show how to apply one or more of them. We all daily encounter a range of situations or choices: which line to join; at what pace to move in a crowd; whether or how long to listen to another person in various circumstances; how to participate in a group project or more generally navigate entanglements of group dynamics; whether to politely indulge or resist another's over-helpfulness; and how to relate to a peer or adult who is unusually quiet, sad, or angry.

These dynamics are even more complex in middle school, when adolescents are staking out their identities in circles beyond the family and are typically more self-conscious. In adolescence, youth reach beyond the familiarity of family to seek "dangerous knowledge" and experiences that can hone more independent and adult skills.<sup>25</sup> With specific rites of passages, mentors journey with adolescent youth into broader culture and adult terrain.<sup>26</sup> In America, adolescents take on more independence in school settings and often face larger and more diverse school populations than in elementary schools. They also experience rapidly changing bodies and cultural enticements around sex, drugs, and status, in addition to the pressures of unprecedented rates of divorced and blended families.<sup>27</sup> Thus, any approach to moral education needs to consider that persons interact bodily with others in real time and in a great variety of sensorial situations. Moral education needs to foster an adolescent's orientation to and ability to sensitively navigate within these complex relations.

---

<sup>25</sup>David Oldfield, "The Journey: An Experiential Rite of Passage for Modern Adolescents," in *Crossroads: The Quest for Contemporary Rites of Passage* (Louise Carus Mahdi, Nancy G. Christopher and Michael Meade, eds. Chicago: Carus, 1996); 155.

<sup>26</sup> Ibid.

<sup>27</sup> Ibid.

In an effort to shape youth into responsible citizens in a diverse America, CC speaks of “transcending” differences of religion, race, class, religion, and politics by its promoting the Six Pillars of Character. As the above critique shows, however, such an attempt to “transcend” can actually mask the dynamics of daily relations and resources of personhood. Middle school parents and administrators and police officials continue to speak about pervasive youth bullying and manipulation in hallways, bathrooms, lunchrooms, school grounds, and through insidious texting (or “sexting,” as some sexually explicit text messages are called).<sup>28</sup>

Indeed, certain social commentators offer poignant reminders from our nation’s history in which a common language of virtues or rights was clearly not enough to develop mutual accountability and could indeed trample diversity and mask injustice, such as in the coexistence of prominent Christian beliefs and politeness that for centuries “oiled” the social structure of black slavery and its hideous interworkings. The examples of slavery and of the annihilation of native American cultures under the demands of manifest destiny underscore how easy it might be at American public schools for students to be indoctrinated into a canon of virtues but still exhibit hubris, bullying, apathy, and disconnection. Such damaging behavior can also continue to occur undeterred outside the walls of the school on school grounds and during extracurricular events.

Does this mean that the language of rights or virtues should be declared a sham and discarded? Citing African American philosopher Patricia Williams, Sharon Welch emphatically says “no.” She insists that “to discard rights language altogether, one discards a symbol too deeply enmeshed in the psyche of the oppressed to lose without trauma and much resistance.”<sup>29</sup> Williams maintains that even though African Americans may not fully trust rights language, it constitutes a “familiar vision” that gives form into which society must breathe life through a

---

<sup>28</sup>Charter school parent founder group discussion, October 2007; Case study juvenile detention administration discussion, December 2008.

<sup>29</sup>Sharon Welch, *Sweet Dreams in America: Making Ethics and Spirituality Work* (New York: Routledge, 1999), 58.

journey of discovery and learning.<sup>30</sup> In this dissertation I do not seek to wholly discard virtue language. Rather, along with John Dewey, I suggest that virtues are part of a more encompassing aesthetic approach of passionate intelligence to support persons' multidimensionality in their environs. As I explain more fully in chapter three, within the steps of passionate intelligence, virtues operate as signals to grasp as when one nears a boundary crossing, and viewpoints to help evaluate a situation. Thus, this dissertation seeks to build a more psychologically realistic account of moral education among unique and complex individuals that does not fixate on a simple list of virtues. As well, understanding particular legal protections of personhood and property, also serve as touchstones in motivating and evaluating relations.

**2. Lack of Guidance:** The Six Pillars do not assist persons in prioritizing virtues in complex circumstances or in navigating situations through embodied interactions.

The limited scope of behavior modification made possible by Character Counts is further evidence that its overly simplistic approach does not provide "a framework" to help students become discerning in complex situations. Indeed, Character Counts' own studies reveal that it benefits only a narrow scope of behavior, such as reduced truancy, cheating, and discipline referrals. It does not help students deepen relationships and strengthen agency. In one survey that concluded that students who had used CC showed more "caring," the survey question merely restates the value of "caring" and on a numbered scale asks respondents to indicate to what degree they agree with the statement that "Character Counts might have influenced caring behavior" during the school year. Such a formulation is really a meaningless statement compared to what it purports to be measuring. Interestingly, student respondents offered no specific narrative examples of caring encounters.

A student working with the Six Pillars is ill equipped to engage real life situations that raise dilemmas or stop one in one's tracks. These situations would require at a minimum a

---

<sup>30</sup>Ibid., 57-58.

prioritizing and ordering of virtues that is not provided for by Character Counts methods. CC does not address such complexities nor offer a deliberative framework for decision making among the virtues.

Complex situations of interrelationships among individuals also raise the issue of paternalism in that a virtue-based approach to moral formation emphasizes the agent rather than the interrelationship among those involved. The Six Pillars focus on the conduct of the doer to the done-unto. The CC materials are unclear about whether or how the response of the done-unto is to be included in the agent's consideration and exercise of the virtue. Thus, a virtues approach too readily undermines attention to the interrelationship of subjectivities and can easily result in paternalism. A simple example of paternalism is where one would intervene as "caring," "responsible," "fair," "helpful," or even as a good "citizen" for another's "own good," or more generally *without regard for what the other person wants in the situation* – which may be to be left alone, or to use his or her autonomy to move at his or her own pace to figure out the next course of action. One possible attempt to curb this paternalistic nature of Character Counts when exercising the five pillars just mentioned is to take into account the sixth pillar of respect in tandem with each of the other five. However, even this is a mechanical approach that is short-lived without further inquiry and practice as to what "respect" is in attitude and embodied practice in the dynamics of communication.

This critique suggests that the approach of Character Counts does not help with particular encounters or contentious intersections. As discussed below with Dewey, an embodied anthropology at the base of a moral formation educational approach is required in order to embrace human multidimensional dynamics and provide an educational process such as Dewey's passionate intelligence, to access deep inner resources and do the work of perception and adjustment for a strong and open self that more confidently participates as a social self in communal life.



**3. Mechanistic interpretation:** CC's language arts activities, as a method of moral formation, do not rise to the level of substantial self-reflection for transformation.

On its website, Character Counts endorses the following narrative studies strategy:

Literature and literacy classes lend themselves easily to character education. Consider how the characters in classic novels relate (or not) to the values of the Six Pillars of Character. What themes in novels address ethics? What decisions do characters make that are good and bad ones? Use books to illustrate qualities of ethical decisions and age- and developmentally appropriate reflection and writing prompts to improve literacy skills. Hold class discussions on how characters demonstrate good character. Almost every activity you would normally use to teach language and literacy can be adapted with minimum effort to address character concepts.

One of the free online writing prompts asks students to read a story about a child in another country, then identify maxims in the story and determine how they might apply to students' lives.

Language arts activities often focus on the character of protagonists and conflict in order to better understand human nature and histories. Some philosophers of education and teachers also use literary analysis in hopes of helping to transform students' character and developing agency. The above language arts examples of CC do not approximate the much thicker notion of self-reflection in exchange with the text to help transform character.

Narrative studies can help students see conditions and meanings in a "fresh light."<sup>31</sup>

Narrative evokes emotions and stirs the imagination. For the student's interaction with a text to

---

<sup>31</sup>Maxine Greene, "Critical Theory and Rationality in Citizenship Education," in Henry Giroux and David Purpel (eds.), *The Hidden Curriculum and Moral Education: Deception or Discovery?* (Berkeley, CA: McCutchan, 1983), 348.

possibly be transformative, Maxine Greene and other critical theorists explain, demands the reader's commitment to lend his or her life to the text and engage in an "adventure of meaning."<sup>32</sup>

Greene echoes Dewey in saying that students must take initiative, delve into multiple layers of the text, and open the door to change. However, the "minimum effort" of Character Counts' approach to narrative studies, examples of which are given above, involve mechanical methods that treat the text as if it renders objective answers that require students to do little wrestling with questions of ambiguity and meaning. Dynamics of relations always involve construction of meaning and potential ambiguity. While literary analysis can be a helpful pedagogy to open new perspectives and multidimensionality in exchange with the text, it alone is not enough to transform one's character. One must follow through in actual encounters through embodied pedagogies and experiential exchanges that go beyond literary analysis to build a daily habitus that can inculcate changes in one's muscle memory and dislodge predispositions. Role playing of case studies begins to raise self-awareness, questions about relational dynamics, and what is at stake in different challenging circumstances. However, as studies on integrated service learning will show, real encounters with stakeholders hold the most promise in contributing to new understanding of oneself and what is actually at stake for unique individuals and for offering hope that sticky differences and stereotypes can actually begin to fall off in joint work toward common goals. Here, ethics research on the community activism of the Southwest Areas Foundation assists us in seeing the promise of integrated service learning as the learning practice and character formation in relational dynamics of attunement and accountability.<sup>33</sup>

Greene relies upon Merleau-Ponty and Dewey in her evaluation of the transformative potential of thick literary analysis, asserting that persons might be able to "re-learn how to see." While I agree with the goal of "re-learning how to see" as a primary basis for persons to grow

---

<sup>32</sup>Ibid., Greene, "Curriculum and Consciousness," 180.

<sup>33</sup>William Julius Wilson, *The Bridge over the Racial Divide: Rising Inequality and Coalition Politics* (Berkeley, CA: Univ. of California Press, 1999) 87-92.

beyond the hyperrationality of dualism and engrained habits, literary analysis must be combined with some kind of embodied pedagogy involving actual encounters around differences or the issues involved. To establish this, I will use, like Greene, the insights of Merleau-Ponty's notion of perception and Dewey's passionate intelligence, but will show the limitations of literary analysis done as a stand-alone tool.<sup>34</sup>

Merleau-Ponty is convincing as to the potential of re-learning how to see – or at least loosening one's filters and opening one's multidimensionality in vital reorderings:

Consciousness does, however, have the capacity to return to the precognitive, the primordial, by “bracketing out” objects as customarily seen. The individual can *release himself into his own inner time and rediscover the ways in which objects arise, the ways in which experience develops. ... Not only may it result in the effecting of new syntheses within experience; it may result in an awareness of the process of knowing, of believing, of perceiving* (emphasis added).<sup>35</sup>

Greene suggests that student readers can participate in the text, whether fiction or nonfiction, to achieve some degree of “lived decentering” (to use Merleau-Ponty's term) that enables them to generate perception of meanings that can transform their lives.<sup>36</sup> The kind of literary engagement Greene requires is not solely a cognitive affair but also an experiential one. Such engagement calls upon readers to attend to the perspectives of different characters in a narrative, experiencing within themselves their varied emotions as they engage with the characters over the course of the story.

---

<sup>34</sup>Greene might herself come to agree with this point, considering her stance in a this later article that her activism in a community group had the most transformative potential. Maxine Greene, *Releasing the Imagination: Essays on Education, the Arts, and Social Change* (San Francisco: Josey-Bass, 1995), 169.

<sup>35</sup>Ibid, 181–182.

<sup>36</sup>Ibid., 177.

In the process of attending to perspectives that “continually challenge and modify one another,” she expects readers to challenge their own understandings and habits.

When the characters are seen to view things differently, this phenomenon may make readers conscious of the inadequacy of some of the patterns or interpretations they themselves have produced along the way. They may become self-reflective.... once the reader becomes entangled with the characters’ thoughts and perceptions, she or he finds herself or himself conscious of questions and concerns buried in her or his ordinary experience. Something is brought into the foreground then, and it in some way alters the background consciousness against which the themes of the text are pursued and its meanings gradually achieved.<sup>37</sup>

The variety of narrative is immense, and a student may undertake a close and reflective exchange with a text in which his emotional reactions and challenged understandings of life press him to further reflect upon his own way of doing things in similar circumstances, or identifying how his own life bears too little resemblance to the character’s to make resonant correspondences. In this way meaning occurs for the reader by a blending of perspectives. One could say that the reader achieves rationality, as Merleau-Ponty defines it, “not as an abstract concept of an objective state, but rather rationality is to say that perspectives blend, perceptions confirm each other, a meaning emerges”.<sup>38</sup>

In Greene’s method of narrative studies then, each reader may achieve an imaginative synthesis of meaning that results in transformed consciousness that may provoke readers to transformative action in the world. Students might well gain an intensified awareness, self-understanding, and impetus, because within the narrative the “unspeakable is spoken, the

---

<sup>37</sup>Ibid., 97–98.

<sup>38</sup>Greene, in Giroux and Purpel, *Hidden Curriculum*, 182.

otherwise invisible becomes visible, and the unbearable explodes.”<sup>39</sup> This work is more than a cognitive process, as it requires the reader’s participation with the text and the capacity of imagination to synthesize meaning through one’s aesthetic experience of “bringing severed parts together.” As shown above, Greene’s intent is to open one to deep transformative possibility that can enable one to make lasting changes.

Greene’s call to reconceive consciousness as having the ability for deep inner transformation and her intense classroom efforts offer substantial hope that youth and concerned adults can undertake the work of moral formation education in a way that nourishes and heals. But are most classroom narrative studies really likely to prod us out of unconscious habitual ruts of dualism and patriarchy and then sustain us through inner reevaluation and “re-learning how to see”? One must be cautious not to underestimate readers’ filters of race, class, religion, and gender or the extensive wrestling with the text required for Greene’s work of perception and emerging reconstructed consciousness of the reader.

Moral philosopher Cynthia Willett’s critique of philosopher Benhabib’s use of narrative is relevant here. Willett complains that Benhabib’s narrow function of narrative as “a sentimental style geared toward evoking empathy and care “virtually guarantees the privileged entry of a perspective associated with middle-class wives” or their “compassionate concern.”<sup>40</sup> Willett lifts up as an alternative the work of additional African American authors such as Toni Morrison and Patricia Hill Collins, who engage narratives in ways that illuminate the intersectional analysis of social identity such as the “outsider-within.” It becomes clear that in a complex “system of interlocking race, gender, class, and sexual oppression, there are few pure oppressors or victims.”<sup>41</sup> Morrison uses

---

<sup>39</sup>Greene, *Releasing the Imagination*, 101.

<sup>40</sup>Cynthia Willett, *The Soul of Justice: Social Bonds and Racial Hubris* (Ithaca, NY: Cornell University Press, 2001), 73–74.

<sup>41</sup>*Ibid.*, 158–159.

cognitive disjunction (the “rememories” of Sethe in *Beloved*) and aggressive provocation (e.g., the first sentence of *Paradise*: “They shoot the white girl first”) in order to reconstruct the classic role of pathos and catharsis in modern narrative. Such terms as “mutual understanding” and “empathetic care” barely touch the surface of the existential turmoil that her narrative style provokes. My suspicion is that this is for good reason.<sup>42</sup>

By such an approach Morrison elicits from the reader a serious reconsideration of gender, race, and power that moves persons to confrontation. That catharsis for adults is not easily accomplished through literary reflection with a stance of empathetic care, because the realities underlying the characters are intense and entrenched in cultural standards. Such serious reconsiderations taken up in thick literary analysis and with texts of using cognitive disjunction (with attention to perhaps non-fiction) are combined within a supportive embodied moral formation approach with empowering ways for students to take up their own direct experience journeys of better recognizing our country’s histories of injustice, ways of healing and finding holistic prosperity in moving through and beyond injustices in our country, as they are experienced in tracks upon persons’ bodies and communities’ social memories.

Willett goes on to show how empathetic care and mutual understanding cannot be easily claimed. She concurs that it is presumptuous to assume that experiences of traumatic loss such as the Holocaust could be shared by those who have not lived through them. A bystander’s claim to understand others’ experiences of terrible loss may constitute an insult to those who have survived them.<sup>43</sup> Accordingly, one might consider in such instances that the work readers are called to do is to “listen well,” to “bear witness,” and to take care not to presume direct appropriation of the material without it being another reassertion of power.<sup>44</sup>

---

<sup>42</sup>Ibid., 73–74.

<sup>43</sup>Ibid., 78.

<sup>44</sup>Cynthia Willett (lecture on *Beloved* and *Soul of Justice*, relying on Patricia Hill Collins in Moral Philosophy class notes, Emory University, Spring 2002).

Willett's critique suggests that one must go further than literary analysis to aerate one's engrained viewpoints or filters and develop more non-dualistic multidimensionality. Merleau-Ponty's "re-learning how to see" through deep work of entering one's own inner time requires, however, further effort over time to gain transformative potential. Such efforts to enter one's own inner time can be accomplished through meditation in combination with nonviolent activism to achieve new internal core peace, strength and understandings within the participants, even if of differing backgrounds. In our schools, entrenched behaviors such as racism, classism, bullying, sexual exploitation, and group hazing must be addressed at such foundational levels of re-ordering our understanding of human capacities, in addition to counseling outreach and discipline enforcement efforts. These are further taken up in chapter four in these vastly transitional times in order to provide better security and transformation toward respect and conflict resolution skills within youth. I suggest combining integrated service learning with narrative studies or literary analysis classes, in which students investigate within their community particular issues that they specify in class and undertake interviews, artifact exploration, legal implications, and on-site visits to pertinent places in order to elicit embodied responses, to increase self-awareness of concerns, and to enhance healthful exchange. Such a service learning–literary studies mixture can enhance opportunities for "re-learning how to see" based on sustained exchange in collaborative work to take concrete steps toward improving the community issue undertaken.

The mechanistic narrative studies approach of Character Counts and its Six Pillars will likely leave most readers in their comfort zones: perhaps some with probing questions, but primarily in silent and still bodies.

**4. Lack of integration:** The Six Pillars fail to connect core moral understandings with classroom pedagogies and subject matters, such that hidden curriculum is never challenged and contradictory values are infused into students without engaging their distinctive intelligences.

Character Counts does not address a comprehensive connection with varying levels of subject matter, administrative practices, or dynamics of classroom pedagogy. Accordingly, Character Counts does not enable teachers to easily grasp how its activities might or might not be consonant with existing classroom procedures, pedagogies, or textbook content that inherently convey particular values. Additionally, students are unique individual persons, each with her or his own identity-in-the-making, which must be affirmed in a constructive way if the method of moral formation is to honor and cultivate individual constitutions, expression, and growth. This may be particularly true of adolescent and teenage youth, who are in the midst of moving beyond family circles to define themselves in new ways and are experimenting with their surroundings. Thus, an embodied moral formation approach will more adequately encompass these issues. The next section introduces four constructive criteria that seek to address the four major problems of CC set forth above.

### **Explaining the Constructive Criteria for an Alternative Embodied Moral Formation**

#### **Approach**

**Constructive Criterion One: Embodied anthropology that correlates to personal multidimensionality and interrelatedness with our sensorial surroundings and contextual pressures of everyday life**

The above constructive criterion is based on the salient points of Dewey's embodied moral anthropology, as extended by Audre Lorde, David Abrams, and Sharon Welch. Dewey rejected the effects of the dualistic, hyperrational man and bemoaned the prominent "anesthetic morality"<sup>45</sup> of his time that resulted in "grudging piecemeal concessions to the demands of duty" instead of "wholehearted action" through passionate intelligence. Dewey thus sought to overcome

---

<sup>45</sup>Dewey, *Art as Experience*, 39.



dualism, which he believed had led to largely indifferent or distracted individuals and a paucity of experience or mischanneling of energies.<sup>46</sup> Dewey asserted instead an embodied moral anthropology based on a reworking of Western philosophical categories toward an enhanced notion of the person and one's potential for vibrant relational life and meaning making within communal life.<sup>47</sup>

Dewey introduced key terms that have been appreciated in more recent philosophy of education regarding multiple intelligences and inquiry-based education, but the fullness of Dewey's impact on soma-psyche foundations to moral anthropology and moral formation education is still emerging.<sup>48</sup> Dewey's proposed "embodied mind," as explained in the first section of chapter two, is pivotal to how humans might more aptly integrate their multiple strands of intuition, perception as participation, and habits through passionate intelligence. For Dewey, embodied mind is the slowly changing substantial background mind that is one's intertwined habit, and consciousness is the constantly changing foreground of mind that is the point of interaction and adjustment with the environs through imaginative perception.<sup>49</sup> Individual growth occurs through the work of perception, adjustment and evolving habit mind, in the sense that:

increased perception of meaning of things that leads to a modification of character ... leading to improved capacity of the self to adjust to its environment and to control and direct subsequent experience.<sup>50</sup>

Thus through Dewey's expanded understanding of perception and attunement in relation, enhanced communal life is made more possible as individuals take initiative.

---

<sup>46</sup>Ibid., 260.

<sup>47</sup>Boisvert, *John Dewey: Rethinking Our Time*, 4.

<sup>48</sup> Cf.

<sup>49</sup>Dewey, *Art as Experience*, 44–45.

<sup>50</sup>Rockefeller, *John Dewey*, 424.

Dewey's understanding of embodied mind and the enveloping universe present individuals as distinct beings with intrinsic value who can take initiative within their environs to develop their inherent capacities for growth. Dewey insists that a person's inherent capacities are best developed within communal life, and for Dewey such development does not satisfactorily occur through empty platonic categories or virtues that are for him like "untethered illusions" from the "hard stuff of the world."<sup>51</sup> Instead, individual growth occurs in the creative undertakings that engage the encounters and challenges of everyday life. Dewey based this stance in his assessment that embodied human life exists within the larger enveloping whole of natural and social forces that contain both precariousness and stability – what he named the "problematico" of nature.<sup>52</sup> Though not a negative term, it denotes that such natural and social forces provide both the matrix for latent possibilities and ideals to be discerned as well as the challenges that require seeking ideals and working toward their accomplishment by individuals within communal life.<sup>53</sup> For Dewey, then, a union is possible among the continuum of material and ideal, thus undoing dualism at its base, in that the moment of creative art occurs as persons engage their sensorial environs to create and navigate everyday life. Dewey, instead of accepting dualistic rule-based living that results in parsing out a person's affective strands, identifies culminating moments of "fully charged" experience or "beauty" in which one finds conviction that one is in relative harmony with one's relations or course of action. Lorde's idea of "self-connected joy" is a touchstone for felt, wholesome, erotic self-expression that Dewey denotes as aesthetic experience.

Lorde's lens of "self-connected joy" creates the ability to measure one's life experiences and therefore heightens expectations for mutual accountability. Lorde's experience self-connected joy as reinforcing or expanding one's sense of worth. As pointed out in the Introduction, fear felt

---

<sup>51</sup>Dewey, *A Common Faith*, 33, 85.

<sup>52</sup>Rockefeller, *John Dewey*, 387.

<sup>53</sup>*Ibid.*, 396.

in the gnawing of the gut, or as her daughter expressed holding something in too long that makes you feel like you will scream, or other embodied manifestation indicates an embodied alarm system of health incursions that must be expressed and evaluated. Health incursions such as depression, ADHD, obesity and anorexia among our youth are named at epidemic proportions, and our authors here show how soma-psyche techniques within supportive kinship communities are effective in unwinding and healing psychic knots interwoven in our body matrix.<sup>54</sup>

Lorde maintains that when self-connected joy is shared with others in a variety of means, differences can more easily fall aside, enabling greater understanding and mutual journeying. This is particularly important in developing inner resources to identify one's core self and intuitive sense of boundaries as one simultaneously opens to relation. For Lorde, sharing activities or undertakings that create self-connected joy in the participants better enable persons to encounter particularities of other individuals, as well as to experience their own unique identity more fully. Opportunities for shared experiences of joy within learning environments abound at school but may be nourished by an embodied moral anthropology and implemented embodied pedagogies.

How does Lorde work against dualism in arriving at her standard of self-connected erotic joy? She bemoans that our Western culture typically cuts itself off from the wholesome aspects of the erotic. She insists that culture has instead focused on the pornographic aspects of sexuality which are a perversion of the erotic. As philosopher Cynthia Willett points out, the repression of the erotic and hubris of hyperrationality "take their toll in the sickness of the land... experienced by the victim as degrees of terror. ... but ... experienced by the perpetrator through inexplicable fears or mild discomfort, or even in strange acts of avoidance... or ill-defined phobia."<sup>55</sup> In America such ills of the land remain and shape-shift through different eras, from the Trail of

---

<sup>54</sup> See Lionheart Foundation, National Emotional Literacy Projects, <http://www.lionheart.org/youth> [accessed November 16, 2009], The Garrison Institute for Meditation, <http://www.garrisoninstitute.org> [accessed May 21, 2012], The Center for Kinesthetic Education, <http://www.wellnesscke.net/k12.htm> [accessed February 10, 2012]

<sup>55</sup>Willett, *Soul of Justice*, 210.

Tears and slavery to our current day American culture. Those ills manifest in symptoms of depression, disconnection from intimacy, defensiveness, and short fuses. To differing degrees, adolescents and teenagers also bear these. They are often caught in conflict among peers from different backgrounds or in the pressures of culture. Lorde names how men and women have both been subject to patriarchy's repression of healthy erotic subjectivity within social life. Persons' eros as a being is a basis of lyrical relation within one's community surroundings in which one feels life force that is lifegiving energy, inspires and motivates one.<sup>56</sup> As pointed out by Lorde, erotic joy in America has too often been relegated to the bedroom as affective aspects of being have been put down as irrational and harnessed. She observes that once the erotic is severed from the life of the individual, all our life projects are typified by a kind of "felt disaffection" that removes them from our more general ends.<sup>57</sup> Lorde does not uplift the erotic as an open-ended escape, but taps into its power for the individual-in-relation to navigate everyday life and maintain a deep embodied wisdom that is not subject to institutional rule when we attend to this aspect of ourselves:

This is one reason why the erotic is so feared, and so often relegated to the bedroom alone, when it is recognized at all. ... Our erotic knowledge empowers us, becomes a lens through which we scrutinize all aspects of our existence, forcing us to evaluate those aspects honestly in terms of their relative meaning within our lives. And this is a grave responsibility, projected from within each of us, not to settle for the convenient, the shoddy, the conventionally expected, or the merely safe.<sup>58</sup>

---

<sup>56</sup> Ibid., 108-112, bell hooks, *Teaching to Transgress: Education as the Practice of Freedom* (New York: Routledge, 1994), 194-195 [citing Sam Keen as well].

<sup>57</sup> Audre Lorde, *Sister Outsider: Essays and Speeches* (New York: Crossing Press, 1984), 211.

<sup>58</sup> Ibid.

Lorde sought to illuminate the healthy erotic as an intrinsic and valuable aspect of self that works as both relational power and interpretive lens. Such a view of the erotic requires that persons live at a new level of accountability that will not “settle for the convenient, the shoddy, the conventionally expected, or the merely safe.” Lorde states:

The sharing of joy, whether physical, emotional, psychic, or intellectual, forms a bridge between the sharers which can be the basis for understanding much of what is not shared between them, and lessens the threat of their difference.<sup>59</sup>

... In the way my body stretches to music and opens into response hearkening to its deepest rhythms, so every level upon which I sense also opens to the erotically satisfying experience, whether it is dancing, building a bookcase, writing a poem, examining an idea. That self-connection shared is a measure of the joy which I know myself to be capable of feeling, a reminder of my capacity for feeling. And that deep and irreplaceable knowledge of my capacity for joy comes to demand from all of my life that it be lived within the knowledge that such satisfaction is possible, and does not have to be called marriage, nor god, nor an afterlife.<sup>60</sup>

A junior high school band program is an example in which Lorde’s shared self-connected joy enables the participants to live more fully and regularly in each other’s midst and informs them that such shared joy and mutuality is possible amongst differences. Students wake and march in the parking lot at 7:15 a.m. daily, encounter the learning curves of both music and motion and the relaxation time during band trips and on sidelines or after performances. Band is perhaps a safe and strong example that is not undertaken by all students. What does face all students are the explicit sexual lyrics of varying music genres and the slippery slopes of the constant intermingling of hormones, humor, and dancing at school events. Establishing healthy

---

<sup>59</sup> Ibid.

<sup>60</sup> Ibid.

body sense during this developmental period is not easy. In chapter four I will explore embodied pedagogies and soma-psyche integration practices especially in the performing arts and body movement tradition of tai chi and NIA, exemplars of hope that promotion of emotive, zestful and meditative bodily expression can help youth better understand their bodily orientations, sense of worth, and exchange in ways that promote self-integrity, joy, and creative discipline.<sup>61</sup>

For Dewey and Lorde, then, one undertakes daily living as a heart-felt creative process with strength and wonder, bringing to bear one's inner lens of self-respect and attentiveness, with the ability for decision-making. Current transdisciplinary neuromuscular and social science research on adolescence help us understand even more fully the importance of embodiment. The Adolescent Development Affect-Regulation and the Pubertal Transition Network ("ADAPT"), which is an NIMH-supported interdisciplinary research network, provisionally defines adolescence as "that awkward period between sexual maturation and the attainment of adult roles and responsibilities," which for purposes of ADAPT covers more than a decade.<sup>62</sup> The cascade of pubertal hormones from the brain begins from ages nine to twelve, with most of the physical changes of puberty often complete by the middle of the teen age years.<sup>63</sup> At least three sets of interrelated processes generated by three neuroendocrine axes create infinite individuality as a child grows into a teenager. The three neuroendrine axes are (1) growth hormone (GH), (2) gonadotrophins (GnRH), and (3) DHEA and DHEAS. A maturational process involving brain/behavior/social-context interaction grounds individual development. In different places in the world, hormonal changes onset at different times as do adult social roles.<sup>64</sup> For purposes of this paper, I distinguish adolescents as fifth grade through eighth grade, with teenage years

---

<sup>61</sup>NIA Dance Movement - Neuromuscular Integration, [http://www.youtube.com/watch?v=\\_YDH\\_OR5\\_F0](http://www.youtube.com/watch?v=_YDH_OR5_F0) [accessed January 5, 2011]; NIA Dance Troupe First Round (teenage school students), <http://www.youtube.com/watch?v=-V37gjA6lc&feature=related> [accessed January 5, 2011]; Happy NIA Dance Troupe (slow-spiritual music), <http://www.youtube.com/watch?v=MJNKuZ9U5Mk&NR=1> [accessed January 5, 2011].

<sup>62</sup> Ibid., 9.

<sup>63</sup> Ibid., 12.

<sup>64</sup> Ibid.

commencing sometime in the eighth grade, as students lean toward their high school role models. This also approximates the U.S. middle school/high school grade transition choice, where some schools have 6<sup>th</sup> grade at middle school and 9<sup>th</sup> grade separately housed. The overall pattern is that the set of adolescent changes is occurring relatively earlier, with the activation of the strong drives, emotional intensity and sensation seeking that occurs.<sup>65</sup> During adolescence, the affective intensification outstretches the now slower developing cognitive and reasoning skills, calling for attention to how their affective expansion motivates and inspires them – propelling them toward adulthood and setting trajectories of habits. Ronald Dahl, ADAPT keynote speaker and author of the above report, emphasizes that the work of adults involved with teenagers is to help define better and facilitate better “driving skills” in the earlier activated “turbo-charged” feelings and growing being of the unskilled adolescent driver.<sup>66</sup> As one looks around in different communities, and as Dahl asserts, the passions of adolescents and teenagers “refer not only to romantic and sexual interests, but also to the intensification in many kinds of goal-directed behaviors that emerge...when many teenagers become passionate about a particular sport, hobby, music art or literature...or commitments to idealistic causes,” and can be influenced to join unhealthy turbo-charged behaviors.<sup>67</sup> Dahl thus confirms in our time upon specific research, what has been recognized to varying degrees in different cultures across time as an imperative time of dangerous opportunity, during which specific cultural rites of passage and/or apprenticeships guide youth into adulthood, and concerned adults must define these for our time with liberative potential. Current service learning undertakings and supporting research show such citizenship pedagogies as empowering our youth as engaged, creative agents and problem-solvers around issues that matter to them and their communities, such that their passions and seekings find traction, exhilaration and reward by investing in their own community action.

---

<sup>65</sup> Ibid. 17 – 18.

<sup>66</sup> Ibid.

<sup>67</sup> Ibid.

In America, education is a potential effective rite of passage, through moral formation education for democratic communal life, and is a primary vehicle relied upon by parents and community members. Religious institutions are also relied upon as voluntary associations for moral formation of youth. The embodied moral anthropology that emerges in this dissertation from Dewey, Lorde, Abrams and Welch grounds personhood in the freedom of relational exchange of communal life, with a reverential understanding of our human multidimensionality, including our embodied emotions and their inclusion as the wellspring of our energy and seeking, as well as their potential for being transformed and more effectively channeled through the Citizen as Artist engaged in relation with moral faith in collaboration and endurance. Thus, the embodied moral anthropology here meets the concerns of ADAPT and seeks to provision our youth with driving skills.

**Constructive Criterion 2: Cultivation of attention to otherness through developing inner resources for encountering difference and multiplicity in a rhythmic process of “being” and “doing”**

In their aesthetics-based alternative approach to individual growth and moral formation, rather than starting with rules or lists of virtues, Dewey and Lorde look to the process or journey of potential deep transformation toward heightened vitality and accountability. In such a journey, perception is enhanced, and through meaning making persons develop inner moral compasses to orient themselves and navigate complex circumstances, rather than relying primarily on rules or virtues lists. Cultivation of attention to otherness as described above requires developing inner resources for encountering difference and multiplicity that enable persons to be more open to difference and to endure contention. Journeys of self-building, encounter, and transformation occur in rhythmic cycles of “being” and “doing” and are the basis for individual growth and more joyful affiliation and cooperative work within communal democracy.



Dewey's rhythmic undertakings of "being" and "doing" in the process of "passionate intelligence" are determinative for him to propel persons through multilayered sensorial absorptions and reasonings that include emotions as markers of the particular dynamics at work in actual relations. Incorporation of the affective is crucial in providing psychologically realistic moorings within a moral anthropology. The particularity of Dewey's proposed method of discernment, "passionate intelligence," explained below in criterion three, is a necessary element of an adolescent and teenage moral formation program, because it addresses the key affective leaps and bumps of this age group by providing them a specific method of engagement and evaluation that at the same time affirms their own identity choices – it empowers their individuality and initiative. Practicing Dewey's passionate intelligence develops the inner resources of openness to novelty and uniqueness, endurance in encounter, and the rhythmic adjustments that are possible in response to one another as one becomes more self-aware and experiences vitality in relation. Accordingly one can become more committed to this intrinsically based way of living rather than to mere rule-following or business calculation.

Sharon Welch confirms this point in her attention to the "jolt of otherness" persons experience in diversity, which she promotes as a basis to discerning meaning and as a resource for vibrancy in life rather than as necessarily a sting.<sup>68</sup> Welch develops inner resources of enhanced perception and rhythmic responsiveness through the metaphor of jazz improvisation, such that persons might find joy in the company of others instead of bewilderment in the journey of life. Welch also uses the rhythmic responsiveness of jazz improvisation and the importance of one's virtuosity in community to support her model for education for democracy. Welch, Dewey, and Lorde offer an aesthetics-based embodied moral anthropology that anchors an embodied moral formation approach that enables persons to engage the particularity of unique individuals and to cultivate inner growth and enhancement of relations through sticking points rather than

---

<sup>68</sup>Sharon Welch, *Sweet Dreams in America*, 61.

merely reducing classroom infractions as does CC. This aesthetics-based embodied moral anthropology then serves as a basis for moral formation education.<sup>69</sup>

Inner resources for building self and more openly encountering difference are easily aided by including embodied pedagogies such as meditation and improvisation into any subject matter. The requirement of soma-psyche body work in its more movement-based practices are required by a separate constructive criterion four because of the essential need for adolescents and teenagers to gain the expansion of capacities and creative discipline of energies afforded through these practices during their burgeoning but risky developmental period. A spectrum of such body work is explored in chapter four, including investigation of embodied pedagogies such as improvisation games in different subject matters, meditation, martial arts, dance, and certain agility exercises. Each embodied pedagogy bodily immerses the students in practices of perception, conscious body movement, and relational dynamics according to each practice's purpose.

**Constructive Criterion 3: A method of discerning that enables persons to navigate complex and distressing situations through an inner moral compass**

Rather than relying upon categorical virtues and duty, Dewey considered the dynamics of embodied relation and each individual's unique capacities and expressions as pivotal to one's growth and engagement in democracy as communal life. Dewey calls for us to create meaning within our lives in an enhanced evaluative fashion that enables one to make assessments and feel self-connected joy and completion rather than merely going through the motions of culture and negativity. Dewey appreciates the deep interconnection of embodied problem solving as art-in-germ and as offering a quality of life on a new plane of meaning that is perhaps too little experienced by the majority of persons.

---

<sup>69</sup> In chapter two I distinguish my differences with Sharon Welch's position by an emphasis on the specific steps of passionate intelligence that also expand the inclusion of emotions as a positive aspect of engagement and channeling energies, which is especially supported by embodied pedagogies.

Dewey attempts to create an approach to life whereby persons can develop their multidimensionality and “bring all they have” to and sensitively undertake and navigate relations and their tight spots. In *A Common Faith*, Dewey espouses this process and its underlying elements as “passionate intelligence” and calls for it to be undertaken on a societal level to enhance quality of life on a large scale.<sup>70</sup> In what Dewey terms “makings,” he emphasizes the artistic process of creation and the interactive mode of the artist with her or his materials and evolving purpose.<sup>71</sup> In the process of makings Dewey emphasizes embodied interaction such as pause, rhythm, movement, tension, and other aspects of the work of perception in the creative process. Thus, Dewey uplifts the individual potential of our youth to create meaning, initiative, and responsibility as they engage their environs in a process that is anchored in a creative journey of multidimensionality rather than being misshapen or rendered rudderless by the sterile application of empty categories. The phases of passionate intelligence as a method of discernment are summarized below and are fully explored in chapter two.

Passionate intelligence is a “dramatic process” that engages personal feeling rather than an impersonal process that is comparable to a mathematical calculation.<sup>72</sup> It is an open-ended process that responds to what comes.

*Phase 1* – Problems, needs, and/or desires are encountered in a concrete situation.

*Phase 2* – Active investigations and sensory absorption of the facts of the situation are made toward the end of clearly defining the situation and attending to the absorbing object. Meaning is attached to the interaction. Such meaning may occur to one in instant perception or may require a pause.

---

<sup>70</sup>Dewey, *A Common Faith*, 81.

<sup>71</sup>Boisvert, *John Dewey: Rethinking Our Time*, 121.

<sup>72</sup>Rockefeller, *John Dewey*, 412.

*Phase 3* – Imagination is used in developing adjustments that might possibly serve as sensitive responses in relations or solutions to the problem. This includes identifying emotions involved.

*Phase 4* – The individual chooses and refines a proposed adjustment from among other possibilities.

*Phase 5* – An adjustment in a relational encounter is made, then a charged moment of vitality or a taking stock occurs, and the phases above are undertaken again as one engages life circumstances over time and seeks fulfilling relations and attainment of goals.

Dewey thus seeks to achieve a more realistic and agile, embodied way of encountering difference and adjustment toward harmonizing with one's environs. This process of finding intervals of harmony within one's relations and creating everyday life provides a "stability that is not stagnation but is rhythmic and developing." Chapter three focuses more closely on the aspects of passionate intelligence as one undertakes the various phases in relation. It also examines how Dewey's dynamics of pause, tension, and movement can make a substantial improvement in one's reasonings and sensitive responsiveness in relations. Thus the third constructive criterion conveys an identifiable embodied discernment method for a renewed embodied moral formation education approach that is based on the realism and flux of daily life.

*Constructive Criterion 4: Daily habitus of soma-psyche body work, an embodied discipline that enables transformative physicality and responsiveness that unifies mind, body, and heart during steps of interpersonal change and growth*

Daily habitus of soma-psyche body work fosters the physical and mental strength that is required for deeper internal transformation. Chapter four will describe major areas of potential habitus such as improvisation, meditation, nature as teacher, and the multidimensional agility, endurance, and creativity that evolve from them. Improvisation has to do with embodied creative

exercises that stretch our youth to experience new expressions of themselves without being encumbered by their existing circumstances. Improvisation allows separation from the burdens of past transgressions and their attendant emotions. Improvisational exercises cover a wide spectrum and will be explained in detail in chapter four. One example of improvisation is a game in which students learn to “give and take” by standing in circles of four or five students and mirror each other’s movements, with each person taking initiative to change the action. Persons in this way learn initiative, to be attentive to each other, to take turns, and to expand their repertoire of syncopated movement and emotion in exchange. This approach is an alternative that offers agency and attunement, as opposed to, for example, a discussion group that focuses on the circumstances that might have bogged individuals down in the past, such as abusive use of power or distressing use of tempers by adults in charge or overly strict conduct rules. Improvisation thus fosters students’ experience of themselves as emerging selves who participate in their own development.

The requirement of daily habitus of soma-psyche body work is in addition to the method of passionate intelligence. Without a focus on the body’s transformative potential in loosening habits, repatterning muscle memory, and building strength and agility, change and relational responsiveness remain elusive wishes.

Bullying is an epidemic that must be addressed here within the adolescent and teenage age group as requiring a more serious undertaking of embodied moral formation education that embraces multiple layers of embodied decision-making and habit formation. A more emotionally and physically realistic embodied moral formation approach should equip educators with more comprehensive means to help youth overcome the dynamics of bullying. The Center for Disease Control has launched a major initiative to help perpetrators, targets, bystanders, parents and

educators stem the tide of bullying.<sup>73</sup> Bullying is unwanted, aggressive behavior among school aged children that involves a real or perceived power imbalance. The behavior is repeated, or has the potential to be repeated, over time. Both kids who are bullied and who bully others may have serious, lasting problems.

In order to be considered bullying, the behavior must be aggressive and include:

- An Imbalance of Power: Kids who bully use their power—such as physical strength, access to embarrassing information, or popularity—to control or harm others. Power imbalances can change over time and in different situations, even if they involve the same people.
- Repetition: Bullying behaviors happen more than once or have the potential to happen more than once. Bullying includes actions such as making threats, spreading rumors, attacking someone physically or verbally, and excluding someone from a group on purpose.

The CDC is working to equip students to call out their peers, and at the same time, to report bullying events to an adult for immediate intervention in order to prevent continuing harm. Parents and educators are informed by the CDC of the need for more immediate adult intervention in the face of lack of peer reporting and the need to prevent escalation toward physical harm and emotional trauma. In an effort to develop more effective preventive and intervention programs, new survey instruments have been developed by the CDC in an attempt to

---

<sup>73</sup> See Center for Disease Control website <http://www2c.cdc.gov/podcasts/player.asp?f=8622474> [for youth with steps on how to respond to bullying], [accessed April 12, 2012], <http://www2c.cdc.gov/podcasts/player.asp?f=8622471> [for educators on macro prevalence and cyberbullying], [accessed April 12, 2012], and <http://www.stopbullying.gov> [accessed April 12, 2012], Born This Way – Lady Gaga Anti-Bullying Foundation: Empowering Youth, Inspiring Bravery, <http://bornthiswayfoundation.org>, [launched at Harvard in March 2012] [accessed May 25, 2012], [http://www.slate.com/articles/news\\_and\\_politics/bulle/2012/03/lady\\_gaga\\_launches\\_her\\_born\\_this\\_way\\_foundation\\_at\\_harvard.html](http://www.slate.com/articles/news_and_politics/bulle/2012/03/lady_gaga_launches_her_born_this_way_foundation_at_harvard.html), [Important article on gay youth's suicide after prolonged taunting, and Lady Gaga's establishing foundation as result based on her own experience at high school of being thrown into a trash can. Gaga's foundation is working in alliance with the MacArthur Foundation on anti-bullying.]

more thoroughly understand the dynamics of bullying among involved parties and school environments.<sup>74</sup>

Significantly, the aesthetics of embodied moral anthropology move toward healthier, non-dualistic understandings of the dynamics of human life in relation, where we recognize that our youth's innate multidimensionality can be ignited to experience inner joy in expression and to creatively endure challenges that arise in human life. Whereas the compartmentalization of emotions and insistence in a narrow understanding of rationality and rules has resulted in the eruption of repressed energies, compounding a challenging developmental period, an aesthetics of embodied evaluative supra-rationality offers our youth deeper resources to make positive choices, to direct energies, and to fix mistakes.

---

<sup>74</sup> CDC – Measuring Bullying, Victimization, Perpetration and Bystander Experiences – Assessment Tools, [http://www.cdc.gov/ViolencePrevention/pub/measuring\\_bullying.html](http://www.cdc.gov/ViolencePrevention/pub/measuring_bullying.html), [accessed April 12, 2012].

## CHAPTER TWO

### Dewey's Embodied Moral Anthropology

This chapter builds the basis for the four constructive criteria of an embodied moral formation education, working primarily from John Dewey's capstone works, *Art as Experience* and *A Common Faith*, both written in 1934. In these writings encompassing his embodied moral anthropology, Dewey rejects both the dualism of the person as well as the attendant "drudgery of rule-based morality" as he moves toward an aesthetics of interactive embodiment and individual growth within communal life. Chapter three deepens and extends key elements of Dewey's embodied aesthetics, which are further extended and modified by social theorist/activist Audre Lorde, and ethicist Sharon Welch. At the end of chapter three, the four constructive criteria for an embodied moral formation education approach will be revisited in relation to key insights of chapters two and three.

Dewey's sea change of an embodied aesthetics in his two capstone works are compellingly brought to bear when one considers the full impact of their potential, which is being brought back to life by Deweyan scholars. Dewey insists that dualism of the material and ideal lived out in harmful repression misrepresents humans' multidimensionality and ability to interact more fully and relationally within our sensorial environs. Dewey urges persons to wake up and build their inherent multidimensional capacities for "passionate intelligence" as the basis for individual growth and improvement of communal life, instead of falling back upon sterile logic, mere duty, and business interests. In the process of his reformulation, Dewey creates important new terms that also serve as the sections of this chapter. The concept of "embodied mind" explains how, for Dewey, persons are capable of heightened meaning making through interactive,



embodied mind perception, which is an imaginative synthesizing of one's encounter with one's sensorial environs. For Dewey, multidimensional personhood that occurs through embodied mind exists within a "continuum of the material and the ideal," which is the matrix of enveloping possibilities from which our challenges, as well as ideals, can be identified.

Dewey proclaims that such a multidimensional, attuned creative approach to life allows meaning-making "experience" that enhances vitality, sensitive relational adjustments, and individual virtuosity in contrast to the dreariness of rule-based duty. The pivotal meaning-making process that Dewey names as "makings" fosters embodied personal agency by synthesizing composition that grows with the work of perception. The work of perception brings discernment and practical contributions within communal life. In *A Common Faith*, Dewey sums up this renewed approach to life for his time as "passionate intelligence." Dewey envisages public education as the primary forum for moral formation and democratic citizenship and insists that personal growth and practice of democratic skills are vital aspects of such formation. One Deweyan scholar relied upon here shows that basic understandings underlying the key terms in *Art as Experience* are greatly influenced by Dewey's personal experience of the Alexander Technique, a soma-psyche integration practice that greatly informs his work of soma-psyche being the basic unit of human existence requiring philosophers and policymakers attention, if humans are to understand how to gain repatterning and change of habits for more joyful relation and to bear their power humanely.<sup>75</sup>

Accordingly, the following key elements of Dewey's reformulation organize the sections of this chapter. They are:

- embodied mind;
- the continuum of the material and ideal;
- an experience;

---

<sup>75</sup>Frank Pierce Jones, *Freedom to Change: The Development and Science of the Alexander Technique* (London: Mouritz, 1997) 1-5. (based on the author's personal interview with Dewey in 1947 when Dewey was 88 years old).

- makings;
- passionate intelligence;
- education as the midwife of democracy; and
- psyche-soma connections: The Alexander Technique.

### **Embodied Mind: Perception and Habit of Substantial Mind**

This section explores Dewey's understanding of "embodied mind" and its implications for animating human multidimensionality and the potential for changing habits. In *Art as Experience* Dewey defines embodied mind as combining both habit and consciousness. Dewey states that the slowly changing substantial background mind is embodied habit, and consciousness is the constantly changing foreground mind that is the point of interaction with the environment. "With an embodied mind, perception occurs through *imaginatively integrating* into a single act one's various *impulses and inputs from multiple sensory modalities in the encounter, as well as by deriving new meaning from prior meanings brought to that encounter* (emphasis added).<sup>76</sup> Thus, for Dewey perception is "thoroughgoing" and flows from participation with one's environs.<sup>77</sup> At the same time, perception as participation draws upon and slowly refines one's substantial habit mind.

Dewey states that continuity of experience with enhanced perception gradually changes habit – learning occurs in the sense of "increased perception of meaning of things that leads to a modification of character ... leading to improved capacity of the self to adjust to its environment and to control and direct subsequent experience."<sup>78</sup> Learning through the imaginative act of perception as participation constructs new meaning and response in the present and this in turn serves as a "deposit" in habit mind that affects how one channels one's energies in the future.

---

<sup>76</sup>Dewey, *Art as Experience*, 24, 44, 256, 272.

<sup>77</sup>Ibid., 44.

<sup>78</sup>Ibid., 424.

This interactive perception of meaning increases one's capacity for transformation of mindful bodies and continued adaptation.

Dewey defines embodied mind as “primarily a verb” that “denotes every mode and variety of interest in, and concern for, things: practical, intellectual, and emotional.”<sup>79</sup> He sternly rejects any dualistic definition of “mind” that separates mind from the embodied interaction of the organism with its environment and treats mind as an “independent entity.”<sup>80</sup> Dewey declares that “in making mind purely immaterial (isolated from the organ of doing and undergoing), the body ceases to be living and becomes a dead lump.”<sup>81</sup> Seeing aesthetic experience as solely something “in mind” “isolates the esthetic from those modes of experience in which the body is actively engaged with the things of nature and life.”<sup>82</sup> Instead, Dewey asserts that “substantial” mind is built up precisely through the modification of the self that occurs through the consequences of embodied engagement.

Dewey's definition of habit contains more than mere action, in that the very core elements of desire and habits of attention and thinking are *embedded, yet accessible*. Rockefeller explains that the meaning of habit for Dewey is broader than simply patterned action, quoting Dewey's *Ethics* (1933):

We are given to thinking of a habit as simply a recurrent external mode of action, like smoking or swearing, being neat or negligent in clothes and person, taking exercise, or playing games. But habit reaches even more significantly down into the very structure of the self; it signifies a building up and solidifying of certain desires; an increased sensitiveness and responsiveness to certain stimuli, a confirmed or an impaired capacity to attend to and think about certain things. Habit covers in other words the very makeup

---

<sup>79</sup>Ibid., 263.

<sup>80</sup>Ibid., 264.

<sup>81</sup>Ibid.

<sup>82</sup>Ibid.

of desire, intent, choice, disposition which gives an act its voluntary quality. And this aspect of habit is much more important than that which is suggested merely by the tendency to repeated outer action, for the significance of the latter lies in the permanence of the personal disposition which is the real cause of the outer acts and of their resemblance to one another.<sup>83</sup>

Dewey thus emphasizes that habit is not mere intentional act, but is a manifestation of combined forces. In this way Dewey enables the malleability of habit and particularity of identity. Dewey contends that “all acts have the effect of strengthening or weakening habits,” and that the self reveals its nature in what it chooses.”<sup>84</sup> The active interests and preferences of the self are certain formed dispositions or habits. Growth means reinforcing those habits that promote one’s well-being. Dewey specifically supports individuality in his understanding of mind. Dewey recognizes that persons are open circuits in exchange with their environs, and that well-being is part of a person’s particularity and choices. He recognizes there are “different kinds of mind” that have different impulses and interests that “actuate the gathering and assemblage of material from the encompassing world: the scientific, the executive, the artistic, the business mind.”<sup>85</sup> Dewey maintains that a more substantial mind is grown when one cultivates natural impulses of distinctive intelligences with a body of experience or tradition.<sup>86</sup>

In an effort to describe the ways in which persons might move away from hyper-rational dualism to embodied mind and its growth continuum, Dewey explicitly identifies children as well disposed to grow as individuals within community, with their “curiosity, responsiveness, and openness of mind.”<sup>87</sup> Children will continue to grow if their social environment encourages growth. Dewey claims that certain habits restrict or arrest growth as one ages, such as “merely

---

<sup>83</sup>Rockefeller, *John Dewey*, 170–171.

<sup>84</sup>*Ibid.*, 425.

<sup>85</sup>*Ibid.*, 265.

<sup>86</sup>*Ibid.*

<sup>87</sup>*Ibid.*, 425.

routine ways of acting, uninformed by real understanding, and [when] there is not developed the habit of continued learning, involving retention of a certain childlike openness and responsiveness to life.”<sup>88</sup> Dewey thus calls upon educational environments and adults to undertake interactive knowing toward meaning making within real life contexts rather than acquiring isolated knowledge. Character Counts shapes conduct through using a list of virtues; Dewey envisages individuals shaping their conduct through expanding and channeling the energies of their own particular embodied repertoire in relation to individual growth within community.

With his bold notion of embodied mind and its method of passionate intelligence, *Dewey thus reorients and grounds rationality*, with an emphasis on meaning making, discerning judgment, and growth rather than knowledge as an end in itself and the sterile application of rules. In so doing, I believe Dewey in the late 1930s meets phenomenologist David Abrams’s current call of “not going back” . . . but “coming full circle” . . . through

Uniting our capacity for cool reason with those more sensorial and mimetic ways of knowing, letting the vision of a common world root itself in our direct, participatory engagement with the local and the particular. If, however, we simply persist in our reflective cocoons, then all of our abstract ideals and aspirations for a unitary world will prove horribly delusory . . . the cost of our human commonality may be our common extinction.”<sup>89</sup>

Through embodied mind undertaking passionate intelligence, supported by embodied pedagogies in our middle and high schools, we “remember ourselves to our sensuous surroundings,”<sup>90</sup> with the potential of building a national character based on a method of

---

<sup>88</sup>Ibid.

<sup>89</sup>David Abrams, *Spell of the Sensuous: Perception and Language in a More-than-Human World* (New York: Random House, 1996) 270–271.

<sup>90</sup>Ibid.

multidimensional response to change amidst diversity and contingency that cultivates unique, wholehearted contributions, meaning, and heightened relational accountability—even through struggle—instead of predominant fear and rudderless wandering or destructive lashing through depths of “too much.”

It is my intention to anchor chapter four on daily habitus in the foundations of specific nature engagement, meditation, improvisation, body movement, and integrated service learning. This paper will specifically take up the vexing problems of ready access to alcohol and drugs and rampant sexual exploitation in deriding humor and media materials on school grounds within the discussions of soma-psyche integration and embodied pedagogies in chapter four.

### **Continuum of Material and Ideal: The Hard Stuff of the World and Heightened Vitality**

Dewey bases his moral anthropology in the “hard stuff of the world of physical and social experience”<sup>91</sup> and interweaves the large and the small of the universe, institutions, politics, and the nuances of personal encounter. First, rather than see people as groups or numbers to be sorted and weighed or empty slates that could be merely written upon, Dewey perceives the existential angst or plight of the individual. To him, the rhythmic exchange with one’s environs occurs in meeting the challenges and events of everyday life. Embodied human life exists within the larger enveloping whole of natural and social forces that contain both precariousness and stability, or what Dewey calls the “problematico” of nature.<sup>92</sup>

Rather than being a negative term, “problematico” denotes that natural and social forces provide both the matrix for latent possibilities and ideals, as well as the challenges that require seeking ideals and working toward their accomplishment through the contributions of

---

<sup>91</sup>Dewey, *A Common Faith*, 49.

<sup>92</sup>Rockefeller, *John Dewey*, 387.

individuality within communal life.<sup>93</sup> Dewey believes that “to apprehend the ideal possibilities of the here and now is to awaken to and enjoy the deeper meaning of the present.”<sup>94</sup> Through such apprehension, the process of meaning making throughout one’s day can culminate in the charged value of certain key moments. One example he gives is aesthetic surrender in absorption of nature.<sup>95</sup> Dewey explains that in one’s exchange with natural surroundings “there are stirred into activity resonances of dispositions acquired in primitive relationships of the living being to its surroundings, and irrecoverable in distinct or intellectual consciousness.”<sup>96</sup> Such resonances led Dewey to later write that we sense ourselves part of the enveloping universe, which is “the matrix out of which our ideals are born *and bred. It is the source of the moral values which our imagination projects as our ideals and aspirations*” (emphasis added).<sup>97</sup>

In this manner Dewey describes what he sees as a continuum of the material and ideal that is pivotal to a nondualistic embodied moral anthropology. Dewey identifies this continuum from his initial observation that a creature’s meeting its basic needs within nature is “art in germ.”<sup>98</sup> Human creatures do this too in creating themselves and culture in artistic makings out of everyday living conditions and relations. Human consciousness that reflects upon and creates cultures that perdure through better and worse conditions of nature across time reflect non-dualistic possibilities.<sup>99</sup>

Deweyan scholar Steven Fesmire states that Dewey considers as tragic the all-too-often status quo of drifting, humdrum, or “unconsummated” experience.<sup>100</sup> Dewey writes, “For in much of our experience, we are not concerned with the connection of one incident with what went before and what comes after.... We yield according to external pressure, or evade and

---

<sup>93</sup>Ibid., 396.

<sup>94</sup>Dewey, *Art as Experience*, 25.

<sup>95</sup>Ibid., 24, 28–29.

<sup>96</sup>Ibid., 29.

<sup>97</sup>Dewey, *A Common Faith*, 85.

<sup>98</sup>Dewey, *Art as Experience* 24.

<sup>99</sup>Ibid.

<sup>100</sup>Steven Fesmire, *John Dewey and Moral Imagination: Pragmatism in Ethics* (Bloomington: Indiana University Press, 2003), 155.

compromise.... There are beginnings and cessations, but no genuine initiations and conclusions. One thing replaces another, but does not absorb it and carry it on. There is experience, but so slack and discursive that it is not an experience. Needless to say, such experiences are anesthetic.”<sup>101</sup>

Dewey explains his foundational notion of “an experience” as awakened engagement in contrast to the above anesthetic experience, which is the subject of the next section.

### **An Experience**

In explaining having “an experience,” Dewey seeks to alter a sense of experience as a course of events that runs as a course of least resistance or as an endless tangle:

We have an experience when the material experienced runs its course to fulfillment. Then and then only is it integrated within and demarcated in the general stream of experience from other experiences. A piece of work is finished in a way that is satisfactory; a problem receives its solution; a game is played through; a situation, whether that of eating a meal, playing a game of chess, carrying on a conversation, writing a book, or taking part in a political campaign, is so rounded out that its close is a consummation and not a cessation. *Such an experience is a whole and carries with it its own individualizing quality and self-sufficiency. It is an experience* (emphasis added).<sup>102</sup>

Thus, Dewey’s notion of having “an experience” carries some inherent feeling of momentum or movement toward some end in view or in engagement with the absorbing object or person. Dewey suggests that one’s daily walk can be organized around relational fulcrums,

---

<sup>101</sup>Ibid., 40.

<sup>102</sup>Quoted in Fesmire, *John Dewey and Moral Imagination*, 126.



including one's family and vocational responsibilities in addition to self-care, rather than around a mere list of obligations and "to-do's" that can easily splice one's day into artificial time segments.

... [e]xperience in the degree in which it is experience is heightened vitality. Instead of signifying being shut up within one's own private feelings and sensations, it signifies active and alert commerce with the world; at its height it signifies complete interpenetration of self and the world of objects and events.... Instead of signifying surrender to caprice and disorder, it affords our sole demonstration of a stability that is not stagnation but is rhythmic and developing.<sup>103</sup>

Dewey thus calls for us to stand up or create order and sensitivity within our lives in an enhanced evaluative fashion that enables us to make assessments and feel self-connected joy and completion rather than merely going through the motions of culture and negativity. Through passionate intelligence, explained in the next section, adjustments may be made as one begins to feel one's way through multilayered relationships, commitments, desires, and needs. Dewey thus appreciates the deep interconnection of embodied problem solving as art-in-germ and as offering a quality of life on a new plane of meaning that is perhaps too little experienced by the majority of persons.

Because experience is the fulfillment of an organism in its struggles and achievements in a world of things, it is art in germ. Even in its rudimentary forms, it contains the promise of that delightful perception which is esthetic experience.<sup>104</sup>

Toni Morrison's *Beloved* exemplifies such vital experience of deep, heartfelt culmination. Sethe is reflecting upon a daunting journey of freedom from Sweet Home to Cincinnati to reunite with her children:

---

<sup>103</sup>Dewey, *Art as Experience*, 19.

<sup>104</sup>Ibid.

I did it. I got us all out. Without Halle too. Up till then it was the only thing I ever did on my own. Decided. And it came off right, like it was supposed to. We was here. Each and every one of my babies and me too. I birthed them and I got em out and it wasn't no accident. I did that. I had help, of course, lots of that, but still it was me doing it; me saying Go on, and Now. Me having to look out. Me using my own head. But it was more than that. It was a kind of selfishness I never knew nothing about before. It felt good. Good and right. I was big, Paul D, and deep and wide and when I stretched out my arms all my children could get in between. I was that wide. Look like I loved em more after I got here. Or maybe I couldn't love em proper in Kentucky because they wasn't mine to love. But when I got here, when I jumped down off that wagon – there wasn't nobody in the world I couldn't love if I wanted to. You know what I mean?<sup>105</sup>

Sethe evaluated her journey of escape from Sweet Home to freedom as developing her self-determination and an appreciation of her ability to love her children in a newly felt, erotically charged sense of intensity and possibility as a free woman, which were newly created senses of self. These culminating moments of charged value were expressed by Sethe in wonder to Paul D in retrospect of this experience that “I was deep and wide and when I stretched out my arms all my children could get in between ...when I got here – there wasn't nobody in the world I couldn't love if I wanted to.” Sethe uses language of heightened vitality to describe her freedom to love as a result of her solo journey of escape from slavery, including escape from an internal enslavement to the white man's mentality and the white woman's patronizing degradations. Sethe's story is representative of freed slave narratives.

Such psychological realism is an important consideration for any moral anthropology or moral education approach, given the *problematico* of everyday life, where potentialities cannot all “blossom” at the same time and certain circumstances and forces are simply beyond one's

---

<sup>105</sup>Toni Morrison, *Beloved* (New York: Alfred A. Knopf, 1987), 162.

control. Dewey's anti-utopian stance, anchored in the "hard stuff of the world," thus further requires that philosophy center on how to live the good life with a realistic view of a contingent and open-ended universe, and not merely to spin systems for an esoteric audience with little or no relation to the messiness of daily living.

The element of Dewey's embodied moral anthropology that brings him closest to ecologists who use the interdependence of biodiversity as the basis for nondualistic understandings of being in social ethics is again his insistence on the creature's artistic makings in the course of daily life in constructing homes and securing basic needs, which Dewey named as the "problematic of nature" – of nature being the enveloping matrix containing both challenges and resources. Dewey himself grew up in the Adirondacks amidst his grandfather's property and named these immersions as "hushed reverberations" of his youth that underlay his metaphysics of the "large and small" within our unfolding universe.<sup>106</sup> As discussed in daily habitus of soma-psyche body work, gardening, working with the land to provide for basic needs in reverential ways, and the Navajo Beauty Way bring persons back to immersions that create primal resonances in the vein that Merleau-Ponty understands as "vital reordering" of life. Such attention to intrinsic connections among humans and our environs is the building block of nondualistic understanding of our knowings and our doings as mindful bodies.

### **"Makings"**

Dewey contends that in living one must ask the sort of questions asked by artists in the experiments they carry out in their makings. These questions surround efforts at crafting new entities out of material components, the difficulties to be overcome, the inspiration and

---

<sup>106</sup>Rockefeller, *John Dewey*, 357.

innovations that come from the very working with materials, and novel modifications that become incorporated into the final product.<sup>107</sup>

Dewey emphasizes multidimensional ways of knowing. Sensorial and poetic ways of knowing and creating show such multidimensional capacities of humans:

The painter may know colors as well as the physicist; the poet may know stars, rain, and clouds as well as the meteorologist; the statesman, educator, and dramatist may know human nature as truly as the professional psychologist; the farmer may know soils and plants as truly as the botanist and the mineralogist.... The engineer, the artist, the historian, the man of affairs attain knowledge in the degree they employ methods that enable them to solve problems which develop in the subject matter they are concerned with.<sup>108</sup>

Dewey loosens myopic logic by drawing a connection between the reasoning process with sensuous energies, instinct, and purpose of natural creatures:

*“[R]easonings”* have an origin like that of the movements of a wild creature toward its goal, and they may become spontaneous, “instinctive,” and when they become instinctive are sensuous and immediate, poetic. The other side of this conviction is ... belief that no “reasoning” as reasoning, that is, as excluding imagination and sense, can reach truth. Even the “greatest philosopher” exercises an animal-like preference to guide his thinking to its conclusions. He selects and puts aside as his imaginative sentiments move. *“Reason” at its height cannot attain complete grasp and a self-contained assurance. It*

---

<sup>107</sup>Boisvert, 130.

<sup>108</sup>Dewey, *Art as Experience*, 43, 44.

*must fall back upon imagination – upon the embodiment of ideas in emotionally charged sense* (emphasis added).<sup>109</sup>

These significant multi-layer reasonings occur in the creative process of living. Understanding experience as art can constructively integrate the multiplicities and various factors (hybridity) within an individual more accurately than any philosophical model. Boisvert remarks that “Dewey prefers the example of an artist engaged in fabrication as more accurately symbolizing the process of deliberation. Shaker artisans, for example, were not concerned with the relation of the concept “beautiful” to the concept “useful.” Rather they examined the consequences of working with various woods, designs, and shapes in light of particular functions. Not worrying about the incompatibility of rival concepts, they could produce chairs and tables that embodied both beauty and utility.”<sup>110</sup>

The continuum of the ideal and material, exemplified by artistic makings, aesthetic absorption, and varied ways of interactive knowing, thus undergird Dewey’s positive faith in human ability to achieve a heightened level of engagement, perception, and periodic harmonizing of factors. For Dewey, these are innate capacities stirred through engaged relation with one’s surroundings. As such, the fuller repertoire of makings and ways of interactive knowing support the development of inner resources for attunement to otherness and multiplicity.

Dewey’s search for embodied makings led him to also consider the means of conscious mind control and the refinement and integration of the nervous and muscular systems by the Alexander Technique. Dewey’s work in this area toward an embodied wisdom are explained at the end of this chapter after the sections laying out major elements of his moral anthropology contained in *A Common Faith* and *Art as Experience*.

---

<sup>109</sup>Ibid., 33.

<sup>110</sup>Boisvert, *John Dewey: Rethinking Our Time*, 88.

### The Process of Passionate Intelligence

The term “passionate intelligence” is distilled from Dewey’s aesthetics of artful living in *A Common Faith* and *Art as Experience*. It describes the cultivation of an internal moral compass of discernment and navigation of complex relations through a method of multidimensional perception and considerations of encounter and adjustments in relation to them. Passionate intelligence enables a person to transition from anesthetic morality toward embodied interactive vitality and growth in communal life.

Dewey explains personal growth and discernment in relations as resulting from the moment-to-moment construction of experience and the choices one makes as to whom one is becoming. Dewey names the development and assertion of individuality in contexts of different groups or publics to ascertain and work toward ideals as the experiment of democracy through communal work. For Dewey, through passionate intelligence a person’s choices result in consequences and a sense of self judged by the person as “good” and harmonized with one’s “whole personality.” Through this process one learns a discerning wisdom with which to engage the future.<sup>111</sup> Dewey asserts that individual participation builds identity and moral faith.

Passionate intelligence is thus a “dramatic process” that engages personal feeling rather than an impersonal process comparable to a mathematical calculation.<sup>112</sup> As Fesmire emphasizes, the process of “dramatic” deliberation is improvisational yet somewhat ordered, with numerous active elements among which one shuttles back and forth. “Scenes are actively coauthored with others and with a precarious environment. The acting is improvisational, the performances open-ended. The drama is experimental, not scripted.”<sup>113</sup>

---

<sup>111</sup>Rockefeller, *John Dewey*, 418.

<sup>112</sup>*Ibid.*, 412.

<sup>113</sup>Fesmire, *John Dewey and Moral Imagination*, 80.

Steven Rockefeller describes Dewey's method of passionate intelligence as consisting of five phases:<sup>114</sup>

*Phase 1 – a problem or needs and desires are encountered in a concrete situation.*<sup>115</sup> In response to needs, conflicts, and difficulties, desires arise. Desires involve projections of ends in view and function as the mainspring of human action, including moral actions.<sup>116</sup> Dewey recognizes that desire, passion, or affection are the primary springs to action in human life: “reason divorced from passion is without energy.”<sup>117</sup>

*Phase 2 – active investigations and sensory absorption of the situation are made toward the end of clearly defining the problem or attending to the absorbing object.* Careful inquiry is an active process involving physical modification and Dewey's inquiry theory of knowledge, in which causes and consequences and interrelationships are investigated according to the objective of the inquiry. According to Dewey, “The more connections and interactions we ascertain, the more we know the object in question. Thinking is [the] search for these interconnections.”<sup>118</sup> Rejecting general moral laws or virtues as determinative of situations or actions, Dewey nonetheless retains their worth as “a point of view from which to consider acts,” “standpoints for surveying a situation.”<sup>119</sup> Meaning is attached to interactions of relations. Such meaning may just occur to one in instant perception in vividness as distinct presences or absences catch one's attention and are enhanced by fullness of perception, ie., attentiveness in encounter. One may also feel tugs to take further pause for consideration.

Phase 2 attempts to clarify the nature of the problem and investigate facts that help one deliberate whether immediate enjoyment of a satisfying good or choosing among competing desires will be “satisfactory,” in that “it will continue to serve; it will do,” and thus be of enduring

---

<sup>114</sup>Rockefeller, *John Dewey*, 406.

<sup>115</sup> *Ibid.*

<sup>116</sup> *Ibid.*, 409.

<sup>117</sup> *Ibid.*, 412.

<sup>118</sup> *Ibid.*, 407.

<sup>119</sup> *Ibid.*, 419.

value.<sup>120</sup> As Fesmire points out, “this is more than an armchair affair.”<sup>121</sup> If a family is deciding whether to buy a home, for example, effective active inquiry would require visits to the house, research, consultation with specialists, driving different commute routes to work, and other similar activities.

Active inquiry means “trying on” the proposal or response under consideration. For example, if two fifth-grade girlfriends find their communication greatly strained, they are faced with finding a response on the spot and following up to prevent any hurtful pattern perceived. Bullying raises its head in different manifestations, requiring active inquiry of a fitting response by peers and adults. The example of two fifth-grade girls will be revisited throughout this chapter as a springboard for proactive problem-solving by youth. Consider a day when a third party tells one of them that she could not join a lunch group while the other is invited to sit down and does so with a mixed glance at her dismissed friend, causing a reduction in social sharing time with regular friends. Active inquiry aimed at repairing this relationship might include one or both of them pausing to consider their feelings about peer manipulation, and seeking advice from their parents and school counselor about their frustration and conundrum.

*Phase 3 – imagination is used in developing ideas that might possibly serve as solutions to the problem.* Imagination is embodied. It includes identifying emotions that correspond with the pivot points of an experience. Developing these hypotheses may lead to the making of additional observations in an effort to further clarify the problem. Various sources and persons may be consulted in this process.

Dewey asserts that senses and emotion are active in perception and should be attended to and channeled more consciously as one makes meaning throughout an encounter. He states:

---

<sup>120</sup>Ibid., 409.

<sup>121</sup>Fesmire, *John Dewey and Moral Imagination*, 70–71.



...A person must feel the qualities of acts as one feels with the hands the qualities of roughness and smoothness in objects, before he has an inducement to deliberate or material on which to deliberate.”<sup>122</sup>

Thus Rockefeller and Fesmire emphasize Dewey’s insistence on multidimensional perception through interactive imagination as the synthesizing process that creates meaning and can heighten mutual attunement. If a sticking point in relation, one can take stock in imagining possible adjustments, by in part identifying one’s emotional triggers and underlying causes, and how one might initiate and respond more joyfully or constructively, including how to address causes such as particular entrenched beliefs or experiences. Upon this kind of intake one has enhanced decision-making capacity that is rooted in the real lives of the participants and one’s internal security system.

In the fifth-grade example above, multidimensional passionate intelligence is demonstrated. The two young girls at a lunch table who are experiencing frustration with group interaction and friends’ challenging remarks about their friendship depend upon their prior vivid experience and friendship to develop their own imaginative possibilities about how to reconcile. The girl ignored by the group’s self-designated leader of the day sat further down the table in her group and reached out to her buddy, who was pulled away from her as they walked to the lunch table, by using a special, coded hand signal that they had come up with and used during class in relation to other ambiguous or dissatisfactory situations. She signaled at lunch, “What’s happening here?” by the hand sign and mouth formation, to defuse the strained moment. The girls used this regular signal to each other when one or both don’t like how they feel but are rather confounded by all the pressures and missteps that have occurred.

While adolescents also work at identifying their own next steps or adjustments, their developmental path can be obscured and exacerbated by intensified pressures of peers, adults, and

---

<sup>122</sup>Rockefeller, *John Dewey*, 413.

broader culture. Such entanglement can often manifest itself in passive manipulation tendencies among peers instead of outright engagement of tension or conflict, as well as “in/out” group identifications and bullying. Embodied moral formation education that inculcates the navigation method of passionate intelligence can help adolescents maintain their resilience and valuing of their insights such as the hand signal system and go further to equip them with verbal communication skills that nip the peer manipulation earlier in the process.

*Phase 4 – choosing and refining a proposed adjustment from possibilities.*

*Phase 5 – experimental testing of the hypothesis is undertaken by using it as a guide in action: an adjustment in a relational encounter is made.*

Phases 4 and 5 of experimental intelligence regard testing the selected course of action and resolving problems. Rockefeller emphasizes that the end of an action is judged good when it overcomes the original problem and reestablishes a harmonious situation. For example, “If the need and deficiencies of a specific situation indicate improvement of health as the end and good, then for that situation health is the ultimate and supreme good.... It is a final and intrinsic value and the whole personality should be concerned with it.”<sup>123</sup> In contemporary parlance, I have heard this moment of realization described as an extreme “moment of clarity”, peace in action or the “zap” moment: when one experiences alignment of head, heart, and gut.

In the example above the girls meet after school the same day to attempt adjustment: they sit down and agree that they want to remain friends and just “erase” what had happened earlier in the day, releasing into a fresh start. In a Central Texas public middle school, two eighth-grade girls of different cultural heritages are friends in several of their classes and walk toward the lunch room. In the middle of conversation, one peels off to sit with her “home girls,” telling the other girl that she would have to see her later. Both feel discomfort with the lunch situation but choose to maintain their classroom and study friendship across the remainder of the year. The

---

<sup>123</sup>Ibid., 408, 409, 413.

intersections of race come to bear here in a sticky situation but the girls support their growing friendship.

Thus, over time the practice and internalization of the steps of passionate intelligence enhances immediate sensitive responsiveness, which Dewey requires. Rockefeller quotes the conclusion to Dewey's 1939 essay on the "Theory of Valuation," which summarizes his mature thinking on the subject:

In fact and in net outcome, the previous discussion does not point in the least to supersession of the emotive by the intellectual. Its only and complete import is the need for their integration in behavior – behavior in which, according to common speech, the head and the heart work together, in which, to use more technical language, prizing and appraising unite in direction of action.<sup>124</sup>

The multidimensionality exercised throughout the intertwining steps of passionate intelligence becomes apparent in the above discussion and examples. Dewey sees animating passion for relation and recognition of ineffability within others as binding sources to sustain the work of perception and the storms of communal life. He names this moral faith instead of religious faith.<sup>125</sup> This moral faith that develops within relation through passionate intelligence gives hope and strength in the possibility of appreciating individual virtuosity resulting from exchange and imaginative expression with our environs and communal life, as well as the bonds of collaboration that can help nourish even in the midst of hard times.

For him, passionate intelligence enables greater discernment and strength through integration of self in navigating relations and problem solving in daily life. One becomes more accustomed to the stretching required to embrace tensions and one's hybridity as an invitation to reflection and to the undulating rhythm of undergoing and doing in an experience. This rhythmic, self-reflective, and participatory movement enhances one's overall ability to enjoy and call upon

---

<sup>124</sup>Ibid.

<sup>125</sup>Boisvert, *John Dewey*, 148.

one's heterogeneity. Such exercise of integrated hybridity in vitality stands in stark contrast to the postmodern anxiety of being a stranger to oneself and of having a difficult time making choices. Note that while Dewey's moral faith is built upon persons collaborating toward shared ends through obstacles at the risk of personal costs, he also equips persons to set boundaries in his requirement to include emotional consequences and redirection in the steps of passionate intelligence and his notion of a "side flank" maneuver to quell harmful habits, as well as in his insistence on the soma-psyche unit as the basic building block of human being. With adolescents and teenagers, I submit that adults are called upon to help youth find help to avoid or get out of overwhelming pressures or harm, and to also respect youth's distinctive intelligences and insights into a new generations' contributions to truth-telling challenges to ruling authorities. This communication among youth and adults may help both youth and adults find self-identified side flanks to work on changing habits, which is discussed further under the Alexander Technique.

The stirring of emotions occurs in exchange with one's environs whether with earth, creatures, or more-than-creatures (humans). As explored fully in chapter three through reflection on Dewey's "thoroughgoing perception" and phenomenologist David Abrams's "perception as participation", stirring emotion comes into being and through pause, imaginative work can be sustained and transformed according to flow of a mutual exchange and/or influence of instrumental purpose within the exchange. Adolescent and teenage spiked intensities—due to their developmental surgings of hormones, neural expansion, and physicality—are an opportune time to focus more directly on a method of constructively incorporating emotions into a method of decision making and understanding one's own triggers and evolving bundles. Significantly, the openness to novelty that Dewey calls for to bring persons into stretching in the work of perception and collaboration within communal life, is I maintain, not to encompass openness to bullying, overwhelming contention or harmful activity – in their risk-taking youth are to be equipped to assess health incursions, whether emotional or physical, and to set boundaries and obtain adult intervention in times of trouble. While youth rely upon their own innate truth telling

and establishing independence from adult authority figures in their teenage years as a passage into their own adult agency, as ADAPT points out, adults still play a constructive role in positively helping youth to move out of harmful conditions and establish healthy alternatives. Such a series of adjustments that require emotional intelligence and recognition of youth's capacities as well as their risk seekings, is supported by the steps of passionate intelligence and Abram's insistence on our inter-reliance with nature as teacher and life-giving matrix.

Thus there is a spectrum of interaction being addressed here: the moment-to-moment relations of everyday that in their various intervals and overlapping activities can constitute individuated experiences that afford aesthetic heightened vitality. Persons also may move toward actualization of longer-term ends, such as improved health or community activism, comprised of specific smaller interim steps. Dewey aims at integrating encounters so that their meanings and ends can build upon one another.

One example is how a current-day journeyer may integrate the experience of meditating in silence on a river bank, captivated by diaphanous dragonfly nymphs in the morning light that move in sparrow-like unison over a cragged running river: joy, agility and hope, hovering alive and beckoning over the unpredictable rapids, eddies, and deep flows of life. Another example is how merging with the rhythmic movement of tall grass alongside an embankment at an intersection affects subsequent encounters in a harried day. The connections investigated and discovered through attunement within nature expand the fullness of potential ideals and practical options through contemplation, whether one is at rest or in active, working, outdoor settings. The fullness of balance that one may feel in a charged aesthetic experience can be enhanced by taking these times of pause and reflection within nature as the lived infusion of nature's energy and calm, enhancing our primal being and creating ponderings of the future or next steps of adjustment. In public schools, courtyards and playgrounds accessible at lunch time and

community gardens used as learning sites are also nature's sites for taking pause, improvisation, meditation, and deliberation.

Dewey's embodied understanding of intelligibility yielded by passionate intelligence versus status quo hyperrationality and sterile knowledge integrates heart, mind, and gut in this intertwining process that enables "an experience" (or series and subseries thereof), with rhythmic intervals of enhanced choices within relations. In this way Dewey brings both the aesthetic movement and a serious level of psychological realism to reformulate moral formation education in a way that is sorely lacking in indoctrinational virtue character education.

### **Education as the Midwife of Democracy**

Dewey's method of "passionate intelligence" exercised by individuals in the communal life of democracy is nothing less than "a great change in the seat of authority" to individuality in the area of moral, religious, and political beliefs and values, a change which Dewey believed was essential.<sup>126</sup>

Dewey's insistence on the relation of public education to democracy as communal life is clear: "education as the process of forming fundamental dispositions, intellectual and moral, toward nature and fellow-man... [D]emocracy has to be born anew every generation, and education is its midwife."<sup>127</sup>

Dewey thus emphasizes the consideration of healthy growth dynamics and interrelation at the base of moral formation and democratic citizenship education, rather than mere preparation for global competition. Dewey's process orientation to growth, which he carries into the heart of education's purpose as the primary means of establishing conditions for growth and shaping

---

<sup>126</sup>Rockefeller, *John Dewey*, 428.

<sup>127</sup>*Ibid.*, 234.

habits, dispositions, and affections of American children, can be frustrating for educators and concerned stakeholders wanting an exact recipe for child development and formation of our future leaders and citizens. Dewey envisions educators in close daily relation with individual students, using passionate intelligence and wakefulness in a much more dynamic process than simply positing a set of virtues and superficial methods such as those in Character Counts.

In *Experience and Education*, Dewey clarifies that while education is preparation for the future, one should not use this idea as the basis for educational activity. His particular explanation is process-oriented and importantly is congruous with an embodied anthropology:

What, then, is the true meaning of preparation in the educational scheme? In the first place, it means that a person, young or old, gets out of his present experience all that there is in it for him at the time in which he has it. When preparation is made the controlling end, the potentialities of the present are sacrificed to a suppositious future. *...We always live at the time we live and not at some other time, and only by extracting at each present time the full meaning of each present experience are we prepared for doing the same thing in the future. This is the only preparation which in the long run amounts to anything.*<sup>128</sup> *... with every energy bent to making the present experience as rich and significant as possible, [t]hen as the present merges insensibly into the future, the future is taken care of (emphasis added).*<sup>129</sup>

Thus Dewey shifts attention toward the present dynamics of passionate intelligence's steeping and engagement in building aesthetic experiences for one in relation to developing self-identity and self-understanding, such that one can more fully express one's multidimensionality and core substrates in the navigation of daily life. One's core foundational strands are therefore

---

<sup>128</sup> Ibid., 428 [Citing Dewey, *A Common Faith*].

<sup>129</sup> Ibid.

fine-tuned through passionate intelligence taken seriously as a method of moral formation in educational settings.

Dewey's notion of embodied intelligibility requires active inquiry and seeking interrelationships that support one's multidimensionality and self-expression of inner springs. He suggests a spectrum of subjects to steep students in better constructing meaning of their multiple interrelations to social and natural environs, which in today's terms can be seen as an interdisciplinary approach to learning.<sup>130</sup> He sees the need to tie education to the practical roles of persons in all areas of life in relationship and maintains that the rich development of "psychosomatic unity" of a child is one carried out around "occupations," about which Boisvert states:

"Occupation" here does not mean a job or even training for a particular kind of work. It means, rather, an enterprise which marshals energy for the accomplishment of a goal. Sewing, building, gardening, and cooking are all examples of occupations. An occupation is an activity which "reproduces, or runs parallel to, some form of work carried on in social life." An occupation maintains "a balance between the intellectual and practical phase in experience."<sup>131</sup>

For Dewey, we need to see technology and industry as "instrumentalities of a free and humane life" rather than subject to the narrow interests of American "money culture."<sup>132</sup>

### **Psyche-Soma Connections and the Alexander Technique**

*Dewey maintains that creative freedom of the embodied mind makes one not subject to slavery of external forces.*<sup>133</sup> To further locate this embodied wisdom and strength, Dewey undertook the Alexander Technique, developed by F.M. Alexander, which he believed of vital

---

<sup>130</sup>Boisvert *John Dewey*, 103.

<sup>131</sup>Rockefeller, *John Dewey*, 428.

<sup>132</sup>*Ibid.*, 437.

<sup>133</sup>*Ibid.*



importance in evolution of the human neuromuscular system. Biographer Rockefeller describes how, during his two-year diplomatic residency in Japan, Dewey often observed martial arts and visited with Zen masters. Dewey wrote to Alexander about the beauty and gracefulness of group tai chi led by an elderly woman more nimble and graceful than her young students, and how every aspect involved conscious body movement.<sup>134</sup> Dewey complained of how “pitiful” American children’s physical education exercises were in comparison. Dewey was also interested in the deep breathing of the martial arts,<sup>135</sup> and was held to have great elasticity in his lungs and ribs at advanced age due to the Alexander Technique.<sup>136</sup> Lecturing on the Technique and writing in Alexander’s publications, Dewey insists on the creative discipline of the body and one’s ability to generate deep habit transformation through daily habitus of soma-psyche integration.

Dewey greatly enhanced his understanding of liberating aesthetic experience and habit transformation through his personal experience of the Alexander Technique, which he believed to gradually transform background habit mind and increase vitality by a combination of conscious mind control and somatic work. Dewey personally experienced and described the benefits of the Alexander Technique as providing *one [with] creative freedom through an underlying bodily awareness or consciousness, that rather than being overly pious or negatively constraining, loosens ever enhanced levels of vivid consciousness and aesthetic experience* (emphasis added).<sup>137</sup> Significantly, Dewey experienced vast personal improvement through the AT’s alignment of the spinal musculature and nervous system, astute bodily awareness and carriage of the body, and deliberate thought with aim toward “the next meaningful interim step” of change rather than merely rejecting a negative habit one sought to change.

Dewey embraced the Alexander Technique (AT) during a time of personal crisis after WWI.<sup>138</sup> Biographer Steven Rockefeller describes how Dewey attempted to work through his

---

<sup>134</sup>Ibid., 342.

<sup>135</sup>Ibid.

<sup>136</sup>Ibid.

<sup>137</sup>Ibid, 324.

<sup>138</sup>Rockefeller, *John Dewey*, 313.

personal crisis during his 50s after WWI, when he expressed head and neck pain and bouts of depression. Dewey first resorted to writing poetry, then pursued a writing exchange with an iconoclast philosopher, gardening, and ultimately, the Alexander Technique. At a time when many intellectuals turned to Sigmund Freud and psychoanalysis as the new cure for nervous and emotional disorders, Dewey turned to F. M. Alexander, starting in about 1916 and continuing throughout his life.

The benefits were astounding, according to Dewey.<sup>139</sup> They went directly to matters of body awareness, inhibition of identified habits of carriage, and tension and alignment of the head, neck, and spine that support the musculature coordinating with the nervous system. Dewey believed that the evolutionary progress of the human nervous system had outstretched the development of musculature, and that the Alexander Technique assisted in coordinating the psyche-soma unit.<sup>140</sup> Alexander concluded that the misuse of the body affected a wide spectrum of functioning, but by proper use of the body, the brain and nervous system health and activities were supported.<sup>141</sup> In alignment with Jungian psychologist Marion Woodman in regard to the body as symptom bearer of the psyche, one follower of the Alexander method asserted that

Body use is the “unconscious” for most people. As use becomes more conscious, the unconscious habit can lose its grip. The result is a type of body sense, coordination and discipline that unblocks or enhances flow of energies and direction of thought and energies.<sup>142</sup>

---

<sup>139</sup>Jones, *Freedom to Change*, 334.

<sup>140</sup>*Ibid.*

<sup>141</sup>*Ibid.*, 335.

<sup>142</sup>*Ibid.*

Seeing habit as incorporating outer action, attitudes and emotional responses, Dewey saw the Alexander Technique as “a kind of reversed psycho-analysis, unwinding the psychic knots by getting control of the physical end-organs.”<sup>143</sup>

In 1939 Dewey credited the Alexander Technique as contributing to his “theories of mind and control of overt action.”<sup>144</sup> While Dewey lectured on the incredible effectiveness of this technique for himself personally and his belief in its application to broad social transformation of habit, he did not explicitly reference it much in his written works, because its effect had not been scientifically tested at the time. Dewey nevertheless believed his own transformative personal experience to be representative of AT’s potential. Dewey urged his younger followers to pursue broad-scale testing of its benefits. He was frustrated when this did not ensue in a timely fashion and that later Deweyan scholars downplayed the technique or even “smiled” at Dewey for reliance on the Alexander Technique.<sup>145</sup> Significantly, in December of 2008, in a government-sponsored study, the *British Medical Journal* published positive findings of the first wide-scale scientific trial on the effectiveness of the Alexander Technique, and there is an active online community and offerings around this method.<sup>146</sup>

While he did not explicitly name it in *A Common Faith* or *Art as Experience*, recent commentators have asserted that the Alexander Technique fed specific elements of moral anthropology in these two capstone works.<sup>147</sup>

While he did not explicitly name it in *A Common Faith* or *Art as Experience*, recent commentators have asserted that the Alexander Technique fed specific elements of moral

---

<sup>143</sup>Ibid., 334.

<sup>144</sup>Ibid., 340.

<sup>145</sup>Jones, *Freedom to Change*, 335.

<sup>146</sup>“Randomised Controlled Trial of Alexander Technique Lessons, Exercise, and Massage (ATEAM) for Chronic and Recurrent Back Pain,” *BMJ* 2008; 337:a884 doi: 10.1136/bmj.a884 (Published August 19, 2008); Alexander Technique *British Medical Journal* summary explanation participant testimonials, <http://www.youtube.com/watch?v=coVXuDjHrfM> [accessed March 23, 2012].

<sup>147</sup>See Frank Pierce Jones, *Freedom to Change*.

anthropology in these two capstone works.<sup>148</sup> In 1958, Deweyan follower Eric David McCormack did his dissertation on the Alexander Technique as a neglected influence in Dewey's work and noticed use of certain idiomatic phrases of the Alexander Technique in *Nature and Experience* and other significant later writings of Dewey, including *Art as Experience*. These instances led McCormack to assert that one cannot really understand Dewey's work without understanding the Alexander Technique.<sup>149</sup> In the introduction to Alexander's book *Constructive Conscious Control of the Individual* (1923), Dewey lifts up the soma-psyche imperative, observing the failure of institutions and "external remedies and forces external to the individual man." Instead, Dewey looks to the potential of soma-psyche healing and contends wide-ranging social benefits of the Alexander Technique as utilized by individuals:

It is however, one thing to teach the need of a return to the individual man as the ultimate agency in whatever mankind and society collectively can accomplish, to point out the necessity of straightening out this ultimate condition of whatever humanity in mass can attain. It is another thing to discover the concrete procedure by which this greatest of all tasks can be executed.<sup>150</sup>

Understanding the basic psyche-soma unit was imperative, Dewey maintained, for humans to have any real chance of better directing our technologies and institutions; for if we cannot understand and direct our own energies, how can we expect to beneficially direct our creations in technologies and extensions? Dewey did develop criteria for the proliferation of "mind cures, therapies, and religions that promised Americans liberation and happiness." He believed the Alexander Technique to meet these criteria:

... scientifically based, focused on the body-mind as a unity, concerned with the whole person, preventive as well as remedial, aimed at dealing with underlying causal

---

<sup>148</sup>See Frank Pierce Jones, *Freedom to Change*.

<sup>149</sup>Ibid.

<sup>150</sup>Ibid.

conditions, morally and intellectually challenging, educational, and directed at self-control.<sup>151</sup>

In the Alexander Technique, Dewey believed he had experienced and tested the healthy psyche-soma unit and an explanation of how it works to coordinate and change habit. Dewey insisted that virtues, laws, wishes, intentions, and will cannot magically change habit to a specific end, for the embodied person does not have an integrated understanding of what that end is, and in fact is working under existing habit conditions adverse to that end.<sup>152</sup> Through the Alexander Technique, persons learn through hand-manipulated body mapping to discover blocks in fluidity of joint and body movement and to pay attention to bodily patterns in different positions in everyday movements. One learns how to re-pattern and align the head, neck, and shoulders to better coordinate these movements. *The benefits are a more conscious body awareness and ability to insert a little conscious thought into bodily action as one becomes more attuned to one's body patterns in transforming habits of movement.* Dewey believed this central conscious control emanating from body awareness key to the psyche-soma connection.

Habits cannot be directly changed by “wish and order of will.” The Alexander Technique showed Dewey *how habits are broken apart and how “conscious control” of our use and ourselves is enabled through the use of intermediate steps in reforming habit.*<sup>153</sup> The Alexander Technique taught the “means whereby” through inhibition in a “side-flank” movement, or initiating a positive alternative set of intermediate steps, one might break an existing negative behavior, such as drinking, without the self-undermining end, “stop drinking,” which merely sets up the stimulus to drink. Because habits involve a series of acts and conditions, each in a chain reaction with another, altering a bad habit requires one to use intelligence to alter and inhibit the harmful series and initiate another series which, over time and with cumulative effect, reform the

---

<sup>151</sup>Ibid., 344.

<sup>152</sup>Rockefeller, *John Dewey*, 338.

<sup>153</sup>Ibid. 338.

habit and “creates a new consciousness with a correct idea of the desired end.”<sup>154</sup> Describing this process in terms of one who desires to quit drinking, Dewey insists that the hard drinker who keeps thinking of not drinking is merely initiating the acts which lead to drinking – he is starting with the stimulus to his habit. *Instead, Dewey maintains, he must undertake an indirect approach or “flank movement” of inserting “some positive interest or line of action, which will inhibit the drinking series and which by instituting another course of action will bring him to his desired end.”*<sup>155</sup>

Dewey states that such intermediate steps must be taken seriously as ends in themselves and will lead one to an alternative outcome: eventually, to not drinking. When intermediate steps are taken as ends in themselves, the question becomes: “*what is the next next?*” These steps emphasizing process are seen in Dewey’s understanding of growth, whereby ends are not to be mechanically applied, but each new equilibrium or stability is seen as rhythmic and developing, and new latent possibilities or ideals become apparent with each step of growth, *as one evaluates works through an increasingly internalized method of passionate intelligence with its continued development of an immediate sensitivity in responsiveness that also is to open up newly felt possibilities that were not imagined before in an embodied way.*

The Alexander Technique was thus distinguished from behaviorist and Pavlov conditioning. Every person can follow certain habits pursuant to particular triggers, but more than most animals, humans have the ability to consciously change their habits through in-depth psychological and embodied alertness and attention to underlying causes and metamorphic adjustments through interim steps of passionate intelligence and soma-psyche body practice.

Moreover, Dewey attributed to the Alexander Technique the generation of a “reverential attitude toward the body,” and the effects were especially pronounced to him because he had been

---

<sup>154</sup>Ibid, 339.

<sup>155</sup>Ibid., 339.

a “slow learner” who had always been physically awkward. Dewey declared that the overall result was not only physical health, but “a changed emotional condition and a different outlook on life.”<sup>156</sup> Similarly, Jungian psychologist Marion Woodman requires creative body work that includes listening to one’s body in order to enter the void created by deleterious dualistic social conditions. Further, she maintains, one must listen to the body and to the metaphors the body generates in order to be alert and engaged at multiple levels of head, emotion, and gut, untying the psyche-soma knots and affording healing when addressed. According to Woodman, this is key to facing one’s shadow side, which develops from using external props in attempts to fill the void, rather than attending to integrated body-soul-spirit.

In *Art as Experience*, this understanding of conscious control of mind-body is seen in Dewey’s notion of aesthetic experience and growth, whereby Dewey states that one is conscious only to the extent one is aware of a choice between the old and new self. When one identifies such a point, one can consciously seek to reach for growth by new steps—the next next—rather than merely repeating the same pattern. This is an experimental approach to embodied knowledge that Dewey propounds as foundational to his reconstruction of philosophy.

In his lifelong use of the Alexander Technique, Dewey emphasized that the acute vividness of experience afforded by this better coordination of mind-body continued to open up new levels of understanding and opportunities for changing his academic stances. He stated that its benefits helped him intellectually to carry out a particular stance once decided upon, but also to be able to modify a stance more flexibly if he saw a need. Thus, he contrasted this reduced rigidity with intellectuals who develop a stance early in their careers and defend it unwaveringly throughout their lifetimes.<sup>157</sup> Dewey’s experience verifies his stance of aesthetic experience as requiring and enabling embracing of tensions and standing up to peers or conventions, as well as the notion of stability not being stagnation, but rather rhythmic and developing. Opening levels of

---

<sup>156</sup>Ibid., 336.

<sup>157</sup>Ibid., 343-344.

embodied mind during intermediate steps open up discernment of latent ideals. This is creative expression of embodied mind. To guide oneself in this process one can pause or meditate and say to oneself, “I am open to guidance on [a relationship, a career desire],” and see how the embodied mind answers in imaginative response through thoroughgoing perception and passionate intelligence as one leans into the direction of one’s intuited, felt hope or self-connected joy. This is similar to Woodman’s body-offered metaphors that engage head, heart, and spirit.

Still, given the existing conditions of habit that persons suffer under patriarchy—what Dewey bemoaned as the “debauchery or perversion of the senses” and the “deterioration of the subconscious”—I believe in our current times that Deweyan scholarship would benefit from further explicit attention to body work that focuses on psyche-soma unit and its alignment or coordination. AT, yoga, tai chi, and other soma-psyche integrative body work aid the evolution of the human core area of spinal column, nerve ganglia, interconnected muscle tissue and organs, and star tissue of neurons, electrons, and brain waves to heal past wounds and maintain fluid energies and functionality that create transformative physicality with immense benefits in quality of life and cooperative relation.<sup>158</sup> Combined with Dewey’s deep substantial understanding of the psyche-soma unity and coordination of energies arising from bodily awareness and work such as the Alexander Technique, a new sense of embodied wisdom and power begins to emerge, which is resonant with Audre Lorde’s erotic power in relation.

As documented by school, health, and legal professions, our adolescents and teens face a deadly binge-drinking epidemic and continuing drug epidemic that must be meaningfully engaged by concerned adults. While drugs have been long recognized as a dangerous slippery slope and addressed in some schools by very explicit prevention and reality-check provision, by for example, a middle school poster of someone shooting up black liquid heroin, alcohol drinking is more confusing for our youth because of cultural acceptance, and adults must help educate as

---

<sup>158</sup>Ibid.



to deadly chronic and binge-drinking levels. A recent issue of *Texas Bar Journal* devoted to juvenile law reveals a new campaign by the young lawyers' association to educate the public and parents about the dangers of binge drinking and to equip peers not to allow their friends to "black out drunk."<sup>159</sup> This campaign shares the tragedy of a sixteen-year-old girl who drank fourteen shots of vodka at a neighborhood party without her parents' knowledge. The girl's friends put her in a bedroom to "sleep it off," and the next morning they could not wake her. A middle school in North Texas outlawed bringing of water bottles to school for daily nourishment after officials found eighth-graders drinking vodka out of water bottles at school. Older students sold alcohol in water bottles to high school freshmen, sometimes with the seller's parent knowingly buying the alcohol. Teens too young to drive are dropped off at parties and concerts with drinking teens and adults without adult supervision or law enforcement. Smoking "weed" is promoted by some teenagers as a safer means of "relaxing" or "loosening up" in the face of demanding schedules and pressures, given the growing awareness of the dangers of binge drinking. Some medical research may substantiate this position. Students from all walks of life are known to engage in binge drinking, and responses are beginning to appear, with small groups of parents and their children meeting to discuss finding "next steps" and a series of "intermediate steps" to provide security, to find areas of felt need, pressures, and sadness, to cultivate affirming self-care and boundary-setting, and thus to prevent a felt lack or void, whether from having too little or too much, from growing deeper. Too, youth and parents query how to work for second chances with community officials. Parents, educators, and concerned adults must find next steps or a series of intermediate steps in concert with our youth in these dangerous situations, both for prevention and to rehabilitate students who have been involved in binge drinking and drugs.

Rather than starting daily from beleaguered hopes, our youth can find more satisfying self-building within circles of educators and caring adults who offer a level of security and

---

<sup>159</sup>Ellen Carnes, "The Unconscious Truth: Physical and Legal Effects of Underage Binge Drinking: TYLA Initiative," *Texas Bar Journal* (Volume 75, No. 2; February 2012).

through undertaking passionate intelligence and consistent soma-psyche body work that helps strengthen, inspire, move to action and creative self-discipline. An embodied moral formation program is a preventive approach that is not built on “do not’s” or on vague definitional categories, but rather on specific ways to navigate thorny situations and find inner worth during trying times. The method of passionate intelligence both develops and works in concert with one’s strengthened and agile multidimensionality to gain ecstatic joy, release of tensions, redirection of energies and problem-solving reasonings. Thus, one is better equipped to change habits one wants to adjust, through identification of specific side flanks or “next nexts”, which can mean understanding the subparts at work in the habit under evaluation, eg., binge drinking or eating disorders. Youth need access to such information and a show of care from counselors, educators and parents who are alert to symptoms of distress, that can erupt through masking behaviors. The embodied moral formation approach here seeks to work at the foundational levels of being in order to reach core confusion or emptiness through such practices as meditation, nature engagement, communal dance like zumba, and service learning within supportive educational (kinship) communities. The process of passionate intelligence specifically calls for a person to value one’s emotions rather than repress them, helping to vocalize felt needs within caring adults to lend resources and a respectful helping hand during this imperative window of development.

Power is important to express agency and find resilience every day amid the challenges of life, but youth need a different kind of power than patriarchal power. The embodied moral anthropology explored here recognizes the potential for embodied sensibilities that consist in creative, vibrant direction of energies in selfhood and expression of one’s traits and talents, allowing one to feel core strengths that can be enjoyed and shared in communal life and cooperative problem solving. This goes toward a more positive understanding of embodied aesthetic experience or erotic power as the interpretive lens, which works from within the individual outward to raise expectations of mutual accountability and to better direct one’s own

energies and to make adjustments in exchange with environs. *Dewey declares that the creative freedom of the embodied mind arising from bodily awareness and coordination of psyche-soma energies unblocks and enhances the imaginative creativity and expression of the embodied mind. Dewey maintains that creative freedom of the embodied mind makes one not subject to slavery of external forces.*<sup>160</sup> Educators and safe schools provide an incredibly fertile matrix in which our youth can learn to undertake more enhanced steps of growth and deliberate decision-making to work through peer pressure and to develop peers supporting each other via an embodied moral formation program.

Chapter three investigates more fully the dynamics of passionate intelligence, especially regarding the pivotal role of embodied perception as participation and the rhythmic bearings one seeks to gain in daily relations and developing one's inner moral compass. Dewey's conclusions are extended and modified in chapter three by Lorde, Abrams, and Welch.

---

<sup>160</sup>Jones, *Freedom to Change*, 334-335.

## CHAPTER THREE

### Perception as Participation—Equipping Our Youth

My ship went down in a sea of sound  
When I woke up alone I had everything;  
A hand full of moments I wished I could change  
and a touch like a nightmare that cut like a blade.

In a city of fools I was careful and cool  
but they tore me apart like a hurricane.  
A hand full of moments I wished I could change  
but I was carried away.

Give me therapy, I'm a walking travesty  
But I'm smiling on everything.  
Therapy, you were never a friend to me  
and you can keep all your misery ...

Arrogant boy  
Love yourself so no one has to;  
They're better off without you  
(They're better off without you)

Arrogant boy

Cause a scene like you're supposed to.

They'll fall asleep without you;

You're lucky if your memory remains.

Give me therapy, I'm a walking travesty

But I'm smiling at everything;

Therapy, you were never a friend to me;

You can take back your misery ...

Therapy, you were never a friend to me;

and you can choke on your misery.<sup>1</sup>

While counseling therapies can be an important part of intervention, the method of passionate intelligence recognizes eros as the motivating energy of life - it equips our youth and adults with a multidimensional sense of being and decision-making that builds coherence of identity and long term endurance with constructive boundary setting through sticking points in relation. The method of passionate intelligence emphasizes an individual's reaching for exchange – and the pitching of energy in both initiative and sensitive responsiveness. Through enhanced multidimensional perception of one's entire sensorial and affective being, perception-as-participation as the organizing element of the method of passionate intelligence overcomes the stubborn problem of disconnection with the diversity and intersections of human identity in daily conditions. Such connection is impossible through moral formation dependent on a list of virtues.

---

<sup>1</sup>All Time Low, "Therapy," [http://www.lyricsmania.com/therapy\\_lyrics\\_all\\_time\\_low.html](http://www.lyricsmania.com/therapy_lyrics_all_time_low.html) [accessed October 22, 2010].

Passionate intelligence is a “dramatic process” that engages personal feeling, not an impersonal process comparable to a mathematical calculation.<sup>2</sup> The steps of passionate intelligence are to be practiced and internalized. It is an open-ended process that responds to what comes. It focuses on the dynamics of mindful engagement.

An exploration of the dynamics of perception as participation and passionate intelligence in this chapter shows how one can go beyond transcending intersections of race, gender, class, and sexual orientation; one can go even further, becoming more open to both enduring appreciation of individuality and cooperative relations. Fine tuning multidimensional dynamics of human beings is possible with Dewey’s interwoven elements of perception as participation that work throughout the steps of passionate intelligence. With an embodied mind, perception occurs through *imaginatively integrating* into a single act one’s various *impulses and inputs from multiple sensory modalities in the encounter, as well as by deriving new meaning from prior meanings brought to that encounter* (emphasis added).<sup>3</sup> Per Dewey, the absorbing and synthesizing imaginative process of embodied perception brings into consciousness new meaning, and initiates growth through enhanced adaptability and refinement of habit. Such full perception of an embodied mind contrasts with both the modern, rule-bound, computer-like mind that easily employs directives and sterile evaluation, as well as postmodern subjectivist thinking that lacks traction in community. The work of perception as participation in reorienting persons heightens the possibility of mutual accountability and the prevention of extreme manifestations of injustice that have occurred in our history under the masks of virtues, such as sexual abuse within the Roman Catholic Church and the fatigued teachers and teenagers who are too frequently unsupported to stem the swell of sexual harassment and bullying that occur in the school hallways and classrooms in our country.

---

<sup>2</sup>Rockefeller, *John Dewey*, 412.

<sup>3</sup>Dewey, *Art as Experience*, 24, 44, 256, 272.

This chapter contributes to the conversation of recent Deweyan scholars and phenomenologists by delving into these select elements of the dynamics of passionate intelligence that suggest the pedagogical processes enabling thoroughgoing perception:

- Permission to steep and surrender
- Rhythm, tension, and synthesis
- Ecstatic joy and nature
- Reorganizing time and space

Passionate intelligence stands as a promising alternative moral formation approach rooted in the multiplicities of the world. An understanding of the above dynamics, combined with chapter four's offering of daily soma-psyche habitus and chapter five's case study of the Life Art Workshop, will help enable educators and concerned adults to undertake character education at a deeper foundational level than occurs with a virtues list-based approach. In our youth's journey of growth in initiative, adaptability, and refinement of habit, more agile relations can emerge, based upon the multidimensionality of persons seen as positives of individuality.

### **Permission to Steep**

Perception as participation requires “steeping,” “plunging,” or “immersing” oneself in the subject matter or experience to get past the spectator view of knowledge or sterile application of rules.<sup>4</sup> Unfortunately, the credentialing system of education and abstract rationality can often strip persons of their innate abilities to steep, plunge, or immerse themselves in experiences.

Furthermore, more multidimensional means of undertaking business or in approaching projects can often be disparaged as “soft,” taking too much time, or lacking astuteness or clarity. As seen below, however, especially in tandem with rhythm, tension, and synthesis, the process of

---

<sup>4</sup>Ibid., 53

passionate intelligence with thoroughgoing perception requires an agile, “multilingual” or multifaceted engagement in life that lifts one out of the routine, mediocre, and oppressive into the *nuances and subtleties* of one’s undertakings, including openness and greater appreciation of vibrant life. Such steeping can lead to a wisdom grounded in the hard stuff of the world and deeper meanings derived in the process.

Dewey contrasts perception that renders “vivid consciousness” with the more common slack “recognition” or identification of objects within one’s environment. Describing recognition, he wrote,

In recognition we fall back, *as upon a stereotype*, upon some previously formed scheme. Some detail or arrangement of details serves as cue for bare identification. *It suffices in recognition to apply this bare outline as a stencil to the present object...* Recognition is too easy to arouse vivid consciousness. There is not enough resistance between new and old to secure consciousness of the experience that is had. Even a dog that barks and wags his tail joyously on seeing his master return is more fully alive in his reception of his friend than is a human being who is content with mere recognition<sup>5</sup> (emphasis added).

In short, bare recognition involves no “stir of the organism, no inner commotion.”

How can a person come to flow in receptivity to enhance perception and exchange? Rather than call upon simple empathy or sympathy as the fundamental way of opening up, I draw here upon Dewey’s notion of aesthetic surrender.<sup>6</sup> Aesthetic surrender is not a passive spectator’s approach to life. Instead, aesthetic surrender is about engaging each moment of the present with a wakeful openness to undergoing and taking in – of being affected by the absorbing object, of giving oneself permission to join sense and imagination. It is a type of active listening and taking in with all of one’s senses and embodied mind, which then through imaginative reconstruction -

---

<sup>5</sup>Ibid., 52–53.

<sup>6</sup>Ibid.



intuitive flow or with further pause and evaluation - births perception of meaning into consciousness.

For Dewey, empathy and sympathy are too presumptuous for a disposition of encounter. Dewey states that sympathy alone is insufficient because it is an initial impulse or sentiment whose energies must be further channeled to initiate or sustain one's response.<sup>7</sup> I believe Dewey's notion of the process of "undergoing and doing," or "aesthetic surrender," enables orientation for thoroughgoing perception or perception as participation. Aesthetic surrender involves an emphasis on the subtleties of exchange and the embodied psyche-soma interconnections that bear upon embodied communication. "Surrender" suggests intentional work to undergo – or be affected by – the intrinsic qualities of the absorbing object and enables deeper multidimensional imaginative integration of embodied mind that creates perception and discernment in the situation. Dewey writes that the "undergoing" phase of experience is "receptive. It involves surrender." However, this aspect of perception is not passive and requires an "act of the going-out of energy in order to receive, not a withholding of energy."

The esthetic or undergoing phase of experience is receptive. It involves surrender. *But adequate yielding of the self is possible only through a controlled activity that may well be intense.* In much of our intercourse with our surroundings we withdraw; sometimes from fear, if only of expending unduly our store of energy; sometimes from preoccupation with other matters, as in the case of recognition. *Perception is an act of the going-out of energy in order to receive, not a withholding of energy. To steep ourselves in a subject-matter we have first to plunge into it.* When we are only passive to a scene, it overwhelms us and, for lack of answering activity, *we do not perceive that which bears*

---

<sup>7</sup>Rockefeller, *John Dewey*, 414–415.

*us down. We must summon energy and pitch it at a responsive key in order to take in*<sup>8</sup>  
(emphasis added).

Rather than withdraw in fear or in preoccupation, Dewey calls for the pitching out of energy to take in the absorbing object or situation so it will not bear us down. To this end Dewey urges us to have an openness to novelty or “cultivating tensions” instead of resisting them or beating them down, so we can be open to perception and its synthesizing of tensions rather than shutting down. In the above quotations Dewey shows the perception and discernment that is opened by vivid consciousness in encounter. Such perception enables deeper access to one’s unique character beyond initial impressions or engrained patterns. Such fresh encounters offer hope for finding affinity and righting relations. At the same time, one need not remain in a pressure cooking situation, and one can decide when and how to redirect or exit tensions within the rhythm and give and take of passionate intelligence. Constructive boundary setting is supported by Lorde’s lens of self-connected joy, soma-psyche habitus and conflict resolution skills.

Dewey points out that the emotion of an initial encounter is important. Indeed, it is the moving force of creativity and action. But Dewey also emphasizes how that emotion is then channeled and directed toward the creation of the end in view through purpose and the appraisal process, which affords the deeper meaning via perception.<sup>9</sup> Importantly, Dewey thus gets inside of interactional dynamics by emphasizing the emerging trajectory of exchange between persons or between one and nature. Dewey states: “The emotion aroused attends the subject-matter that is perceived, thus differing from crude emotion because it is attached to the *movement of the subject-matter toward consummation*”<sup>10</sup> (emphasis added). “To limit esthetic emotion to the

---

<sup>8</sup>Dewey, *Art as Experience*, 53.

<sup>9</sup>Ibid., 276–277.

<sup>10</sup>Ibid.

pleasure attending the act of contemplation is to exclude all that is most characteristic of it.”<sup>11</sup> In this quote Dewey points to the intimacy of exchange afforded by multisensorial integration of embodied mind and steers us away from a detached pleasure of traditional aesthetics.<sup>12</sup>

Dewey arrives at this conclusion by evaluating different philosophies of aesthetics in *Art as Experience*, where he bemoans that each one reduces to one strand or overreliance on a particular faculty of human being – e.g., sense, reason, dream-like play – but rather he seeks to use embodied imagination through perception as synthesizing the multiple dimensions of human embodied mind.

In art as an experience, actuality and possibility or ideality, the new and the old, objective material and personal response, the individual and the universal, surface and depth, sense and meaning, are integrated in an experience in which they are all transfigured from the significance that belongs to them when isolated in reflection.<sup>13</sup>

The above discussion thus shows how in an intuitive moment or pause of absorption and evaluation, through integrating emotion and mutual excitation of impulses into new construction of deeper meaning, persons can break through “hypnotized inattention,” to cite Abrams, or go below the “excitations on the surface,” to quote Dewey.

Examples of this kind of steeping and surrender can be seen in the eight week meditation series Power Source, a program of the National Emotional Literacy Project for Youth-at-Risk<sup>14</sup> with intercultural groups of at-risk youth. Their video contains compelling testimonials of several youth who tell how meditation helped them within their daily life and relationships. A young female explains that whenever she feels tension and distemper that makes her feel upset, she takes several minutes to close her eyes and center upon her breath and heartbeat. She finds herself in a

---

<sup>11</sup>Ibid.

<sup>12</sup>Ibid.

<sup>13</sup>Ibid., 297, cf. 290.

<sup>14</sup><http://www.lionheart.org> [accessed March 26, 2012].

calm state that enables her to gain new perspective on the events causing the tension or upset and to make adjustments within these relations. She feels better equipped to take on whatever comes her way in a more secure spirit and focus.<sup>15</sup> A young man explains that with daily meditation he remains calmer during tense moments of challenge by other guys, is able to take stock of situations, and when challenged in an argument or with physical violence is now able to speak to the other person to ask, “What will you really get out of this?” or to point out that a physical fight will get them “nowhere they want to be”.<sup>16</sup> Youth also access meditative states at various times during their day, whether walking home from school, sitting on a fence overlooking open meadows or mountains, or stopping on a cement culvert over a neighborhood stream and being captured by the sound of running water among tree roots sinuously anchoring the surrounding banks.

These youth have done the work of perception by identifying the stressors within their environment in the midst of their daily life, pausing to meditate and take stock of the situation or relations, obtaining enhanced self-awareness, and making adjustments in relations. Although Dewey does not explicitly describe meditation as a part of passionate intelligence, he emphasizes rhythm and pausing during exchange to center oneself and identify one’s emotions for what they tell about the interaction and how one might proceed with felt value in the exchange. Lorde might term this calming or charged release in meditation as “self-connected joy in relation.” These youth have experienced a sense of self that informs them of more internal control and enjoyment of relations, even if that means setting a boundary that is self-affirming of one’s dignity. Lorde insists that once this capacity is self-identified, one should demand from all areas of life this kind of high expectation, thus establishing sounder internal security signals. Rhythm, tension, and synthesizing are further explored below.

---

<sup>15</sup>Power Source Video Two: “Meditation: It’s Not What You Think”, website: Lionheart Foundation, National Emotional Literacy Projects, <http://www.lionheart.org/youth/ps-meditation-video> [accessed November 16, 2009].

<sup>16</sup>Ibid.

Another example occurred during a masters-level inter-institutional seminar in race and reconciliation in which I participated. The semester of weekend-intensive, three-day seminars included a spectrum of pertinent narrative literature, experiential exercises such as the trust walk, meals together, and living together during two overnight retreats. Despite the group of fifteen or so African American and Anglo students being open and well prepared, the emotional weight of the discussions became an overriding force, as multiple generations of pain came to the foreground of consciousness through shared descriptions of specific family occurrences. Intersections of class and gender became apparent. Persons ran their hands through their hair and lowered their heads as they spoke; shoulders sagged at times; jaws tightened; eyes brimmed with tears; and persons sat in silence with the weight of the air in the room as persons told their personal and business stories of toughness and resilience. Human multidimensionality came to the fore as our rational, logical capacities alone could not make headway, but ultimately gave way to the deeply felt emotion and a stark embodied realization of the titanic scale of that which we were involved.

These students tried the work of perception quite readily, but in our last century-and-a-half of unequalled social and technological change across the generations, sharing narratives and taking stock became a difficult task, with interpersonal dynamics stretched as each person had an individual history in full movement within him- or herself. At the same time, it was clear that persons of difference remained open to sustaining efforts to wade through difficult discussions. Quiet breaks between class discussions and evening dinners gave one time to find oneself and to consider the dynamics of our gatherings. As I reflected on different exchanges and atmospheres across the course of the day, I sought to find social balance that could keep conversation open during these layers of discussion. Quiet pauses helped me to find balance within myself; they were renewing. It became clear at dinners across the course of the semester that in the process of meal sharing and lighthearted exchanges, persons' moods also lightened, perception of each

other's individuality gained momentum through conviviality, and persons were able to take up the next day's embodied activities and reading discussions. Thus, raw emotions of exchanges were rechanneled to some meaningful degree across the course of events, supporting Dewey's embodied mind approach.

The race and reconciliation seminar is an example of students who came together specifically to engage challenging materials and relations. As in our seminar on a personal and controversial issue, where outdoor breaks between sessions and meals were built into the rhythm of the content discussion and experiential activities, for younger students care should be taken to monitor the pace and type of exercises in order to promote conditions hospitable to conversational exchange, personal sharing and emotional processing with release of tensions. Constant contention can break down persons' safety barriers and abilities to voluntarily join in exchange. A right of pass and exit should be included, as well as facilitator willingness to adjust the material and/or embodied pedagogies as the learning experiences unfold.

### **Rhythm, Tension, and Synthesis**

Dewey asserts that humans have the capacity for passionate intelligence and perception as participation. He lifts up acute, aesthetic felt experience in charged value of meaning-making encounter to guide one through daily life. For Dewey, passionate intelligence serves as a blueprint that must be taken deliberately and practiced in what he sees as an American culture that has become numbed through hyperrationality and mischanneled embodied energies.<sup>17</sup>

The following explanation of Dewey's notion of rhythm, tension, and synthesis in dynamics of perception as participation shows how these dynamics are crucial for a more emotionally realistic approach to moral formation, considering the intersections of diversity lived

---

<sup>17</sup>Dewey, *Art as Experience*, 18, 24.

within each person. The seminar example above introduces the presence of these dynamics, and the below discussion further illuminates their movement across the steps of growth within passionate intelligence. Dewey's metaphor of "citizen as artist" as the basis of his aesthetic approach to the moral life comes alive in consideration of these elements of rhythm, tension, and synthesis.

Dewey builds passionate intelligence upon the creative foundation of the universe. Dewey observes that an organism out of step with its environs adjusts itself toward equilibrium in an aesthetic process: "Here in germ are balance and harmony attained through rhythm. Equilibrium comes about not mechanically and inertly but out of, and because of tension."<sup>18</sup> Per Dewey, attaining intervals of balance in relation requires the rhythm of intuitive embodied reasonings and adjustments made possible by thoroughgoing perception. Equilibrium does not mean a sedate and calm balance, but "only that different impulsions mutually excite and reinforce one another" in a way that does not lead away from emotionalized perception, but rather to a unity of the experience that can include rapture.<sup>19</sup> Dewey thus describes perception as aesthetic experience that embraces tension, is "thoroughgoing," and is marked by "fullness of participation."<sup>20</sup> Thus interactive perception enables a person to reach a stability that is not stagnant but rhythmic and developing.<sup>21</sup> The stability that Dewey describes is an ever-emerging one, that includes a grounding force of felt identity and internal compass-making that is relied upon in everyday relations and propels one from within to further growth.

Dewey emphasizes making coherence out of inherent tensions in one's lived environment in the search for equilibrium. In the work of perception as participation, one does not shun moments of resistance and tension but rather cultivates them, not for their own sake but because

---

<sup>18</sup>Ibid., 14.

<sup>19</sup>Ibid., 257.

<sup>20</sup>Ibid., 258.

<sup>21</sup>Ibid., 38.

of their potentialities, bringing to living consciousness an experience that is unified and total.<sup>22</sup> In the process of “makings,” one can, even in one’s intersections, create a sense of felt affinity with persons of difference in the process of friendship-making or group project work, where pressures, stereotypes, different filters, or generational distances are at work. Dissonance, some contention, and identifying areas of common interests or shared joy are therefore part of an embodied affective moral deliberation process. As discussed above, the students in the race and reconciliation seminar took up the work of perception, and through the elements of rhythm, holding together and releasing different tensions, and persistence in meaning making, exemplified the interactive embodied synthesis of which Dewey speaks.

Rhythm and jolts of otherness as one undertakes one’s day in different environments might not often be experienced as “invitations for reflection.” Dewey’s goal, through passionate intelligence, however, is to expand the one’s ability to respond to such jolts as invitations for heightened attunement and reconstructed meaning through the imaginative synthesis of active perception. The younger students in the Power Source meditation group testimonials above found the need to pause for separate space and undertake meditation in order to come to a place within themselves of wherewithal, peace, and inspiration to take up more enhanced relations than they had experienced in the past in the midst of inner tension or relational conflict. Social theorist William Julius Wilson, in *The Bridge Over the Racial Divide*, also addresses encounters of difference and persons’ intersections in our times. He asserts that persons of different races and classes in their varying intersections can come to appreciate each other’s intrinsic worth through working together to achieve progress on common goals involving basic needs such as curbing or neighborhood safety measures. His research showed that in the process of shoulder-to-shoulder work, stereotypes begin to dissolve, and emotional bonds form more positively around mutual appreciation. Patricia Hill Collins reminds us that all persons have intersections of perpetrators

---

<sup>22</sup>Ibid., 15.



and vulnerabilities. Womanist philosopher bell hooks urges us to continue the process of bridging gaps and crossing borders of all kinds even though mistakes will be made, and urges us not to allow mistakes to prevent one from giving the process a try.<sup>23</sup>

The shoulder-to-shoulder work of citizens within neighborhoods and activism toward future oriented goals may involve conversations of smaller sub-groups of persons around common experiences, joys and pains. Such group work around a single goal and smaller strands of group relations within that overall trajectory or that are offshoots from that, exhibit Dewey's nuanced description of how rhythm in relation emerges in subparts or intervals in creating an experience for each of the participants. Dewey's invocation of the distinction between a river's flow from an undifferentiated pond shows how he understands that encounters and intervals of an experience can maintain their individuation or distinction, and yet merge and build into one another toward consummation:

A river, distinct from a pond, flows. But its flow gives a definiteness and interest to its successive portions greater than exist in the homogenous portions of a pond. In an experience, flow is from something to something. As one part leads into another and as one part carries on what went before, each gains distinctness in itself. The enduring whole is diversified by successive phases that are emphases of its varied colors.<sup>24</sup>

Reflecting back on an experience, one might discern a single pervading quality or hue from the entire experience, while its constituent parts retain their variation.<sup>25</sup>

For Dewey then, by taking up the work of perception as participation, rhythm and tension organize energies into forward movement by synthesizing constructed meaning wrought from intervals of interaction. One's sense of self and inner calm, strength, vulnerabilities, focus, and

---

<sup>23</sup>bell hooks, *Teaching to Transgress*, 205–207.

<sup>24</sup>Dewey, *Art as Experience*, 36.

<sup>25</sup>Ibid., 37.

responsiveness come into greater clarity and offer meaning to life on an expanded, multidimensional plane. One is developing an internal moral compass to navigate relations and can more likely undertake thorny situations with greater self-awareness and sensitive responsiveness.

Thus, one's initiative, sensitive responsiveness, and constructed meaning are nourished by attention to perception as participation through the steps of passionate intelligence. With consistent use as a daily approach, and particularly as one finds one must pause to take stock and make adjustment, one is to find, over time, that one's flow is enhanced across the day, and one's stress is reduced. Dewey observes that "experiencing, like breathing, is a rhythm of intakings and outgivings. Their succession is punctuated and made a rhythm by the existence of intervals, periods in which one phase is ceasing and the other is inchoate and preparing."<sup>26</sup> *Constructed meaning afforded through perception as participation at these intervals enables one to take stock along the way with a view as to what is to be done next.* "If we move too rapidly, we get away from the base of supplies – of accrued meanings – and the experience is flustered, thin, and confused. If we dawdle too long after having extracted a new value, experience perishes of inanition."<sup>27</sup>

Addressing pace, Dewey explains how experience and perception are limited by excessive hurriedness in "doing" or in excess receptivity in "undergoing" – both with the effect of leaving the experience partial and distorted without attaching meaning and thus preventing or severely limiting perception and thus meaning:

Zeal for doing, lust for action, leaves many a person, especially in this hurried and impatient human environment in which we live, with experience of an almost incredible paucity, all on the surface. *No one experience has a chance to complete itself because*

---

<sup>26</sup>Ibid., 56.

<sup>27</sup>Ibid.

*something else is entered upon so speedily...* they are dispersed.... Resistance is treated as an obstruction to be beaten down, not as an invitation to reflection ... (emphasis added).<sup>28</sup>

The older students in the race and reconciliation seminar and the teenage students in the Power Source video found ways to adjust their pace, pause to take stock and make adjustments along the way. However, it may well come to teachers' or parents' attention that significant times occur during the day when students are subject to tension, scheduling or peer pressure, where pausing and taking stock doesn't bring any comfortable next step to sensibility. This is the kind of situation where an aesthetic, rhythmic, passionate intelligence may bear fruit by developing in students an understanding that an internal sense of being able to respond to the situation is possible, even if it means walking away without speaking if one feels threatened or a lack of self-connected joy and taking a moment's pause upon being seated in the next class to reorient. Self-expression through stating one's emotions, expectations, and needs directly to the other party at the time is also important to building a sense of self-connected joy even in the midst of disappointment. The ability to uptake relation is always available within an overall goal of relational growth in the trajectory of "an experience" through passionate intelligence, which students can keep in mind according to their own personalities and multiple intelligences, rather than a perfectionist or competitive stance toward one another. The mother of a middle school son at a charter school explains how regardless of their daily tensions and hurriedness, each night he takes stock just before bedtime to ask himself if there were any relations that day that felt uncomfortable, and then he evaluates about how he might undertake to right relations or to enhance boundaries if harm has been felt. He sometimes shares these times with his mother. Taking stock at the end of each day, as in this example, helps to keep the discomfort or resistance of the day from digging in or building up, and gives opportunity to seek clearance and/or clarity

---

<sup>28</sup>Ibid.

through meditation on what next steps may be needed toward ends-in-view or in responding to those sticking points of the day that needed further meaning-making.<sup>29</sup>

Dewey recognizes and is concerned about the false splintering of time by our timekeeping conventions into sequential points that superficially regulate and fracture persons' opportunities for aesthetic experience. Dewey therefore redefines time as both an organizing factor of experience, as through the seasons and also reorients time around relations as one undertakes relations as major priorities and steep oneself in rhythmic exchange of creating meaning within the relations of communal life. For Dewey, such a relational fulcrum of time emerges from our human sensibilities in a deep internal reordering. Dewey rejects time as an artificial measurement that splinters one's life and serves up one's day in tasteless portions:

Time ceases to be either endless and uniform flow or the succession of instantaneous points which some philosophers have asserted it to be. *It, too, is the organized and organizing medium of the rhythmic ebb and flow of expectant impulse, forward and retracted movement, resistance and suspense, fulfillment and consummation.* It is an ordering of growth and maturations – as James said, we learn to skate in summer after having commenced in winter. *Time as organization in change is growth, and growth signifies that a varied series of change enters upon intervals of pause and rest; of completions that become the initial points of new processes of development.* Like the soil, mind is fertilized while it lies fallow, until a new burst of bloom ensues (emphasis added).<sup>30</sup>

Dewey thus reorients time around relational processes in relation to nature and creating meaningful experiences, as opposed to artificial splintering and business bottom lines.

---

<sup>29</sup> This example is from a charter school junior high student and his family in Central Texas.

<sup>30</sup>Ibid., 22.

In the process of creating an experience in embodied surroundings, space also thus becomes more than a void in which to roam about, dotted here and there with dangers and things to satisfy appetite. “It becomes a comprehensive and enclosed scene within which are ordered the multiplicity of things and undergoings in which man engages.”<sup>31</sup> Moments and places are “charged with accumulations of long-gathering energy.”<sup>32</sup> Revisiting a childhood scene can “flood the spot with a release of pent-up memories and hopes.”<sup>33</sup> Space is bound to meaning making in constructing an experience, as time is also.

An example follows of “cultivating tensions,” altering pace, rechanneling emotions, and allowing intervals of rhythm to emerge. As a single parent of three daughters, my goal was to listen and respond more attentively to my spunky middle-school daughter in the midst of stretching to meet our various daily responsibilities. Distracted calling across the room to revise scheduling in a hurried flurry of activity, anxiety, and mixed signals had become an unwelcome pattern that often ended in frustration, signaled by intense looks of determination, squared jaws, misty eyes, and sometimes a slammed bedroom door.

Over several weeks, a series of more self-aware encounters ensued between us that began to transform the dissatisfying, static pattern. Adjustments and embracing tensions included more physical observations of oneself and each other. We took more deliberate time sitting down in each other’s presence during after-school meals, before evening practices, and during travel time. We did not silence each other as much by turning on music in the car to cover tensions that arose. During these tentative pauses, attempts to restart the conversation would emerge by one or the other of us, which would inspire each of us to closer-felt affinity and peaceful expressions. Breakthroughs of shared laughter and planning, albeit alternating with sharp sighs and closed-mouth silence, began to reorder daily life in the family fast lane. Eyes lock, faces soften – both

---

<sup>31</sup>Ibid., 23.

<sup>32</sup>Ibid., 24.

<sup>33</sup>Ibid.

realize the deeper bond that has been there and nourished over time in the give and take of effort that emerged by both, a bond even greater than imagined by my initial goal of attentive listening in a difficult period.

The above example and Dewey's emphasis on rhythm and tension underscore how perception through embodied mind is not wholly or even primarily a conscious process. Instead, embodied mind is "bringing" to consciousness through integration of what is going on at multiple levels within the person and environs. One can imagine this pitching out of energy as likened to an active breathing in and opening one's senses in open invitation and anticipation as one leans into the crisp fresh fall air or the salty wind of the ocean on a boat ride, an active anticipation that draws in the encounter of charged elements and sensory absorption in each other's presence. Similarly, one pitches out energy in undertaking the coordinated effort of a family meal, a business planning meeting, a field game, or in riding a horse through the countryside. This pitching out of energy and leaning into the possibilities of felt, present exchange is active mindfulness with deep inner intuitive bearings – not a cluttering of defensive alarms or being on constant alert. Dewey names this intrinsic, life-giving miracle of exchange one feels in passionate intelligence as aesthetic experience.

The embodied direction of energies that Dewey seeks in order to cultivate and hold together tensions as part of the work of perception may thus require some preparation before opening oneself, and some integration afterward may be called for, as well, in order for the encounter to achieve thoroughgoing perception. It would be helpful to know one's patterns in presence of tensions, how one might prepare to creatively engage multiplicity and complexity, and when to draw a boundary and distance oneself from too much contention. Perhaps prior to an encounter of tensions, or even before starting one's day, one might center oneself through ten minutes of quiet meditation to settle the body-mind; one might exercise, or admire the beauty in one's midst. This need was seen in the race and reconciliation seminar work. Such a rest also is

poignantly revealed in *Beloved* when Sethe takes occasion to just “lay it all down – lay down the knives....” *Thus, an interval of integrating pause and clearing for the embodied mind, may be an effective part of the rhythm in bringing to consciousness new meaning and allowing one, as Merleau-Ponty puts it, to enter one’s “inner-time” of the primordial consciousness where one may “relearn how to see” and grow.*

### **Ecstatic Joy and Nature**

Engaged encounters with nature through working the land, naturalist recreation, or sustained observation and residency, if even only for days at a time in a low-impact manner, can open up creative unpredictability with opportunities for improvisation and entering one’s inner time. The work of perception and varied pace within nature are invaluable learning experiences that are praxis for growing even further one’s repertoire of emotions, layered reasonings, and problem solving within passionate intelligence. Nature’s distinct improvisation opportunities remain lifelong learning opportunities and an essential moral formation matrix. My childhood and adolescence involved treasured time on several of our family’s ranches; these memories moor my sensibilities and continue to provide opportunities and inner demands on my psyche and career path choices as I now return monthly to work on and manage the ranch. For any person with substantial time in nature or in a transition from rural beginnings to high technology and the global economy, this kind of early childhood and adolescent experience is both a blessing and an opportunity for developing a type of critical lens and nourishing inner resources.

Nature journaling by pairs of youth is another example of how students can translate the benefits of nature engagement into development of inner resources and an internal moral compass. I supervised this exercise with a group of male and female middle schoolers during a semester-long, semi-weekly outdoor learning co-op held at a thirty-acre historical nature and

living history site. The day consisted of five different subjects “taught” outside. The students entered a time of varied pace, with their individual approaches being loosed and supported by the learning environment. The journaling pairs undertook playful and attentive paces that brought out engagement with their surroundings. By traversing an area for thirty minutes, student pairs took in their myriad surroundings. After thirty minutes, each pair of students stood back to back and one partner described five encounters or views they best remembered, each in two sentences, with the other partner writing down each item as it was spoken. They exchanged materials and the second partner identified five encounters. The partners then recalled these from memory and shared them with each other, using the notes as a last resort. I was surprised by the active listening, vivid descriptions, and cooperation among them as they worked in this new environment to exercise multiple capacities. As they walked, they had been free to talk and to leap across rocks and small streams. They also could sit down and ponder. Their descriptive communication to the other without eye contact and writing, while standing back-to-back, created the need to visualize and recount detail, synthesizing and recounting their thirty-minute experience. This embodied pedagogy in nature showed their ability to engage in active movement, gave overt glee and group cohesion that flowed in changing groups around different terrain features, and made apparent vivid imagination used in the words describing their five encounters with nature. Chapter four, as well as chapter five’s case study, offer more in-depth examples of embodied pedagogies.

Dewey and Lorde insist upon human capacity to experience deep inner-charged value and joy within relation that signals capacity for heartfelt relation, heightened expectations, and meaning making of one’s circumstances, upon which one can rely to help navigate more vibrantly through one’s day. Dewey offers the metaphor of citizen as artist to convey creative undertaking within relation through multidimensional interweaving. Dewey refers to spending time in nature as nourishing conditions that are reference points and “hushed reverberations” of his past that



help to promote multidimensional perception and appreciation of the enveloping mysteries of one's surrounding universe. As seen above, this section relays specific sources of nature and cultural dance as sources to develop inner resources for multidimensionality in perception as participation and endurance in relationships. As set forth in chapter one, Lorde worked from her poet activism in the heat of battle on race and gender issues, as well as her personal journey through cancer to convey sources of joy and sharing that helped her set standards of accountability based on the possibility of feeling and sharing joy, and the persistence of walking through fears in service to one's vision. Her poetry and public activism has inspired generations to move from silence into words and action:

[A]s we come more into touch with our own ancient, non-european consciousness of living as a situation to be experienced and interacted with, we learn more and more to cherish our feelings, and to respect those hidden sources of our power from where true knowledge and, therefore, lasting action comes.

. . . I speak here of poetry as a revelatory distillation of experience, not the sterile word play that, too often, the white fathers distorted the word *poetry* to mean--in order to cover a desperate wish for imagination without insight.

For women, then, poetry is not a luxury. It is a vital necessity of our existence. It forms the quality of the light within which we predicate our hopes and dreams toward survival and change, first made into language, then into idea, then into more tangible action. Poetry is the way we help give name to the nameless so it can be thought. The farthest horizons of our hopes and fears are cobbled by our poems, carved from the rock experiences of our daily lives.<sup>34</sup>

Endurance in relationships can seem in short supply as persons, whether youth or adults, face pressures, stereotypes, and time demands. While youth in some areas of our country may have solid friendships across intersections of race, class, and gender, these categories, when too closely parsed in contention, can unravel identity itself, and this dissertation seeks to offer means whereby persons can move through the pain of our country's patriarchal power into power of individual virtuosity experienced as being developed in more nourishing exchange with our

---

<sup>34</sup> Karla Hammond, "An Interview with Audre Lorde." *American Poetry Review* March/April 1980: 18-21.

environs and communal life, which requires in part changing conditions at public schools in our moral formation approach and pursuing legal enforcement of American citizenship rights.

Like Lorde and Dewey, phenomenologist David Abrams defines the body as an open and active form or circuit (not a machine) that is constantly improvising and adjusting to an ever-shifting terrain.<sup>35</sup> As part of the whole, from birth humans are lyrical, embodied bundles of needs and wonder, who are responsive when engaged and who grow still and silent when left alone and untouched.<sup>36</sup> Thus, humans have the potential to be, with conducive conditions, in active intimate reciprocity with their sensorial environs, which, regardless of one's genetic inheritance, entails a dynamic blend of both receptivity "to the specific shapes and textures of that present" and a "spontaneous creativity" in adjusting oneself (and one's inheritance) to those contours.<sup>37</sup> It is this dynamic blend of receptivity and creativity by which every animate organism orients itself to the world, and which Abrams defines as perception, including the intertwining of sensory modalities known as synaesthesia and imaginative synthesis of the embodied mind.

As the basis of human growth, this tuning-in for relationship occurs vis-a-vis the gates of our senses by which our body receives the "nourishment of otherness" within our more than human environs. Abrams explains:

Direct sensuous reality, in all its more-than-human mystery, remains the sole solid touchstone for an experiential world now inundated with electronically generated vistas and engineered pleasures; only in regular contact with the tangible ground and sky can we learn how to *orient and to navigate* in the multiple dimensions that now claim us (emphasis added).<sup>38</sup>

---

<sup>35</sup>Ibid.

<sup>36</sup>Willett, *The Soul of Justice*, chapter 1.

<sup>37</sup>Ibid., 50.

<sup>38</sup>Abrams, *Spell of the Sensuous*, x, 216.

He states that this occurs “at best as if my body in its actions was suddenly being motivated by a wisdom older than my thinking mind, as though it was held and moved by a logos, deeper than words, spoken by the Other’s body, the trees, and the stony ground on which we stood.”<sup>39</sup> Abrams maintains that the creativity and free-ranging mobility we have come to associate with the human intellect are actually an elaboration of a profound creativity already underway at the most immediate level of sensory perception.<sup>40</sup>

Quoting several vivid passages of Merleau-Ponty’s major work, *Phenomenology of Perception*, Abrams seeks to further convey perception as a “mutual interaction” with our life sustaining natural environs:

... in so far as my hand knows hardness and softness, and my gaze knows the moon’s light, it is as a certain way of linking up with the phenomenon and communicating with it. Hardness and softness, roughness and smoothness, moonlight and sunlight, present themselves in our recollection not pre-eminently as sensory contents, but as certain kinds of symbioses, certain ways the outside has of invading us and certain ways we have of meeting this invasion.<sup>41</sup>

Thus Abrams helps to elucidate active-receptivity that includes pitching out of responsive energies described by Dewey in effort to ground rationality to enhance healthy interdependence within communities and prevent destruction of earth and human self-annihilation.

Abrams emphasizes from the above passage how one might experience oneself as an interconnected part of the sensible world at the most basic levels and how the sensible world can be perceived as “active, animate, and in some curious manner, alive.”<sup>42</sup> This helps to further show the multidimensional energies and levels of exchange in perception as participation. The further

---

<sup>39</sup>Ibid, 21.

<sup>40</sup>Ibid, 49.

<sup>41</sup>Ibid, 54.

<sup>42</sup>Ibid.

implications of this for developing pedagogies to cultivate reciprocal presencing in attentiveness, including Abrams's emphasis on improvisation and the wonder experienced in perception, will be addressed in chapter four's daily habitus.

Sharon Welch offers the Navaho Beauty Way as a "lasting lesson" that can bring one into enhanced perception and exchange within the web of life.<sup>43</sup> Welch quotes from Native American writer Carol Lee Sanchez as she describes the daily meditation on the beauty of the natural world – choosing a tree or plant and being attentive to it. Welch offers such practices as a supporting habit to bring an emotional lift or reprieve from the despair that can set in from focusing too long on the negative – "focusing on destructive forces all the time causes feelings of despair and, too often, a sense of powerlessness to do anything to change these dreadful circumstances."<sup>44</sup>

The Beauty Way may be likened to the dynamics of perception as participation in "undergoing and doing" in an experience of aesthetic quality and personal commitment.

Carol Lee Sanchez describes the Beauty Way thus:

Center yourself in the region where you make your home and introduce yourself to the spirits of your place. Greet the plant, creature, mineral, wind, water, earth, and sky spirits. Make a song to them. Do this in a sacred manner.... If ... you will attune yourself to your homeplace and if you make it a point to acknowledge our nonhuman surrounds on a daily basis (several times a day, preferably), your environment will begin to respond to you according to your thoughts. Welcome all your relatives into your immediate family. Approach each day in a sacred manner and with a healthy sense of humor. Our relatives will help us if we ask them to help. Our relatives will forgive us if we ask for their forgiveness and make a serious commitment not to repeat our previous mistakes.... If we

---

<sup>43</sup>Welch, *Sweet Dreams*, 88.

<sup>44</sup>*Ibid.*, 100.

all open our hearts and minds to this rich legacy, we may discover many creative solutions to our ecological dilemmas.<sup>45</sup>

The potential of the Beauty Way must be experienced by each individual and shared with family members or kinship communities to fully explore its power to transform, inspire, center, and renew internal being along the depths proposed by Merleau-Ponty. Such unique moments in nature may seem to elude the scope of encounters available to most persons, yet even a brief immersion can capture one's absorption and prompt one to return. In this exchange, one becomes more open to deep meditation or inner space that connects with the time suspension of meditation, healing, and strengthening of identity within the web of life.

The facts of biology make an embodied anthropology discussion one of tremendous proportions when coming to the open expression of individuality and the intense growth trajectories of teens. Dewey and Lorde's emphasis on healthful embodied expression is a welcome shift from patriarchal dualistic doctrines that often repress and cause eruptions of suppressed energies in unhealthy ways. The burgeoning development of adolescents and teenagers is inevitable and is in many indigenous cultures accompanied by pivotal rites of passage with adult mentors. Recognizing this vein in human cultures across time, I affirm embodied education as a rite of passage with educators and involved parents.<sup>46</sup> Rites of passage are unique embodied pedagogies. One resource for such rites is community cultural dance that is often multigenerational as a habitus of creative discipline and bond making that builds inner resources and bodily strength for entry into adult life.<sup>47</sup>

---

<sup>45</sup>Ibid.

<sup>46</sup>Willett, *Soul of Justice*, chapter 1[citing Philip Aries].

<sup>47</sup> Choice of mandatory sexual education programs in middle and high school by school administrators and school boards are crucial decisions, that I hope consider the embodied moral anthropology here and dynamics of communication and boundary setting. Certain "abstinence plus" sexual education programs exist developed by an interdisciplinary team of community members such as parents, doctors, counselors, lawyers and educators, include biological and emotional health focus, with attention to communication dynamics, self-care and boundary setting, dating violence, legal consequences and adult and institutional care services. See eg., "Worth the Wait" ,[ involves

Cultural dance has been a mainstay worldwide for centuries, and a number of cultures in different areas of America today maintain community opportunities for traditional dance, such as Latino American, Native American, and broader combinations of folk lariat dancing. When engaged in over long periods of time, at high aerobic levels or in combination with visualization, as in Native American dancing, dance can offer imaginative, trancelike, or acute aesthetic experience that can become clearing spaces for internal transformation as well as for communal joy. Experience of challenge and shared joy among members create intervals of experience from which emerge clearance, transformation, self-expression and resilience in heart-felt multidimensionality. A contemporary example of vital dance communities is Zumba, a decade-old movement of cultural dance/exercise classes that involve opened bodily expression, ritual, agility, precision, and endurance. Zumba classes operate at a high level of cardio development and rhythmic variety that sparks joy and aesthetic experience in a positive environment.

Rather than a competitive sports environment, Zumba promotes multicultural and multigenerational participation through several levels of fitness levels. Zumba's choreography incorporates hip-hop, samba, salsa, merengue, mambo, bhangra, flamenco, axe music, tango martial arts, and some Bollywood and belly dance moves. Zumba is a Latino-inspired dance fitness program created by dancer and choreographer Alberto "Beto" Perez in Colombia during the 1990s.<sup>48</sup> Persons learn the footwork and overall movements, and each individual's unique expression builds with the flow of one's neighboring dancers. Agility, carriage (likened to the detail of the Alexander Technique), and strength are key creative disciplines that build within a dance community. In addition to the endurance required during the hour to ninety-minute sessions, individual members are lifted up with encouragement from the instructor as well as from neighboring dancers. Persons linger after class and discuss what they experienced and some

---

many facets of the community in order to help empower teens to make healthy decisions.], <http://www.worththewait.org>. [accessed June 21, 2012].

<sup>48</sup>Zumba International: <http://international.zumba.com> [accessed December 3, 2011].

gather in smaller groups. Mothers and daughters, friends and coworkers gather with strangers to create resilient, embodied, joyful community.

The Zumba program is being taught at over 60,000 locations in 105 countries and has changed the lives of persons worldwide, with an astonishing 7.5 million participants taking Zumba classes every week. There are six different types of classes for different levels of age and exertion, including a physical therapy version to be performed in a swimming pool. Zumba involves community building through joy and discipline that support a positive view of moving bodies and joy, instead of being afraid of our bodies or seeing bodies as primarily to be disciplined in expression except for sports excellence. Dance creates its own inner time within musical embodied community. Chapter four, on daily habitus of soma-psyche body work, more fully depicts these benefits in learning environments.

### **Reorganizing Time and Space through Relationships**

#### *Time-Space*

As part of his project to reorient human multidimensionality along relational circuits in relation with the “myriad of beings that perceptually surround us,” Abrams, like Dewey, requires a rejuvenated organizing sense of space and time that re-anchors personhood in ways that prevent the dominance of business rationality and requires persons to reconsider how they prioritize their daily scheduling, educational goals, and family commitments.

Abrams, following Merleau-Ponty, relies upon an integrated fabric of time-space, rather than imposing separate distinct realms of “time” and “space” that distort persons’ experience:

Unlike the abstraction of an infinite and homogeneous “space,” place is from the first a qualitative matrix, a pulsing or potentized field of experience, able to move us even in its

stillness. It is a mode of space, then, that is always already temporal, and we should not be surprised that oral people speak of what to us are purely spatial phenomena as animate, emergent processes, and of space itself as a kind of dynamism, a continual unfolding.<sup>49</sup>

Abrams calls for an individual to realize oneself within this fabric of time-space amidst a growing attunement and awareness of the energy forces generated by the elements around one. A person, through perception as participation and efforts of reciprocal presencing, thus moves into an altered state of consciousness that affords one meaning making and a sense of self-connected, embodied discernment.<sup>50</sup>

Abrams is careful to offer specific reference points to mend a primarily splintered sense of time, such that persons can grasp hope for a new way of embodied living in relation. For Abrams, the horizon anchors the conceptual abstraction of the “future,” which is “born from our bodily awareness of that which is hidden beyond the horizon – of that which exceeds, and thus holds open, the living present.”<sup>51</sup> What is commonly termed the “past” is rooted in “our carnal sense of that which is hidden under the ground – of that which resists, and thus supports, the living ‘present.’”<sup>52</sup> Children and adults can benefit in perceptive qualities by their open-ended exploration of play in nature’s elements as touchpoints to reorient themselves in a more intimate fabric of time-space, rather than allowing themselves to feel untethered in a vacuum attached solely to a clock or splintered schedule. These touchpoints may then grow into felt orientations to ecologically sounder living practices and inventive problem-solving to our complex ecological problems. As with Dewey, the continuum of material and ideal offers fullness of life and vitality with which we can recapture a deeper, multidimensional sense of being and development of internal embodied compass to navigate life and be in heartfelt affinity.

---

<sup>49</sup>Abrams, *Spell of the Sensuous*, 190.

<sup>50</sup>Ibid.

<sup>51</sup>Ibid., 214.

<sup>52</sup>Ibid.



Abrams's reliance on a unified fabric of time-space feeds a deep inner transformation of selfhood toward multidimensionality as it grounds one's capacities and elicits one's responses in a more intimate way than dualistic rationality. Similarly, Dewey relies on an acute sense of aesthetic experience within passionate intelligence to ground an aesthetics-based moral anthropology. Like Abrams, he called for a synthesizing of time-space with which one can find rhythm to generate intervals of relation-based experience. Abrams's detailed account offers the opportunity to further consider the daily embodied habitus required to strengthen development of inner resources through nature engagement and inviting multiplicity, that enable deep internal transformation, beyond the primacy of the written word.

This chapter has shown that rather than a common language that easily transcends race, class, gender and religion, virtues must be embedded within an embodied moral anthropology of the Citizen as Artist who undertakes a rhythmic creative process of engaging daily life through the communicative and productive process of channeling energies through attentiveness, composing tensions, experiencing wonder and collaborative work. Through this creative process of passionate intelligence developed with nourishing sources of ecstatic joy and nature, one finds oneself in growth of dynamic being and gaining traction in changing one's communities during complex times.

Chapter four will more fully explore these connections of reorientation and healing through Abrams, Greene, and additional resources of soma-psyche integration such as meditation, improvisation, and nature engagement. Chapter five's case study explores a combination of these with integrated service learning, an exemplary pedagogy involving passionate intelligence.

## CHAPTER FOUR

### Youth on the Brink and Daily Habitus: Greater Expectations and Mutual Accountability



Only occasionally in the lives of many are the senses fraught with the sentiment that comes from deep realization of intrinsic meanings. We undergo sensations as mechanical stimuli or as irritated stimulations, without having a sense of the reality that is in them and behind them: in much of our experience our different senses do not unite to tell a common and enlarged story. We see without feeling; we hear, but only a second-hand report, second hand because not reinforced by vision. We touch, but the contact remains tangential because it does not fuse with qualities of senses that go below the surface. We use the senses to arouse passion but not to fulfill the interest of insight, not because that interest is not potentially present in the exercise of sense but because we yield to conditions of living that force sense to remain an excitation on the surface. Prestige goes to those who use their minds without participation of the body and who act vicariously through control of the bodies and labor of others.<sup>1</sup>

One cannot undertake any kind of discussion about ethics or guideposts for our youth without facing the problem of offering reliable words that can really inculcate deep, long-term bodily habitus. This is especially true when we also take a serious and potentially mindbending perspective on how our youth are being marked in the midst of today's stressors and media

---

<sup>1</sup>Dewey, *Art as Experience*, 21.

onslaught of domestic and international violence that impacts their personal lives. In December 2011 Libyan dictator Kadafi was assassinated, the images of his execution front and center on the Internet and some television channels. Schoolyard fights and even sexual violence are broadcast immediately by onlookers. Consider the case of the gang rape of a high school girl on a California high school outdoor table during a dance in the fall of 2011. In February 2012, on the eve of the Russian prime minister's trip to Sweden to discuss economic enhancements related to Russia's potential hosting of the 2014 Winter Olympics and 2018 World Cup, a Russian airport was bombed by a suicide terrorist carrying a piece of luggage. YouTube almost instantaneously carried graphic, close-up videos of the carnage strewn across the area.

Chapter four thus seeks to aerate the soil by emphasizing positive and healing embodied daily soma-psyche habitus that strengthens embodied mind and transforms habit. The particular benefits of soma-psyche integrative work help to re-member and reconnect our multidimensionality and direct it into the method of passionate intelligence, growth in adaptability, and more control of energies that lead to higher relational accountability and individual expression. The four constructive criteria for an embodied moral formation education take seriously our youth's capacities for multidimensionality, which must be cultivated while they are moving in a milieu of cultural diversity and within the intersections of their own identity. The virtues list-based approach of Character Counts remains detached from daily circumstances and thorny pivotal decision points. As we move away from categorical lists toward the process-oriented approach of passionate intelligence, we need to explore the possibilities of a daily embodied habitus building the strength to embrace change, and the opening of one's innate creative expression and heart-mind. The standard of daily embodied habitus proposed here, I suggest, are not the same as that of daily military discipline. Too often, daily habitus at youth boot camps involving authoritarian physical discipline and negative critique instead of affirmation and positive adult role models, actualize in rule following without deep building of

heart-mind endurance with compassion for self and others. The daily embodied soma-psyche habitus called for here is rooted in the numerous techniques of somatics, exercised in relation to positive kinship communities with trained facilitators and role models.

As Lorde insists, we cannot be afraid of our bodies. The inner strength, resilience, and expressive capacities of humans come alive with development of mindful bodies. The specific requirement of daily soma-psyche habitus must be made in order to adequately address in an educational setting the deep fissures of society marked in the beings of our youth.<sup>2</sup> Chapter four seeks to show how a daily habitus of soma-psyche body movement and meditation nourishes one's agility, endurance, exhilaration or ecstatic joy, precision, expressiveness, and mindfulness. Soma-psyche body work brings about these benefits by uniquely nourishing and reshaping body memory away from ills, enabling deep healing and more grounded and coherent, embodied selves who can translate these benefits into daily relationships and problem-solving. It takes engaging and healing the body substrates that hold the patterns of our habits and cultures' impact in order to fully stretch into our healthier self-compassionate and compassionate selves.

How do we embrace soma-psyche body work as part of our youth's moral formation?

First, we will seek to gain traction in understanding body ways toward positive, accepting perspectives of conscious embodiment, rhythmic natural cycles, and heart, in which persons come to better know their whole selves and needs. The field of somatics is the ancient and more recently expanding practice of mind-body-soul integration that shapes stronger, lyrical, conscious selves, introduced below with a number of methods to investigate. We review several kinds of somatics, including nature engagement, meditation, improvisation, and NIA dance, as staples of an embodied moral formation program. Chapter five's case study on the Life Art Workshop with twelve teenagers will then confirm the efficacy of combining passionate intelligence and somatics to more ably equip our youth. Chapter five shows how regular soma-psyche habitus is aimed at

---

<sup>2</sup>Paul Connerton, *How Societies Remember* (Cambridge, UK: Cambridge University Press, 1989) 72.

developing, healing and balancing one's neuro-muscular energies, with a spectrum of techniques to choose from and combine in response to one's therapeutic needs and/or distinct affinities. Such a habitus enhances one's multidimensionality and creative expression and channelling of energies within relation.

### **Opening to Body Speak**

The problem of dualism and the unhealthy related manifestations caused by such patriarchal repression and separation is well expressed by Jungian psychologist Marion Woodman. She maintains that across the ages,

[m]an turned increasingly to his own rational power, and began to look upon death, nature, woman, his own body, and sexuality as being irrational, and therefore as something to be subdued and brought under more rigorous control.<sup>3</sup>

Woodman points out that while we in contemporary times may be somewhat more comfortable with the fact that we have bodies, “we have no context to give meaning to our newfound awareness” in surroundings where dualisms continue to drive culture. She observes that both the puritan and the hedonist suffer from a condition of fear and live in a state of conflict with themselves as natural organisms:

It is commonly thought that that contemporary man has swung from Puritanism to hedonism – to the pursuit of pleasure rather than the denial of pleasure. But these are two sides of one coin. Both these are two sides of one coin. Both the hedonist and the puritan face the body in the condition of fear: the puritan fears gratification while the hedonist

---

<sup>3</sup>Marion Woodman and Elinor Dickson, *Dancing in the Flames*, 30.

fears the absence of gratification. Both derive their sense of identity through conflict with the natural rhythms of the organism; both are manipulators, at war with what is.<sup>4</sup>

As seen in the quote at the beginning of this chapter, Dewey was familiar with these extremes and the paucity of human experience resulting from dualistic living. At the same time, Dewey and the contemporary authors cited here are not aiming at some human perfection, but at embracing the multiple dimensions of human being and holding these various levels and tensions in creative composition and meaning making that build wholehearted action.

The work of perception and self-connective joy as interpretive lens requires one to undergo a journey of self-searching and choice making at deeper levels, as discussed in chapter three. One must go both into and beyond oneself to gain self-knowledge and to integrate aspects of oneself in this process of thoroughgoing perception. This stronger self attains higher level of aspirations and expectations of greater mutual accountability than typically is accomplished in the deluge of culture, where one can easily reside in dazed consciousness and mechanical, discursive, or even virtue-based ethics approaches that perpetuate dualisms as was shown in chapter one.

This journey is not a superficial one, as our shadows, the unexamined areas of our habits and psyche (embodied mind), are substantial parts of our human being.

Woodman insists that to move beyond dualisms in oneself one must connect to, become conscious of, and take responsibility for one's darkened, unvisited psychic corners. This leads to growth in interdependence and compassion through opening and bringing to bear mind, heart and body.<sup>5</sup> To wit:

[T]here our secrets become visible in the darkened, unvisited corners of our psyches.

Claiming the unswept corners of our psyches leads us to compassion for ourselves and

---

<sup>4</sup>Ibid., 36.

<sup>5</sup> Ibid., 51-53.

for others. Knowing we have done our best and it simply wasn't enough opens our hearts to other human beings whose best has likewise failed. The mind has its logic; the heart alone can know wisdom, bridge chasms, make peace.<sup>6</sup>

To effect this transformation of self-awareness and compassion in our humanity, Woodman combines body work with her counseling sessions.<sup>7</sup> By retaining tension from stress or violence, the body can accumulate illness. Marion Woodman has focused on healing manifestation of body ills from dualistic repression, such as eating disorders and cancer, and includes body work in her Jungian analysis and restorative treatment.<sup>8</sup> Woodman is a primary source of transition generations in uptaking soma-psyche habitus to heal and balance one's bundle of energies away from perfectionism toward compassion for self and others.

Dewey likewise supports the ability to gradually transform embodied background habit mind by an openness to novelty (which he also names as "esthetic surrender"), that weaves itself through somatic encounters of passionate intelligence among community members. Dewey is not naïvely promoting patronizing or impotent social programming, but embodied moral faith - interactive solidarity in communal work, which he sees as divine and involving personal heart within passionate intelligence.<sup>9</sup>

Dewey's belief in the possibility of embodied solidarity came from his own social activism and his confidence in his Alexander Technique body work to opening ever heightened layers of multidimensionality through aesthetic experience, self-evaluative abilities, and conscious ability to determine one's "next next." The somatics movement is proven and has been growing since the 1970s. The description below shows how a daily habitus of combining the

---

<sup>6</sup>Ibid., 52.

<sup>7</sup>MarionWoodman Foundation, Body Soul Programs, <http://www.mwoodmanfoundation.org/body-soul/intensives>, [accessed January 5, 2010]; cf. Columbia's MA in Dance/Movement, Therapy, and Counseling is currently one of only six programs nationally approved by the American Dance Therapy Association. Upon completion of the degree requirements of sixty hours, students become Registered Dance/Movement Therapists. Graduates may also be eligible to sit for the Illinois state licensing exam to become licensed professional counselors (L.P.C.).

<sup>8</sup>Woodman Ibid.

<sup>9</sup>Dewey, *A Common Faith*, 81, 86. <sup>10</sup>Rockefeller, *John Dewey*, 387.

method of passionate intelligence and soma-psyche body work can go far to enhance our youth's body sense, compassion, agility, and endurance in navigating relations and complexities of life.

Dewey's method of passionate intelligence also aims to find compassion for self and others in its goal to make continual adjustments in refinement of embodied habit, which is in effect similar to Woodman's insistence on aerating and sweeping our psyches in order to find compassion for self and others. Compassion for self and others is made clear by how Dewey defines the individual as a social one and the affirmation of intrinsic qualities in another, as essential aspects of making adjustments within relations.<sup>10</sup>

By extension of Dewey, one can see how if a person is in jeopardy of emotional or physical violence, the individual's body will manifest symptoms such as a knot in the stomach or throat, chronic cloudy and sad thinking, or downtrodden posture: all signals that should be heeded. In the case of both youth and adults, it is incumbent on educators, family members, friends, and coworkers to know with what signs the body cries out and how to respond when persons need attention and healing, equipping our youth to speak to someone whom they trust, and for adults to report when necessary to the head of the school or to Child Protective Services.<sup>11</sup> It is often perceived as a slippery slope in determining what emotional conduct amounts to signs of underlying emotional abuse or oppressive factors within a home. Wherever it occurs, bullying is an ongoing social illness that must be further investigated as to indicators that might be reliable or raise repetitive patterns for educators to request parent conferences. It is the hope of an embodied moral formation program that building stronger and fruitful multidimensionality can help prevent bullying from erupting as frequently and that it will be responded to quickly among peers.

---

<sup>10</sup>Rockefeller, *John Dewey*, 387.

<sup>11</sup>"End The Silence: A Teen's Guide to Reporting Abuse, Neglect, and Exploitation in Juvenile Justice Facilities" (Texas Juvenile Probation Commission, 2008); "A Guide for Parents and the Public: Recognizing and Reporting Abuse, Neglect and Exploitation of Children in Texas Juvenile Justice Programs and Facilities," (Texas Juvenile Probation Commission, 2005).



## Somatics

The field of somatics makes clear the essential nature of the psyche-soma connection and the importance of daily habitus to fully employ oneself in ways that are not necessarily customary under the reigning paradigms of dualism and hyperrationality. Somatics shows how people are working in classes and intentional communities to manifest the benefits of multidimensional being that institutes individual coherence, strength, and expression.<sup>12</sup> Perhaps at the public middle and high school levels, the fledgling somatic education movement can take hold on a broader scale in existing health and physical education classes as part of an embodied moral formation education approach to prepare our youth for a new plane of sensible rationality.

Somatics encompass holistic, body-centered approaches that help people reconnect with self and transform through movement practices that promote psycho-physical awareness and well-being. The field contains distinct disciplines, each with its own educational and/or therapeutic emphasis, principles, methods, psychology, and techniques. The term is derived from the word "soma" (Greek: "somatikos", soma: "living, aware, bodily person") which means pertaining to the body: experienced and regulated from within. The concept of soma posits that neither body nor mind is separate from the other; both are part of a living process. Many of the approaches in the field of somatics address the body-mind split endemic in Western culture, and body-mind integration is a common goal. Freedom from restrictions in body and mind is another goal, so that the individual functions and thrives with full potential, self-regulation, and independence within the environment in which he or she lives. A fundamental principle is that growth, change, and transformation are always possible at any age.

---

<sup>12</sup><http://www.movingoncenter.org/SMTT.htm> [accessed March 27, 2012].

Thomas Hanna applied the term in the 1970s to describe various approaches to body-mind integration that he and others were developing.<sup>13</sup> He also founded *Somatics Magazine: Journal of the Mind-Body Arts and Sciences* and the Somatics Society for those interested in this new field. His method, Hanna Somatic Education & Training®, is the procedure for teaching voluntary conscious control of the neuromuscular system to persons suffering muscular disorders of an involuntary, unconscious nature. It is a method for reawakening the mind's control of movement, flexibility, and health through a concentrated stretching program planned with a practitioner. Hanna describes the field of somatics as “The art and science of the inter-relational process between awareness, biological function, and environment, all three factors being understood as a synergistic whole.”<sup>14</sup> It is “the study of the soma, soma being the biological body of functions by which and through which awareness and environment are mediated.”

Subsequent use of the term “Somatics” is used mainly for Hanna’s work and its offshoots and is used in lower-case form, “somatics,” to describe other approaches and the field at large. Somatics involves the detailed study and understanding of anatomy and physiological processes in movement, including the processes of mind. The experiential nature of the work is key. The various approaches often emphasize one or more aspects of human bio processes, but the subjective experience of the individual is primary. The act of exploring and experiencing one’s inner world through sensory awareness and integration is a means toward understanding and engaging the impulse toward health.

*The experience of “conscious embodiment”* – a key term and central to somatics work – can be developed through a process of movement exercises, direct touch from a skilled teacher or therapist (a “bodyworker”), and the study of the body itself through the life cycle. Touch and movement exercises are often designed to mirror and influence the natural processes of the body

---

<sup>13</sup>Thomas Hanna, *Somatics: Reawakening the Mind's Control of Movement, Flexibility, and Health* (Cambridge, MA: Da Capo, 2004).

<sup>14</sup>Ibid.

and mind, providing a fluid interconnection among movement, sensation, and thought. Habitual or unhealthy patterns of being and experiencing oneself in the body can be released, facilitating trust in one's inherent body wisdom. Improved perceptual, postural, and movement interaction with one's environment reveals more advanced motor function and neo-cortex facility, supporting structural, functional, and expressive integration. Those experiences serve as a form of self-education and self-development, with the intention of developing a healthier, more integrated state of being.<sup>15</sup>

Most working methods in Somatics identify new capacities for movement potential and offer bio-creative resolutions to functional and developmental issues. Many approaches utilize neuromuscular repatterning and tissue reorganization, as well as directed intention and touch, to facilitate changes at the deepest levels of experience, even utilizing cellular and embryological information to achieve change in the “mind of the tissue” – another concept central to somatics work. A skillful somatic practitioner can facilitate improvement and change in infants and persons with different physical and movement challenges. Somatic theories are applied in somatic psychology, somatic movement (International Somatic Movement Education and Therapy Association), somatic body work, and somatic dance. Specific somatic practices are listed below. Tai-Chi and yoga are specifically discussed in chapter five's case study as elements of the Life Art Workshop with twelve teenagers.

- Alexander Technique
- Feldenkrais Method
- Rosen Method Bodywork
- Rolfing (structural integration)
- Authentic Movement

---

<sup>15</sup>Martha Eddy, “Brief History of Somatic Practices and Dance: Historic Development of the Field of Somatic Education and Its Relationship to Dance,” *Journal of Dance and Somatic Practices*, 2009.

- Trager Approach
- progressive relaxation
- yoga
- Qigong
- Pilates
- gyrotonic expansion dystem/gyrokinesis
- applied kinesiology and touch for health /Goodhardt Therapy
- ideokinesis
- Laban Movement Analysis
- Bartenieff Fundamentals
- postural integration (PI)
- craniosacral therapy
- NIA

The benefits of somatics were proven in Dewey's own life through the Alexander Technique and his nature meditation under night skies during his teaching years. Dewey's own soma-psyche integration brought into being mindfulness in engagement, which he also described as an openness to novelty or a "childlike openness and response to environment" that helps keep one looking for growth opportunities.<sup>16</sup> Importantly, such self-expansion helps to carry one forward in one's relational circumstances beyond the past, as new horizons continue to open in *vivid consciousness and clarity*.

This is not the closed monitoring of the body denounced by Burkitt in chapter one, but rather the sense of "conscious embodiment" described above in somatics, as one feels fully vibrant and poised to enter different environs. The embodied mind is better prepared to "speak" in movement and syncopation in interaction. One becomes better aware of changes within and can

---

<sup>16</sup>Rockefeller, *John Dewey* 387.

consciously work to refine background habit mind with the reverential positive understanding of embodiedness and the miracle of felt cooperative work. Thus, again, an openness to novelty – or here, the possibility of intrinsic relation and “immediate feltness” of the encounter – weighs in as part of body awareness and contribution to perception.<sup>17</sup>

The benefits of embodied pedagogies shown in this chapter help to establish the stability, strengthening, and liberation of creativity within one’s mindful body that reorient rationality away from dualism. Particular embodied practices explained in this chapter add to Dewey, Lorde, and Abrams, showing particular ways one might attend to, ground, and expand to reorient rationality in an open circuit that produces embodied cross-checking of multiple sensorial inputs within the work of imaginative perception and refining habit of embodied mind. This chapter focuses on the embodied practices of nature engagement, meditation, improvisation, and body movement. As also shown by the narrative case study of chapter five, embodied pedagogies nourish creative and granular questioning from one’s heart and expressive core that cut through frustration and anger. Somatics instill a rejuvenated, embodied sense of reflective bearings within relational space and rhythm, such that one is able to take a stand and navigate through tough circumstances with honest emotional expression. One can better channel energies through an encounter through breath and pacing of exchange, releasing volatility, and pausing during intervals of experience. Through somatics one finds a return to one’s core or balance point in the midst of flux and in charged consummating experiences. In this way, rational thinking does not leave one at emotional odds with oneself or eviscerate one’s core, multilevel identity.

---

<sup>17</sup>Ibid.

### **Nature Engagement**

While nature has been named the transcendent other in its pristineness, such nomenclature belies the close exchange that Abrams especially proclaims is essential and possible to nourish the multidimensionality of personhood and growth in interdependence with our “more-than-human” relations. One can claim the beauty in one’s midst: touching the leaves of trees along sidewalks, touching the grass in the backyard to balance the ions in the body, splashing in rainwater, running on soggy grass and feeling the spray and splatter on one’s legs, listening to the wind, gardening, and suspending time absorbed in attending plants in a very precise manner. Community gardens are once again spreading as they did during the Great Depression and have been utilized in education settings such as Montessori to teach such elements as focus on daily growing requirements, attention to light/shade requirements and form in composition, and food provision that conveys the fruits of one’s labor with bursting flavor and health from local growing while reducing the carbon footprint. As well, gardens are sites of wildlife preservation and observation, creative writing inspiration, and a foundation for math, science, and physical fitness. All of these subparts translate to developing substantial habit mind, in Dewey’s terms, that serve to develop overall inner resources and specific aspects of internal bearings or conscious embodiment in relational attunement and response.

In addition to Welch’s central metaphor of jazz improvisation as the guide for co-journeying citizenship, Welch promotes the Navajo Beauty Way to sustain justice work amidst ambiguity and intensity in a world one can only ever “partially control.” Welch describes the Beauty Way as a “lasting lesson” that can shape one’s ability to joyfully sustain the challenging nature of justice work. Welch quotes from Native American writer Carol Lee Sanchez as she describes the daily meditation on the beauty of the natural world – choosing a tree or plant and being attentive to it. Welch offers such practices, described further below, as a supporting habit to bring an emotional lift or reprieve from the despair that can set in from focusing too long on the

negative: “Focusing on destructive forces all the time causes feelings of despair and, too often, a sense of powerlessness to do anything to change these dreadful circumstances.”<sup>18</sup>

I believe that the quote describing the Beauty Way on page 124, when considered in the larger framework of Dewey’s definition of *an* experience and perception as participation, shows its potential, similarly to gardening, to significantly instill conscious embodiment by fine-tuning one’s ability for attunement to multiple subjectivities and responsive rhythms.

The Beauty Way is then both a new symbol and a habit rooted in the aesthetic quality of nature encounter, powerful ways to shape body memory, cultural memory, and embodied habit.<sup>19</sup> Welch offers the Beauty Way in a way that introduces the depth of cultural rituals, spiritual meanings, and daily habitus of Native American cultures across the Americas. The Beauty Way, when undertaken as described above, creates openings for persons to enter an engaged life with an enhanced understanding and responsiveness to complexity, rhythmic cycles among ecological diversity in specific places, and daily lessons of stretching further into one’s environs, all of which may bring individuals to see both beyond themselves to observe simple miracles, and further into themselves in intervals of meditation. In other words, the Beauty Way is a healing way of release into heart and soul to nourish our core instead of primarily capitalistic pursuits.

Daily habitus of the Beauty Way shows how we might attain that vital reordering of ourselves as in Merleau-Ponty’s notion of transforming as healing. Curious walks into the woods or one’s locale can be an important start toward cultivating the reciprocal presencing that is possible through encountering and engaging more-than-human elements, as best described by David Abrams, below. Unique moments in nature occur all around us, and even a brief immersion in nature can open an inner space that offers times of peace and resilience.

---

<sup>18</sup>Welch, *Sweet Dreams in America*, 100.

<sup>19</sup> Boisvert, *John Dewey*, citing Dewey on metaphor organizing experience.

## **Meditation**

Meditation is a means by which persons find themselves, restoring balance through an inner process of deep breathing and focus that quiets outer and inner chatter. The Power Source meditation with at-risk youth was described in chapter three, and a number of other meditation practices exist. Psyche-soma unity is brought into being through focusing one's attention on one's breath or on different parts of one's body to gain awareness of the condition of that area, and to allow inner emotions to rise and release. The Power Source high school participants witnessed to their improved capacity to pause and more calmly identify their emotions and their desired course of action, as well as to communicate better throughout the day. Meditation is a primary method to go into that deep inner time that Merleau-Ponty speaks of as enabling one to reshape one's filters or perception and thus relearn how to see and to be. Meditation will be further explored in relation to the twelve students in chapter five's case study.

Native American examples of movement meditation exist in the current day. The Three Circles practice is done by the Lakota in a full-day ceremony that is recognized as group catharsis and a means of trust building. The three circles are interchanging, with participation moving according to one's felt commitment to the issue at hand. Facilitators accompany participants in each ring. In the inner core are persons pursuing profound emotional release amid discussion with facilitators. Persons in the middle ring circle in rhythmic movement or walk to a drum or song, partly in meditation and partly sheltering those in the inner circle as they engage in their intense process. The outer ring consists of persons who want to acknowledge their participation in this community but are uncertain as to their level of participation or comfort; nevertheless, they support the persons within the circle by their presence. Persons can move in and out of the three circles of their own accord. The Three Circles can be held for particular concerns of youth, community members, or the public at large, such as environmental crisis, family violence, youth education and passage to adulthood, or even war.



## Improvisation

During pedagogies of improvisation one senses oneself anew and receives space to imagine oneself differently, regardless of whatever circumstances mire the present. In this way improvisation pedagogy mirrors Dewey and Lorde's concern of chapter two to stretch beyond oneself to find oneself and to perceive deeper meaning in every present moment. Such improvisation pedagogies can appear to be more game-like than serious, but this chapter will initiate explanation of a type of underlying discipline exhibited by participants. Improvisation impacts muscle memory and imagination in pertinent ways across different subject matters, nurturing moral formation.

As performers and builders in the pedagogy of improvisation, students learn to create beyond themselves and thus shape new options for who and how they want to be. By the term "performing," we mean to suggest the way the word is used in theater rather than in manufacturing as to performance outcomes. Creating an environment for the student to perform – both an established identity and something other than this – can reinitiate developmental activity. It supports the student in going beyond him- or herself, to socially create other responses, to experience being other than who he or she is, to produce something new, and to develop. It breaks the pattern.<sup>20</sup> Improvisation does not focus on the negativity of the participants' circumstances. Based on Lev Vygotsky's sociocultural understanding of learning and development, it is through the activity of creating nonepistemological environments based in the activity of performance that

---

<sup>20</sup>Brad Newton, *Improvisation: Use What You Know – Make up What You Don't: Improvisational Activities for the Classroom* (Scottsdale, AZ: Gifted Psychology Press Inc., 1999); Carrie Lobman, *Unscripted Learning: Using Improv Activities across the K-8 Curriculum* (New York: Teachers College Press, 2007).

(re)initiates development within students in a group process and undermines the Eurocentric obsession with acquisition of knowledge and isolated individualism.<sup>21</sup>

Particular examples and observations from a 2005 inquiry-based political science class follow. I taught this class in a primarily outdoor learning setting over a semester with a group of adolescents during a community education co-op. The aim of the class was to better understand “politics” as the notion of “group dynamics” and how this principle operated in their everyday lives in different settings. The students engaged in a variety of improv games with the goals of building fluidity, risk-taking, collaboration, and meaning making, guided by general principles from the field of politics. Examples of improv games used were Pantomime, Emotional Parade, Machine, Beep, Connections, Bunny Bunny, Circle Games, Mirror, Give and Take, 1-20, and Professor. Many of these improv exercises were also part of the Life Art Workshop explored in detail in chapter five. I made the following observations about the learning process at both places, observations that reinforce Dewey’s embodied anthropology, particularly perception as participation. Further implications for passionate intelligence will be investigated in a more in-depth investigation of improv in combination with integrated service learning, as set forth in chapter five.

First, I will describe a primary improv game of the political science class, called Professor. The exercise is designed for one student to be the professor and to pantomime the definition of a word. Peers ask questions and in reply the “professor” gives further pantomime. Through questioning and pantomiming, the students arrive at a deeper contextual meaning of the word. The professor had chosen the word from a list of terms we had used in discussion and examples of how these notions worked in our lives. I observed several benefits of improvisation during this exercise:

---

<sup>21</sup>Ibid., 129.

1. The playful aspect of improvisation exercises promotes spontaneous interaction among different personalities that don't necessarily interact as typical friends or partners.
2. Students were able to appreciate different types of contributions from each other – often surprising in nature. Students identified a range of expression among each other.
3. Rationality came alive as a much more interactive group process as youth spontaneously built off of each other's questions, actions, and observations, including major jumps and shifts in depth that are hard to get out of an organized discussion or isolated reflection. The learning was unsystematic, but illuminating.
4. Students attained a great level of nuance and multiple operations of sifting through spontaneous interaction at different levels – e.g., meaning of terms in different contexts while using pantomime, their emotional connotations, and application to their own lives.
5. People become different types of leaders by animation or taking discussion or activity to the next level.
6. Learning of the entire group was greater with embodied movement and involvement – the sum is greater than its parts.
7. A critical feedback loop was built in through students relating to each other and curbing, shifting, and questioning.

The above observations support the building of students' confidence, openness to novelty, trust, support, risk-taking, and fun. The students became intensely involved in the improv exercises, and time became irrelevant – with focus heightened, even in the midst of movement, exchange, and the differing emotions drawn out by the exercises.

The group dynamics were more self-adjusting – without my intervention, for the most part – and enabled more immediate responsiveness among each other. Students became more lively living in the “un”: unpredictable, unfamiliar, uncommon. Their inner bearings thus became more apparent as they expressed themselves over the semester. This also showed in their

collaboration on other class projects and in social interaction across the semester. Thus, improv offers promise in developing students' inner moral compass and the ability for creative concerted action, as will be more fully explored in chapter five's case study on the Life Art Workshop .

### **Body Movement/Dance – NIA**

NIA, a combination of body practices fused with music, began in 1983 and has a presence in over forty-three countries. The South African NIA association explains it in the following way:

From the moment you step through the door, you know that your relationship to your body and your experience of life is about to change forever. In Swahili NIA means “with purpose” – and that is how NIA teaches people to move. It is a path to condition, heal, and express yourself through movement and sensation.<sup>22</sup>

NIA is a fusion fitness – a dynamic blend of the dance arts (jazz, modern, and Duncan dance), martial arts (tai chi, tae kwon do, aikido) and the healing arts (yoga, Alexander Technique, and Feldenkrais). NIA intentionally works with expressing nature elements of water, fire, air, and earth within us.<sup>23</sup> In 1995, NIA began testing special applications by positioning qualified teachers to teach NIA in specific markets to people with special needs. For example, classes were offered for autistic persons and for prison inmates. It has also become an accredited program in American schools, colleges, and universities.

NIA creatively integrates the mindfulness of the martial arts and meditative techniques, the grace and fluidity of the dance techniques, and the awareness and alignment of integrative

---

<sup>22</sup>NIA South Africa: <http://www.niasouthafrica.co.za/what-is-nia> [accessed March 28, 2012].

<sup>23</sup>NIA South Africa: Neuro Integration Movement video, [http://www.youtube.com/watch?v=\\_YDH\\_OR5\\_F0&feature=related](http://www.youtube.com/watch?v=_YDH_OR5_F0&feature=related) [accessed March 28, 2012].

body therapies. Balancing technical precision with free-form expression, NIA brings the body, mind, emotions, and spirit to optimum health through music, movement, and self-expression, guided by the sensation of pleasure.

By addressing the whole person, movement becomes self-empowering, fostering personal growth and well being. NIA teaches individuals how to physically interpret and internally direct their actions and choices and to listen to the voice of their body and find the quality of “Dynamic Ease.”

This activity delivers a cardiovascular, whole-body conditioning, based on creating a loving relationship with your own body as you tune into your own body’s way – the innate intelligence of the body. NIA goes straight from the nerves to the muscles, bypassing the “thinking” brain. Movement is copied and absorbed into the body without tricky choreography or thought processes. NIA is about action – the power of now, of continual movement in the moment. Practiced barefoot to music, NIA is self-guided, adaptable, and safe for any fitness level, from reticent beginners to highly fit athletes.

NIA offers its own vocabulary to reach an embodied multidimensionality that largely corresponds to Dewey’s own priorities and his great desire, shown in the opening quote of this chapter, for persons to reach a more expansive plane of being and meaning making within relation. NIA and Zumba, an outright intercultural dance movement program, embody expressive daily habitus opportunities that can be combined in school moral formation education programs to elevate students in their work of perception, relational endurance, and creativity.

### **Citizen as Artist with Passionate Intelligence and Soma-Psyche Habitus**

Consonant with Dewey's metaphysics of irreducible uniqueness of beings and radical openness of the unfolding layers of our universe, each person, each Citizen as Artist, must create an individual aesthetic experience and growth within our enveloping universe. As explained in chapter two based on Dewey's notion of "makings" grounded in creature's meeting basic needs as "art in germ", persons in meeting basic needs and creating the continuum of culture are dynamic creative embodied beings in the flux of daily life rather than segmented dualistic beings to be anesthetized by mere rule-following. Rather than give an exact prescription or list of rules, Dewey's *method* of dynamic passionate intelligence offers daily life with which one is to create in embodied movement, nodal points of rhythm, composing or clearing tensions, and synthesis of perception as participation that one will interweave in creating an aesthetic experience of meaning-making and decision-making that rekindles individuality and contributes to recreation of society. Openness to multiplicity in one's life and initiative in interaction are of utmost importance in the process to re-member one's own multidimensionality, value one's insights and creations even in contrast to the status quo, and, in the process, recreate oneself and society. As Dewey knew through the Alexander Technique, the soma-psyche combination is the basis of being, which is nourished through the healing and empowering conscious embodiment enabled through soma-psyche habitus.

What awaits a sixth grader six years from now upon high school graduation? One's willingness to work toward communal goods at risk of personal costs shows moral faith, per Dewey, as a better way of being than rugged individualism in pursuit of the money culture. Yet how does this differ than being "driven" to achieve communal goals by "whatever it takes," an orientation that can also cause stress and splintering of relations? Given Dewey's insistence on intrinsic meaning and ineffability at the core of aesthetic experience of the multidimensional self, I make explicit that one must measure such "personal costs" as requiring careful balancing to

hold intact intrinsic goods as friendship, family, and nature. Higher expectations of mutual accountability and a stronger sense of self go toward maintaining a flow of cooperation through give and take in the syncopated rhythm of exchange toward common goals and experienced vitality, even in the trenches of contingency. Our youth will be better prepared to draw the line against health incursions and to meet their needs for rest and stress reduction when they have developed enhanced embodied consciousness through somatics. Gradually, their embodied consciousness can help them manifest a trajectory of longer term goals that speak of their inner, valued strands.

The significance of group work in the examples of body movement above can be seen in the mixing and appreciation of differing contributions in improv and group dance that afford greater ascertainment of latent possibilities as the members learn from and support each other, enjoying heightened aesthetic experience in the process. Especially during the imperative adolescent and teenage development years, the creative discipline of soma-psyche body work is essential to balance energies and raise awareness of youth's amazing capacities. In this way passionate intelligence accomplishes what the virtues list-based approach of Character Counts does not – a method that cultivates the inward ability to discern and participate more fully with others in the flux of daily life particulars. It is incumbent upon ethicists to continue to push the envelope, as do Dewey, Lorde, Abrams, and Welch, to incorporate into school curricula an aesthetics of lyricism, improvisation, and strengthened agility in decision making, in order to discern intersections of credulity and gain heightened relational joy and mutual accountability.

In terms of our youth's school and extracurricular or social life, attention to the rhythm and ends in view helps to prevent exceeding the practical number of competing goods. It may also perhaps encourage more agile direction of energies among projects, since enhanced perception of the present moment better attunes persons to satisfactory completion of a portion, freeing the mind and emotions to turn to another area of attention. This emphasizes the enhancement of prioritizing through passionate intelligence, which can help lend inner direction

to our youth in establishing their identity, what matters to them, and how to move toward multiple goods.

It is my hope that our parents, educators, and public scholars will take up the elements of passionate intelligence and daily habitus of embodied practices in making pedagogy selection and curriculum design, and in this way satisfy the four constructive criteria for an embodied moral formation education approach. Embodied pedagogies and multilevel daily habitus intertwine with the thick, imaginative, intuitive embodied mind, examples of which have flourished in our past in certain elements of Native American, Hinduism, Orthodox Jewish, monastic, Christian Psalms, African American and Asian traditions. Our families have deep heritages upon which to draw and move in concert with our educators and school administrators. I designed the Life Art Workshop drawing upon my experience in outdoor learning settings, meditation, improvisation, service learning, and theology, in an attempt to combine embodied pedagogies that elicit layers of interactive being. Chapter five will next evaluate the Life Art Workshop, which combined the specific embodied movement practices of: 1) meditation and centering body rituals; 2) somapsyche fitness work; 3) improvisation; and 5) integrated service learning on the student-chosen subjects of animal cruelty, global warming, and the American economic crisis.



## CHAPTER FIVE

### Case Study: Life Art Workshop

The goal of the Life Art Workshop, the subject of this case study, is to nourish youth's innate capacities to "bring all they have" to face and navigate the twists and turns of life, both as individuals and in teamwork, such that students feel the value of themselves, the possibility of newness being within them, the abilities of collaboration, and the capacity to impact their world through communal democracy. I designed and facilitated the Life Art Workshop for one year with a group of twelve male youth ages 13–16 who were long-term residents of the nine-month to one-year program in a North Texas juvenile detention center. The workshop's combination of embodied pedagogies engaged students' affective, conceptual, physical, and political dimensions. Through workshop exercises and exchange with each other, students built strengths of self-identity by stretching different strands of themselves; developed endurance for working out relations; and made meaning of communal issues that mattered to them the most, taking action through educating their peers and families. Creative discipline emerged in each session as the soma-psyche body work and meditation caused them to focus on and anticipate the reactions of each other.

Through working on integrated service learning units on animal cruelty, global warming, and the faltering US economy, students experienced Dewey's passionate intelligence in wading through the complex *problematico of nature* as persons undertake daily life, including the dynamics of experiencing each other's intrinsic attributes contemporaneously, even with the more

instrumental aims of their session work. Culminating Community Education Nights for parents and community resource speakers were an important aspect of the workshop that responded to the developmental search of adolescents to reach into broader circles of community outside of the home. Such Community Education Nights brought about a meaningful platform of communication among youth, parents, and community members that honored the students' insights and desire to become more active citizens.

Elements of soma-psyche body work, improvisation, meditation/centering rituals, and integrated service learning worked together to move participants deeper into their growth journey with peers and mentors. Their creative, unique natures sought to find themselves in expansive ways that moved beyond the pressures of their circumstances. Students invested their energies in embodied pedagogies that helped aerate blockages (sometimes voiced in group circles) and enabled reinvestment of energies to propel their unique expression, embodied health, decision making, and productivity in alignment with passionate intelligence.

As shown by the qualitative evidence in this chapter, the creative self spoken of here is one of movement, perceptive exchange, and invention. Students felt themselves strengthened by soma-psyche body work and recognition of their mindful bodies actualizing themselves through the dynamic aspects of the workshop. Changes in embodied habit and group dynamics opened up and took hold in most of the three- to five-hour weekly workshops, and clear, longer-term gains also accrued. The narratives of this chapter help to show how these goals were reached in ways I hope can be helpful to establish how our youth can grow in dynamic self-strength, in mutual accountability, and fruitful collaborative work through an embodied moral formation education approach in our public schools. My method in approaching the Workshop was to meditate before entering the facility each session, made adjustments of my outline of options for each session, made notes at the end of each session, and conducted an evaluation at the end of each term of service learning.

### **The Environment and Dynamics**

Within the locked-down facility, it was clear that the power of place was in full force. The group of twelve teenage males came from two of four living pods that made a cloverleaf design with the security station in the center. The living pods served as the young men's homes, where they each had a 4x8 rectangular cell around the perimeter of the central 20x40-foot common living area where they took their meals, had their daily charter school education, and spent most of their days except for daily times in the library for study and computer work and a daily recreation period – weather permitting – either in the indoor rec room or on the outdoor, enclosed rec yard. Several weekday evenings the residents had volunteer group visitors or programs. Each pod maintained separate resident membership in order to build relations among each pod's youth and to prevent the outbreak of disruption that the superintendent said frequently occurred when residents mixed pods, attended classes in large groups, or ate lunch in a common area shared by a large group. The security officers and youth cooperated to flexibly utilize space with our workshop in order to work with various types of activities and the energies of the boys. I underwent a security background check and safety training with the assistant superintendent, and a guard was on duty at all times.

The Life Art Workshop incorporates four embodied approaches to moral formation and expression that work together to create a positive matrix that draws out different aspects of being. The four embodied approaches are (1) soma-psyche body work; (2) meditation and centering exercises; (3) improvisation; and (4) CiviConnections integrated service learning. A combination of these four elements was offered each week in a three-hour session and a second two-hour session on most weekends. A collaborating art teacher provided a series of eight different art media lessons throughout each semester. The art teacher followed her own approach over the year, but we coordinated to the degree that she would raise the issues on we were working during certain sessions as something to consider, and she observed and visited with each student to better

understand how to elicit individual artistic expression with each of them. I incorporated free mural drawing and art materials in our work as well.

Break-through experiences of individuals and the group arose weekly that exhibited hope and progress. Before addressing each of the workshop's elements in separate sections in this chapter, I will provide some background. The juvenile detention center may seem like an unlikely place to pilot such a workshop, but it offered the opportunity for involvement with students who had discovered real need in their lives, and it was a joy to see how they grasped life. The superintendent offered involvement from two pods of male youth. The counselor stipulated as a prerequisite to participating in the workshop that a youth had to answer "yes" to the question, "Are you open to new learning methods?" The students were of diverse socioeconomic backgrounds and were 65 percent Anglo, 25 percent Latino, and 15 percent African American. One Latino student spoke Spanish almost exclusively but could understand English. One Latino peer was able to communicate with him fluently in Spanish to give responses that were more than a few words in length.

My first priority was to learn each person's name. Learning the names of each individual and his hometown was effective in getting the energy flowing between us in a circle discussion. We began each weekly three-hour session by sitting in a circle in the rec room or classroom to share news of the week for twenty minutes, whether a news event they had watched on TV or studied, or the goings on at the center. Thus we took time to begin with personal, informal exchange that helped to build camaraderie and sharing about ourselves as we listened to each other.

Each session consisted of a combination of the four elements of body work, improv, meditation/centering, and integrated service learning, with differing time devoted to each, depending on how the group synergy developed, on how we completed cycles of the pedagogies,

and in view of the overall goals of the integrated service learning for the night. Narratives of exemplary activities, enduring moments, and cumulative practices are offered in this chapter as qualitative evidence of how the youth's experiences show their cultivation of inner resources for openness to change, multiplicity, relational endurance, creativity, precision, and agility in problem solving within the method of passionate intelligence. Such dynamics are discussed in chapter three's sections on rhythm, tension, and synthesis as part of the work of perception as participation, as well as in chapter four's focus on the benefits of body work in somatics to integrate psyche-soma and build creative discipline. These narratives are the basis for showing that the constructive criteria one through four are met by the workshop. The embodied pedagogies chosen here are based upon the foundations set forth in chapter four, with which I have personal experience. The proximity of the four different elements to each other, creative body work, improv, meditation/centering and integrated service learning, helped the energies and benefits of each of the elements to flow into one another and thus enhance the opportunity and momentum for transformation of habits and building community among the students.

The amount of direct guidance I gave each week went to the particular meditative and service learning materials offered, as well as specifying a slate of options for fitness and improv activities. As described below in relation to each of the four elements, the students undertook leadership in setting up materials and cleanup after the session, in choosing types of body work, and, within broad parameters, in how the service-learning small group exercises developed. Student decision making in use of time and in direction of their service-learning activities exemplified passionate intelligence as they undertook three different eight-week intervals on the issues they chose as mattering most to them: animal cruelty, global warming, and the struggling US economy. The students were often very perceptive of each other's moods and in working with each other through the choreography of integrated service learning. I engaged in each of the exercises to some degree to give an example or to step in and facilitate transition points, thus I was a participant observer, with a personal connection with each student, and a priority to

encourage peer leadership and expressiveness in each activity.<sup>1</sup> Further explanation for each of the workshop's major embodied pedagogies is given with the narratives below.

### **Workshop Elements**

#### *Soma-Psyche Body Work*

The body work activities occurred after the opening update/reconnect circle. The field of somatics, explained in chapter four, describes how habitual or unhealthy patterns of being and experiencing oneself in the body can be released through body movement exercises designed to integrate mind, perception, body sensations, and environment, thus facilitating trust in one's inherent body wisdom.<sup>2</sup> As perceptual, postural, and movement interaction with one's environment is improved, more advanced motor function and neocortical facility are revealed, which supports structural, functional, and expressive integration. Those experiences serve as a form of self-education and self-development, with the intention of developing a healthier, more integrated state of being and enhanced awareness.<sup>3</sup>

This section gives primary examples and a foundational understanding of how youth fitness thus is not simply a matter of physical health measured in weight and ability, but also includes moral formation helps youth become more aware of their unique physical attributes in movement. This enhances agency and initiative, imaginative expression, and the skills of acumen, agility, precision, and follow-through that impact the important areas of relational problem solving and taking on complex issues without paralysis. Furthermore, the strengthening of one's body through aerobic and imaginative exercise leads one into improv and uplifting spirit, into release and appreciation of one's inner time. Impromptu exchange and celebration occurs among the group as well. The lesson plans and observations for each workshop session are given below

---

<sup>1</sup>Robin R. Alexander, "Participant Observation, Ethnography, and Their Use in Education Evaluation: A Review of Selected Works," *Studies in Art Education* Vol.24, No. 1, 1982.

<sup>2</sup>Martha Eddy, "Brief History of Somatic Practices and Dance."

<sup>3</sup>Ibid.

as part of the section on integrated service learning, showing how different body work, improv, and centering rituals infused each other and manifested positive benefits.

The detention center in this case study attempted to offer outdoor physical activity daily, weather permitting, in the rec yard, which was a forty-foot concrete yard surrounded by a ten-foot white plastic fence topped by concertina wire. If it rained or was too cold or too hot, then indoor rec was provided on a concrete sport court of about 2,500 square feet. We always attempted outdoor work if the weather permitted, and the body work lasted thirty minutes, taking place after our indoor greeting and sharing circle. The transition from indoor reconnect circle to our body work space entailed the youth lining up facing the wall in silence, then walking single file to the rec room or outdoors. Following are some examples of the body work exercises.

*An agility ladder* comprising four agility ladders, hurdles, and cones, set up by the students, with a soccer agility ladder DVD resource. We introduced the word “precision” at the beginning of the session in talking about agility ladders and watching the DVD. Students followed a series of the DVD workouts as examples, then students created their own patterns. A couple of students did not complete an entire pattern and walked off the ladder, but other students and I encouraged them to go back and try again if it was apparent that they were able to do the exercise.

*Three rings of different colors.* Each student had to run to each circle and “chop four” quick high knee steps while watching the person ahead and doing a different sequence of rings.

*Tai chi.* Students engaged in tai chi with a DVD by a tai chi master who also explained the history and foundations of this discipline. Students learned basic forms and concentrated heavily to mirror the master. If a form was not easy to follow, I broke the silence with a comment, encouraging them “not to sweat it” and just give it a try.

*Each student threw a tennis ball at a particular point on the wall and had to stop if he threw it out of his area.*

*Tennis ball volleyball in a circle*

*Crab races*

*Yo-yos*

*Lunges around the perimeter of the rec yard or indoor rec room.*

*A snake run at the beginning of each session, with changing leaders and movement patterns, accompanied by a variety of music on outdoor speakers.*

*An “eye clock” yoga cross-lateral brain development exercise. Students sat in a circle and closed their eyes. First, they put their hands over their eyes to calm and relax them in the dark space created by the enclosures of their hands. Then, with eyes open and hands on their laps, they moved their eyes in different patterns about the “face on the clock,” as if the 12 were at the top of their head, the 6 below their chin, the 3 at their right ear, and the 9 at the left ear. First, they did 12 and 6 combinations and in reverse order. Then 3 and 9, and 9 and 3, and 1 and 7, repeating in reverse order; then 11 to 5 and in reverse order. The students squeezed their eyes tight between each pattern to relax their eyes. The next eye movement was students moving their eyes to each “number” on their clock in clockwise and counter-clockwise order. At the end they again cover their eyes and squeeze for release. The last exercise was to open their eyes and focus on a point in the far distance and then at three feet in front of you, repeating the pattern five times. Then they would say, “I honor and value my insights.”<sup>4</sup>*

Different guards exchanged shifts across the course of each three-hour session. At no time were the guards involved in determining the activities that the students undertook and were

---

<sup>4</sup>Mary Horsley, *Chakra Workout*, 118–119.



especially helpful in remaining on the outskirts of activity so that the youth themselves were as self-directed as possible in establishing an embodied learning environment and peer exchange. Further, I kept my deliberate guidance to a minimum, establishing pivot points of each activity, description of equipment arrangement, overall changes in direction as to time allocation in discussion with the students, and soliciting workshop summaries at the end of each session.

The ways in which the students took part in the body work activities over the course of the semester showed promise for their abilities to integrate more active energy and intuitive problem-solving in the integrated service learning areas, particularly in assessing their tasks and communicating with their partner in evaluating and growing their project work. The body practices built camaraderie and enhanced awareness and nourished the remainder of our work. The boys' openness to each other's communication styles and their active listening, their willingness to engage in different paces to accomplish tasks, and their movement around the floor of the classroom where they worked on their posters with different art materials evidenced their growing engagement. The students chose their own materials and subtopics for the service learning semester topic. At some points, the students would not agree on how to use the allocated materials or how to present their investigations, but they gained confidence in expressing themselves and asking questions of each other to ferret out what mattered to each of them. The service learning project on animal cruelty, our issue of concern for the first semester, is described later in this chapter.

The combination of body work activities gave the students a sense of orientation and propelling themselves in different conditions and kinds of movement, including sharing of space and doing complex movement amongst others, as in tai chi. The students were self-propelled with intrinsically rewarding concentration, energy flow, muscle strength, and inspiring joy, as well as deep breathing. Each session contained physical challenge, and students developed more endurance over the course of the year. This translated into their group work as described above.

As kinesthetic dance educator Martha Eddy points out, the integration of neuromuscular capabilities through body movement expand the neocortex into new habits of embodied mind that are typically under-exercised.<sup>5</sup>

None of the students had special physical needs, though choice of activities will always seek fitting adaptations and alternatives. Octaband is one identified soma-psyche activity for physically challenged or persons with autism, Asperger's, substance abuse, or psychiatric illness.<sup>6</sup> The ends of the rainbow colored fabric arms are looped so that they can be held or gently wrapped so that the participants can feel the rhythm of the group's movement to music even in passive participation. Testimonials show it can be used with a varied range of ambulatory to non-ambulatory.

### *Improv*

As described in chapter four, improvisational exercises can extend persons in an unexpected fashion, deepening their sense of individuality, experience of expansive embodied mind, collaboration with each other, and hope for the future. Improv's mixture of creativity and discipline may be surprising to persons unfamiliar with it, but this mixture appeared to be especially effective in spawning heart among the students. The students affirmed each other's expression as well as called out or redirected energies with respect to the whole. Through playful kinesthetic exercises such as "give and take", "the machine", "emotional parade" and others outlined in chapter four and below, students stretch their experience of themselves in new ways of being in concert.

---

<sup>5</sup>Martha Eddy, *A Brief History of Somatics*.

<sup>6</sup>Octaband, "Making Connections through Movement"; Octaband LLC; <http://www.octaband.com/activityguide.htm> [accessed March 13, 2012].

This is an example of how improv empowered the students and created a confidence within them that grew over the course of the year, made apparent in their participation and intensity of involvement as sustained in group discussion, small group decision making, and use of materials. The particular aspects of each improv option used are explained below in detail and make clear the benefits of perception in paying attention to the creative process required in each exercise, as well as each other's sequencing and reactions. As mentioned in chapter four, improv enhances muscle memory in experiencing new parts of oneself in the multidimensional expression and unusual combination of sequences and synthesis, depending on the particular improv exercise. Examples follow.

*The beep and multi-syllable improv game* is a circle exercise for four persons. It encourages deliberate eye contact, active listening, and attentive responsiveness through body language and verbal expression. As a warmup, each person says the word "beep," and as it is said the individual turns his head and looks into the eyes of the adjacent person. They go in a single direction four times and stop. Then they go in the opposite direction for four loops. The beep game becomes more challenging, because then each person can change the direction of the loop by turning his head in the opposite direction. The adjacent person responds with "beep" and can continue the loop in the same direction by turning his head or giving the beep back to the person who spoke to him. Great attention and eye contact is required. An even more challenging level occurs next, when the group chooses a word of three or more syllables. Each person says a syllable and turns to look at the person next to him who is to say the next syllable of the word. The goal is to say the three syllables continuously enough to make it sound like one speaker. Examples of words include "di-no-saur" and "a-gi-li-ty." Discipline consisting of verbal attention, neck use, and eye contact emerged as students changed the direction around the circle. The flow of the word faltered and frustration arose when students did not fully participate with head and neck use, causing the direction of the flow not to be made clear with body language.

They called each other out on this and kept trying. Subtle control and perception heightened in order to read the direction of language flow. This exercise also created laughter.

*The number improv game.* In circles of four to six, students would stand facing inward with eyes toward the middle of the circle. The students were to count to ten, then to twenty or higher through spontaneous participation by each member without the number being stated by two at once and without adjacent members calling out numbers in sequence or any particular pattern of member sequence. Over time, students were able to count up to twenty-five. We would not stop until they reached the goal. A few groups did it within five minutes; others took up to twenty minutes. To gain concentration, members would sigh, laugh, “shake it off,” or switch places with others if friction arose between neighbors. At times members of a group would get down on one knee to concentrate; these were particularly poignant moments. The guys had to admit when they said the number at the same time and start over instead of glossing over it to continue. Some would say, “Have integrity” in order to restart the process if others tried to slide by on this point. When they reached the goal, they were very proud, and the flow of energy and discipline they displayed worked to open up their ability for group pairings and the give-and-take of discussion without getting impatient. This shows that the underlying structure of improv is a discipline that opens up greater creativity. The number flow improv game also balances out the energies of the group. Their standing toe-to-toe and shoulder-to-shoulder in a circle with eyes in the center created intense concentration. This was a weekly exercise that completely engrossed all of the students.

An actress that I know did this exercise with a troupe of actors across a theater, counting to between fifty and 100 at times. As with the boys in the workshop, the goal is to build concentration and the ability to listen accurately to others.

*Building shelters with cardboard boxes and tape.* We prepared by placing sand in two three-by-four-foot plastic tubs and providing measuring cups and bowls. I explained that Frank Lloyd Wright's interns had to build shelters outside to understand natural elements and forces and how to conserve resources and be in harmony. Students broke down boxes and worked in two groups of six. The containers of sand, bowls, and measuring instruments were in the center of the room for participants to experiment with as they moved in and out of their building groups during the forty-five minute time period. Sand in a container was available in the center of the rec yard for students to experience an element of natural building, and was used by several students.

*Mirror in pairs.* Each pair of students stood facing each other, about two feet apart. One took the lead and pantomimed with his arms and head and his partner mirrored him. This continued until I called "change," whereupon the other partner would take the lead. They began with slow motion and then moved to faster-paced actions. This exercise worked well, with good focus and release of laughter occurring as the faster pace become too much to follow.

*Emotional party.* The group walked around in the rec room. One person role-plays an emotion with body language and sound as they move. Others mimic this for about one minute and then name the emotion. Then the lead changes. Some students were slow to open up, but by the third emotion most were actively participating. Each got a turn to start an emotion. This was the improv that took the longest for the students to open themselves to.

*People Machine.* This exercise cultivates attentive responsiveness, coordination, and group give and take. A player starts by creating a spontaneous action and sound which he keeps repeating. In a few seconds a new player creates a new action and sound that fits in with first player's movements – after all, this is a machine; the parts must work together. This process continues for up to five or six players. Students then change speeds, have players spin around, jump, or perform other movements. Next, the audience interprets: what kind of machine was it?

When the workshop youth did the people machine, the smiles on their faces as they got going showed their initial surprise and the surging energy of their mindful bodies. As I stood apart for five minutes and then walked around the room, the students had wonder in their voices as they talked with each other, changing their body inventions in different ways. To coordinate the sequence of each person's different movement in the invention, each student had to pay close attention to get the rhythm of their invention flowing as seamlessly as possible, much like the "beep" circle exercise.

The improv exercises built focus in a way that also included creative movement and flow, energizing members and stirring engagement building an overarching sense of their positive power, both individually and together. Their focus, joy, and energy built a new platform of opening up to novel experiences of themselves in which they were uplifted in spirit and presence.

Improv is used by school teachers and, as mentioned above, by acting troupes to prompt the emergence of creative expression and fluid exchange among participants. It can be integrated into any subject matter to make learning an embodied experience that generates another layer of clarification and reinforcement, as students use their bodies and reasoning processes to reinforce use of concepts within contextual, embodied frameworks. Improv also productively shapes give-and-take in rhythmic exchange, thus supporting perception as participation within passionate intelligence.<sup>7</sup> In the Life Art Workshop, the students did improv for different parts of the evening, and the options offered were deliberately sequenced to create an energy lift and collaboration focus. For instance, when the integrated service learning unit on animal cruelty had two guest speakers from the animal shelter, the students did "beep" afterwards to clear their energy, focus on one another, and lighten their moods before going to their pods for their night routine. At other times, we did improv prior to a small group work session in order to get the students' rhythmic perception going in groups.

---

<sup>7</sup>Carrie Lobman, *Unscripted Learning*; Brad Newton, *Improvisation*.

As shown in chapter four's discussion, the educational and moral formation benefits of improv, as well as its adaptability to different subject matter, are documented in a number of education materials. It is hoped that improv will be embraced by more teachers as they become more comfortable with it and as more kinesthetic education resources become available.

### *Meditation/Centering Rituals*

In many languages, the words for “spirit” and “breath” are one and the same (Sanskrit: *prana*; Hebrew: *ruach*; Greek: *pneuma*; Latin: *spiritus*). Breathing is the bridge between mind and body, the connection between consciousness and unconsciousness, the movement of spirit in matter. Breath is the key to health and wellness, a function we can learn to regulate and develop in order to improve our physical, mental, and spiritual well-being.<sup>8</sup> By breathing and centering inside oneself, one can quiet the mind and relax, carrying this into moving into one's core during pauses amidst the day to better channel energies in the face of stressors. This enables us to become both more open to life – because we have more coherence and experience of deep self – and more able to make better adjustments, including setting boundaries instead of shutting down or lashing out in fight or flight.

Breathing is special in several respects: it is the only function you can perform consciously as well as unconsciously; it can be a completely voluntary act or a completely involuntary act, as it is controlled by two sets of nerves, one belonging to the voluntary nervous system, the other to the involuntary (autonomic) system.<sup>9</sup> Breath is the bridge between these two systems. Breath maintains the psyche-soma connection, grounded in heart and all of our systems.

---

<sup>8</sup>Andrew Weil, M.D., Self-Love Heart Meditation, <http://www.youtube.com/watch?v=wxxCkNhpCvg> [accessed March 13, 2012].

<sup>9</sup> Ibid.

As part of our workshop's beginning circle each week, to calm and center in our group, the students did four deep breaths with this pattern: inhale four counts, hold for four counts, and exhale for four counts. We discussed how breath is our life source and strength and how it might be disrupted if one becomes angry or fearful, or is exercising. Thus, breath is an important power for us to understand and strengthen in ways that have been used for thousands of years. As explained further in the narrative below, we used different meditation techniques, including simple breathing with music, sung mantras, and meditative choral and instrumental music. We also used visualization of candle flame, walking meditations of a labyrinth, and a four-corners balancing walk.

In public schools, meditation is a fledgling practice whose benefits are being studied and published at an encouraging rate and scope. Transcendental Meditation (TM) has broad-scale support, and is described as follows:

The Transcendental Meditation technique allows your mind to settle inward beyond thought to experience the source of thought – pure awareness, also known as transcendental consciousness, or the unified field.<sup>10</sup> This is the most silent and peaceful level of consciousness – your innermost Self. In this state of restful alertness, your brain functions with significantly greater coherence and your body gains deep rest.

The TM technique is the most widely researched of all meditation techniques. Over 600 research studies have been conducted at more than 250 universities and research centers (including Harvard, UCLA, and Stanford). These studies have been published in more than 100 journals. TM is promoted as a simple, natural, effortless procedure practiced for twenty minutes twice each day while sitting comfortably with the eyes closed and quietly relaxing into your inner

---

<sup>10</sup><http://www.tm.org/meditation-techniques> [accessed March 13, 2012].



being with a background sound or mantra. TM does not require alert following of one's breath or visualization, though these are beneficially utilized in other methods.

Studies focusing on adolescents doing TM are particularly pertinent. In a 2008 study by the University of Connecticut, at-risk adolescents reduced stress, anxiety, and hyperactivity through Transcendental Meditation. This newly completed study found that 106 at-risk adolescents in three high schools reduced their levels of stress, anxiety, hyperactivity, and emotional problems when practicing the Transcendental Meditation technique for four months at school, as compared with controls.<sup>11</sup> Two adolescent studies also have found that Transcendental Meditation reduces stress and increases happiness among middle school students. Two studies on sixty sixth-graders at two middle schools found the practice of Transcendental Meditation over four months positively affected emotional development in early adolescent children in a school setting. Meditating students also had significantly higher scores on measures of affectivity, self-esteem, and emotional competence.<sup>12</sup> Brain activity associated with TM shows alpha waves increased across all areas of the brain, which can be described as a wakeful rest, as well as increased EEG coherence of the frontal lobes, which translated into carry through of enhanced frontal lobe directivity.<sup>13</sup> A fact sheet with condensed findings on academic improvement, behavior improvement, and overall wellness can be found at the David Lynch TM Foundation website in its "Education Research" section.<sup>14</sup>

Abrams relates breath to one's immersion in the enveloping universe, bringing one into heightened awareness of one's connection and reliance upon inner light and the air among us that

---

<sup>11</sup>Robert Colebert, PhD, Assistant Professor of Educational Psychology, University of Connecticut Annual meeting of the Society for Behavioral Medicine, March 2008.

<sup>12</sup>Rita Benn, PhD, Director of Education, Complementary & Alternative Medicine Research Center, University of Michigan; National Institutes of Health in Bethesda, Maryland, April 2003; Fact sheet and bibliography of research categorized by specific benefits is found at <http://www.davidlynchfoundation.org/scientific-evidence-that-the-program-works.html> [accessed February 17, 2012 ].

<sup>13</sup>Michael C. Dillbeck and Suzanne Araas Vesely, "Participation in the Transcendental Meditation Program and Frontal EEG Coherence during Concept Learning." *International Journal of Neuroscience*, 1986, Vol. 29, No. 1-2, 45-55.

<sup>14</sup>David Lynch Foundation for Consciousness-Based Education and World Peace; March 13, 2012; <http://www.davidlynchfoundation.org/scientific-evidence-that-the-program-works.html>.

connects all things.<sup>15</sup> In relation to the present work, the students engaged in several different meditation and centering exercises that connected persons to themselves and created energy among us. As part of the body work exercises that we undertook at the beginning of each session, I included a regular centering movement such as tai chi introductory level forms, nature perception exchange, a Four Directions balance relay, and a labyrinth walk. The end of each session consisted in a meditation period of fifteen to forty-five minutes accompanied by the Judith Cornell *Mandala Healing* musical and guided meditation CD in a candlelit rec room.<sup>16</sup> In these ways I intended to create a sensibility of taking time to locate one's inner stillness and direction while sitting, lying down, or during movement or work; I intended for these perceptions to fill the air and guide the group. The access of one's inner core through meditation and release of wounds can take one into a redefining inner time of healing and creation of unique multidimensional being that one senses after coming out of meditation.

Following are narrative highlights of our meditation work together.

*Meditation to musical CD in rec room, fifteen to forty-five minutes.* The boys either sat or lay next to the rec room wall about five to six feet apart, with the lights dimmed to a single row and our column candle in the middle of the room. Our materials were kept in a closet in one of the pods, including sand, candles, art supplies and carpet mats donated by an area business. The students enjoyed the mats. The *Mandala Healing* CD contained a number of tracks, seven to eleven minutes each. The students understood that this was a silent time, and usually the most movement was their changing reclining positions or tapping rhythms on the floor. One student had some trouble being still but stayed in his own zone, though a couple of times his whispering to other students, caused me to have him move.

---

<sup>15</sup>Abrams, *Spell of the Sensuous*, 121.

<sup>16</sup>Judith Cornell, *Mandala Healing Kit* [Mandalas—a Sanskrit word meaning "circle"—have been used for millennia in cultures worldwide as a tool for spiritual growth, creativity, and physical and emotional healing. Dr. Cornell's *Mandala Healing Kit* included art supplies, intercultural guided meditation CD and workbook.]

After three sessions, we had built up to about thirty minutes of meditation, and two of the guys asked if they could sing along with the song chant, “There is a light deep inside, let it shine on...let the light of love shine on...there is a light deep inside let it shine on...”. Their peers nodded in agreement, and I of course permitted it. The entire group joined in the singing of this Middle Eastern, slow tempo song for the rest of the year. At times students would lean their foreheads on their knees with their backs against the wall, or occasionally they lay facing the wall and drew with their fingers on the wall. Most sat looking ahead at the candle in the middle of the rec room, which was about twenty feet away in the center of the room. After four sessions, on their own initiative the students could take the mats on which they sat or lay, to the candle and watch it during meditation.

Unless we had a particularly long integrated service learning session, we always did twenty-five to thirty minutes of meditation in the above manner, with two sessions of the full forty-five-minute CD. I sat with my back to the wall next to the door and CD player. At the beginning of the music, I would look at each student and close my eyes to meditate on them for about thirty seconds, with focus on their and their family’s healing. I spent time with my head on my knees as well, and periodically checked the students. A guard was present at all times and stood, leaning against the wall.

At the end of the year, I gave each student Cornell’s Mandala Healing Kit, which contained the CD, Mandala art, and a meditation workbook. As with each of the written class materials brought into the center, the superintendent gave his approval. I purchased these gifts at Half Price Books after two of the students inquired about them.

*Weekly circle.* The students sat in a circle and shared stories from the news and anything on their minds. In this manner of open-ended discussion, the guys practiced expressing themselves in informal conversation and active listening. I began by asking them to raise their

hands to speak, but subsequently loosened this to an open discussion as the rhythm of conversation got going. If two or more spoke at once, usually one would continue to speak and others would be quiet. But if all continued to speak, one of their peers would say, “Hey, [name],” and I allowed this once or twice to enable emerging peer involvement. If the conversation had four or five people speaking out at once, I just pointed at the sequence of speakers and the conversation continued. When this occurred, if one of the students began talking more than five minutes without interaction from the other guys, some fidgeting began and I would ask them to complete a point for the moment and allow us to share time. This circle was a welcomed event weekly and an important way to build group synergy and rhythm, in that the students were able to establish an energy for our time together, which all initiated fairly positively. Over the course of the discussion, I took care to ask students to make connections to the integrated service learning topic for that eight weeks, whether animal cruelty, global warming, or economic struggle. For the second eight weeks, we used the circle also as a meeting time during our integrated service learning focus to delve into the subject of global warming, which is so expansive and challenging to grasp in all its scientific and social aspects.

*Candle Circle – “Creativity on New Moon.”* Using a resource written by a community activist and poet among her kinship community in Africa,<sup>17</sup> we focused on the nature cycle of the moon and its association with creativity and electromagnetic energy changes on the environment during its cycle. Saying the chant, “Fire and flame, holy, holy is your name,” the students took turns lighting and blowing out the creativity column candle that sat in the middle of the container of sand, in order to ignite and affirm each of their creative beings.

*Candle Circle – “Refinement and adjustments.”* This took place on the session date nearest the waxing moon, with extended participation of the students. As we had done with the “creativity” candle and chant, with “holy fire and flame” at the base of all creativity, we explored

---

<sup>17</sup>Miriam Therese Winter, *Woman Prayer Woman Song: Resources for Ritual* (New York: Crossroads, 1997), 49.

that in the process of creating something one had to ask about adjustments to be made. Also, because we had been focusing on our breath as our power and saw how breath could often be the first thing to go if one was nervous, mad, or running, we knew we needed to work on ways to build our breath. The basis of the candle exercise included focus on our inhalation and exhalation. First, while inhaling, the students were asked to name to themselves a way that they might need to adjust their project. Next, on while exhaling, they were to name the solution to that adjustment. In a second round, on inhalation they were to name a way they might need to adjust their personal lives, and on the exhalation they named the solution to that. I allowed time for students to think about this. We practiced taking deep breaths of four counts in, holding four counts, and exhaling four counts. The students practiced this breathing pattern from time to time during our beginning circle. Each student, upon completion of their inhale/exhale two-part exercise, lit one of the small red taper candles from the big “creativity candle” in the middle, then held the candle over the edge of the tub with the sand and candle. When all of their candles were planted, the group did a deep cleansing breath without blowing out the candles.

*Labyrinth.* We performed a twenty-minute snake run before we drew chalk labyrinths on the outdoor rec yard’s concrete surface. It was about 80 degrees outside. The background music was from a CD: *Longhouse Native American*. I explained the differences between labyrinths and mazes. Labyrinths have been around for over 4,000 years and are found in just about every major religious tradition in the world. They have been an integral part of many cultures such as Native American, Greek, Celtic, and Mayan. The Hopi called the labyrinth the symbol for Mother Earth and equated it with the kiva. Like Stonehenge and the pyramids, labyrinths are magical, geometric forms that define sacred space.<sup>18</sup> Every time one turns a corner in a labyrinth, one uses the left and right sides of the brain, encouraging greater receptivity to listening and centering. One is to walk slowly, stop in the middle for several minutes of silence, then complete the exit

---

<sup>18</sup>Sid Lonegren, Sacred Labyrinth, <http://www.angelfire.com/tn/SacredLabyrinth/> [accessed December 3, 2009].

circuits. Each person's walk is a personal experience. How one walks and what one receives differs with each walk. Some people use the walk for clearing the mind and centering. Others enter with a question or concern. The time in the center can be used for receiving, reflecting, meditating, or praying, as well as discovering our own sacred inner space. What each person receives can be integrated on the walk out. Your walk can be a healing and sometimes very profound experience or it can be just a pleasant walk. Each time is different.

I showed the students diagrams of the seven- and eleven-circuit designs. I passed out five copies of the eleven-circuit diagram below, and the guys chose self-selected teams to draw labyrinths with blue and purple colored chalk within large concrete squares of the rec yard. The background music was “Harem” by Sarah Brightman. The following 11-circuit pattern was used:



The labyrinth paths worked, and the students spent about thirty minutes walking through each other's labyrinths. They tried varying paces. They were focused in drawing the labyrinths and had to help each other estimate and identify ground marking points or make small chalk marks as a pattern before drawing them. They talked out their designs and enjoyed this as much for its interactive activity as for its meditative exercise. After the excitement of drawing the labyrinths and seeing if they worked, they found it somewhat challenging to enter quiet states during their labyrinth walking but were able to do it. We drew two labyrinths again on the indoor rec room floor the next week and they walked them quietly. This is an exercise that I would like

to do more in the future, but in the interest of trying different meditation styles, we did it only twice.

*Four Directions Relay.* This key centering exercise drew upon the work of Native American Four Directions prayer and somatics to create a body movement walking relay. The students carried a small cup of water along the intersecting lines of north/south and east/west, which the students either made with chalk or with tape on the rec yard or rec center ground. For special honoring occasions such as a youth's graduation from the center or a birthday, the students held a lit votive candle and protected the flame as they walked. The students often commented on the Four Directions relay as one of their favorites. As participants took part in the Four Directions relay, I called to my mind the Lakota Four Directions Prayer:

Spirit of the South, tell me about

Rebirth, freedom from fear, leaving the past behind, renewal;

Spirit of the West, tell me about

Thunder, freedom from fear, freedom from weariness,

leaving the past behind;

Spirit of the North, tell me about

Fertility, self-discipline, health;

Spirit of the East, tell me about

Thanksgiving, understanding of past and

present, wisdom

These are examples of our meditation and centering exercises, and they were very palpable experiences. The benefits of meditation in calming and reaching one's inner field benefits all areas of the brain through enhanced alpha wave activity, indicative of receptive wakeful rest, as well as enhanced EEG coherence in frontal lobes that is conducive to continuing

directivity of decision making.<sup>19</sup> Embodied mind espoused by Dewey's personal use of the Alexander Technique and my own soma-psyche work also incorporate meditation's benefits of clearing embodied neural and energy passages throughout the body by loosening and clearing blockages of neural centers associated with the organs and meridian points that direct functionality. Embodied pedagogies draw upon and nourish a person's sensorial, instantaneous exchange within embodied mind and deepens multiple dimensions of being. Multiple intelligences are fed and embodied moral sensibilities encouragingly take shape through an embodied moral formation education approach based upon a combination of the exercise of passionate intelligence, soma-psyche body work, meditation/centering, and integrated service learning. We turn to integrated service learning next.

### *Integrated Service Learning*

As shown above, vitality emerges as a motivating aspect within the course of each workshop element. Just as Dewey saw passionate intelligence as generating interwoven layers of perception and meaning that heightened self-awareness and vitality in communal life, integrated service learning is a contemporary embodied pedagogy that I believe accomplishes these as well.

In this section I first lay out a description of CiviConnections as the service learning pedagogy of the Life Art Workshop that I thought best matched the reported strengths of integrated service learning to inculcate identity making and initiative in citizenship grounded in accountable exchanges within communities, which are also prime goals of passionate intelligence. Then I offer highlights of our eight-week unit on animal cruelty and set forth tables that depict each session's combination of four workshop elements, including observations of

---

<sup>19</sup>Harvard Psychiatry Research: Neuroimaging, "Eight Weeks to Better Brain: Meditation Study Shows Changes in Awareness, Stress." January 30, 2011, in *Harvard Gazette*, <http://news.harvard.edu/gazette/story/2011/01/eight-weeks-to-a-better-brain/> [accessed March 14, 2012].



student interaction. In this way I hope to show the strength of a combined embodied moral formation approach based on our authors' emphasis on multidimensionality and Dewey's method of passionate intelligence with Lorde's insistence on self-connected joy that does not settle for damaging patriarchy. Dewey, Lorde, Abrams, and Welch all seek to push past anesthesia and fear to improvisation and discernment as a hopeful, large-scale experiment that can take us beyond untethered, virtues list-based moral formation programs such as Character Counts.<sup>20</sup> Soma-psyche body work, (2) improv, (3) meditation/centering, and (4) passionate intelligence; carried out by integrated service learning on a regular basis across a school week; is pivotal to adequately nourish more expansive capacities for exchange, embodied direction of energies, and decision making in daily flux.

I conducted research into integrated service learning as part of writing a charter application for a K-12 charter school including integrated service learning K-12.<sup>21</sup> Research shows that when done well, service learning makes a deep and lasting impact on students in the following ways:

#### *Academic Work*

- Improves basic skills such as reading, writing and speaking.
- Enables greater understanding of subject matter in relation to real life situations.
- Develops problem-solving skills and complex grappling with subjects.

#### *Personal Development*

---

<sup>20</sup>Dewey, *A Common Faith*; Lorde, public speech described in "The Transformation of Silence into Language and Action" in Byrd, Cole, Guy-Sheftall, *I Am Your Sister*, 40–41.

<sup>21</sup> Meridian World School Charter with Texas Education Agency, pages 33-39. [Meridian World School opened in fall of 2011 with a number of service projects in grade levels K-8. Its elementary integrated service learning program planning committee begins spring of 2013, with the first year of elementary integrated service learning beginning fall of 2013. Grades six through eight begin integrated service learning, using CiviConnections as a model, in fall of 2012. MWS opened grades K-8 at full capacity of over 750 students, and will add a grade per year through 12<sup>th</sup> grade. MWS is implementing International Baccalaureate curriculum.]

- Facilitates awareness of one's own values and diversity of perspectives.
- Builds a sense of community.
- Strengthens self initiative and sense of power over one's own life.

### *Civic Engagement*

- Creates personal understanding of democracy.
- Activates and habituates participation in democracy.
- Instills increased commitment to use of public policy.
- Cultivates teamwork as a basis for community problem solving.<sup>22</sup>

To achieve the positive outcomes above, studies show that service learning programs must include the following:

### *Reflection Activities*

- Pre-service (interview questions, student value assessment, predictions);
- During service (journaling shared with buddy in class);
- Post-service (questions to assess adult feedback, self-assessment, corrective plans for self and community).

---

<sup>22</sup>Rahima Wade and Donald Yarbrough, "Infusing Service-Learning in the Social Studies: Civic Outcomes of the 3rd–12th Grade CiviConnections Program [Paper presented at the 5th Annual K-H Service-Learning Research Conference in East Lansing, MI]; Shelley H. Billig, Susan Root, and Dan Jesse, "The Relationship Between the Quality Indicators of Service-Learning and Student Outcomes: Testing Professional Wisdom", In Root, Susan, Jane Callahan and Shelley H. Billig, Eds. *Improving Service-Learning Practice: Research on Models to Enhance Impacts*. Greenwich, CT: Information Age Publishing, 2005.

### *Student Voice*

- Programs with the strongest impact include developing basic skills such as students expressing opinions and working collectively to establish common goals and plans.
- To produce civic engagement, student participation in authoring the service learning activities is necessary to develop motivation, capacity, and skills.
- Encounters are needed with community members as resources – rather than “victims” or categories to be disparaged.
- Pre-packaged curriculum that is predetermined by teacher or a community-based organization may not produce desired civic outcomes.
- Use of adult role models through guest speakers and study trips, and role-plays and simulations within the classroom are vital.

### *CiviConnections*

I chose CiviConnections as an integrated service learning model that meets and goes beyond the above factors in its comprehensive supporting literature as to process dynamics and community accountability. CiviConnections was developed by Rahima C. Wade, a pathfinding professor of education with democratic citizenry and community as central priorities.<sup>23</sup> One of the main reasons I admire CiviConnections is the social theory that grounds it builds on dynamics of engagement, inquiry-based pedagogy, and legal system saviness. When faced with real life issues and a mountain of historical data and documents, students (and adults) often feel perplexed and paralyzed. CiviConnections enables students to break through such puzzlement and/or apathy through its pedagogy of disciplined inquiry into historical studies to identify the historical roots of local problems in order to work more intelligently for the common good. Students learn to

---

develop a “usable past” that helps them negotiate issues on a variety of subjects and exercise agency in the give and take of a pluralist democracy.<sup>24</sup>

CiviConnections is based in social studies curriculum in order to take the historical approach and create a historical account from artifacts and contemporary sources. Students in a class jointly identify real life issues and investigate them through disciplined inquiry of subject matter, deliberate and construct a historical account of the issue, and use these materials to collaboratively plan and implement useful service goals that directly or indirectly work toward resolution of the issue within their community. With appropriate scaffolding as provided in the CiviConnections curriculum guide, historical inquiry encourages students to withhold judgment (and action) pending consideration of evidence from multiple perspectives and multiple sources. Following careful inquiry, a deliberation phase challenges students to consider the pros and cons of alternative courses of action. The array of alternatives that a diverse group generates, assuming participants are both speaking and listening, will be broader than one could accomplish working alone. The resulting decision will be better than if many alternatives were overlooked.

CiviConnections fulfills the five prerequisites of effective service learning programs identified in the introduction to this section (Academic Work, Personal Development, Civic Engagement, Reflection Activities, Student Voice), is an inquiry-based approach to interactive knowledge, and incorporates identifiable and strong local community/U.S. history and government elements, with global connections as become apparent. The pedagogical steps are:

1. Students and teacher in history studies choose a current issue of concern or need in local community.
2. Students become inquiring historians as they investigate the issue through their community’s history via visits to local museums and on-site visits, oral

---

<sup>24</sup>Wade, CiviConnections.

interviews, newspaper archives, original sources such as letters, memoirs, and lastly, the Internet.

3. Students compare their local findings with learning about the selected issue in our nation's history in different places and times.
4. Students look at how the issue is impacted by one or more government documents, such as the Bill of Rights.
5. Students design and conduct quality service-learning activities to work on the issue and strengthen their community.
6. Students create a public display to educate the community and celebrate their collaborative service projects.
7. Teachers will develop and adapt these activities based on their students' interests and abilities, the needs or problems in the local community, and their local social studies curriculum requirements.

CiviConnections is sponsored by the federal Corporation for National and Community Service and National Council for Social Studies. Projects may be of varying durations, but typically they last a minimum of six weeks, utilize an array of interdisciplinary subject studies such as economics, math, science, and health, and involve developmentally appropriate levels of activities such as

- hosting civic leaders and government officials to discuss process of local government and use on particular issues;
- visiting a city council meeting and/or holding one on campus; indirect advocacy such as letter writing or preparing a list of questions on an issue for interviewing officials;
- repairing a home for an elderly or handicapped person as part of a larger proposed plan of county social services;
- developing education materials and exhibits about family violence or drug prevention;

- testimony at a city council meeting about the issue at hand;
- conducting polls and presenting public education on children's nutrition and fast-food offerings in the community;
- evaluating with local business persons and leaders the departure of major industrial or corporate employers and the need for job retraining or economic development within a community, culminating in an Economic Community Summit.

In the current literature on service learning, questions are raised about dynamics of encounters between students and service communities through student training using pseudonym based “counter story-telling” on such experiences as:

- Othering
- Surveillance
- Oppression
- Backlash
- Punishment
- Disconnection
- Disembodiments
- Dominance
- Racialization
- Exclusion
- Shaming
- Disrespect
- Invalidation
- Invisibility<sup>25</sup>

---

<sup>25</sup> See Verjee, Begum. *Women of Colour Talk Back: Towards a Critical Race Feminist Practice of Service-Learning*. Saarbrücken, Germany: Lambert Academic Publishing, 2010,

CiviConnections addresses dynamics in interaction in supporting literature in terms of student interviewing training, understanding incorporating stakeholders as history makers and community resources. These issues require further evaluation and feedback into enhanced service learning methods using Verjee Becum's work as well. She two has works currently under peer review recommending revisions to service learning methods based on the above concerns.<sup>26</sup>

### *Integrated Service Learning (ISL) Process in Workshop*

The Life Art Workshop took place over a year, from January 2009 through December 2009, and covered three units of CiviConnections. Each unit was different in time duration, but was contained within a semester period – spring, summer, and fall semesters. The first session consisted of nine sessions, twice per week, plus a ninety-minute rehearsal and two-hour Community Education Night. Due to the spirit of collaboration built among the participants of the workshop and the reviews by the superintendent and assistant superintendent, two field trips were allowed: one to the county animal shelter during our first ISL unit, and one to a local certified “green” car dealership as part of our second ISL unit on global warming. The field trips were unprecedented for long-term residents at the center, and the second field trip included an invitation to parents. Most of the youth had parents or family members attend the second field trip with us. Youth residents were transported in a van with a guard, and I met them at the destinations in my own vehicle. The county animal shelter was located within a half mile of the detention center, and the youth toured on a late Sunday afternoon after public hours. Youth wore

---

Becum Verjee Keynote Speaker: “Critical Race Feminist Principles for Service-Learning Engagement, 10th Annual International Association for Research on Service-Learning and Community Engagement conference, October 2010”, [power point presentation].

<sup>26</sup>Wade, CiviConnections. Becum, (Under peer review) “Counter-storytelling: The Experiences of Women of Colour in Higher Education”. Submitted to *Atlantis: A Women's Studies Journal*, Mount Saint Vincent University, Halifax, Nova Scotia. Becum, (Under peer review) “Critical race feminism: A model for service-learning engagement”, *Journal of Community Engagement and Scholarship*, The University of Alabama Press, The University of Alabama. Verjee Becum website <http://www.adler.edu/page/faculty/begum-verjee-edd>. [accessed June 20, 2012].

their orange scrubs. The green-certified car dealership field trip occurred during evening business hours, and the youth wore their own casual clothes.

Below I describe the emergence of the unit on animal cruelty and outline the dynamics of passionate intelligence at work.

### **Session Narratives**

*Sessions one and two:* The first two sessions of the workshop built our learning community by devoting more time to soma-psyche and meditation/centering exercises, with thirty to forty-five minutes each on the foundations of integrated service learning. As seen in the appendix of session narratives, our pre-service inquiry consisted of a two-session discussion and perception exercises of the topic, “What is change and how do you know it is happening?” “Can you see it or feel it?” Service learning followed the soma-psyche body work, and the meditation exercises were undertaken at different points according to the emerging energy demands and flow of the session, but each session opened with the centering circle. During the second session I asked, “What frustrates you in your world? What angers you? What concerns you?” I explained that they would be choosing something that frustrated or concerned them in the community and would investigate it and then do something about it. We went through the steps of CiviConnections. They broke into three groups of four. I gave them mural paper to write down their ideas. Groups returned to plenary discussion on the proposals that lasted about fifteen minutes. They listed each group’s top two concerns on hanging sheets of mural paper: animal cruelty, drugs, gangs, bullying and respect, pollution, and war for economic ends.

Animal cruelty won with four votes. Drugs and gangs followed with two votes each. Students took time to make connections among the proposed issues by connecting them with their school and neighborhood experience. Students and I listed types of people to come and talk to



them about animal cruelty: They named veterinarians, animal shelter workers, sheriff's department personnel, and animal owners. If the setting had been in a public school class, the students would actively seek interviews in the community as well as have speakers visit school. In the workshop setting at the detention center, however, we sought speakers to come onsite, as well as written and media materials from the local library. No computer access was possible because of security concerns, but this was less of a problem within CiviConnections, because the Internet is the last resource to be consulted. Instead, CiviConnections emphasizes finding historical resources and local persons from whom students can learn. The mural paper was put on the pod's wall for them to ponder and to remember their ownership of the Workshop. A brief description of sessions three through eleven is presented below, to show how this unit unfolded in subparts and the ways in which our application of CiviConnections also corresponds to passionate intelligence on a group level.

*Session three:* Student research on animal cruelty started during the third of nine sessions with a visit by county animal shelter officials. The juvenile center's superintendent and assistant superintendent, animal shelter officials, and I met prior to the visit to discuss this first partnership between the two entities and the value of the exchange for students. To ensure their suitability the superintendent reviewed and approved the graphic photos of animal cruelty to be viewed and discussed at the visit. During session three we met in the rec room, because we wanted to spread out and have room for exchange, and we didn't want to have that heavy energy in their living pods. We sat on the floor. The students did deep 4/4/4 breathing before speakers presented. The two speakers stood.

To ensure that the concerns and questions of the students were thoroughly addressed and to encourage a more specific, interactive exchange, three days prior to speaker date, I solicited twenty written questions from the students, picked them up from their pods, and e-mailed them to

the animal shelter to be considered in the presentation. Students had these questions and planned to check them off during the presentation as they were addressed.

For the first thirty minutes of the meeting, an animal shelter official explained his background and how he became an animal shelter control officer.

*Photo review:* Students broke into three groups of four and looked at photos of past animal cases with the speaker describing these individual situations. Each group had copies of the same photos.

Speakers stayed the entire hour-and-a-half, though they had originally agreed to a thirty-minute presentation. Speakers left photos and written materials with me. Following the presentation, the students did a circle “beep” word improv exercise for ten minutes to clear energy before their night routine in their pods.

*Fourth session:* Students in small groups work to choose their issues. Breaking into groups of four, they reviewed written materials from animal shelter for about twenty minutes. Three main topics of materials emerged: basics of animal cruelty, including legal consequences; connections between animal cruelty and family violence; and dog fighting. We discussed broad goals of the next sessions, including more research that included a video produced by People for Ethical Treatment of Animals (PETA). We determined a service project and began planning our community presentation.

*Fifth session:* We watched the PETA video. I introduced the activism spectrum (including undercover investigations, shock publicity, sit-ins, and property destruction) and discussed the fur industry, pet cruelty, and food production. Founder Ingrid gave her personal story as an only child with a cherished dog and other pets who turned into an avid activist. It raised questions of the scope of acceptable activism, animal industry worker conduct, and how

one might carry out activism in one's life. To help release the sad elements of the video, we undertook further body work outside before they returned to their pods for the evening.

*Sixth session:* We worked in the classroom, both sitting on the floor and in chairs, with a group discussion to make connections from small group research. Working first in small groups and then as a large group, we produced a chart titled "Kinds of Animal Cruelty." We listed causes of cruelty and determined ways we could use the information in a group presentation. Each student offered examples and proposed types of service. A guest speaker discussed wildlife management. We made copies of the chart for each pod for review.

*Seventh session:* Students participated in an offsite county animal shelter Tour during closed hours, from 2:00 to 3:15 p.m. The animal shelter is located within a half mile of the center, so students walked over, accompanied by two officers. The animal shelter manager gave the tour explaining some of the circumstances of the animals we viewed. Dogs were categorized as "adoptable" or "under observation". She showed us the freezer outdoors, where euthanized animals are kept in black bags on its floor. The area smelled slightly unpleasant. Students asked questions. One of the two animal control officers who visited the students was also present for conversation.

After our return walk we met in the Rec Room and went around the circle to solicit reactions. We moved to their living pod and divided up into two groups by pods, took two topics each for presentations, and discussed content. Library books were provided to aid them. Students fine-tuned the scope of their topics. Students practiced dynamics of give-and-take improv and making adjustments in exchange. No music was used during this session.

*Eighth session:* The students were working in pairs on major processing of their investigations to date. Figuring out the scope of their presentations caused some pause and questioning about how to move forward and how to compromise with research partners' ideas.

The students engaged in emotive discussions with each other as they drew draft posters and illustrations and topic outlines, ascertaining the scope of their presentations and how to convey what was important to them within their topics.

Guys took their large outlines of the issues related to animal cruelty (Kinds, Causes, Law), and their outlines from the last small group work session on their presentation segment and began working on their materials. They worked with self-initiative and came up with their own scope and content.

*Session 9: Finished materials.* This activity took one hour as opposed to the thirty minutes planned. I rotated through various groups and answered questions, including designing the opening and consulting on space usage with the two students doing the opening skit. I also previewed their skit, which was good. No music was used during this portion.

*Session 10: Rehearsal – ninety minutes.* As stated above, the animal cruelty unit was conducted in nine regular sessions of three hours plus a timed rehearsal and culminating community education night. Students were ready and executed the rehearsal for their presentation within the ninety minutes prior to their dining hour. Group One's presentation on pet cruelty and dog fighting took twelve minutes. Group Two (fur and food processing industries) required twelve minutes with the addition of the PETA film clip. Including my opening, the total time for the presentations was twenty-six minutes. Adding twenty minutes for Q&A yielded a total time of forty-six minutes for the program.

Adding the improv activities and allowing for additional Q&A indicated a length of sixty-one minutes. This left thirty minutes for snacks and visiting after the presentation was concluded.

*Session 11: Community Education Night.* Students mounted their posters on the walls; the photos of animal cruelty were covered with poster board until students utilized them during their

presentation. The four posters on the wall highlighted community problem solving, change, art, and flow/agility/precision/teamwork.

To focus energy, we lit a candle on a side shelf with all the students circled around. I urged them to “connect, connect, connect with the audience.” The food for the snack time was all vegetarian: bread, cheese, grapes, strawberries, cookies, and water. All food items were donated by the center and myself.

The students were in a high-energy state after their parents left, so we did forty-five minutes of meditation, using a CD as background, afterwards. We also sang “There is a Light.” The evening concluded at 8:45 p.m.

At the end of this chapter is the program for the Animal Cruelty Community Education Night that was handed out to family members and the center’s superintendents.

Student evaluations were positive as to taking another workshop if offered, as well as becoming more active within their local communities. The uniqueness of each session amounts to “an experience” per Dewey, and revealing occurrences of “self-connected joy” per Lorde, that built across the year to knit the students into a community of dedicated exchange, exploration, creative discipline, and service.

The exercise of choices by an individual within passionate intelligence is a different starting point than mere rule-following or ascertaining the meaning of virtues within different situations. Passionate intelligence offers the steps whereby our youth can better identify and incorporate positively their affective strands in several ways. Students can identify their security alarms during a sticking point and pause to consider what is at stake, including their own trigger points, even asking themselves if they are really seeing or hearing the person encountering them. During pivot points of heightened vividness, one can experience drama that may be happy or harmful to self and others. While openness to multiplicity is a foundation of the embodied moral

anthropology espoused in this dissertation, Lorde and Woodman especially show us that the body leads us in internal security boundaries, which may be described as deep perceived threats of harm or an acknowledged distrust or suspicion based on stereotypes or lack of familiarity with various intersections. The interaction in the Life Art Workshop included times when youth paused and distanced themselves in different ways from others when they were the recipient of a sideways, humorous remark, religious slur, or racist assumption about physical superiority. In these instances, peers called out the speakers, and the recipients affirmed their dissatisfaction with the comments in different ways; one walked away a few steps and looked at the speaker. Still, after a few moments, each continued participation. In both situations, parties recognized that mistakes had been made, and the involved students wanted to continue in their group participation.

The conclusion takes up the embodied moral anthropology that emerges within this dissertation and revisits this dynamic understanding of our mindful bodies in relation to virtues list-based moral formation programs. Multidimensionality consists in feeling and shaping one's multiple strands into a coherence or repertoire that is loosed and strengthened in workshop elements. Feeling one's strands and how one can open and sustain engagement in multiplicity in the process of embodied pedagogies and integrated service learning was apparent in the youth as they reached to find themselves and each other.

Table: Session Work Plans

<i>Session One</i>
<i>Meditation/Centering in classroom: 15 minutes</i>
Circle – 4x4x4 deep breathing; discuss “ power of breath” during disruptions; discuss “change”

<p>“improv”</p>
<p><i>Improvisation/Soma-Psyche Body Work outdoors 1.75 hrs</i></p> <p>Agility Ladders and DVD – peer led; “precision” and complete the cycle important to them.</p> <p>Interlocking Circle “chop four” agility creative sequencing outside; Hurdles</p> <p>Cardboard shelter building by teams –they had to be able to enter their shelter; sand play available in middle of outdoor rec yard</p> <p>Music: Sarah Brightman –“Harem”</p>
<p><i>CiviConnections Service Learning in living pod: 1 hour</i></p> <p>Brainstormed “change,” reviewed and mapped CiviConnections choreography</p>

<p><b><i>Session Two</i></b></p>
<p><i>Meditation/Centering and Improv in rec room: 1 hour</i></p> <p>Circle – 4x4x4 deep breathing; focus on “change,” “how see it,” “how feel it”</p> <p>Number circle improv 1 to 10 - guys laughed, supportive, reaching 10 took a while. Guys loved it.</p>
<p><i>Body Work outdoor rec yard: 1 hour</i></p> <p>Drew agility ladders with chalk and peer led agility drills.</p> <p>Viewed surroundings with binoculars and looked for examples of change in their surroundings. Discussed.</p>

*CiviConnections in rec room: 1 hour*

Students discussed what angers or frustrated them; broke into groups; mapped four priorities on mural paper and chose animal cruelty; mapped connections to remaining priorities.

***Session Three – Community Access Night – Animal Shelter***

*Meditation/Centering in rec room: 10 minutes*

Deep breathing

*CiviConnections rec room: 1.5 hours*

Animal Shelter officials answer questions of students; review and discuss case photos in small groups

*Improv in rec room: 10 minutes*

Beep circles to loosen up before night routine in living pods.

***Session Four***

*Body work and improv in rec room and outdoors: 2 hours*

Rec room: Drew agility ladders with chalk in rec room; Created ball games with soccer balls – control and focus important.

“Give and take circles” where students lead different motions spontaneous exchange of lead –focus and timing important. Number circle improv.



Outdoor work: Focus and concentration work: sat down as slowly as possible (several times) draws upon martial arts. “Mirroring” movement in pairs – slow and fast movement. “Emotional party”. Looked for smallest movement in one’s surroundings and shared with each other. Felt the wind. “yo-yo’s” running.

*Animal cruelty CiviConnections in living pod: 1 hour*

Large group: Reviewed animal shelter materials and determined three subtopics –broke into small groups to review. Role playing stakeholders in animal cruelty case. Made goals for next session.

***Session Five***

*Body Work and Meditation/Centering Outdoors: 1.5 hours*

Indian Run – 20 minute run. Each leader ran 1.5 minutes, directing path. Snake path and use of arms. Teamwork, endurance, creative movement. One student had a hard time and dropped out about three times but came back each time. Music – Sarah Brightman – “Harem.”

Drew four directions and did relay with full cup of water, and lighted candle in honor of a peer’s release from the center to wish him well. Focus, body control, balance, meditation – emptying. New student joined our group. Five guys drew lines on the rec concrete surface and focused well. Guys waiting drew large mural like free-style with chalk. Music – *Mandala Healing* meditation music. Tracks 1, 2, 7. (Om, “There is a light deep inside,” and *Native American Instrumental*)

*Animal Cruelty CiviConnections rec room: 1.5 hours*

Viewed PETA video in rec room and interactive discussion where stopped movie and addressed different segments; wrote down one topic each from video that moved them.

Discussed potential group work for remaining sessions in unit.

Distributed nine library books per subtopics from last session.

*Body work outdoors: 20 minutes*

Sharks and minnows – very active movement.

***Session Six****Meditation/Centering outdoors: 10 minutes*

Released dandelions into air to celebrate spring (I brought from a nearby park) and to celebrate going to Animal Shelter on Sunday.

*Animal Cruelty CiviConnections classroom: 1.5 hours*

Large group discussion and map material on mural paper with “kinds” and “causes” – using subtopics and adding PETA/library research;

Small group work: group presentation options mapped on charts by students.

*Meditation/Centering classroom: 20 minutes*

Candle Circle – Creativity candle on New Moon. Guys loved this chant and lighting of candles. Fire and flame, holy, holy is your name. Cultural study using African nature chant.

***Session Seven***

*Animal Cruelty CiviConnections: 1.25 hours*

County Animal Shelter tour and discussion.

*Body Work outdoor rec yard: 20 minutes*

volleyball circle –officer on duty helped on calling “outs” 20

*CiviConnections in living pods: 40 minutes*

Small groups- broke subtopics into two presentation topics and worked on these with library books and mural paper

*Improv in living pod: 10 minutes*

***Session Eight***

*Improv- in classroom: 15 minutes*

Beep, “A-g-li-ty” circle, “Pre-ci-sion” circles per pod.

Number circles: count to 15.

Animal Cruelty CiviConnections in classroom: 45 minutes

Materials – array of markers, varied colored posterboard, alpha and number stencils,

mural paper, oil pastels

Small groups continued work on presentation pieces. Used additional library books and photos therein.

Music: Spanish guitar *Mosaico* (upbeat)

*Meditation/centering –in classroom – turned off lights: 30 minutes*

Creativity Candle- adjustments and refinement. Lunar phase – waxing moon (half moon before full moon of March 10 Monday). Explained that electromagnetic energy differed with different phases of the moon. That we had done the “creativity” candle and chant last time with “holy fire and flame” at base of all creativity, and that in the process of creating something had to ask about adjustments to be made. Also – that we had been working on our breath as our power – breath the first to go if nervous, mad, running – need to work on ways to build breath.

Inhale- name a way that need to adjust their project, and on the exhale the solution to that.

Inhale – a way need to adjust their personal lives, and on the exhale the solution to that.

Challenge to get this timing right – so had everyone take a deep breath in and out. Asked them that once came up with a challenge or adjustment project/and personal lives needed, then to light one of the small red candles off of the big “creativity candle” in the middle, then hold the candle over the edge.

All did this. Then when all ready – each planted their small candle in the sand. Some putting it out so wouldn’t burn next person in process of planting it because all had their candles over the edge of the tub. They came up with that themselves. When all candles planted – group did a deep breath – without blowing out candles. It was one student’s birthday so we sang “Happy

Birthday” and he blew out all candles.

End of session. Very moving.

### *Session Nine*

*Meditation/Centering outdoors: 15 minutes*

Centering circle – breathing; gauged remaining small group work on presentations and holiday furlough coordination for Community Education Night.

*Body Work and Centering outdoors: 1.5 hours*

Snake run: 20 minutes

PB&J making and snack break

Labyrinth – I showed diagram of 7 and 11 circuit labyrinths and explained history and design process that activates right and left brain lateralization as well as meditation journey. Guys paired up and drew 11-circuit labyrinths with sidewalk chalk. Cultural ritual studies connection.

*Animal cruelty CiviConnections classroom: 1 hour*

Planned and practiced presentations. No music during this portion.

*Meditation/Centering in classroom, dimmed lights: 25 minutes*

Class evaluations. I asked them to be direct – that we needed honest feedback to make improvements to our work. Explained I would create a summary and we would discuss it and make adjustments to workshop because it was supposed to be a joint planning process.

Creativity Candle exercise – one large candle. Linked creativity – fire – heat – core of Earth, and that universally flame associated with Spirit. Multicultural prayer of creativity and hope. Option not to say prayer. Each had a copy to read. Explained that would lead in a meditation visualization with flame after the prayer, and we would take it a step further the next time. Explained that meditation used breathing to center energies. And went over again how breath is your power – first thing to go when nervous, angry, running.

Explained that while activities were all supposed to be fun – that there was some serious stuff underlying them: That developing agility to be able to face anything that comes along in life and to live in the “un” – unpredictable, uncommon – that changes and twists and turns happening all the time. That we were working on improv and different body work to help them develop all parts of themselves to bring to any situation – that they could look inside of themselves – to face anything that comes along – and to work with others. Developing improv to work in the moment, plus some habits that would become 2nd nature to them and automatically be able to bring to any situation.

Flame visualization into 6th chakra. Candle of spirit prayer read as a group first, then visualization. Look at flame and close eyes. Try to “see” flame inside of forehead. Most participated in group reading of prayer. All seemed to participate in visualization. Several opened eyes and reclosed trying to maintain visualization.

### ***Session Ten***

Ninety-minute rehearsal scheduled between their daily in-house charter school and dinner. Specifically scheduled to have rehearsal the day before our Community Education Night. Students very focused and watched each other’s presentations with support and questions.

*Session Eleven: Community Education Night – See Program below*

The above tables of workshop elements show how flow was created each session by the way elements supported and mutually informed each other in our transdisciplinary approach. Each table shows how a more rhythmic flow is established to buoy individual and collaborative participation. Each element practiced alone offers specific benefits of that discipline. The workshop elements worked together over the course of each session to energize and focus students. Exercise options were chosen during the evening both by the students and myself, allowing the flow to emerge across the session. Redirection of students occurred at times, but overall the group was primarily self-monitoring with only minor disruptions within small groups. In the language of passionate intelligence, different subpart streams were experienced within the overall rhythmic currents of the session, just as Dewey describes as being possible within a multi-stream experience. I use the term “transdisciplinary” because, as discussed in the introduction, an evolving embodied moral anthropology and moral formation approach behooves us to allow space between and across disciplines for new understandings and solutions to emerge. Passionate intelligence comes alive, and dynamic selves are strengthened by interwoven embodied elements in the workshop. The students showed enhanced resilience, decision-making initiative, and expressive creativity across the year.

## Community Education Night – Animal Cruelty

### Life Art Workshop

March 12, 2009

#### a) Welcome and Introduction

- **Goal** – to bring all we have to face and navigate any situation along the twists and turns in life, both as an individual and in teamwork with others.
- **Recognize** our mind is not an isolated, disconnected control center, but we are “mindful bodies” who are productive and can communicate to influence our environment.
- **Workshop Elements**
  - i. *Improv* – stretching beyond self to try out new ways
  - ii. *Body Work* – Agility, Precision, Flow, Centering
  - i. *Art* – creative expression through different media
  - ii. *Community Problem Solving* on issue of student concern

#### b) Improv and Centering – Audience Participation

- Four Directions Water Relay
- Word Circles
- Mirror
- Number Circles

#### c) Presentation and Discussion – Animal Cruelty

- Animal Cruelty Causes, Laws and Solutions
- Dog Fighting
- Animal Cruelty on Business and Societal Scale

#### d) Questions and Answers

#### e) Visit and Closing – Snacks



## CHAPTER SIX

### **Conclusion: Embodied Sensibilities—Moral Formation Approach for Adolescents and Teenagers**

It is hoped that this paper can offer impetus to our parents, educators, and public scholars to take up the elements of passionate intelligence and daily habitus of embodied practices in making pedagogy selection and curriculum design, and in this way satisfy the four constructive criteria for an embodied moral formation education approach. Our families have deep heritages upon which to draw and move in concert with our educators and school administrators.

The multi-prong moral formation approach offered in Chapter six's conclusion is one that can be adapted and implemented in a variety of middle and high school settings. The three elements are:

- *A guide to an embodied moral anthropology;*
- *A guide to the choreography of “passionate intelligence”:* a method of decision making and conflict resolution for our youth that is to be internalized with practice. The steps of passionate intelligence equip students to make choices in the flux of daily life with more confidence. Students gain the ability within peer relations to mediate through sticking points with inventive problem solving. Integrated service learning is a prime pedagogy of encounter that exemplifies passionate intelligence.
- *A guide to soma-psyche body daily habitus.* Refined direction of energies through habit transformation remain elusive without a focus on daily habitus of somatic practices to build soma-psyche integration and its creative discipline. Soma-psyche body work has

multiple benefits: it liberates emotional blockages, it enhances agility, and it builds strength and access to core energies of heart and hope that translate into strengthened capacities and agency. Soma-psyche body work builds cross-lateral brain development and integrated mind, strength, and endurance. Effective somatic practices proven at schools are meditation, improv, nature engagement, and dance.

Through undertaking this approach, our youth can better foresee ways in which their interests and goals can begin to intersect over time in fulfilling ways versus seeking mere capitalistic success. They can develop moral faith in cooperative citizenship that perdures obstacles, making a difference amid complexity.

### **Guide to Embodied Moral Anthropology**

The critique of Character Counts in chapter one distances us from the assumption that one can “transcend race, religion, gender, and class” through virtues that merely create a demand for a fruitful connection with another primarily by vague definitions and disjointed understandings of human dynamics. Without aerating below the surface, one risks the relationship-making opportunities that come in different lived intersections. While exhibiting specific acts of kindness or the etiquette of classroom cooperation can be fostered to some degree with attention to virtues list-based moral formation education, personal relations that are inviting, generative, and collaborative through sticking points require more. An African American mother who marched during the Civil Rights Movement and talks with her son nightly about his day exemplifies generational opportunity to go deeper into relation by directly addressing differences that can threaten valued affinity among our youth. She identifies how adult responsiveness to awkward moments of friendship among our youth can help them move beyond the adult generation’s remaining pain and deep channels of felt difference. When one Anglo friend of her

son was visiting in her home, he voiced discomfort about his father's engrained racism and wondered how it affected him. She took time to explain some of her past, expressing that she was hopeful that friendships among persons of different intersections can grow. She encouraged the boy to please feel comfortable in her home and shared that she appreciated his openness in talking about awkward moments. She supported affiliation through relational dynamics that affirm the initiative of our youth and recognize the fragile moments of affinity.

The embodied moral anthropology required to move away from repressive dualistic being tells us that through rhythmic "perception as participation" within our environs, self-connected joy and vivid consciousness are possible, giving persons greater ability to recognize and affirm their deep inner core and evolve their self-expression and creative discipline. Enhanced experience of inner being become a lens of heightened expectations upon which one can better take a stand and create mutual accountability in a complex situation. The more multidimensional being in this life approach consists in affirming one's varied strands of genetic heritage, emotions, reasonings, predispositions, sensory inflow from exchange, and as "citizen as artist," composing these to consider tensions and synthesize insights that one brings to make adjustments in self and relations with others. As Dewey explained, the process of creatures' meeting daily needs is "art in germ" within our continuum universe, inviting humans also to participate in creative wonder and perseverance. The above aesthetics cultivate attentiveness to multiplicity and intrinsic rewards with enhanced perception and recognition of self and others. This dissertation addresses the need for a method suitable for this more non-dualistic understanding and problem solving through distressing situations and complexity. In the reality of multiplicity, contingency and lived intersections, a moral formation approach must offer a method of decision making that engages multiplicity more positively instead of shutting down, as described in criterion three. Also, such an approach should provide steps so that one can more constructively assess when to set boundaries to secure one's core. I propose that passionate intelligence is that method that

generates discernment, adjustments, and charged value by its steps, which also can be internalized over time. Such a psychologically realistic approach develops citizens as artists described above. As shown in chapter four and criterion four, one cannot ignore the engrained patterns of embodiedness, and transforming embodied habits to strengthen embodied self, one's hope, and resilience in life challenges must involve release of emotional pain and system blockages and repatterning of muscle memory through soma-psyche practices: primarily meditation and choices among active somatics body-work techniques. The repatterning involves loosening blockages and retuning through cross-lateralization of the entire embodied mind across functional body systems.

The foregoing basics to an embodied moral anthropology and supportive moral formation approach for multidimensionality are helpful anchors for educators and parents to have in hand and convey to students in short form. The following sections on Guide to Passionate Intelligence contains an abbreviated version of the decision-making method, as well as an ensuing section on practical considerations in classroom implementation. The final section on Guide to Soma-Psyche Daily Habitus likewise provides content anchors and implementation factors. A potential timeline one might undertake in promoting this embodied moral formation approach on a local campus would be to take one semester to find allies and investigate local resources, followed by a semester in planning a proposal to the curriculum director or head of school for phasing in its elements.

### **Guide to Passionate Intelligence –Discernment Method**

Dewey's passionate intelligence is a method of discernment that shifts persons into actively choosing lives of intrinsic vitality and effectiveness that inspire them to remain engaged with their process of meaning making and evaluation, even during hard times. With "perception as participation" as the fulcrum of self-connected joy, also called vivid consciousness, persons have greater ability to recognize and affirm their deep inner coresprings, evolve their self-

expression, and take a stand or create a boundary in a complex situation. The wonder of exchange with our environs, innate within us as lyrical beings, brings attentiveness and openness to multiplicity that education must nourish and strengthen in more non-dualistic moral formation education and discipline that grows, rather than represses, our innate multidimensionality. Generational hope grows with healthier bearings of strength within oneself and in relation to others.

Rather than an impersonal process comparable to a mathematical calculation, passionate intelligence is a supra-rational process that engages personal layers.<sup>1</sup> Persons may be in intuitive flow, then circumstances change.

*Phase 1 – A problem or needs and desires are encountered in a concrete situation.*<sup>2</sup> In response to needs, conflicts, and difficulties, desires arise. Desires involve projections of ends in view and function as the mainspring of human action.<sup>3</sup>

*Phase 2 – Active investigations and sensory absorption of the situation are made toward the end of clearly defining the problem or attending to the absorbing object.* Careful inquiry is an active process involving physical modification in Dewey's inquiry theory of knowledge, in which causes and consequences and interrelationships are investigated according to the objective of the inquiry. According to Dewey, "The more connections and interactions we ascertain, the more we know the object in question. Thinking is [the] search for these interconnections."<sup>4</sup> Rejecting general moral laws or virtues as determinative of situations or actions, Dewey nonetheless retains their worth as "a point of view from which to consider acts," "standpoints for surveying a situation."<sup>5</sup> With passionate intelligence, one is to construct and attach meaning to interactions through imaginative synthesis. Such meaning may occur to one intuitively in instant perception or

---

<sup>1</sup>Steven Fesmire, *John Dewey and Moral Imagination*, 70–71. Rockefeller, *John Dewey*, 412.

<sup>2</sup>Rockefeller, *John Dewey*, 406.

<sup>3</sup>Ibid., 409.

<sup>4</sup>Rockefeller, *John Dewey*, 407.

<sup>5</sup>Ibid., 419.

may require a pause for further consideration. Daily taking stock as need is felt, through a meditative pause and ensuing direction of energies, brings one's strands – including emotion – into more directivity.

Phase 2 attempts to clarify the nature of the problem and investigate facts that help one deliberate whether immediate enjoyment of a satisfying good or choosing among competing desires will be “satisfactory,” in that “it will continue to serve; it will do,” and thus be of enduring value.<sup>6</sup> When two fifth -grade girls find their communication strained after one being escorted away by a different friend, active inquiry for them might include one or both of them pausing to consider their feelings and the frequency with which the assertive one peels away a friend and insists on the seating order at the table, perhaps with a gloating face. Such a pause helps one find oneself in the middle of hurt, knowing one must assert a boundary of self and reach out for affiliation either with the friend who was escorted off or another friend at the table. Active inquiry might mean seeking advice from parents or a school counselor about the frustration and conundrum of power plays. Thus, as Fesmire points out, “this is more than an armchair affair.”<sup>7</sup> If a family is deciding whether to buy a home, for example, effective active inquiry would require visits to the house, research, consultation with specialists, driving different commute routes to work, and other activities. Active inquiry means “trying on” the proposal under consideration.

*Phase 3 – Imagination is used in developing ideas that might possibly serve as solutions to the problem.* Imagination is embodied. It includes identifying emotions that correspond with the pivot points of an experience. Developing these provisional understandings may lead to the making of additional observations in an effort to further clarify the problem. Various sources and persons may be consulted in this process.

---

<sup>6</sup>Ibid., 409.

<sup>7</sup>Fesmire, *John Dewey and Moral Imagination*, 70–71.

Dewey asserts that senses and emotion are active in perception and should be attended to and channeled more consciously as one makes meaning throughout an encounter. He states:

...A person must feel the qualities of acts as one feels with the hands the qualities of roughness and smoothness in objects, before he has an inducement to deliberate or material on which to deliberate.<sup>8</sup>

Rockefeller and Fesmire emphasize Dewey's insistence on the importance of one's affective, sensorial, and analytical layers – multidimensional perception through interactive imagination as the synthesizing process that creates meaning and can heighten mutual attunement. Upon this kind of intake one has enhanced decision-making capacity that is rooted in the real lives of the participants, the “hard stuff of the world,” and one's internal security system.

*Phase 4 – Choosing and refining a proposed adjustment from possibilities.*

*Phase 5 – Experimental testing of the hypothesis is undertaken by using it as a guide in action – an adjustment in a relational encounter is made.*

Phases 4 and 5 of experimental intelligence regard testing the selected course of action and resolving problems. Rockefeller emphasizes that the end of action is judged good which overcomes the original problem and reestablishes a harmonious situation. For example, “If the need and deficiencies of a specific situation indicate improvement of health as the end and good, then for that situation health is the ultimate and supreme good.... It is a final and intrinsic value and the *whole personality* should be concerned with it” (emphasis added).<sup>9</sup> As discussed in chapter four, this whole being approach also involves finding one's internal springs through soma-psyche integrative activities that nourish one's journey into releasing blockages and increasing core strengths of neuromuscular integration.

---

<sup>8</sup>Rockefeller, *John Dewey*, 413.

<sup>9</sup>Ibid.

Thus, the hope of Dewey's method of passionate intelligence is that one gains greater discernment and strength through integration of self in navigating relations and problem solving in daily life. One becomes more accustomed to the stretching required to embrace tensions, to one's hybridity as an invitation to reflection, and to the undulating rhythm of undergoing and doing in an experience. This rhythmic, self-reflective, and participatory movement enhances one's overall ability to enjoy and more fully call upon one's heterogeneity. Through rhythmic passionate intelligence one gains one's bearings through enhanced self-awareness – including values clarification – and through one's patterns and inner strands of emotions. Such exercise of integrated hybridity stands in stark contrast to the postmodern anxiety of being a stranger to oneself and of having a difficult time making choices. Dewey does not hold up a set of virtues or rules for students or adults to awkwardly define or mechanistically follow. Such principles Dewey considered as “points of view” to help assess a situation, but as inadequate to encompass the multidimensionality of embodied human interaction or to connect meaningfully to the complexities of experience.<sup>10</sup> Whereas Dewey points out “love” as complete attentiveness to another in a situations circumstances,<sup>11</sup> I would choose “respect” as the one primary guiding virtue as calling out for attentiveness, recognizing that as humans we all can hurt, cry, laugh, play, work, and experience wonder, joy, and resilience. Dewey asserts that over time the practice and internalization of the method of passionate intelligence enhances immediate sensitive responsiveness, which he recognizes as depth of character.

### *Conveying Choreography of Passionate Intelligence within a Public School Setting*

Typical one-hour class durations in most public middle and high schools do not undermine the benefits of teaching the method of passionate intelligence. Pertinent pedagogical

---

<sup>10</sup>Ibid., 419.

<sup>11</sup>Ibid., 415.



considerations are offered here to convey and facilitate the steps of passionate intelligence as a contemplative, vibrant life approach. A specific lesson plan overlay is possible, and my observations during the Life Art Workshop show that students willingly accept the additional responsibility, because they are motivated at the intrinsic level by the dynamics, enhanced learning, and peer experience.

At the beginning of a semester, some time can be taken to map the steps of passionate intelligence in conjunction with the discussion of classroom decorum. To use passionate intelligence as a guide for moral formation across the year, written planning can be incorporated into weekly lesson plans by having a data field on each lesson plan specifying the step of focus for each week and a student assignment that reinforces the entire process. The interweaving or dancing among the steps of passionate intelligence in interactive inquiry lends itself to self-led discovery and reflection by students in the open-ended exercises of journaling and sharing with a partner.<sup>12</sup> There is a growing habit toward reflection on learning habits and skills in schools upon which to build. Students could reflect daily in a journal how in their personal lives and studies passionate intelligence made a difference. Students and teachers can build attentiveness to each other's uniqueness by discussing the elements of passionate intelligence and how the dynamics particularly of rhythm, tension, pause, and synthesis came into play and helped them gain traction to make meaning and respond in their relations. Students could gauge their need for confidentiality in sharing their journal entries or pass as needed. Teachers might also track highlight or breakthrough experiences of students or group process as qualitative evidence of moral formation and enhanced learning. Monthly staff meetings can allocate time to embodied moral formation lesson planning and documentation of efficacy. Charter schools provide a number of examples of scheduling options that can integrate passionate intelligence across the subject matter spectrum through grade level meetings for an hour once a week. Grade level

---

<sup>12</sup> bell hooks, *Teaching to Transgress: Education as the Practice of Freedom*, 186.

teachers, or a committee thereof, can use lesson planners, work samples, and conversation to monitor and adjust their plans. They could also use this time to discuss how to incorporate somapsyche body work such as meditation, improv, and integrated service learning.

Passionate intelligence does not use a language of virtues but emphasizes dynamics in the process of self-initiative in creative makings and felt vitality of the Citizen as Artist. This process of creative makings in relations prompts one's senses to take in and synthesize a greater combination of phenomena. This heightened vitality is not a flippant or greedy one. Within both Dewey and Lorde is a concern for recognizing another's intrinsic attributes or value through expanded capacities of perception and feelings beyond what is expected in today's rushed world and dualistic paradigms. At the same time, both Dewey and Lorde recognize that in our lived intersections and stance of openness, one must still identify when to stand on a bodily felt security marker or continue opening to particular situations and persons. Virtues lists are hard put to assist in such areas, whereas passionate intelligence with Lorde's lens of self-connected joy and attention to body cues such as tightened throats and chests, misty eyes, and cramps in our stomachs and necks can provide valuable and timely guidance.

In the Life Art Workshop the residents were subject to very strict bodily rules in movement around the facility. They waited in line facing the wall in silence when we were waiting to walk down a hall and were not allowed to leave a room without a guard. Even still, the residents readily came into expression and bodily movement in our workspace and took up the responsibility of the session's goals, invigorated by embodied pedagogies that enabled setting their own sub-parts with their partners and feeling vitality together. The vitality and discipline of embodied pedagogies were nourishing conditions in which the students would both affirm each other and call each other out when collaboration was going really well, when someone especially appreciated someone's action, or when something was creating too much undertow in their group process. Embodied pedagogies, including the inquiry-based passionate intelligence, open up

participation and the intrinsic rewards of liberative education; self-discovery and affiliation occur in joint exploration.<sup>13</sup> Passionate intelligence affords the guidance for peers to self-monitor according to their particular dynamics and energies of each day, and the students' continuity of experience with each other helps them in the work of perception as rhythm, tension, and synthesis in making meaning throughout their day. Embodied sensibilities grow with perception as participation and meaning making, operating at a much more powerful and subtle level than mere application of virtues. I make the suggestion of journaling about highlights of passionate intelligence once a week for every subject matter area in order to clarify students' journey within passionate intelligence in relation to the subject matter at hand as well as in their development of inner resources to engage multiplicity and make discernments in personal life. This may be best done by private journaling in order to provide a basis of secure self-reflection. In the context of service learning activities, students can do a group mapping on mural paper of major concepts, skills and actions taken by their class during the week's work in order to actively reflect and reinforce the steps of passionate intelligence taken on the issue of service learning.

Moments of escalation in encounters can be fruitfully navigated through passionate intelligence. In this regard, the work of perception spoken of in Dewey and highlighted in the workshop through the use of integrated service learning buttressed by body work, are evident in various examples that recur often in the middle and high school setting. Two girls in a middle school greet each other, "Hi, white girl, how was your weekend?" and the reply, "Hey, Spanish girl; great, how was yours?" These two girls do some group work together and greet each other in the halls. Sometimes their comments are met with deadpan stares or half-forced smiles. In a different middle school, an Anglo and a Latina eighth grader are study partners and talk in the hall as friends but separate at lunch time to their race-based lunch tables. Humor among teenagers runs the gamut and can easily unravel into harmed feelings. An African American parent, and prominent entrepreneur and member of the Chamber of Commerce, observes casual race-tinged

---

<sup>13</sup>Ibid., 199.

comments in “good natured” banter among her son’s sports team members, but that at times they can cut deeply and her son backs off of that person for a while. A charter school principal remarks that while he has seen racial humor as pervasive at larger public middle and high schools, he believes that charter school administrators and teachers set the example that this is not healthy and take the initiative to let students know that this is not acceptable.

Passionate intelligence enables pause and a consideration of embodied personhood in the moment of exchange. For instance, one might pause to consider one’s emotional status, surrounding pressures, and subsequent course of action – perhaps saying to the other, “What do you mean?” or “What gives?” to create at least a self-affirming space and a call for respect. While counselors offer important concrete steps to respond to bullying that comes through taunts or chronic power abuse, well meaning persons find themselves in escalating situations in lived intersections such as in the examples of racially tinged humor above, and passionate intelligence equips one to take pause in rechanneling one’s energies to address felt harms in oneself or those perceived in another. Meditation helps persons both gain their bearings in the morning and take pause to access their inner being during pressures of the day.

While one can imagine that a habitual “bully” may not be receptive to undertaking a method like passionate intelligence, the Life Art Workshop showed that a spectrum of students can feel the affirmation of evaluative agency through the process of passionate intelligence that honors one’s insights in life-giving exchanges and offers opportunities for affirmation in one’s uniqueness rather than humiliation of strict discipline or of being rudderless at sea. Passionate intelligence helps students feel their strengths and consider the consequences of their undertakings.

In escalating situations when intervention must occur by adults, a growing number of schools rely upon peer mediation to help students gain ownership and skills of dispute resolution.

Peer mediation seeks to take the contentious, unhappy students into a private conversation with a peer mediator, where they seek a resolution themselves by taking turns listening to each other's recount of the circumstances, their emotions, and what might make them feel better or repaired. Inclusion of passionate intelligence in a moral formation approach as a method of discernment and relational dynamics *would provide these kinds of perceptive and interactive skills to the entire student body*, and persons could step forward to help each other during the day if tremulous standoffs or outbursts occur. The deliberate exercise of passionate intelligence helps students to more intuitively pause and evaluate to help focus one's breath and the routes of blood that flow within one's body.

The openness to and navigation of multiplicity and contingency developed by passionate intelligence must also equip youth to identify their emotional triggers of stress overloads. The openness and mindfulness cultivated through perception as participation works to help youth identify those moments when they feel their throats tighten or the rush to their head that clouds their perception. Whether these occur because of particular encounters or overload, perhaps because of too many activities or too little sleep, these bodily symptoms prompt them to undertake the steps of passionate intelligence to evaluate the patterns of their life on a larger relational or longer-term level, such that associations with certain persons are reevaluated, along with the number and type of avocations or school commitments.

Virtues list-based approaches such as Character Counts presume to "transcend" race, religion, gender, and class, but we have seen in the examples herein that though categorical demands might oil the gears of etiquette, more is needed for making gains in each generation toward work in the trenches as our youth face the complexity and challenges of their responsibilities in family and our larger world. Nitty-gritty exists. As an example of passionate intelligence, integrated service learning is promoted here as nourishing stronger dynamic selves in the process of responding to community needs. Integrated service learning is an embodied

pedagogy that builds self-initiative and community engagement and is a proven method as shown by CiviConnections, which has been used in over 2,500 schools across the nation in elementary grades through high school.

The foregoing suggests substantial positive ways that passionate intelligence can be conveyed and benefits realized at middle schools and high schools at very little budget expense. The next section provides a brief guide to piloting soma-psyche body work in public schools, a required element in combination with the decision-making method of passionate intelligence, in order to recognize and address the fissures being marked on youth's beings and the engrained habits taking shape as long term trajectories into adulthood during the distinctive developmental period of adolescence and teenage years.

### **Guide to Soma-Psyche Body Work Habitus**

Opportunities are apparent in both traditional independent school districts and charter public schools to use different body work, as seen in the field of somatics in NIA dance, meditation in various indoor and outdoor settings, and team-building agility work. As set forth herein, adults and scholars can no longer leave disjointed fissures that can take hold in our adolescents and teenagers, when our youth are tested extraordinarily in their daily walk. I contend that soma-psyche body work offerings should be required as part of middle and high school health and physical education classes for segments of each semester as an introduction to how students can find strengthening for their multidimensionality in a supportive environment. While school sports and select league team sports stretch and fine-tune athletes with joint goals of development and competition, it is hoped that all students, including athletes, can partake of the particular benefits of soma-psyche body techniques in a contemplative and enjoyable environment.

As youth become more mindful bodies through passionate intelligence, one can see the emergence of more adept relational dynamics and problem-solving skills. One might imagine their embodied minds with the tree of life drawing below<sup>14</sup>, where their nervous system, brain, organs, and muscle tissue are a continuum of reception, synthesis, and action. With soma-psyche body work, deep integrative changes take place within our embodied minds. The tree of life within one is one's core generator and anchor, with the heart-mind imbued throughout our limbs, resonating with the life force surrounding us. This analogy of our internal tree of life as our nervous system, muscles, and organs that intersect at certain points along our core and with satellite points throughout our body corresponds with yoga and ancient body practices, as well as emerging ones, that revere the interwoven being.<sup>15</sup> Meditation and different kinds of body work seen in somatics can address the tears of muscle memory, and seeking time with an adult or

---

<sup>14</sup> Andrija Markovic, Tree of Life Silhouette, No. 11810097, copyright 123RF, <http://www.123RF.com> [accessed May 15, 2012].

<sup>15</sup>Horsley, *Chakra Workout*, 16.



older peer can help to determine what next steps might be affirming to self in identifying one's body alarms and choices of soma-psyche body work.

Schools are responsible to engage the entire person in healthful, embodied ways rather than merely with a behavioral code, and the evidence supporting the incredible, fruitful impact of body work in private settings is so plentiful. Public school scheduling frameworks can be negotiated through such avenues as health class, physical education requirements, and incorporating meditation and improv into subject matter classes. In light of state and federal



pressures on funding and to make certain Academic Yearly Progress results, many of the body work practices require little equipment, and health and physical education teachers can provide introductory level body work lessons, enlisting local volunteer practitioners on a regular basis to partner with classroom teachers. It would behoove departmental planning efforts to discuss how health and physical education can be interwoven with core subjects in order to work with the developmental emergence of our youth in a positive fashion that builds on their gusto and resilience. Examples are how the processes of science can be acted out on a gym court, and combining folk-loriat dance such as Korean Tinikling with health, social studies, music, or P.E. class. By affirming that students' energies can be channeled in fruitful self-discovery, even apathy and defensive walls can be reached, loosened, and transformed.

Same-sex groups are a consideration with particular kinds of body work, and must be thought out carefully as part of the year's planning. Separate P.E. classes for each gender help in this regard. Charter schools are especially able to follow through in this area with the high level of parent commitment to volunteering even at the middle school and high school levels. Student-teacher ratios and practical instructional goals can be accommodated by having a parent volunteer help a teacher monitor separate groups. After-school groups provide a starting point for experimentation with somatics. The Life Art Workshop manifested the benefits of having weekly body work in conjunction with integrated service learning of three to five hours per week. The optimum habitus is a daily one for body work, preferably in the morning, as a way of grounding and focus to gain one's bearings and enliven energies. To this end, a special kind of daily homework can be assigned to youth, to be discussed once every two weeks during a brief circle time. In middle school and freshman health classes, same-sex body work discussions can hold vast potential to help youth fit inside their skin in self-affirming ways, as they learn their body domain in methods that are at once creative and disciplined. The spectrum of experienced body-self is affirmed in creative movement, fitness, and meditation. Guided meditations that use

visualization of light in slow movement throughout one's body help to heighten awareness of one's wholeness and to find clearing and warmth within oneself.

Given the above, body work, especially in a public middle school setting, deserves straightforward support from administrators. Soma-psyche body work is a laudable curricular inclusion, particularly given the continued high dropout rate across the country, despite "No Child Left Behind" and increased attention to due process. Just as Dewey urged passionate intelligence as a worthwhile experiment, our youth's innate capacities of multidimensionality and their eagerness for stirring energies lead us to follow through with piloting soma-psyche body work curricular choices, after investigation of existing schools that are implementing body work, and to consider it as a requirement based on the thoroughness of embodied moral anthropology that makes clear the inadequacies of a virtues list-based character education approach.

Further, the spirit of the body work as seen in somatics exemplifies a hopefulness and a heart-building among participants that catalyzes and builds the potential for transformation. The power of place in nature as teacher and inspiration is too often ignored, to our youth's detriment. Natural surroundings, explained by Dewey as both our enveloping source of stability and of challenges that spur seeking of ideals, is a matrix that calls us into being in a multitude of ways. Many of the body work practices and integrated service learning sessions can occur outdoors. Meditation, science studies, community gardening, poetry, studies of culture, fitness – all grow out of our encounter with natural elements at different times and call us into exchange or working meditations that are soma-psyche body work. As such, it is a true sadness that public schools have such few minutes allocated to outdoor learning. A movement to combat this lack is afoot. Wherever one lives, natural elements surround us and are available. Initiative is required by teachers to incorporate nature – and resources abound.

## CONCLUSION

To go toward that “more” of interrelation that moral formation education can foster through shaping of whole beings, this dissertation has undertaken a transdisciplinary approach to propose four constructive criteria for a multi-prong embodied moral formation education approach that reaches youth in a burgeoning expansion of their developmental being. The embodied moral anthropology required by criterion one tells us that through rhythmic “perception as participation” within our environs, self-connected joy and vivid consciousness are possible, giving persons greater ability to recognize and affirm their deep inner core and evolve their self-expression. Enhanced experience of inner being become a lens of heightened expectations upon which one can better take a stand and create mutual accountability in a complex situation. The more multidimensional being in this life approach consists in affirming one’s varied strands of genetic heritage, emotions, reasonings, predispositions, sensory inflow from exchange, and as “citizen as artist,” composing these to consider tensions and synthesize insights that one brings to make adjustments in self and relations with others. As Dewey explained, the process of creatures’ meeting daily needs is “art in germ” within our continuum universe, inviting humans also to participate in creative wonder and perseverance.

Adolescence and teenage years are a pivotal time frame to take up this work with seriousness and hope. Our youth’s natural strength and truth tones are highly valuable, and yet counselors and police departments attest to unparalleled stress and violence that bear down upon them during this imperative growth period when stakes are high. Educators and ethicists can offer the method of passionate intelligence as both a decision-making method and more broadly as an interactive and contemplative approach to life that honors multiple dimensions of embodied reasonings. The steps of passionate intelligence offer nodal points of dynamic being as guides for daily life to enhance meaning making and evaluations within relations. Still, the surging systemic changes that cause adolescents’ and teens’ intense seekings and volatile affective eruptions require a daily habitus of soma-psyche body work to address the developmental leaps and risks of

their distinct developmental period. Such a combined approach will shape stronger dynamic interactive selves who have creative self-discipline and inventive problem solving. It will also improve academic gains.

This dissertation seeks to open and aerate the closet of pent-up fears that schools must negotiate in implementing any values-related program or character formation program. In light of the times facing our country in unprecedented ways on multiple levels regarding health and welfare of our citizens, as well as the imperative opportunities of adolescent and teenage development, it is time for foundational work to be revisited. The constructive criteria seek to access the inner-felt light of passionate intelligence that Dewey names as vitality or acute aesthetic experience of “charged value.” The combination of passionate intelligence and soma-psyche integration body practices are to develop such inner resources to cultivate “relearning how to see” and relate through embodied minds, satisfying all four constructive criteria, and thus moving toward embodied sensibilities of creative self-expression and inner discipline.

## BIBLIOGRAPHY

### Books

- Abrams, David. *Spell of the Sensuous: Perception and Language in a More-than-Human World*. NY: Random House, 1996.
- Alexander, Robin R. "Participant Observation, Ethnography, and Their Use in Education Evaluation: A Review of Selected Works." *Studies in Art Education* Vol. 24; No. 1, 1982.
- Billig, Shelley H., Susan Root, and Dan Jesse. "The Relationship between the Quality Indicators of Service-Learning and Student Outcomes: Testing Professional Wisdom." In Root, Susan, Jane Callahan and Shelley H. Billig, Eds. *Improving Service-Learning Practice: Research on Models to Enhance Impacts*. Greenwich, CT: Information Age Publishing, 2005.
- Boisvert, Raymond D. *John Dewey: Rethinking Our Time*. Albany, NY: SUNY, 1998.
- Bowen, Murray. *Family Therapy in Clinical Practice*. Aronson, 1993.
- Byrd, Cole and Guy-Sheftall, Eds. *I Am Your Sister: Collected and Unpublished Writings of Audre Lorde*. New York: Oxford University Press, 2009.
- Connerton, Paul. *How Societies Remember*. Cambridge, UK: Cambridge Univ. Press, 1989.
- Cook, Gray. *Functional Movement Systems*. Aptos, CA: On Target Publications, 2010.
- Cronon, William, Ed. *On Common Ground: Rethinking the Human Place in Nature*. New York: Norton, 1996.
- Dewey, John. *Art as Experience*. New York: Perigee Books, 1934, 1980.
- \_\_\_\_\_. *A Common Faith*. New Haven, CT: Yale Univ. Press, 1934.
- Fesmire, Steven. *John Dewey and Moral Imagination: Pragmatism in Ethics*. Bloomington, IN: Indiana University Press, 2003.
- Greene, Maxine. "Critical Theory and Rationality in Citizenship Education." In Giroux, Henry and David Purpel, eds. *The Hidden Curriculum and Moral Education: Deception or Discovery?* Berkeley, CA: McCutchan, 1983.
- \_\_\_\_\_. *Releasing the Imagination: Essays on Education, the Arts, and Social Change*. San Francisco: Jossey-Bass, 1995.
- Hanna, Thomas. *Somatics: Reawakening the Mind's Control of Movement, Flexibility, and Health*. Cambridge, MA: Da Capo Press, 1988.
- hooks, bell. *Teaching to Transgress: Education as the Practice of Freedom*. New York: Routledge, 1994.
- Horsley, Mary. *Chakra Workout: Balancing the Chakras with Yoga*. London: Gaia Books, 2006.
- Jones, Frank Pierce. *Freedom to Change: The Development and Science of the Alexander Technique*. London: Mouritz, 1976, 1997.
- Lobman, Carrie. *Unscripted Learning: Using Improv Activities across the K-8 Curriculum*. New York: Teachers College Press, 2006.
- Lorde, Audre. *Sister Outsider: Essays and Speeches*. New York: Crossing Press, 1984.
- Mahdi, Louise Carus. In Christopher, Nancy G. and Michael Meade, eds., *Crossroads: The Quest for Contemporary Rites of Passage*. Chicago: Carus, 1996.
- Morrison, Toni. *Beloved*. New York: Alfred A. Knopf, 1987.
- Newton, Brad. *Improvisation: Use What You Know – Make up What You Don't: Improvisational Activities for the Classroom*. Scottsdale, AZ: Gifted Psychology Press Inc., 1999.

- Noddings, Nel. *Educating Moral People: A Caring Alternative to Character Education*. New York: College Press, 2002.
- Rockefeller, Steven C. *John Dewey: Religious Faith and Democratic Humanism*. New York: Columbia Univ. Press, 1991.
- Verjee, Begum. *Women of Colour Talk Back: Towards a Critical Race Feminist Practice of Service-Learning*. Saarbrücken, Germany: Lambert Academic Publishing, 2010.
- Wade, Rahima C. Ed. *Community Action Rooted in History: The CiviConnections Model of Service-Learning*. Silver Spring, MD: National Council for the Social Studies, 2007. Also available at <http://www.rahimawade.com>
- Welch, Sharon. *Sweet Dreams in America: Making Ethics and Spirituality Work*. New York: Routledge, 1999.
- Willett, Cynthia. *The Soul of Justice: Social Bonds and Racial Hubris*. Ithaca, NY: Cornell University Press, 2001.
- Wilson, William Julius. *The Bridge over the Racial Divide: Rising Inequality and Coalition Politics*. Berkeley, CA: University of California Press, 1999.
- Winter, Miriam Therese. *Woman Prayer Woman Song: Resources for Ritual*. New York: Crossroads, 1997.
- Woodman, Marion and Elinor Dickson. *Dancing in the Flames: The Dark Goddess in the Transformation of Consciousness*. Boston: Shambhala, 1996.

### **Journal Articles**

- Carnes, Ellen. "The Unconscious Truth: Physical and Legal Effects of Underage Binge Drinking: TYLA Initiative." In *Texas Bar Journal*. Volume 75, No. 2, 126. February 2012.
- Ronald E. Dahl, "Adolescent Brain Development: A Period of Vulnerabilities and Opportunities" (Keynote Address), *Ann. N.Y. Acad. Sci.* 1021: I-22 (2004), 1, 3, 5.
- Dillbeck, Michael C. and Vesely, Suzanne Araas. "Participation in the Transcendental Meditation Program and Frontal EEG Coherence during Concept Learning." *International Journal of Neuroscience*, 1986.
- Eddy, Martha. "Brief History of Somatic Practices and Dance: Historic Development of the Field of Somatic Education and Its Relationship to Dance." *Journal of Dance and Somatic Practices*, Volume 1, Number 1, Intellect Ltd, 2009. doi: 10.1386/jdsp.1.1.5/1
- "Randomised Controlled Trial of Alexander Technique Lessons, Exercise, and Massage (ATEAM) for Chronic and Recurrent Back Pain." *British Medical Journal*. 2008; 337:a884. Published 19 August 2008. doi: 10.1136/bmj.a884

### **Online Resources**

- "Alexander Technique: Explanation Participant Testimonials." *British Medical Journal*. <http://www.youtube.com/watch?v=coVXuDjHrfM> [accessed March 23, 2012].
- all time low. "Therapy." [http://www.lyricsmania.com/therapy\\_lyrics\\_all\\_time\\_low.html](http://www.lyricsmania.com/therapy_lyrics_all_time_low.html) [accessed October 22, 2010].
- Center for Prevention and Disease Control. "Youth Risk Behavior Surveillance System." <http://www.cdc.gov/healthyyouth/healthtopics/index.htm> [accessed February 10, 2012].
- Center for Prevention and Disease Control, <http://www2c.cdc.gov/podcasts/player.asp?f=8622474> [for youth with steps on how to respond to bullying], [accessed April 12, 2012].

Center for Prevention and Disease Control, <http://www2c.cdc.gov/podcasts/player.asp?f=8622471>[for educators on macro prevalence and cyberbullying], [accessed April 12, 2012], and <http://www.stopbullying.gov> [accessed April 12, 2012].

Center for Prevention and Disease Control, Measuring Bullying, Victimization, Perpetration and Bystander Experiences – Assessment Tools, [http://www.cdc.gov/ViolencePrevention/pub/measuring\\_bullying.html](http://www.cdc.gov/ViolencePrevention/pub/measuring_bullying.html), [accessed April 12, 2012].

Character Counts. The Josephson Institute, <http://www.josephsoninstitute.org> [accessed April 17, 2011].

Character Counts. Character Counts Brochure. <http://www.charactercounts.org> [accessed January 5, 2011].

Character Counts. Discipline Study. <http://www.charactercounts.org/research> [accessed January 5, 2011].

Columbia College, Chicago. “Program Description: Masters of Arts in Dance/Movement Therapy & Counseling.” <http://www.colum.edu/Academics/DMTC> [accessed August 20, 2010].

David Lynch Foundation for Consciousness-Based Education and World Peace. Fact sheet and bibliography of research categorized by specific benefits are found at <http://www.davidlynchfoundation.org/scientific-evidence-that-the-program-works.html> [accessed March 13, 2012].

Farm-to-Consumer Legal Defense Fund; <http://www.farmtoconsumer.org/news/news-13july2009.htm>. [accessed March 23, 2012].

Giedd, Jay, M.D., interview in “The Adolescent Brain – Why Teenagers Think and Act Differently.” Available at <http://www.EDinformatics> [accessed February 8, 2012].

*Green Teacher Journal*, <http://www.greenteacher.com> [accessed November 10, 2009].

Happy NIA Dance Troupe. <http://www.youtube.com/watch?v=MJNKuZ9U5Mk&NR=1> [accessed January 5, 2011].

Harvard Psychiatry Research: Neuroimaging, “Eight Weeks to Better Brain: Meditation Study Shows Changes in Awareness, Stress.” *Harvard Gazette*. <http://news.harvard.edu/gazette/story/2011/01/eight-weeks-to-a-better-brain/> [accessed March 14, 2012].

Lady Gaga, Born This Way – Lady Gaga Anti-Bullying Foundation: Empowering Youth, Inspiring Bravery, <http://bornthiswayfoundation.org>, [launched at Harvard in March 2012] [accessed May 25, 2012],

[http://www.slate.com/articles/news\\_and\\_politics/bulle/2012/03/lady\\_gaga\\_launches\\_her\\_born\\_this\\_way\\_foundation\\_at\\_harvard.html](http://www.slate.com/articles/news_and_politics/bulle/2012/03/lady_gaga_launches_her_born_this_way_foundation_at_harvard.html), [Important article on gay youth’s suicide after prolonged taunting, and Lady Gaga’s establishing foundation as result based on her own experience at high school of being thrown into a trash can. Gaga’s foundation is working in alliance with the MacArthur Foundation on anti-bullying.] [accessed May 25, 2012].

Lionheart Foundation, National Emotional Literacy Projects. *Power Source* Video Two: “Meditation: It’s Not What You Think.” <http://www.lionheart.org/youth/ps-meditation-video>, [accessed November 16, 2009].

Lonegren, Sid. “Sacred Labyrinth.” <http://www.angelfire.com/tn/SacredLabyrinth/> [accessed December 3, 2009].

MovNat. “Explore Your True Nature.” <http://www.movnat.com/about/the-zoo> [accessed March 2, 2012].

NIA South Africa: <http://www.niasouthafrica.co.za/what-is-nia>. NIA South Africa: Neuro Integration Movement video. [http://www.youtube.com/watch?v=\\_YDH\\_OR5\\_F0&feature=related](http://www.youtube.com/watch?v=_YDH_OR5_F0&feature=related) [accessed March 28, 2012].

NIA Dance Movement – Neuromuscular Integration. [http://www.youtube.com/watch?v=\\_YDH\\_OR5\\_F0](http://www.youtube.com/watch?v=_YDH_OR5_F0) [accessed January 5, 2011].

NIA Dance Troupe First Round. <http://www.youtube.com/watch?v=-V37gjA6Ic&feature=related> [accessed January 5, 2011].

Octaband LLC. Octaband – “Making Connections through Movement.” <http://www.octaband.com/activityguide.htm> [accessed March 13, 2012].

Royalty Free Stock Photos, Andrija Markovic, Tree of Life Silhouette, No. 11810097, copyright 123RF, <http://www.123RF.com> [accessed May 15, 2012].

Weil, Andrew, M.D. “Self-Love Heart Meditation.” <http://www.youtube.com/watch?v=wxxCkNhpCvg> [accessed December, 2011].

Zumba International. Program Description. <http://international.zumba.com> [accessed December 3, 2011].

### **Unpublished Further Sources**

Benn, Rita, PhD, Director of Education, Complementary, and Alternative Medicine Research Center, University of Michigan; conference address at National Institutes of Health in Bethesda, MD, April, 2003.

Bounds, Elizabeth. “Understanding ANYTHING about Racism and Classicism is Hard Work.” Unpublished paper. 2005.

Colebert, Robert PhD, Assistant Professor of Educational Psychology, speech delivered at University of Connecticut Annual meeting of the Society for Behavioral Medicine, March, 2008. Available at <http://www.davidlynchfoundation.org> [accessed March 13, 2012].

Dahl, Ronald E. “Adolescent Brain Development: a Period of Vulnerabilities and Opportunities.” Keynote Address, in *Ann. N.Y. Acad. Sci.* 1021: 1–22 (2004). doi:10.1196/annals.1308.001

Texas Juvenile Probation Commission. “End The Silence: A Teen’s Guide to Reporting Abuse, Neglect, and Exploitation in Juvenile Justice Facilities.” 2008.

———. “A Guide for Parents and the Public: Recognizing and Reporting Abuse, Neglect and Exploitation of Children in Texas Juvenile Justice Programs and Facilities.” 2005.

Wade, Rahima and Yarbrough, Donald. “Infusing Service-Learning in the Social Studies: Civic Outcomes of the 3rd–12th Grade CiviConnections Program.” Paper presented at the 5th Annual K-H Service-Learning Research Conference in East Lansing, MI. October 2005.

Willett, Cynthia. Lecture on *Beloved* and *Soul of Justice*, relying on Patricia Hill Collins in Moral Philosophy class notes, Emory University, Spring 2002.