A STATE OF PREPAREDNESS: AN EXPLORATION OF THE RELATIONSHIP BETWEEN THINKING AND BEING IN A UNIVERSITY CONTEXT

Kerry McNeill

A Thesis Submitted for the Degree of Doctor of Philosophy
School of Social Policy and Curriculum Studies in Education
Faculty of Education

The University of Sydney

January 2001
DECLARATION

I hereby declare that this submission is my own work and that, to the best of my knowledge and belief, it contains no material previously published or written by another person except where due reference is made in the thesis. This work has not been submitted for the award of any other degree or diploma in any university.

Signed: [Signature]

Date: 6.7.2001
Dedication

I wish to dedicate this work to Sukuinushisama and Oshienushisama, who, through their teachings and tireless efforts to create a better civilisation, have been my inspiration.
ACKNOWLEDGEMENTS

My sincere gratitude is extended to several people who have been important as catalysts, advisers and critical friends in the course of writing this thesis. Firstly, I would like to sincerely thank my supervisor, Dr Marjorie O'Loughlin, who offered important critical feedback at various stages of the writing process. Marjorie's astute philosophical reasoning forced me to demand more of myself and a more careful presentation of arguments. In Marjorie's absence while on sabbatical my co-supervisor, Associate Professor Lloyd Dawe, provided encouragement and timely advice for which I am most grateful. Other important influences on my work came from the insightful and skilled feedback offered on various chapters by Professor Susan Groundwater-Smith, Associate Professor Roslyn Arnold, Professor Steve Leeder and Eva Cox.

I am also very grateful to several people who assisted in editing my work at different intervals of the writing process. I wish to thank Diana Illes, Robert West, Jane Hunter, Kerry Maguire, Rosemary Whitecross and Lynden Howells for their valuable contributions and advice.

A person whom I would like to particularly acknowledge for her support, encouragement and dedication during the whole journey is my 'PhD buddy', Kathy Esson. Her friendship was so crucial to every stage of this thesis and assisted greatly in keeping me strong and determined to see the journey through to its destination.

The writing of this PhD was just as much a spiritual journey as an intellectual one. I am eternally grateful for the spiritual mentoring offered by Dr Hisashi Doi, Shozo Kawahara, Andris Tebecis, Rex North, Peter Whitecross, Christine Thambipillai, Perri Ellis, Gordon MacLean and Gabrielle Booty.

I also wish to thank Professor Paul Wilson, who, as Dean of the Faculty of Humanities and Social Sciences at Bond University, continuously encouraged the approach advocated in this thesis. Professor Wilson's belief in the value of my work was demonstrated in his on-going support of the Integrated Learning subject and the concessions he made so that I could write this thesis at the same time as being Assistant Professor and teaching in his faculty.

A special acknowledgement goes to the many students who have gone on this journey with me and, in showing so much enthusiasm for a new way to learn, have been the main impetus behind this project.

Finally, my sincere gratitude is extended to my parents, Beth and Jack McNeill, for a life-time of love, sacrifice and support. My heartfelt love and appreciation also goes to my daughter, Amrita, who has patiently travelled with me on this venture for over half of her life.
Abstract

Recent decades have seen a shift from conceptualising the experience of higher education from the perspective of the researcher or teacher to that of the student. This has brought to light the problem of how to describe 'the student's experience'. Existing conceptual frameworks mainly construct this in terms of the cognitive dimension. However, a 'higher' learning process can be achieved and assessed on other dimensions. This thesis explores the relation of some of these dimensions to the traditional goals of higher education. The aspect to which particular attention is directed is that of the 'spiritual'. This is conceptualised as more than subjectivity, which it does not appropriate. Rather, the spiritual is defined as the inner dimension or core of the self which draws from either religious or non-religious sources to make sense of daily life and give deeper meaning to existence.

The thesis interweaves two forms of exposition: philosophical analysis, which considers the relevance to higher learning of an expanded notion of the ontological dimension of the student; and pedagogical application, taking a form of action research to demonstrate its relevance to teaching practice. The thesis traces two stages of action research conducted in a Faculty of Humanities and Social Sciences at an Australian university.

In the first action research cycle, Charles Taylor's theory of identity formation is adopted as a conceptual lens through which to investigate the practitioner's observations and students' journals. Answers to the question: 'What is important to the learner in the learning process?', reveal that university students are concerned about finding meaning, being more 'present', overcoming obstacles, adopting a positive attitude, and including more of their lived experience. In order to address these concerns more fully in the university classroom, an approach called 'A State of Preparedness' is then developed. In this, modes of thinking which are brought to light by Heidegger's notion of 'thinking as being' and Fiumara's operationalisation of the relationship between 'logos' and 'legein', are drawn upon to explicate how students can be more prepared, in their 'being', to think more deeply when doing academic tasks. This philosophical exploration develops both theoretical and practical ways in which this could be achieved within a traditional university context. Certain notions commonly found in contemporary definitions of spirituality are also theorised as relevant to A State of Preparedness.

The thesis illustrates how, in the second cycle of action research, university students from the faculties of law, business, humanities and information technology, apply the principles of A State of Preparedness in order to enhance their academic learning. It is thus demonstrated, both theoretically and practically, that attention to a wider ontological dimension which includes aspects of the spiritual, enhances academic learning. Given that the university is usually considered to be secular, this is significant. However, in understanding some of the complexities of the role of spirituality in the university context, some of the key issues are
addressed by again drawing on Taylor's moral ontology.

A strong case is thereby mounted for a wider understanding of subjectivity of the student than currently operates in most higher education policy and pedagogy. University students from all faculties could achieve a 'deeper approach' to learning and incorporate more of their 'whole being' in the academic learning process if they were educated to enter A State of Preparedness while undertaking academic work. The theoretical exploration also has significant implications for wider pedagogical concerns. Because many aspects of school-level education are directed at eventual entry into higher education, the justification for greater inclusion of the ontological dimension in school education may depend upon its relevance at university level.
# Contents

## Introduction

- Research questions 1
- The journey 2
- Overview of the thesis 3

## Chapter One  Thinking about ‘being’ in higher education

1. The problem 10
   - i) The generic Skills Issue
   - ii) The surface/deep distinction in approaches to learning
   - iii) The need for an expanded notion of the ‘subjectivity’ of the student
2. Conceptual background 27
3. Conclusion 30

## Chapter Two  A deeper approach through philosophical explorations

1. Introduction 31
2. Expanded vista offered by phenomenology 32
3. Challenges of phenomenology in the university context 35
4. Phenomenology and the new subjectivity 38
5. Taylor’s theories on identity-formation 41
   - i) Taylor’s notion of ‘frameworks of meaning’
   - ii) Determining frameworks of meaning through questions of importance
6. Conclusion 47

## Chapter Three  A Deeper Approach in Practice 1994: The first cycle

1. Overview of Purpose 49
2. Background and context 51
3. Process of the course 53
4. Data 55
   - i) Student journals
   - ii) Direct observation
   - iii) TEVALs (Teaching Evaluation Form)
5. Students- ages, courses and backgrounds 59
6. Analysis of data 59
   - i) Themes from student journals and direct observation
   - ii) Qualitative results from evaluation of the course
7. Limitations of the data 76
Chapter Four  
A State of Preparedness: a new approach

1. Introduction  
2. Exploring the relationship between ‘thinking’ and ‘being’  
   i) Thinking as self-formation  
   ii) Thinking as listening  

3. A State of Preparedness  
4. A State of Preparedness and presence  
   i) Coming to presence through the arts  

5. Innermost attitudes as the vehicle for A State of Preparedness  
6. A State of Preparedness and gratitude  
7. A State of Preparedness and ‘learning is giving’  
8. Conclusion

Chapter Five  
A State of Preparedness and ‘the spiritual’

1. Introduction  
2. Expanded definition of the term ‘spiritual’  
3. Enhancing A State of Preparedness through the spiritual  
   i) A State of Preparedness and looking for purpose and meaning  
   ii) A State of Preparedness and interconnectedness  
   iii) A State of Preparedness and awe, mystery and wonder  
   iv) A State of Preparedness and humility  
4. Conclusion

Chapter Six  
A State of Preparedness in practice 1997: the second cycle

1. Overview of purpose  
2. Background  
3. Process  
4. Data  
   i) Individual Project  
   ii) Student journals  
   iii) TEVALs  
5. Students  
6. Analysis of data  
   i) Content analysis of individual project  
   ii) Content analysis of final journal entry  
   iii) Quantitative results from evaluation of the course  
7. Limitations of the data  
8. Reflection
Chapter Seven  

Spirituality in higher education: an exploration of the issues

1. Introduction 185
2. Relevance of the spiritual to the academic learner 186
3. Caveats when addressing the spiritual in an academic context 190
4. Issues regarding the introduction of the spiritual to university education 192
   i) Plurality of goods 193
   ii) Sources of the self 196
   iii) Overcoming epistemology 203
5. Conclusion

Chapter Eight  

Conclusion 207
Introduction

Over the past sixteen years as a teacher in higher education in the disciplines of education, philosophy and English language, both in Australia and in Thailand, the area about which I became most concerned was that of preparing students to undertake their academic studies in a deeper way. This had not really been taken up to my satisfaction by texts on learning skills or most higher education pedagogy. They neither identified the ‘self’ that needed preparation nor how we could do this in ways that honoured the student’s ‘being’ extensively enough. In fact, most pedagogy failed to recognise that such preparation was even necessary.

One of my particular interests is that of ‘spirituality’ which I define as the inner dimension or core of the self which may draw from both religious and non-religious sources to make sense of and give deeper meaning to existence. I found the closest parallel to my own sense of spirituality and the pluralistic way in which it can be used in the educational context in the following definition:

"Spirituality is taken to mean the ways in which people look for and perceive meaning, purpose and values as well as other personal aspects like beauty, appreciation of nature, fulfillment, happiness and community. Spirituality often, but not always, revolves around belief in God and the practice of religion. It includes abiding dispositions towards life and patterns of behaviour that are influenced by spiritual and/or religious beliefs. While spirituality may be regarded as the reflective and active expressions of religious beliefs, it is not limited to a necessary association with organised religion. It has to do with what people call the ‘beneath the surface’ or the ‘more than you see’ dimension to life; the meaning and value that lie beneath externals and perceptions." (Crawford & Rossiter 1994: 51)

Over time, the importance of the spiritual also gained greater relevance in my role as educator. I began to realise that if I incorporated more of this perspective in my teaching practice it could assist students to learn in a more satisfying way. There seemed to be an as yet relatively unexplored relationship between some of the features of how spirituality is defined and the higher order thinking skills which characterise higher learning. Moreover, I also discovered that the spiritual was important for many of my students and that its inclusion led to greater authenticity for them in their academic learning process.

Although there was an increasing trend to include the spiritual in school education, there was a noticeable absence at the level of higher education. So
one of the primary motivations to embark on this research project was to resolve some of the problems, both pedagogical and philosophical, in aligning the spiritual with the emphasis on the logical/empirical and the cognitive in traditional higher education. In having this as my general aim I also wanted to research where spirituality may fit with students' lived experience in the academic learning process. This became my agenda as distinct from dealing with abstractions such as where it fitted with current aims, curricula or policy, or starting with my own views of where spirituality may have a place. Thus my project became one of an exploration of what is important to the learner in the learning process and how the spiritual may be relevant to addressing this more fully so that a deeper approach to learning can be developed.

Where much of the pedagogy which gives importance to the spiritual, as found in both holistic education and experiential learning, is directed at school education, my work addresses its implementation at tertiary level. Rather than investigating the relationship of the spiritual to 'development of the whole person', as is the case in school education, my project is directed to the relationship of the spiritual to the development of the academic learning process.

Importantly, my aim is not to offer a radical alternative to traditional higher education, but rather one of demonstrating the relevance of the spiritual to the enhancement of current emphases and practices.

**Research questions**

This research project was undertaken to answer the following questions concerning my own teaching practice:

i) Which aspects of the student, in addition to the cognitive, should be the focus of higher education?
ii) How might we include these in a practical way in a traditional university context?

Other more particular questions which arose in response to the investigation of these questions were:
What is important to the learner in the learning process?
How might students be better prepared in their 'being' for academic learning?
What relevance does ‘the spiritual’ have to such preparation? How can we address the issues related to the possible relevance of spirituality to such a secular institution as the traditional university?

The journey

The metaphor of ‘the journey’ is used to describe the process by which these questions are answered in the thesis. It is a journey where teaching practice and theory are transformed as both students and practitioner-researcher walk into what Heidegger calls “the clearing” or “the light”. In contrast to the traditional ‘correspondence theory of truth’ which sees truth as a measure of ‘correctness’ against some objectified reality, Heidegger sees truth as a clearing, “to let the light shine through”. Hence the essence of truth is “freedom” - the openness in one’s being to the truth. As Khoobyar cites Heidegger:

"'The freedom to reveal something overt lets whatever 'is' at the moment to be what it is. Freedom reveals itself as the 'letting be' of what is.'" (cited in Khoobyar 1974: 48)

Similarly, the journey of this thesis is an ‘unveiling’ of what has emerged as important as teacher and researcher and also the disclosure of the nature of students' experiences of learning, ‘as it truly is’. It is a gradual peeling off of layers to reveal more and so improve teaching practice. For this to occur it has been necessary to see the research as a series of progressive stages.

The original aim of this thesis was to conduct a theoretical exploration of certain phenomena which arose in my classes. As I have been both teacher and researcher during the period of my candidature, my practice has been continually informed and changed by my theoretical explorations. However, it was also true that reflection on teaching and the outcomes reported by students informed my theorising. Although only tentative conclusions could be drawn from data which came from a small number of students, these were interesting enough to point to the possible application of the theoretical exploration to a wider university context.

As this thesis is a theoretical journey through the events that transpired in my teaching practice, and some of the analysis of the data was done retrospectively, it adopts the approach of what is called “backward-mapping” (Elmore 1983; Dyer 1999; Sparks 1993; McDonald 1992). The process was therefore not one of a usual thesis which is structured in terms of methodology, data collection, data
analysis and discussion. Rather, I was able to ‘map backwards’ through the classroom events and personal reflection which took place in my teaching practice and draw conclusions in the light of an ongoing theoretical exploration. For this purpose, copies of students’ journals and individual projects (with permission to publish forms) were kept, as well as teaching evaluation forms and other information from year to year.

One of the advantages of retrospective analysis is that the researcher has time for reflection and the development of a theoretical ‘lens’ through which to investigate the data. Similarly, Grundy (1987) nominates as the "strategic moments" of the research enterprise the action and reflection which are both "retrospectively and prospectively related to each other in planning and observation." In this, retrospective reflection is seen to be equally as crucial as the reflection done as part of the design. She writes:

"Reflection looks back to previous action through methods of observation which reconstruct practice so that it can be recollected, analysed and judged at a later time. Reflection also looks forward to future action through the moment of planning...This continuous retrospectivity and prospectivity of the action research process means that it is not a linear methodology, beginning with plans and ending with the evaluation of actions taken along the way. It is rather a cyclical process in which participants act strategically in the light of developing understandings." (1987: 145-6)

The nature of this journey is of both theory building and pedagogy unfolding. The journey starts with a critical analysis of the framework of how learning in university education is currently described and constructed. It then shows how, by adopting perspectives from certain phenomenologists, higher education teaching and learning practices can be enhanced.

The context for the research was a university subject I had developed called Education 101, which aimed to teach students various learning strategies that could be applied to their other academic subjects. This subject was conducted in a university Faculty of Humanities and Social Sciences and was offered as an elective to students from the law, business, information technology and humanities faculties.

As my purpose was to improve my own teaching practice through reflection, my research has elements of action research: "improvement of practice with the view to improving the quality of the action within it" (Elliott 1991); the "importance of
reflection on this practice" (Schon 1987); practitioner-based (Altrichter et al 1993); assessment of the value of practice in terms of its worthwhileness and usefulness rather than scientific proof (Dadds 1995; Elliott 1991); focuses on both the action and the research (McKernan 1996); and cyclical in nature in that the results of one cycle then become the basis of changing the practice in the next cycle (Grundy 1987; Elliott 1991).

Such characteristics are reflected in my situation, where I spent the past five years of alternating intensive periods in the action phase (while teaching) with other periods reflecting on my observations and the output from students. I would then come back to the research process with new insights, new dimensions that needed to be explored, changes in teaching methodology as a result of the observation and analysis of data, and reflection on myself as a teacher and person. The cyclical nature of this research process is reflected here in two major stages, one in 1994, and the other in 1997.

McKernan (1996) defines 'three camps' that have developed different, although not entirely discrete, action research models: scientific action research, practical-deliberative action research and critical-emancipatory action research. My work inclines to the practical-deliberative. The two essential elements of this model are that it is reflective and that the action is deliberate in order to manifest some change in one's practice. McKernan further characterises it: "As a theory of practice, (this) action research attempts to make some difference to how people behave or live their lives; to how they think or feel." (1996: 21)

One of the key attractions of action research is that it gives precedence to the 'insider's' perspective, rather than to that of the 'outsider' which characterises traditional empirical research. McKernan illustrates this distinction:

"Traditional quantitative-empiricists would trust their senses as opposed to those of their subjects; while the qualitative participant observer would give primacy to the feelings, narrative and values of the subjects in the setting. It is not enough to collect facts and feelings - the researcher must come to see these through the eyes, and standing from the shoes, of the subjects." (1996:7)

However, one is still left with the big question of 'who' the insider actually is in action research and how one is to accurately portray this voice in the form of valid data. Most of the action research models emphasise the teacher's observation of his/her own teaching practice and make this the centre of the reflection (McNiff
1991; Hollingsworth 1997; Altrichter 1997; McTaggart 1991). However, this research has given equal, if not more, emphasis to the student's perspective. This is in line with the point made by Biggs that “Good teaching starts from the student's perspective” (1991: 218) and recent trends to use the students' experience of their learning process as the main criteria of success of teaching practice (Marton & Booth 1996; Bowden & Marton 1998; Olsen & Terrence 1996; Barnett 1990, 1992, 1994; Goodlad 1995; Harvey & Knight 1996).

As such my data comes from my endeavour to capture the voice of my students. I recognise the many debates about the validity of such data (Rowlands 1993) and am aware of the possible biases such data could contain (such as writing for assessment or wanting to please the teacher). However, I maintain that the content produced by the students' reflections on their experience of learning offers worthwhile material which can be used to understand the effects of different educational approaches introduced.

In considering improvement of practice, one must attend to the political positioning of one's research (Noffke & Brennan 1997; Kemmis & Grundy 1997). Otherwise, one could be labelled as a teacher who is setting out to do a particular practice on their own, with minimum engagement with the implications or application to the wider educational context. Although the theoretical exploration of this thesis was informed by events that transpired in my teaching practice, it was always my intention to draw conclusions which have much wider significance for educational pedagogy. Thorough action research requires a strong reflexive component, which is characterised in this thesis by the dialogue between observation and theoretical exploration. By operationalising both in-depth theorising and reflection on practice, this thesis has taken up Mayer's (1997) suggestion that if action researchers see their role as the "mediators" between academic and practitioner knowledge, then the production of "really valuable and general knowledge" is possible.

A distinction needs to be made between the choice of the practical-deliberative model in my research and that of the critical-emancipatory model. This is an important difference because the critical-emancipatory model, based mostly on the theories of Habermas, is at the heart of many of the recent calls for change in university education and is the preferred model used to conduct action research.
The essential distinction between Habermas and phenomenologists such as Heidegger can also be expressed as the contrast between “critique” and “ontology” (Dallmayr 1991). When applied to the action research context, the critical-emancipatory position which aims to ‘heighten understanding through hard critique’ exhibits a different goal to my own. The goal of the critical-emancipatory model is to free action-researchers from "the control of positivism and interpretative theory through their communities of self-reflective group understanding" (McKernan 1996: 25). Of course, the critical analysis of events is a necessary aspect of all good reflection. For the critical-emancipatory theorist, this reflection would often be in terms of the embeddedness of beliefs, values, cultural precepts and behaviours. While it has been necessary to practise this kind of critique, the reflexivity of my action research has been governed more by phenomenological theories which have different frameworks and different concerns. For example, my concern has been to analyse and contribute to an expansive notion of students’ ‘lived experience’ and its relevance to educational goals. This would have been limited if I was researching such phenomena through the precepts of critical-emancipatory research because it would tend to emphasise only certain aspects of that lived experience.

In summary, action research is the primary tool that I use to observe, reflect upon, and modify my teaching practice. It is characterised by the continuous dialogue between reflection on practice and theoretical analysis. As my research is primarily theoretical and then illustrated by practice, I see myself as borrowing from some of the techniques of action research rather than ‘doing action research’.

**Overview of the thesis**

In Chapter 1, the background to the problem addressed by this thesis is described. The starting point for discussion of higher learning is taken from Higher Education policy documents and descriptions of the surface/deep distinction in approaches to learning. Such descriptions necessitate accommodation of a wider ontological dimension of the student. It is argued that a different pedagogy to the traditional emphasis on the cognitive needs to be established before these descriptions of higher learning can be fully realised.

In Chapter 2 it is argued that there are clear strengths in drawing from some
phenomenological thinkers in order to enhance other theories which take account of a wider ontological dimension. It is shown how a phenomenological perspective is particularly relevant to the ‘new subjectivity’ of today’s university student and to a more comprehensive notion of a ‘deep approach’ to learning. This chapter indicates how some of the challenges that may be presented by the application of phenomenology to the university context, can be met by deploying Charles Taylor’s theory on identity formation.

Chapter 3 covers the first action research cycle. Using a conceptual lens drawn from Taylor’s work, student responses and teacher observations are analysed in terms of the research question "Which aspects of lived experience are important to the learner in the academic learning process?" Reflection on outcomes reveals some important considerations for future teaching practice and also sets the context for further theoretical explorations.

In Chapter 4, the work of Martin Heidegger and Gemma Fiumara is operationalised in order to answer the more specific question of the relevance of the students’ “meaningful frameworks”, as identified in the action research, to academic thinking. A different approach to academic learning, which I call “A State of Preparedness”, is postulated. The key argument underlying the approach is that if a student is more prepared in their ‘being’ to perform academic tasks, then deeper understanding and more satisfying learning outcomes can occur. The theoretical exploration of A State of Preparedness argues that different aspects of ‘legein’ can be attended to in the academic learning context and also demonstrates the relevance of these aspects to the more traditional perspective of ‘logos’.

The relevance of the ‘spiritual’ to higher learning is brought to light by both propositions for a more expansive ontological dimension and the underpinnings of A State of Preparedness. In Chapter 5 some common features of definitions of ‘spirituality’ are investigated and their relevance to ‘A State of Preparedness’ is explored.

Aspects of A State of Preparedness are put into practice in the second and final stage of the action research cycle. The aim of Chapter 6 is to exemplify how the theoretical exploration can be put into practice in a university context. This chapter explores the outcomes reported by students, both in their learning
journals and Individual Projects, when they applied aspects of A State of Preparedness to their other academic subjects.

Chapter 7 investigates the problematic issues which surround the introduction of 'the spiritual' in an academic learning context. Objections are addressed by drawing upon Charles Taylor's theories on 'self-formation' through the articulation of important goods in one's life; his exploration of external sources of the self; and his method of overcoming the epistemological line of argument by adopting a phenomenological position.

Chapter 8 draws final conclusions from the interplay of the theoretical explorations and the two cycles of action research. The implications of A State of Preparedness for other contexts of higher education are also discussed.
Chapter One

Thinking about ‘being’ in higher education

1. The problem

“The lecturer then introduced himself and proceeded to read from his notes for two hours with such monotony that even the most avid listener became indifferent to the content of his lecture. I watched some of the students in front of me drift off to sleep, while others constantly changed position in their seat in an effort to stay awake. Before he finished he ‘warned’ us to read the hundreds of pages of cases specified before our next tutorial or we would be left behind. . . As I watched him walk out I was overcome with a feeling of anxiety that would eventually haunt me in my sleep. I left feeling exhausted. I no longer felt exhilarated or excited by the thought of studying law. I came to the sad realisation that to pass this degree I would be required to utilise more of my perseverance skills than my intellectual abilities. . . The education system continually proved to me over the next five years that it had forgotten the true meaning of education. The lecturers’ faces continually changed during that period but their method of lecturing was always the same. In all that time I never met one lecturer who even bothered to find out my name. I was just another student number on the way into the work force . . . After five years of being lectured to under such a system, I could no longer relate to the passion I had for learning when I was seventeen. The system had successfully taught me how to be logical and rational but in doing so I felt I lost touch with my true self. The feeling of passion I had for learning I also had for helping others in this world. That sense of compassion was now a sense of hopelessness . . . I began to doubt my dreams and ambitions, until I no longer felt I had any . . .

- From an essay written by Andrew in 1994 after his experiences of studying law at a public university in Queensland, Australia.

The apparent inadequacies of the university system in meeting the learning needs of its students has been at the heart of many recent debates on higher education. Issues include: outdated curricula which do not reflect social, economic and political changes and future needs of the students (Lowe 1994; Maslen & Slattery 1994; Barnett 1990, 1994; Barnett & Griffin 1997; Kemp 1999); emphasis on ‘competencies’ and ‘quality’ of learning without sufficient enquiry about the nature of learning (Bowden & Marton 1998); priority given to the acquisition of “bodies of knowledge” rather than to “depth of understanding” (Harvey & Knight 1996; Biggs 1999; Gardner 1994, 1999; Gibbs 1992, 1994; Brookfield 1992; Brown 1994; Fuller 1998); over-emphasis on learning from the teacher’s or researcher’s perspective rather than that of the student (Bowden & Marton 1998); and failure to promote life-long learning (Candy et al 1994)1. Over the past sixteen years, the main concerns which have arisen for me as a university teacher, have likewise been about the superficiality of the learning
process and the dissatisfaction, expressed by many students, with their lack of opportunity to learn in a meaningful way.

The aim of this thesis is to describe certain aspects of the student's lived experience as learner in the learning process and to theorise, both pedagogically and philosophically, an approach in which these aspects can be more fully attended to in teaching practice. The specific assumptions that are taken as the starting point are: that the student's sense of self is influenced by higher education; that the student is conscious of this process; that there is a need for the sense of self to be shaped in ways that involve more of the student's 'whole being'; and that 'student experience' needs to be articulated within a wider framework than that provided by current higher education pedagogy.

In exploring these assumptions, three issues that constitute important background material to the thesis will be discussed: i) recent recommendations that generic skills should be an outcome of university education; ii) the distinction between deep and surface approaches to learning; and iii) the need for an expanded notion of subjectivity of the student.

i) The generic skills issue

There is an immediate obstacle when attempting either to describe or theorise university teaching and learning practices. This is the lack of consensus both about the aims of higher education, and on how we are to define 'learning' (Allen 1988, Bella, McCollow & Knight 1993). The problem is compounded by the difficult task of collecting data from many different universities and their faculties in order to confidently map standard practices, curricula or policy. However, over the past two decades there have been substantial movements which attempt to describe university teaching and learning practices in a uniform way. This has subsequently led to a measure of agreement on what is qualitatively of value in the university experience.

One of the most significant events has been the implementation of a review of universities in terms of the quality of programs they provide. DEETYA (Department of Employment, Education, Training and Youth Affairs: now DETYA) requests profiles on overall aims and objectives from every one of the public universities in Australia. The Higher Education Council then publishes reports
which summarise these profiles. The reports are also formulated by regular and close consultation with stakeholders other than academics and university management, that is, with "business and industry, the union movement and students, as well as higher education institutions" (Higher Education Council 1990:xv).

Although there are sound criticisms of the definitions of 'quality' and the criteria used to measure it, the consequent articulation of the goals of higher education by both the universities and the Higher Education Council² has moved us further towards some agreement on the aims and objectives for higher education in Australia today. The aims of the university, as seen through most Australian Higher Education policy documents, can be organised into two broad types: the traditional, knowledge-based aims³, and the recent call for the development of transferable 'generic skills' *(Appendix 1)*.

There are two kinds of generic skills desired of graduates. The first kind reflects the privilege given to the epistemological dimension of learning and includes 'independent judgment'; 'critical thinking'; 'ability to solve problems', 'analytic skills', 'enquiry and research skills' and 'logical argument'. However, while acknowledging the importance of these skills, recent policy also recommends another kind which is also aligned to 'attributes' and 'values', and which presume that the learner is going to change in some fundamental way at the level of their being, as a result of the educative process. These skills may include "self-skills (self-awareness, self-confidence, self-management)", "the ability to communicate effectively", "imagination and creativity", "flexibility and adaptability", "the ability to relate a subject to the wider social and economic context", "the ability to work in a team", "love of learning", "life-long learning", "honesty", "integrity", "sense of curiosity" (Candy 1994; Higher Education Council 1992; Harvey & Knight 1996). Importantly, research has shown that employers also require such skills and attributes in graduates (Candy 1994).

A recent higher education policy document, prepared by the Hon. Dr David Kemp, the Federal Minister for Education and Youth Affairs, entitled **Higher Education: Report for the 1999 to 2001 Triennium**, endorses an even wider range of generic skills in a list of "attributes of graduates". These include: "sense of self", "social and environmental responsibility", "personal responsibility for value judgments and ethical behaviour towards others", "openness to new ideas and
unconditional critiques of received wisdom", and "agents of positive change" (Appendix 2).

So while policy often emphasises epistemological concerns in traditional university aims and objectives, there is also a trend to link the epistemological to the ontological. To acquire most of these more ontological generic skills, dimensions of self other than the cognitive need to be addressed in university education. Such a move is not without opposition. As Candy notes:

"... Some academics argue that it is none of their business to enhance these skills, and limit themselves to providing subject matter, expertise and technical skills. Others acknowledge that university graduates should manifest these dispositions and abilities, but that they are learned more through osmosis than through any direct instruction. Others again question even the notion that such capacities can be generalised." (1994: 62)

Other major objections to the introduction of ontological generic skills are that the university is not set up to accommodate them (Clanchy & Ballard 1995); that they cannot be transferred through the process of osmosis as a result of general university teaching and learning and so there would need to be an inordinate expansion of curricula in order to include them (Candy et al 1994); that they have been recommended for instrumental, rather than educational, purposes (Barnett 1994); that they are presented in response to the 'crisis of knowledge' caused by the forces of post-modernism and economic philosophies that commodify higher education (Barnett 1994, Barnett & Griffin 1997); that they are not easily amenable to assessment (Candy et al. 1994); and that they are too broad and promise more than they can deliver (Harvey and Knight 1996).

There are other questions that arise when considering such generic skills as the object of higher education. Who is to say which skills are relevant, and on what basis are selections to be made from among an enormous range of desirable skills and attributes? Can they be taught by concentrating on the cognitive domain of the student alone?

To many it appears that the current higher education frameworks will not permit the wider ontological dimension necessary to accommodate the teaching of some of the generic skills and attributes. Therefore the objections to their introduction indicate that a stronger theoretical platform is necessary to show both that the generic skills can be developed within the current academic framework and how. In addition, if attention to the ontological dimension of the
student can be shown to have relevance to the enhancement of comprehensive academic learning and student development, then the case for the teaching of these generic skills strengthens. This has been my task.

ii) The surface/deep distinction in approaches to learning

The other significant movement amongst recent attempts to describe the general practices of university education, is the widespread application of phenomenographic methodology to the study of university students' approaches to learning. This methodology "aims to reveal the qualitatively different ways in which people experience and conceptualise various phenomena in the world around them" (Marton 1993: 278). In the move away from merely considering content to seeing learning as both the act and the content of learning (Marton & Booth 1996), phenomenographic studies have laid the foundation for discussion of learning processes in a university context.


According to Entwistle (1997 a), the main reason why the surface/deep approach distinction has gained such popularity over the past two decades is because of its ability to "start from a powerful and simple idea which conveys complex pedagogical principles in readily accessible ways" that are both reflective of "recognisable reality" and helpful in conceptualising activities. Certainly in the Australian context, the surface/deep distinction has become one of the most common ways to describe university learning and teaching processes and to formulate pedagogy and curriculum. As Webb argues:

"The notion of 'deep' and 'surface' approaches to learning has been a foundation stone upon which much of the research, theory and practice of higher education has stood for twenty years. It has become the canon for educational development." (1997: 195)
Most descriptions of the surface/deep distinction originate from the five conceptions of learning identified by Saljo in 1979, and then verified when applied by other researchers. They were mainly derived from answers by students to the question "What do you actually mean by learning?". The conceptions were given further depth and validation by Marton et al (1993), who added a sixth conception. Their six are:

1) The increase of knowledge;
2) Memorising;
3) Acquisition of facts, procedures etc., which can be retained and/or utilised in practice;
4) Abstraction of meaning;
5) An interpretative process aimed at the understanding of reality;
6) Change as a person" (Marton et al 1993: 277-278).

The first three conceptions are described as "surface approaches to learning" and the last three as "deep approaches to learning". The first, "learning as increasing one's knowledge", is that "from which all other conceptions in the scheme develop" in that it is "both prior to and subordinate to the other conceptions" (Marton et al 1993) Therefore, the acquisition of knowledge is seen to be the main goal of higher education. However, the surface/deep distinction draws attention to the processes by which this knowledge is acquired and highlights that it is only when a student applies the last three conceptions of learning that meaningful ‘understanding’ occurs.

One of the most important findings of the research into the surface/deep distinction is that deeper approaches to learning lead to higher quality learning at both the individual and whole group levels (Meyer, Parsons and Dunne 1990, Gibbs 1992), whether it be a single task or a whole course (Moore 1991; Biggs 1987; Schmeck 1988; Ramsden 1994; Norton & Crowley 1995; Kember & Gow 1994). As Newble & Entwistle have observed:

"those adopting the deep approach had not only a more complete understanding but were also able to remember more factual details, both immediately and several weeks later."

(1990: 164)

Despite these findings, research shows that the surface approaches, which focus on the accumulation and consumption of "bodies of information", are far more prevalent than deep approaches in university education today (Boulten-Lewis 1995; Ramsden 1995; Dahlgren 1984; Burroughs-Lange 1996; Nightingale and O'Neill 1994; Hager et al 1994; Gibbs 1992). This is the case both with how
students learn and how university lecturers perceive their duty to their students (Burroughs-Lange 1996; Entwistle et al 2000). Of particular concern is the increase of economic forces which leads to the implementation of surface approaches, notably reduction of resources and consequent diminished face-to-face student contact.

The main learning processes adopted in surface approaches have been rote learning, memorising pieces of information and extracting ideas in isolation from the context (Newble & Entwistle 1986). Such processes give little real understanding of the facts and little appreciation of how these facts relate to a wider context or one's personal world. Teaching techniques which favour surface approaches are the didactic lecture, electronic media, over-use of transparencies, and heavy emphasis on the primacy of the discipline's knowledge base (Kember & Gow 1994).

Although there are many theories which challenge the surface approach and which call for greater involvement of the learner, there is limited discussion amongst educators about the impact of surface approaches on the self. But Goodnow (1991); Palmer (1993); and Perry (1970) have argued that teaching and learning impact on the identity of the student to a great degree. Palmer articulates this relationship as:

"Images of the knower, the known, and their relationship are formative in the way an educated person not only thinks but acts. The shape of our knowledge becomes the shape our living; the relation of the knower to the known becomes the relation of the living self to the larger world . . . To put it in somewhat different terms, our epistemology is quietly transformed into our ethic." (1993: 21)

Indeed, the age of many university students (17 to 20 years) is a crucial time of self-actualisation, which involves both structure and agency. It is a time when they are trying to "produce" a self which is satisfying to both themselves and society (Hodkinson 1994). Greater impact is also brought to this factor by the reflexivity, characteristic of "high modernity", which "extends to the core of the self", where we not only reflect on our actions, but on our own subjective and internal experiences (Giddens 1991).

My research explores the contribution that the educative processes of higher education are actually making to the biography of the student, to the ongoing 'story about the self'. A large element of this narrative is formed by what the
student is required to do and how the student is valued: the faculties and abilities they are valued for and those for which they are not. The work of Giddens (1991) explicates the links between action and identity, for he insists that action is the very essence of how we see our identity. He makes reference to Kierkegaard's notion of "existence as a mode of being in the world" and says that:

"In 'doing' everyday life, all human beings 'answer' the question of being; they do it by the nature of the activities they carry out . . . such 'answers' are lodged fundamentally on the level of behavior." (1991: 48)

In the application of this theory to the question of what surface approaches require students to do, a picture of identity formation emerges in the research of Entwistle and Ramsden (1983)13. They describe the approaches used by students in a wide variety of tasks drawing on interviews of 2208 students from 66 academic departments in six disciplines in British tertiary institutions. Characteristics of the 'surface approaches' are:

"i) Unrelatedness
Defining the task as separate to its parts as discrete items. Indicate intention or tendency to treat the task as an isolated phenomenon: confront the material as separate from other ideas and materials, or from the general purpose of the task to which it relates; focus on the elements of the task rather than the whole.
ii) Memorisation
Defining the task as a memory task. Indicate intention to memorise the material.
iii) Unreflectiveness
Defining the task in an external way. Indicate unreflective or passive approach to task; indicate intention not to extract meaning from the material; see the subject matter as external to oneself." (1983:137)

The most serious limitation is that the processes of memorisation, unreflectiveness and consumption leave the 'learner' out of the learning process.14 Such a perspective correspondingly promotes the view of the learner as individualistic, ahistorical and an 'isolated mind'. It is a position which has led to the values of 'disengagement' and 'disinterestedness' as the norms of the modern self in any academic pursuit and has been severely criticised by those such as Taylor (1989, 1995b); Palmer (1993); Gellner (1992); Midgely (1991); Harvey and Knight (1996); Barnett (1994); Craige (1992) and many post-structuralists. For such a stance encourages the students to write a narrative which makes no reference to themselves as people who have a past and future. Taylor would call this notion of self "punctual" and he attributes it to the
philosophy of Locke and Hume, which defined the self "in neutral terms, outside any essential frameworks of questions." (1989: 49 my italics). After graduating, some students may take disengagement and disinterestedness as the preferred 'modes of behaviour' in their employment, with due consequence.

In contrast to the surface approach, the deep approach takes more of a constructivist view of learning\textsuperscript{15}, and promotes teaching practices which encourage students to examine their personal intention in studying the material and to discuss it from the point of view of personal understanding. However, research so far has not shown that the deep approach provides a sufficient contrast with the surface approach, both in terms of the consideration of the impact of the learning process on the self formation of the student and the inclusion of the “whole self” in the learning process. In terms of offering a contrast to the surface approach, my thesis sets out to prove that this is where the deep approach is going to make the greatest impact.

The operative question, therefore, is the ability of deep approaches to lead to the kind of understanding which is recommended by Chamberlain and which I would like to use as the benchmark for the notion of ‘understanding’ in the remainder of the thesis:

"Understanding is an activity of the whole person. Every aspect of one's background, intelligence, experience, aesthetic sense etc. is involved in understanding anything. It is a person who understands; he understands from within the context of who and where he is; he understands in his own way and from his own location of experience . . . His understanding is an activity of his whole person, with its quirks and foibles, its prejudices and blindness, its values and passions. Others can ask him to repeat what they have said to him, even to translate it into his own terminology, but repeating does not prove understanding. He has to see what it is in terms of its relation to his own life before he can understand it." (1969: 136)

In order to gain a more detailed perception of what deep approaches require students to do, it is necessary to investigate other uses of the distinction besides that which has been formulated by Saljo (1979) and Marton et al (1993). Upon examination of various current theories on the deep approach, it can be seen that deep approaches are described generally in terms of epistemological factors, such as ‘determine the meaning of the subject’; ‘integrate parts of the task into the whole’; ‘try to theorise about the task’; ‘form hypothesis’; and ‘think about underlying structure’. However, there are other descriptions which require that more of the ontological dimension be attended to. These require students to
relate the task to their own personal experience, change as a person, and have greater self-awareness.\textsuperscript{16}

The importance given to the more ontological features of the deep approach seems to depend upon whether or not deep understanding can be acquired through the performance of tasks alone. The concept of understanding as performance on a particular task is exemplified by Laurillard's statement:

"One of the most often quoted maxims about learning is the one which includes 'I do and I understand' " (1993: 58 ).

This notion translates in the academic context as "I critically think and I understand deeply"; or "I analyse the information in a logical fashion and I understand". A recent example of emphasis on performance of task as the benchmark of understanding is to be found in the Harvard Graduate School project Learning for Understanding (Perkins 1998; Gardner 1998; Perrone 1998; Wiske 1998) and is exemplified in Perkins' description of the performance criterion for understanding :

"First, to gauge a person's understanding at a given time, ask the person to do something that puts the understanding to work - explaining, solving a problem, building an argument, constructing a product. Second, what the learners do in response not only shows their level of current understanding but very likely advances it. By working through their understanding in response to a particular challenge, they come to understand better." (1998: 41)

Booth insists that it is only when the task is related to a student's world or personal experience as distinct from the experience of the task as an end in itself, that high quality learning can occur.

"a change in the way the learner experiences the world; which means that the relevance of the task has to be seen to transcend the task in itself and have some personal meaning for the learner." (Booth 1997: 137)

We thus see a valid attempt to move away from the focus on task alone towards a focus on the student's experience of the learning.

However, as a practitioner, I keep coming back to the crucial question of how to determine the extent and depth of different types of student experience referred to in the deep/surface distinction.\textsuperscript{17} In particular, if we are to accommodate all of the student's experience in the learning process, I ask what is the place of 'the spiritual' in the teaching/learning context? And if spirituality has a place, how do we overcome the constraints of the traditional university context in which precedence is given to the cognitive and the notion of a disengaged, objective
Consideration of a wider ontological dimension than that favoured by traditional higher education also becomes an issue if outcomes such as 'change as a person' are advocated as characteristic of a deep approach. Marton et al (1993) have introduced this as the sixth level to Saljo's scheme and other research into the deep/surface approaches have mentioned that "change as a person" is a natural outcome of deep learning (Norton & Crowley, 1995). McCarthy and Schmeck (1988) discuss it as an important aspect in the distinction between qualitative and quantitative conceptions of learning:

"The term qualitative conception is used elsewhere in the present text to refer to the idea that learning includes understanding, changes in points of view and self-actualisation. This is in contrast to a quantitative conception which holds that learning is the accumulation of compartmentalised memories such as descriptions, rules, formulae and other procedural algorithms." (1988: 150)

'Change as a person', however desirable a higher education outcome, raises many questions: How to change? In which direction? What process? Why? What aspects of student experience are to be engaged in the learning/teaching process? What is the nature of the self-actualisation which ensues? What are the moral dimensions of such changes? If one expects that deeper approaches lead to transformation of the student at a deep level, then such questions need to be addressed.

In emphasising transformation as the "metaquality" in the quality debate, Harvey and Knight (1996) attempt to address some of these questions. They define transformation as "a fundamental change of form" of the student's being. This includes the notion of cognitive transcendence as found in the work of such diverse writers as Aristotle, Kant, Hegel and Marx, but also at the heart of religions such as Buddhism and Janism. I concur with Harvey and Knight's claim that such transformation can be acquired by:

i) enhancing the participant;
ii) empowering the participant; and
iii) allowing the participant more control over their own learning.

My teaching experience has shown that university students may know much intellectually about their learning material, but whether they are so moved by it that it leads to more than conceptual change depends upon educating a wider
ontological dimension than is usually encouraged in their learning process. There is an important difference here between change of one’s point of view and change as a person. However, this distinction seems to be ignored in most of the references to the ideal of personal transformation as one of the main outcomes of deep approaches to learning. Here Harvey and Knight offer a valuable critique of the notion that self-actualisation can be achieved when the student applies meta-critique to his/her studies:

"The key point is that human being is best realised when we deploy our learning to help us to reach a position about life, not just about skills and subjects. Necessarily, this involves the scrutiny of values, the development of a reasoned belief system, an attitude of continued learning (and not just learning within a profession or job, but also learning for life) and the motivation to do so. Therefore, higher education is about transforming the person, not (simply!) about transforming their skills or domain understanding." (1996: 133)

If we take this perspective, the difference between the surface/deep distinction is not so much about the differences in what the student does, but where the focus or ‘awareness’ lies. I believe that we are not talking generically but specifically about a kind of deep approach where students would be aware of both their present learning habits and also the dimensions of self that are relevant to a deeper understanding of academic texts. Such an approach is based on the hypothesis that greater self-awareness leads to greater responsibility for the learning that is taking place.

Booth (1997); Marton & Booth (1996) and Bowden & Marton (1998) have theorised about the interplay of awareness and deep approaches. Booth (1997) postulated that certain aspects of learning could promote such awareness. She describes the level of awareness needed in order for deep approaches to occur:

"It demands an openness to variation, a willingness to tussle with resulting perspectives as a point of reference in personal experience, and a clarity to maintain focus on the object of thought." (1997: 147)

Again we come to the operative question about the dimensions of self where this awareness is to take place in order for greater responsibility and empowerment to occur within the learner.

Perry (1970) identifies aspects of the ontological dimension which are crucial to the responsibility for a deeper learning process. Perry summarises his main line of development from position one, where the student thinks in terms of absolutes and draws most conclusions from authority, to position nine where the student has taken greater responsibility for the commitment they give to a certain
position. In his elaboration on how the latter stages of responsibility and commitment are to be interpreted, Perry offers some answers as to the depth of lived experience which is involved in this process. He defines "commitments" as:

"The word 'commitments' then, refer to affirmations: in all the plurality of the relativistic world - truths, relationships, purposes, activities, and cares, all in their contexts - one affirms what is one's own. As ongoing creative activities, commitments require the courage of responsibility, and presuppose an acceptance of human limits, including the limits of reason". (1970: 135)

He further elaborates it as "an act, or ongoing activity relating to a person as agent and chooser to aspects of his life in which he invests his energies, his care and his identity". Again these crucial elements are not attended to in most of the current literature on the surface/deep distinction or indeed other contemporary literature on higher learning.

Some of the dimensions of 'awareness' relevant to my students' ability to adopt a deep approach include: a perception of the unknown dimensions of knowledge; the acceptance of different perspectives as insisted upon by the post-structuralist view; the choice in approach to learning; the level of responsibility the student is taking for his/her own learning; intrinsic motivation for partaking in their studies; the total lived experience, or 'beingness' - both reflective and pre-reflective - which is relevant to deep understanding; the possibility that the student’s spirituality is relevant to deep learning; the effect of innermost attitudes on the learning process. Many of these factors will be explored in the following chapters.

iii) The need for an expanded notion of subjectivity of the student

Current privilege given to the narrowly cognitive evaluations of the student are evident in acceptance of the more traditional generic "higher order intellectual skills" such as, critical thinking, problem solving, independent thinking, in-depth analysis and reflection, as hallmarks of 'higher' education. (Barnett 1990; Nightingale & O’Neill 1994; Splitter 1991; Hager et al 1994; Glen 1995; Boulten-Lewis 1995; *Achieving Quality Report*, 1992). For example, Barnett states:

"'an educative process can be termed higher education when the student is carried on to levels of reasoning which make possible critical reflection on his or her experiences, whether consisting of propositional knowledge or of knowledge through action. These levels of reasoning and reflection are "higher", because they enable the student to take a view (from above, as it were) of what has to be learned. Simply, "higher education" resides in the higher states of mind.' " (cited by Gillian Boulten-Lewis 1995: 143) 22
Of course, the cognitive cannot be separated from other dimensions of self. However, this thesis mounts a critique of the view that it is sufficient for the mental life of the student, to the exclusion of other aspects of self.\textsuperscript{23}

The increasing popularity of a Habermasian foundation amongst theorists of higher education (Barnett 1990, 1992, 1994; Grundy 1987; Kemmis & Grundy 1997; Nightingale & O'Neill 1994; Brookfield 1987) further solidifies the cognitivist stance. In subscribing to a cognitively framed rationality and the discourse of epistemology, the underlying assumption of Habermas's work is that the more advanced forms of rationality (the communicative and emancipatory) can be acquired by staying totally in the cognitive domain, and that meaning can be acquired solely through rationality (Bernstein 1985). True understanding is seen to derive from the ‘better argument’. However, under such a model, important aspects of the students' experience of learning are omitted.

While the development of thinking skills that enable a student to 'take a view from above', is important, little attention is given, in most traditional university settings, to other factors which influence a student's ability to learn. The subjectivity of the student is kept at a distance. 'Higher' skills are seen only to include the cognitive, or as Barnett calls it, "higher states of mind".

The close affinity between traditional cognitive psychology and the determination of learning outcomes has often restricted the notion of 'student' experience' to the cognitive domain. Questions which cognitivist researchers ask reflect a preoccupation with the cognitive life of students to the exclusion of other aspects of the total learning experience, because the variety and richness of students' lived experience is considered beyond the boundaries of objective science. The theme of 'learner engagement' thus comes to be framed within the academic discipline of empiricist psychology, concerned principally with motivation, goal-orientation, performance and self-regulation. Such research does not address the 'silent' factors of students' experiences of learning - factors which are important to the experience of student involvement but which do not produce an easily quantifiable result.

Indeed, the surface/deep distinction itself is often shaped in terms of the more traditional framework of cognitive psychology. As such, precedence is given to
phenomena which can be measured or 'seen'. One perspective of 'student's experience' is validated. As Richardson (1987) points out, there is

"little interest in the experiential aspects of human cognition, which are notoriously difficult to quantify and to verify against objective behaviour." (1987: 7)

Furthermore, in the behaviourist and cognitive discourses, there is an important sense in which the identity of the student is seen as fixed.

It is the 'logo-centric' nature of the higher order intellectual skills which has been criticised by Fiumara, Taylor and Heidegger for the 'forgetfulness of being' which it entails. For example, Heidegger gives examples of other aspects of experience which may not be accounted for in what he calls "scientific statements":

"....it never becomes clear in any way what it is to which ideas are attributed and referred - to wit, the organism of living things, consciousness, the soul, the unconscious and all its depths and strata in which the realm of psychology is articulated. Here everything remains in question; and yet, the scientific findings are correct." (1968: 41)\textsuperscript{4}

Similarly from a Deweyian perspective, rationality is not confined to a place in the mind, but is rather conceived as that which manifests moment to moment in action. The experiential dimensions of learning contain connections with our environment, society and our past. As such we need to access it, not only through the mind, but through our emotions, intuition and other aspects of lived experience. Moreover, for Dewey, "knowing" is not the primary objective of experience.\textsuperscript{28} Dewey's systematic investigation places the experience first, and then, after this, it becomes reflective and meaningful.\textsuperscript{28} His philosophy reveals the deficiencies of theories of education which, in being aimed at objectivity, ignore the experiential dimensions of learning.

In the past, research into the success of university courses was focused on the institution itself and included such factors as student retention rates, examination results, research ratings or shifts in student population. Again, only the empirically verifiable was considered. This was accompanied by the notion that student experience is simply too difficult to measure because of its subjective nature. In most cases where student experience was used as a measure of the success of teaching practice, behaviourist approaches were favoured over and above any phenomenological analysis of the experience for the learner.

Recently there has been an encouraging trend away from viewing learning only in terms of the content learned or in terms of the teachers' or researchers' perspective. Much of the relevant literature, including the Australian Higher

Again, this movement has also been popularised by the increased use of phenomenographic methodology to study students' approaches to learning where student experience is the research context. How students perceive the academic environment, the demands of their courses and their own learning approaches, are now centrally important. This is a direct contrast to behaviourist methodologies which validate experience from the researcher's perspective and use quantitative measures such as examination results or retention rates as indicators of success.

At the heart of the theoretical exploration of this thesis lies the question: When referring to higher education, must we focus on students' cognitive experiences or can we go further?

This question is particularly pertinent to my quest of finding how better to prepare students to learn in a meaningful way. The current emphasis on the learner's perspective has given rise to many 'Centres for Teaching and Learning', where emphasis is placed on 'learning skills'. These skills include effective time management, computer skills, independent study techniques, study organisation, preparing for and taking tests and exams, memory and concentration, and writing skills (Manalo et al 1996; McClean et al 1995; Morgan et al 1998). Although these may be effective in achieving goals of better pass rates, greater metacognition of approaches to study, and less stressful study conditions, the pedagogy underlying academic preparation is again based on the epistemological features of the surface/deep distinction, an orientation solely to the cognitive dimension, and skills which are task-based rather than preparing the students' 'being' in any significant way. Emphasis on motivation, goal-orientation and self-regulation (Pintridge & Schrauben 1992; Blumenfeld et al 1992; Archer et al 1999; Russell 1999; Hickey 1997) is usually directed at the cognitive dimension of the student and based on fixed notions of self.
In terms of preparation of students for their learning, innovative and effective methodologies, which attend to a wider dimension of the student, have been taken from theories of multiple intelligences (Gardner 1983; Lazear 1991, 1994), emotional intelligence (Goleman 1996) and creative visualisation, goal-setting and positive thinking, as emphasised in 'Accelerated Learning' (Rose 1989; Rose & Nicol 1995). Although these were applied in the Education 101 curriculum, I noticed that other dimensions of self were still not being addressed sufficiently.

Two particular pedagogies which attempt to account for more of the students' experience, and in particular the spiritual dimensions of those experiences, are holistic education (Miller 1993; Dufty 1994; Flack 1993; Gang et al 1992) and experiential learning (Bowles 1995; Boud, Cohen & Walker 1993; Chapman et al 1995; Heath 1995; McGill & Weil 1990; Finkel et al 1995).

Based on theories of holism which argue that one cannot fully describe the individual elements of any system without referring to its whole, the practices of holistic education treat the whole learner in terms of the engagement of all faculties and the need to see the relationship of all of the parts to the whole. The focus is on cooperation, interrelatedness and interdependence (Craigie 1992) and the breakdown of dichotomies between intellect and emotion, reason and intuition, and mind and body (Dufty 1994; Miller 1993). In his work *The Holistic Curriculum*, Miller offers the following definition of holistic education:

"The focus of holistic education is on relationships - the relationship between linear thinking and intuition, the relationship between mind and body, the relationship between various domains of knowledge, the relationship between self and Self. In the holistic curriculum the student examines these relationships so that he/she gains both an awareness of them and the skills necessary to transform the relationships where it is appropriate." (1993: 3)

If one applies the theories of holistic education to a deep approach to learning, much can be gained in identifying and breaking down traditional dichotomies between aspects of the learner which are seen as relevant (mainly the intellectual) and those which are seen as irrelevant (mainly intuition, emotion and spirituality). There is also greater focus on the relationship of parts to the whole, and this theory can be applied at all levels - from the hermeneutic perspective of the necessary contextual elements of words and sentences and paragraphs, to the relationship of emotions and spirituality to the whole learning process.
Experiential learning is a vehicle for holistic education and embraces the role of experience in a different way than that referred to in holistic education. It is described by Bachelor (1996) as:

"...learning that involves feeling, thinking and doing. The learner lives through a learning process that involves reflection on what happened and the internalising of a deeper form of learning." (1996:36)

Taking much of its theoretical base from Dewey, experiential learning emphasises an experience of the learning material that involves social and cultural transaction, before a student can come 'to know' it. In practice, Dewey's position involves students participating in activities designed to bring about an experience of the learning material rather than just passively coming to know it. As Crosby summarises,

"...the learner-involved-in-immediate-experience is the object of knowledge, and the activity in, and reflection on, that involvement are the means of knowing." (1995:13)

Dewey offers a perspective which places emphasis on the process of learning, rather than the Cartesian split between knowledge and process.

Thus the two essential ingredients of experiential learning are that of providing an experience for the learner and reflecting on that experience (Usher 1989; Boud 1991, 1993; Joplin 1995; Crosby 1995; Kolb 1984). Reflecting on experience is seen as important as a means of raising consciousness of how one could have approached the learning material/task in a different way.

My work draws its foundation from the discourses of holistic education and experiential learning. However, a rationale is established for the use of insights from phenomenological thinkers which can account for a wider dimension of lived experience of the student.

2. Conceptual background

The concepts which are the foundations of my research are drawn from phenomenology. Despite variations within the phenomenological tradition, the common characteristic is Husserl's notion of the movement "back to the things themselves". He recommends that our pursuit of “truth” should be back to things as they are experienced “beyond any theoretical explanations and ontological presuppositions” (Scudder & Mickunass 1985: 9). The meaning of terms would thus be revealed through observation of lived experience rather than an imposed model from the start of the research.
Rather than assuming an objective reality, phenomenology focuses on human consciousness. It takes account of all that is present to consciousness without categorising or limiting it in terms of the social constructs of this experience, or the power-dynamics of this experience, or indeed the strictly cognitive dimensions of this experience. Furthermore, both reflective and pre-reflective experience is taken into account. Thus, total inner experience, all that is present to consciousness, is validated as relevant to the process of understanding (Troutner, 1974 b). All that is present to consciousness is what is called “being”.

Phenomenology's various traditions offer different perspectives on the notion of 'being'. As such, the task of drawing from this tradition to explicate the ontological dimensions which are relevant to the learner is a challenging and complex task.\(^{29}\) I do not offer an in-depth investigation of each theorist's contribution to the conceptual framework, but rather draw upon certain phenomenologists' insights to describe the significant features that arise in my action research. For this purpose the works of Charles Taylor, Martin Heidegger and Gemma Fiumara have been especially useful.

Taylor's moral ontology is drawn upon both to examine issues of identity-formation in higher education and also to explore how a more enriched identity-formation can unfold.\(^{30}\) In Sources of the Self: The Making of Modern Identity, Taylor describes how the modern identity has unfolded and argues for aspects of 'self' that are fundamental to being a human being. He distinguishes these aspects from those which have been constructed as a result of our modern interpretation. Taylor shows how the modern identity is characterised by an inward location which has led to the individualistic and atomistic sense of self we find in modernity. In the application of Taylor's work to current higher education, much can be learned from his description of how the ensuing sense of "meaninglessness" predominates our age and how an identity formation that leads to greater "meaningfulness" can be restored.\(^{31}\)

Fundamental to this moral realisation is the issue of where one stands in relation to aspects which broadly come under the description of 'the spiritual' in one's daily life. Taylor's work is used in this thesis to address important issues related to the relevance of spirituality in higher education. His arguments for the restoration of 'external' sources of the self not only relate to identity-formation but
also to an enriched notion of ‘spirituality’ in the context of post-modernity.

More than any other philosopher, Heidegger has explored fully the notion of “being” in its relation to thinking and learning. A major challenge which has arisen out of my action research is the need to explore connections between the higher level thinking skills and ‘being’; Heidegger’s insights are invaluable. He has alerted us to the fact that thinking itself is not separate from being and that we cannot observe things “as they are” without involving our “beingness”.

Heidegger has embraced the notion of the relationship of thinking to being in his work, *What is Called Thinking?* Here he contrasts the kind of thinking which is reflected in the cognitive tradition with the conception of truth as “the revealing of what is concealed, in distinction to the theory of truth as correspondence” (Gray 1968: xxii). It is also a contrast with the “natural attitude”, which is defined as “the ordinary, unreflective frame of reference of everyday life wherein the objects perceived are ‘known’ dogmatically in a naive realism”. (Vandenberg 1997: 204).

Heidegger theorises that human beings have actually forgotten how to think in a rich and meaningful way. Such a notion is also part of the ‘problematic’ from which this thesis is derived, in that it examines issues of how to bring the student’s whole being to the learning process, so that they can understand with their whole being. Heidegger’s problematic is that most of the time we are not able to be truly present to thinking because our ‘being’ is not seen as relevant to the thinking process.

One of the ways in which Heidegger suggests that we restore ‘being’ to the thinking process, is to recover the full sense of ‘logos’, as it was in early Greek times, by incorporating more of what is called “legein” - the ‘laying’ or ‘listening’ aspect of thinking. Fiumara (1990) offers great insight into how the integration of both modes of thinking can help us to gain a different kind of thinking. It is a “philosophical listening” which raises our awareness of what needs to be listened to beyond the constructs of the conversation. For both Fiumara and Heidegger, to learn to think better is to learn to listen well. To reinstate legein is to learn to “dwell with” or “listen to” that which “lays before us”, without imposing any theoretical constructs.

Fiumara identifies the tradition which places emphasis on critical thinking,
argument, debate, efficiency, clarity, objectivity and disengagement, as the “logo-centric” tradition, where “the most ‘valid’ and ‘persuasive’ is inevitably considered the ‘strongest’ ” (1990:71). Although this is a necessary dimension of academic thinking, it is one which gives precedence to logos but which tends to ignore the other side of language, the ‘legein’. Heidegger’s notion of ‘legein’ and some of the corresponding modes of thinking and being which are explored by Fiumara are a rich mine for a possible counterpart to the logo-centric thinking.

3. Conclusion

For theories which advocate a ‘deep approach to learning’ to offer any real alternative to surface approaches, they need to challenge the one-dimensional cognitive view of ‘the self’.33 Because much pedagogy is dominated by cognitive discourses, the ontological aspects of the deep distinction are limited to that of the ‘mental states’ of the students, to the exclusion of other aspects. I therefore see my task as advocating a different kind of theoretical framework in which more of students’ lived and immediate experience can be legitimised in the acquisition of deep understanding in university education. As such, ‘understanding’ would not be determined by performance on tasks alone, but an interplay of both ‘thinking’ and ‘being’. Furthermore, if a student is to acquire deeper understanding they would have a focus or awareness not only on the learning process itself, but also on all of the aspects of lived experience which they bring to the learning process.
Solutions proposed for solving the problems of higher education of student learning include the following: Most report the need for academics and university system to have greater flexibility to changing times (Lowe 1994; Maslen & Slattery 1994; Barnett 1990,1994) Other solutions which have been put forward are: making the academics more public and accountable (Maslen and Slattery,1994); changing the kinds of assessment to value deeper processes of learning (Biggs, Marton, Nightingale and O'Neill, Ramsden); increasing the diversity of the student population (AVCC 1992, Nightingale and O'Neill 1994); fostering "higher order intellectual skills" (Barnett 1994; Nightingale and O'Neill 1994; Mezirow; Brookfield); increasing the emphasis on life-long learning and learning-to-learn skills ( Candy et al 1994); action research (Nightingale and O'Neill, Barnett); inciting a common vision for higher education amongst the various stakeholders (AVCC 1994; Nightingale and O'Neill 1994; Candy et al 1994; Allen 1988; Maslen and Slattery 1994; Senge 1994); the need to value teaching as much as research (AUS, Lowe, Maslen and Slattery); involving all stake holders in the process of transformation (Lowe 1994; Harvey and Knight 1996; Senge), making university less specialised by adopting a problem-solving approach (Lowe 1994).

The governing body residing over these reports is the Higher Education Council. It is clear that this council is certainly the voice piece for government policy in higher education. The three most recent reports which will be referred to here are Achieving Quality, Higher Education: The Challenges Ahead, and Priorities for Reform in Higher Education. (Appendix One)

An example of the voice for "knowledge" as the primary goal of university education is the AVCC (Australian Vice-Chancellor's Committee,1994 a &b). Another example is evidenced in the report prepared by Peter Karmel (1989):

"The internal mission of the university is the conservation, transmission and extension of knowledge. This remains steady in a changing world, but the organisation and objectives of the university change in response to a changing world." (1989:1)

Further he writes that :"Universities are a special kind of organisation. Their business is knowledge." 1989: 20. Articulation of this as the main aim in university education can also be found in other policy documents where the aims of university education are seen in terms of "questioning of current accepted knowledge", "access to the most recent advances in knowledge", "the creation and advancement of knowledge" or in the separate aim of "mastering bodies of knowledge" as evidenced in appendix 1.

Drawing on Habermas, Barnett describes the shift in valuing such generic skills as driven by instrumental interests and devoid of any recognition of the other two primal interests - the communicative and emancipatory - which, he argues, are essential to any educational activities. The shift is in response to the "crisis of knowledge" which ensues from the forces of post-modernism (Barnett & Griffin, 1997) and also the economic trends which co-modify higher education. With increased economic accountability, we are now seeing educational values and the accompanying vocabulary of "insight", "understanding", "reflection", "wisdom" and "critique" being replaced by such words as "competence", "outcome" and "skill".(Barnett 1994) In his analysis, Barnett presents the important challenge that any of the ontological factors suggested should have wider educational, rather than purely instrumental, value. This is one of the important challenges taken up in this thesis.

The phenomenographic methodology shows that both content and context are imperative in the investigation of learning (Saljo 1979; Marton & Booth 1996; Booth 1997); it focuses on conceptual understanding which is one of the primary tasks of university education (Entwistle 1997b). It takes a more naturalistic and descriptive approach which reflect real academic learning contexts (Richardson, 1987) and it emphasises description and generality of meaning across objects (Svensson 1997). It aims to interpret meaning rather than linguistic forms or technical concepts, and so is easy to interpret (Entwistle, 1997 b). It sees learning as relational - occurring as an interaction between the learner, the text and the learning environment and thus values socio-cultural perspectives (Biggs 1993, Svensson 1997). It describes learning in terms of the individual's understanding of something and hence is more subjectivist (Svensson 1997); and it can apply to both teaching and learning activities (Trigwell and Prosser 1997)
The most significant points of connection between phenomenography and the approach taken in my research are:

i) both attempt to interpret learning as both the act and content of learning;

ii) the university is the context for the research; and

iii) the student’s experience of the learning process - as contrasted with the second-order observation of the researcher - is the primary source of data.

The surface/deep distinction is also often referred to as the difference between "atomistic" and "holistic" approaches to learning or the "quantitative" and "qualitative" approaches to education. There are also some important correlations between these categories and the work on the SOLO taxonomy (Biggs & Teffler 1987; Biggs & Collis 1982; Biggs 1991, 1992, 1995) and Perry's (1970) scheme which describes the relationship between the intellectual and ethical development of university students (Saljo 1987; Van Rossum & Schmeck 1994; Entwistle and Ramsden). In particular, Norton and Crowley, note that the difference between the surface approach to learning and the deep approach "reflects Perry's (1970) contrast between dualistic and relative reasoning" (1994:310). What Perry's scheme adds, however, is more ethical and philosophical dimensions than is offered by the distinction.

In regard to teaching, the surface/deep distinction finds its expression in teaching which is teacher focused and content-oriented (surface approach) and that which is student-focused and learning-oriented (deep approach) (Entwistle et al 2000).

The surface/deep distinction is used to describe a variety of levels of contact of the student with the academic learning task. As Schmeck (1988) points out:

"This surface to deep continuum can be used to describe how students define learning, how they approach the task of studying, how they approach education in general, and to their approach to specific tasks such as reading and writing." (1988: x)

Moreover, studies which use the surface/deep distinction demonstrate that it can be generalised across "different content domains, for different age groups, in different situations and different cultures" (Marton & Booth 1996: 556). Students' awareness of the differences can similarly be generalised.

It is therefore often noted that a student cannot acquire a deep approach unless he/she has acquired the surface meaning first.

For example, in the study conducted by Burroughs-Lange (1996), for the most part lecturers saw themselves as imparters of knowledge, progressing to a predetermined goal by the direct transfer of information to their students. This study was undertaken with twenty lecturers from within five faculties in a large Australian university. It was found that the lecturers' conception of their role in learning was primarily the transfer of knowledge.

12 These elements include: the focus on research and the consequent lack of training of tertiary teachers; the lack of awareness of teachers' own learning styles and how these are translated into teaching styles (Boulten-Lewis, 1995); heavy work loads; diminished face-to-face student contact (Marton & Booth 1996; Kember & Gow 1994); the existence of the "hidden curriculum" where the rules of success are hidden and students usually have to go through a process of trial and error in order to find out (Norton & Crowley 1995); and the overloaded syllabus (Fox 1983).

Goodnow outlines five areas of cognitive development that involve values:

1) proper ways to learn;
2) correct answers and good performances;
3) categories for areas of knowledge and skill;
4) rules of display and a sense of audience; and
5) a view of oneself and of learning" (1990: 30-31).

And she also explains the three main ways in which these values are conveyed: direct feedback, arrangements of space and time, arrangements of lessons and examinations.
Such findings also find parallels in what Marton et al. (1993) have drawn from students who use surface approaches— which is mainly a view that they "consume knowledge". Hence the first category of the Saljo's conceptions— the increase of knowledge— has the following indicators: 
"quantitative, discrete character of knowledge (information), the collection, consumption and storing of ready-made pieces of knowledge (information)" (Marton et al 1993 : 285).

Recently the discourses of behavioural and cognitive psychology have been challenged by the discursive theory of constructivism and post-structuralism. The constructivist relinquishes belief in pure objectivity and argues that all perception incorporates the observer's influence on the truth, which is constructed. As Polkinghorne says,

"I never approach reality with my mind a mere tabula rasa, awaiting impressions, but my inquiry is always conducted from a (potentially corrigeble) initial point of view." (1992::10)

That is, the student’s or teacher’s “values, interests, expectations, conceptual order, language - in any assertion of truth” must be included (Craigie, 1992:53) Moreover, construction of knowledge is intricately connected to our self-conceptions and linguistic constructs.

In order to account for the increasing understanding of the complexities of personal experience, it is difficult to imagine a theory of learning which does not embrace the constructivist view. It is important, however, to distinguish between what Phillips (1995) has argued are the "good, bad and ugly" faces of constructivism.

It is difficult to find a universally agreed definition of the term "deep approach" (Kember 1991). My research into the notion of ‘deep approach’ has shown that emphasis is placed variously on different aspects of the distinction, and this is further complicated by inherent confusion between a basic description of ‘deep approach’, the outcomes hoped for or documented in the application of the distinction, and the general conditions which are most conducive to applying deep approaches. By taking these various aspects into consideration, I have extracted the following as the common characteristics of the deep approach to learning.

i) Integrating parts and the whole. Relating ideas to each other and the real life situation (Marton & Saljo, Prosser & Bond, Entwistle and Ramsden, Trigwell & Prosser) ii) Take nothing given as automatically correct and question both themselves and the subject (Trigwel & Prosser) Forming hypotheses about what might happen (Biggs & Telfer) iii) Indicate intention to impose meaning; think about the underlying structure, or the intention of the whole task (Entwistle & Ramsden; Bruce & Gerber, Marton & Booth 1996) iv) Attempt to understand, determine the meaning of the subject. (Trigwell&Prosser) and reality; making sense of things (Norton & Crowley, Hounsell) v) Intrinsic interest in the task or subject matter; intrinsic motivation (Marton & Saljo, Prosser & Bond, Biggs & Telfer). Leads to complex and emotionally satisfying outcomes (Biggs & Telfer, Trigwell and Prosser) vi) Relate the task to some personally meaningful context; Integrating the task with oneself and one’s personal experience (Biggs & Telfer, Entwistle and Ramsden, Bruce & Gerber, Hounsell) vii) Change as a person (Marton, 1995, McCarthy & Schmeck, Norton & Crowley) Changing personal attitudes, beliefs, or behaviours in responding to different phenomena (Bruce & Gerber, Marton & Booth 1996) viii) Awareness of the learner (Marton & Booth, Booth).

Surprisingly, Entwistle (1997), a key researcher in the field, sees student-centred learning which focuses on conceptual change and understanding as "pedagogically radical". In commenting on Prosser's recent work, Enwistle says that

"The deep/surface metaphor is being used in this context to encourage more student-centred learning, in which more concern is shown for the development of the individual student (Trigwell 1995). In this way, at least, its influence can be seen to be radical, and beneficial." (1997: 216)
Marton et al (1993) describe this conception of “change as a person” in the following way:

"By developing insights into - or a view of - the phenomena dealt with in the learning material, one develops a new way of seeing those phenomena, and seeing the world differently means that you change as a person." (1993: 292)

They then describe three ways in which one changes as a person in the learning process. The first is relational where seeing things differently changes the learner. The second places an emphasis on the continuities within the person. The third relates to the way in which the "very way of seeing" has changed in the learner, meaning a changed perception of self where, "one sees oneself as a more capable person". Marton et al argue that such a change in perception of self implies a fundamental shift from "seeing oneself as an object of what is happening ('things just happen to you') to seeing oneself as an agent one what is happening ('you make things happen')" 1993:293. Again it seems that such transformation as recommended here is not only cognitive change, but must involve a changed "sense of self".

Perry summarises his main line of development as follows:

"Position 1: The student sees the world in polar terms of we-right-good vs other-wrong-bad. Right answers for everything exist in the Absolute, known to Authority whose role is to mediate (teach) them. Knowledge and goodness are perceived as quantitative accretions of discrete rightness to be collected by hard work and obedience.

Position 2: The student perceives diversity of opinion, and uncertainty, and accounts for them as unwarranted confusion in poorly qualified Authorities or as mere exercises set by Authority, so we can learn to find The Answer for ourselves.'

Position 3: The student perceives diversity of opinion, and uncertainty as legitimate but still temporary in areas where Authority 'hasn't found The Answer yet.' He supposes Authority grades him in these areas on 'good expression' but remains puzzled as to standards.

Position 4: a) The student perceives legitimate uncertainty (and therefore diversity of opinion) to be extensive and raises it to the status of an unstructured epistemological realm of its own in which 'anyone has a right to his own opinion,' a realm which he sets over against Authority's realm where right-wrong still prevails, or b) the student discovers qualitative contextual relativistic reasoning as a special case of "what They want within Authority's realm.

Position 5: The student perceives all knowledge and values (including authority's) as contextual and relativistic and subordinates dualistic right-wrong functions to the status of a special case, in context.

Position 6: The student apprehends the necessity of orienting himself in a relativistic world through some form of personal commitment (as distinct form unquestioned or unconsidered commitment to simple belief in certainty)

Position 7: The student makes an initial Commitment in some area.

Position 8: The student experiences the implications of Commitment, and explores the subjective and stylistic issues of responsibility

Position 9: The student experiences the affirmation of identity among multiple responsibilities and realises Commitment as an ongoing, unfolding activity through which he expresses his life style." (1970: 9-10)

A student will "make meaning" differently according to the particular perspective he/she has on the learning process.

Post-structuralist critiques of traditional learning attempt to highlight aspects of the student's construction of knowledge which are omitted from predominant discourses. Attention is paid to power structures, a fluid notion of "self", and the forces of gender, race and social class which shape both our language and thought. As such, post-structuralism is a useful device to describe the influences which are shaping subjectivity in these times of "post-modernity". It highlights various aspects which need to be taken into account when considering a student's "point of view".
The main skills which students are expected to acquire in order to understand knowledge are referred to in the Higher Education Council *The Challenges Ahead*, report:

"The skills of analysis and debate, the marshalling, integration and evaluation of facts, problem solving and high level technical skills are all of long-lasting value and transferable beyond the confines of a single discipline of study." (1990: 1)

Moreover, these skills are reflected in the call for critical thinking and analysis, which are seen as the most primary skills to be acquired in the university. Throughout the policy documents these, and other character development type skills are called "generic skills".

Barnett being one of the most prolific writers on analysis of higher education today.

Indeed in various definitions of "critical thinking" we can see a clear focus on cognition and disengagement. One such example is Splitter's summary of the kinds of skills and behaviour which are required:

"thinkers become critical thinkers when they learn to think in ways which are reflective, rule-governed and directed toward making objective claims (judgments about the world)." (1991: 95)

Charles Taylor (1989) outlines four "conceptual obstacles" posed by mainstream psychology and social sciences:

"1. The object of study is to be taken 'absolutely'. that is, not in its meaning for us or any other subject, but as it is on its own ('objectively'). 2. The object is what it is independent of any descriptions or interpretations offered of it by any subjects. 3. The object can in principle be captured in explicit description. 4. The object can in principle be described without reference to its surroundings." (1989: 34)

Importantly, the nature of inquiry is not absolute knowledge, but a complex network of concepts and judgments which are always possible to question. Inquiry is a continuous process of self-correction. As Crosby notes,

"Human life, concluded Dewey, as felt, is a rhythmic movement from events of doubt and conflict to events of integrity and harmony. When humans face the world and want to know about it, the goal is not to find Reality, but to change the problematic to the integrated and consummated." (1995: 11)

Moreover, the major difference between the way in which animals and humans are habitual is that the environment of humans is a socio-cultural one. Humans are the only organisms who have the capacity to "coordinate their mutual actions by means of symbols" (1939: 308). That is, meaning is the product of social transaction. We find in Dewey a similar emphasis to that of Mead (1934) on the social dimension of language. The implications of this for education is that these symbols and meanings can only be brought about by "engaging in communal activities, by letting them join in cooperative events." (1939: 308)

Dewey claims that if knowledge does not match up with experience, it will seem meaningless. By placing emphasis on doing, rather than just passive receiving of 'objective' knowledge, this experiential dimension can be more fully actualised:

"continuity and interaction in their active union with each other provide the measure of the educative significance and value of an experience. The immediate and direct concern of an educator is then with the situations in which direct interaction takes place. . . {Objective experience} includes the materials with which an individual interacts, and most important of all, the total social set-up of the situations in which a person is engaged." (Dewey in Ratner ed. 1939: 670)

Dewey's philosophy provides a rich contribution to the notion that deep meaning must embrace the experience of the learner and the intersubjective dimension of education. However Dewey's work is often criticised as being accultural and idealistic. It presumes normed social values which "blocks access to a democratic education and is particularly painful for minority students." (Gordon 1997: 150)
Perhaps one of the reasons why it has been relatively ignored as a field which could guide education is that the term “phenomenology” itself is difficult to define. As Chamberlain notes, “‘Phenomenology’ may be as difficult to identity as ‘education’. Professor Kockelmeand has edited a 555-page book devoted to ‘the answering of one vital question: What is phenomenology?’” (1969: 17-18)

Taylor shows how this inward location of the identity has led to the individualistic and atomistic sense of self we find in modernity. This position gives an emphasis on “me” and “my rights” at the expense of a concern for how what I do and am in the continuous process of becoming, interrelates with the other. In Taylor’s terms, it is a moral theory which supports the “priority of the right over the good”. (He defines a “good” as “whatever is marked out as higher by a qualitative distinction”. (1989: 89)

Through his exploration of questions such as: In what sense do human beings demand respect? What is it to have human dignity?, Taylor leads us to an understanding that at the basis of these questions is a sense of morality, not based on issues of autonomy in the tradition of John Mill which lead to the notion of “rights”, but rather based on our respect for others. Moreover, we cannot do without terms such as “dignity” or “freedom” in our talking about actions or people or situations. That is, “you need these terms to make best sense of what you are doing.” 1989: 59. Furthermore, our ability to use such terms in our language is dependent on such meaningful frameworks.

It has been extremely important to illustrate this relationship so that both my teaching practice and research can be shown to have direct relevance to the goals of higher education.
Chapter Two

**A deeper approach through philosophical explorations**

"Whoever is searching for the human being first must find the lantern."

(Nietzsche, cited in Hultgren, 1995: 377)

1. Introduction

This chapter deals with looking beyond the framework offered by traditional educational discourses in order to provide a more expansive notion of 'student experience' and hence a more comprehensive notion of a deep approach to learning. At the centre of such an investigation is the thesis that only by incorporating more of the total lived experience of the student can theories of higher education which claim to promote a deep approach to learning be investigated. Moreover, in order to gain an understanding of how spirituality may be relevant to a deep approach, it is important to use students’ experience of their learning process as the starting point of the investigation. By drawing upon certain thinkers from the tradition of phenomenology it is possible to more fully describe and investigate student experience.

The discursive theories of holistic education and experiential learning provide expanded notions of the ontological dimension. The phenomenologist position enriches these other theories with both a concept of the human being in the process of 'becoming' and a fuller theorisation of the total inner experience of the student as relevant to the educative process. As Troutner has explored, phenomenology addresses the question of "Who am I?" at a deeper level than any other theory. In this chapter I will examine insights from some of the phenomenologists to expand on the dimensions of self that I will explore in the remainder of the thesis.

However, in acknowledging some of the challenges that a phenomenological perspective could present to the traditional higher education pedagogy, the work
of Charles Taylor will be used. In his practical suggestions for how the more reflexive self of these times of “high modernity” can be addressed, Taylor offers educators a practical way forward in more fully accounting for the student’s identity-formation in the process of learning. I intend to show that much can be gained from Taylor’s moral ontology to enrich the notion of a ‘deep approach’ to learning and to take greater account of student experience.

2. Expanded vista offered by phenomenology

Phenomenology presents a radical departure from the positivist tradition which sees a clear separation between subject and object and, when applied to learning, gives priority to the objectivist stance. The central tenet of phenomenology is that truth can only be revealed through the interplay of human consciousness and the objective world, a dialectic between subjectivity and objectivity. This is because consciousness cannot be isolated from the experiential world and, conversely, the objective world forms its reality through our consciousness of it. Further, such a dialectic relationship is the foundation of all human situations: between individual and environment, self and society, outsider and community, living consciousness and phenomenal world (Greene, 1988:8). Indeed Greene warns that there are far-reaching consequences if we do not teach from this dialectic position as we cannot hope to empower people to make sense of their reality:

“to objectify . . . to separate oneself as ‘subject’ from an independently existing ‘object’ is to sacrifice the possibility of becoming the author of one’s world; and the consciousness of authorship has much to do with the consciousness of freedom.” (1988: 22)

Central to this notion of the dialectic between subjectivity and objectivity is the aspect of ‘intentionality’, a term which refers to the fact that when we are aware, we are always aware of something. Thus “every awareness is intentional because every awareness is a relationship between the experience and the object of experience . . . .” (Scudder & Mickunas 1985: 11-12). Hence phenomenology not only insists on the dialectic relationship between subjectivity and objectivity, but also the essential intersubjective nature of consciousness. This situatedness of human consciousness with ‘the other’, as theorised in depth by Merleau-Ponty, has been explicated by Greene as:

“the situated person, inevitably engaged with others, reaches out and grasps the phenomena surrounding him/her from a particular vantage point and against a particular background consciousness.” (1988: 21)
Student experience, in the phenomenologist framework, includes all that is present to consciousness at the time of learning and goes beyond contextual or environmental influences to include "all kinds of experience, the aesthetic, the emotional, the noetic, the spiritual, dreams, feelings, moods, etc" (Troutner 1974 b: 152). Husserl called such phenomena "essential phenomena of the human world" and, moreover, they are essential for the "meaning-making capacity" of human consciousness (McPhail 1995). Hence the focus is not that of facts, skills or behaviour, as we find in traditional education, but rather

"the basic issues of what meaning these have for the participants and how meanings develop in the continuing reconstruction process of consciousness." (Chamberlain 1969: 136)

It is the richness of what appears before the consciousness as phenomena, and their corresponding effect on what is seen or learnt, which is the essence of the contribution of phenomenology for how we are to interpret students' experiences.³

Equally important is the attention given in some forms of phenomenology to the on-going biography of the self which is always in a state of 'becoming'. For as the position of phenomenology is that since there is a continuous interplay between consciousness and the phenomenal world, the human self is continuously being created and recreated in every interaction with the world (Greene 1988). Understanding is thus a "self-constituting process", which has reflexivity of consciousness as its basis. When one becomes conscious of one's "lived experience" one at the same time establishes one's self-identity (Burch 1990). Furthermore, without this "phenomenological reflexivity", there would be no "self-identity, nor any appropriation of a multiplicity of experiences into the unity of a personal life" (Burch 1990: 155), which is distinct from the totally self-focused Cartesian type of reflection.

Insights in the literature from phenomenology thus incorporate a view of the self which is continuously in the process of 'emerging'. This is a move away from fixed notions of self that are inherent in many cognitivist discourses. Rather than seeing consciousness as fixed and individual, the educative process would involve a consciousness which is continuously impacting on the self-making process. Such a notion is also integral to what it means to 'understand' in the learning context.
As Greene (1988, 1995) has articulated it, the notion of a self which is continuously being formed as "more perspectives are taken, more texts are opened, more friendships are made" is essential to imagination, creativity, and most importantly, freedom. This conception of 'the emerging self' is paramount to be able to 'to look at things as if they could be otherwise'. Hence Greene argues:

"When people cannot name alternatives, imagine a better state of things, share with others a project of change, they are likely to remain anchored or submerged, even as they proudly assert their autonomy. " (1988: 9)

It is in this sense that Heidegger theorises about the distinction between the "existential dimensions" of understanding and the "logical dimensions". Understanding must relate to the existential truth that one must be in the domain of moving beyond the known to the unknown and therefore be on the thrust of "possibility" in our humanness (Troutner 1974 b). In this existential truth is the choice to move beyond the domain of comfort, learning only what we already know, on to a range of unlimited possibilities. This is the same ontological footing, Greene has theorised, that is essential for the use of the imagination. Here she recalls the statement made by Ishmael in Melville's Moby Dick:

" 'I promise nothing complete; because any human thing supposed to be complete must be for that very reason infallibly faulty.' " (1995: 15)

By adopting a phenomenological perspective of learning, this thesis explores whether the focus should not only be on the experience of the learning process, as is the case in the experiential and holistic education applications, but on the total lived experience of the learner. The focus should not only be on the best way to learn, but the best way to think and be in the learning process. The focus should not only be on the best conditions, the best learning environment, but the best frame of consciousness of the learner.

However, it is important to address some of the objections that may be raised against the application of phenomenology to a traditional university context. The immediate challenges faced when drawing from phenomenological thinkers to more fully describe university practices stem from notions of truth being 'uncovered' or 'disclosed', the emphasis placed on non-cognitive discourses, and the call for 'all that is present to consciousness' to be attended to in the educative process.
3. Challenges of phenomenology in the university context

Troutner (1974 b) raises the question of what it actually means to have the experience of being educated. He does so by drawing the distinction between memorising or accumulating bodies of knowledge and an educative experience which is “the giving of itself in immediacy to consciousness”. The latter suggests something that normally may be hidden and only occasionally revealed, as in “all of a sudden it’s there”. Therefore, the phenomenon of being educated, it would seem, must represent a special kind of ‘learning experience’ where the “revealment manifests itself directly to consciousness rather than being induced at will by remembering, reflecting, studying, or whatever” (1974 b: 152). That is, the phenomenon is not something produced through the processes which are normally aligned to higher order thinking skills, but rather comes to consciousness as an intuition: “Aha, I see it!”. This is what Heidegger calls “phenomenological seeing”, which he describes as:

“To learn means to become knowing . . . one who has seen, has caught sight of something, and who never again loses sight of what he has caught sight of. To learn means: to attain such seeing.” (1971:143)

In order to understand how this seeing occurs, it is necessary to go beyond the ‘natural viewpoint’ to focus not on the object “but on the pre-reflective act of seeing”. The focus becomes the act of perceiving itself. If one can gain this level of ‘Aha, I see it’ one is able to truly attain meaning. The key characteristic of this kind of seeing is that, although it is revealed through already existing pre-understandings, it “always appears as a new increment of meaning. It is not something (in the first instance) that can be promoted or created through recall.” (Troutner 1974 b: 157)

Following Heidegger, the student would be encouraged to focus on questions rather than answers. There would thus be a move away from the search for ‘correctness’ and correspondence with reality towards an openness to mystery which in Heidegger’s terms “‘allows Being itself to evoke, call, summon the question of what it means to be’ “ (Khoobyar 1974: 57). Hence

“The student learns not by manipulation, but by being related to that which provokes him, calls him, challenges and demands response from him.” (Khoobyar 1974: 57)

So the question I explore in this thesis is how university education can achieve the ‘giving of itself in immediacy to consciousness’ recommended for this kind of
seeing, where the student 'never again loses sight of what he has caught sight of'. As long as university education limits itself to surface approaches to learning and assessment which favours memory, recall, and fixed bodies of knowledge, or emphasis on the cognitive dimension alone, it is difficult to imagine how the student could be encouraged to attain this pure immediacy of beingness. Yet it is this level of understanding which I believe is crucial to a deep approach to learning.

One of the reasons why academics are sometimes skeptical about drawing from phenomenology may be because of its inherent paradoxes. For example, following on from Heidegger's notion that experiences are 'lived' before they are understood, for example, the focus would not be on a cognitive explanation of this experience, but on describing it as it is. But as Heidegger reminds us, this is an extremely difficult task if it is to be described in language or by using any other cognitive tool. As soon as this occurs, the beingness becomes less than it is, or at least different to what it is. Importantly, so does the meaning of what it is that one is learning.

Moreover, the move away from propositional truth and the corresponding language of "technicus" towards that which is more "evocative, expressive and idiosyncratic" (Scudder and McKunna 1985) would be a necessary prerequisite if one were to embrace Heidegger's concept of "truth as disclosure". In an academic world where language is the supreme source of power and articulation, this may be too foreign a concept to even begin to deal with. For such a departure would move away from the 'linguistic modality of being in the world' which favours detachment, observation and analysis. It is my intention in later chapters to examine just how university education may overcome the barriers inherent in the language of technicus, in order for a deep approach to learning to be characterised by 'phenomenological seeing'.

Before I move on to such issues in depth I ask more specifically just how are we to address 'all that is present to consciousness' in a traditional university classroom? Moreover, how could I address the aspects of that consciousness which are usually considered outside the concerns of the typical traditional university educator?

In much of the higher education pedagogy, it has been difficult to make the shift
from the purely objective stance to include ‘the students’ world’ as meaning the
evironmental factors which are affecting that world. The ontological dimensions
referred to in the deep approach to learning - relating to the student’s world,
change in the learner, greater self-awareness - are seen by some theorists as
“radical” (Entwistle 1997). The total immersion and consequent realisation of
subjectivity which phenomenology calls for may be just too difficult to
accommodate.

One obvious objection may be that teachers are not equipped as therapists to
‘deal’ with the so-called negative or ‘hidden’ aspects of that subjectivity - past
trauma, delusion, psychological problems, subconsciousness, dreams. However,
‘teaching to’ a consciousness is different from ‘dealing with’ that same
consciousness.6 Importantly, “the shadow”, as those such as Jung (1983) prefer
to name the ‘dark side’ of consciousness, is part of our existentiality and
therefore affects our understanding of the world. Unless we start acknowledging
this as part of a student’s being then discussion of learning as relating to the
’student’s world’, a characterisic of a deep approach to learning, seems quite
sterile. It is therefore necessary to find a way of acknowledging all of these
aspects as part of student’s ‘lived experiences’ and address them in the
understanding process.

The other immediate challenge presented to educators is in the question of how
far we can go in comprehending ‘all that is present to consciousness’ in our
students. Of course, this will be an impossible question to answer about a class
made up of individual students. One way of meeting this challenge is to
acknowledge all the aspects which Troutner advocates as relevant to ‘being’ -
“all kinds of experience, the aesthetic, the emotional, the noetic, the spiritual,
dreams, feelings, moods, etc.” (Troutner 1974 b: 152), and find a place for them
in the classroom. Of course, it would be necessary to show how these aspects
relate to the general aims of university education and to be extremely careful
about how we categorise each aspect. The aspect which I will examine in greater
deepth in a later chapter is that of ‘the spiritual’.

Another method would be to draw hypotheses about the collective nature of this
consciousness. In other words, to explore the question of what is of general
importance in the ‘self-making’ process of today’s students. By raising issues
such as gender and socio-cultural influences, post-structuralism inadvertently
holds that these aspects are important to identity formation. Similarly, educators who base their theory and practice on the works of Habermas would hold that the ‘goods’ of ‘emancipation’, ‘critical self-reflection’ and ‘autonomy’ are important phenomena to human consciousness.

I intend, however, to provide an insight into the ‘phenomenological reflexivity’ of today’s students by attending to their search for meaningfulness.

4. Phenomenology and the new subjectivity

To call upon phenomenological thinkers to explicate ‘student experience’ is obviously a move towards highlighting the reflexivity of the student at a depth of their consciousness which is not addressed fully by the traditional discourses. When we examine how the new kind of subjectivity has been recently described, the relevance of phenomenology becomes more apparent.⁷

In addressing aspects of the new kind of subjectivity which may be relevant to deep meaning orientation, of key importance is the emphasis given by Taylor (1989, 1995), Lash & Urry (1994), Giddens (1991) and Tarnas (1991) to “radical reflexivity” and how central this is to our being. Indeed, as Taylor notes, this "radical reflexivity" is one where we reflect not only on our actions, but on our own subjective experiences.⁸ Accompanying the radical reflexivity is a greater intensity in the search for meaning. It also leads to a “deepening of the self” (Lash & Urry 1994).

What have been the major contributing factors to bringing about this new reflexive self? One of the influences is the demands that the times of “high modernity” (Giddens) are placing on the individual - its faster pace, multiple choices, globalisation, and higher levels of risk. Giddens describes the dilemmas which face all individuals in times of high modernity as: "Unification versus fragmentation; powerlessness versus appropriation; authority versus uncertainty; personalised versus commodified experience." (1991:201)⁹

Another important influence of post modernity on the increased reflexivity of the student comes from moves away from staying within the confines of a tradition passed down from generation to generation. Now the self is constructed as part of a reflexive process of “connecting personal and social change"
(Giddens 1991). In face of the loss of the traditional sources of advice, the response to the demands of this redefinition of identity is to seek 'therapy'. Increased reflexivity additionally leads to increased need. To illustrate this point Giddens cites the work of Erikson who holds that:

"the patient of today suffers most under the problem of what he should believe in and who he should - or, indeed might - be or become; while the patient of early psychoanalysis suffered most under inhibitions which prevented him from becoming what he thought he knew he was." (1991: 69)

According to Tarnas, this is reflected in the revival of "still-vital forms of modern sensibility" such as that of the classics, Romanticism, the Enlightenment, traditional and nontraditional religions and other spiritual traditions. He argues that such a revival comes from the increasing need for individuals to discover their relationship to "the ultimate conditions of human existence" by drawing on a wide range of spiritual resources. This is because:

."The post-modern collapse of meaning has thus been countered by an emerging awareness of the individual's self-responsibility and capacity for creative innovation and self-transformation in his or her existential and spiritual response to life." (1991: 403-4)

Indeed, we can see this manifest in numbers of books, radio programs, everywhere that there has been mainstream analysis. Even in book shops devoted to academic texts we can see such titles as: Dream Makers; Soul Work; From Thinking to Surviving; Is the Career Dead?; Managing Transition; Making the Most of Change; Common Sense for Uncommon Times; Power of Balance in Work; Family and Personal Life.10

My experience of students’ engagement with learning is that they are indeed "poised for meaning". It is a quest which dominates their deeper levels of being, more now than ever. They are in a state of readiness to address the key issues and problems in their lives and it is naive to think that this can or should be kept separate from academic learning. Although emancipation, and the freedom and autonomy that it brings, may be a condition of reaching meaningfulness, it does not necessarily lead to it. In practical terms, the educative process of becoming more self-critical and analysing the different perspectives of the learner may not reach the students at a level of their being to lead to action or to provide a sense of meaningfulness.12

One of the inhibiting factors, however, is that educators often confuse the 'student's needs' with the 'student's world' and are ill-equipped to really
investigate this distinction. Consequently, most higher education pedagogy do not address the questions which Giddens says are focal for everyone living in today's modernity, and which he argues, "on some level or another, all of us answer, either discursively or through day-to-day social behaviour" (1991: 70). He claims that these primary questions are: "What to do? How to act? Who to be?" (1991: 70)

As Tarnas reminds us, not only are we aware of more choices but also that "whatever option is chosen will in turn affect both the nature of reality and the choosing subject". This brings into play other factors besides the traditional rational thinking:

"...there enter into the epistemological equation, in addition to intellectual rigor and socio-cultural context, other, more open-ended factors such as will, imagination, faith, hope and empathy." (1991: 406)

In particular, imagination as a theme and an issue, has gained a resurgence in areas such as science, sociology, religious studies and anthropology, and according to Tarnas, has been spurred on by Jung and post-Jungian depth psychology. We are now more aware than ever of the power of the subconscious to create its reality. Indeed it is these factors - will, imagination, faith, hope, and empathy - which are becoming more and more relevant to how to make sense or even co-exist with the changes which confront us. The intellect and rationality are no longer sufficient by themselves. Hence 'student's experience' can no longer be regarded as that which is comprised of only the cognitive or intellectual domains, but rather all the other aspects of beingness. According to Tarnas, we now face a reality where the knowing subject "is never disengaged from the body or from the world, which form the background and condition of every cognitive act" (1991: 396). Furthermore, it is one in which a developed inner world is indispensable to cognition.

Students are reflecting on their own thoughts and experiences, and are faced with a barrage of choices and dilemmas which call forth such reflection. It is also a consciousness which is continuously aware of making itself and its reality. Students come to the learning situation with a greater need for their inner experiences to be validated, because it is from these experiences that they are continuously being called upon to answer the existential dilemmas and to make the choices which were traditionally made by institutions. The question thus arises as to how we are to respond to the new subjectivity and hence take into
account a wider notion of ‘student’ experience’ in the construction of meaning in the university context?

Husserl held that:

"The self establishes both understanding and meaning. Meaning does not inhere in imminent or transcendent things; it is a dynamic relationship between self and its experiences. . . . Fulfilled meaning derives from a reflective self turned towards its past experiences." (cited in McCarthy and Schmeck 1988: 149)

Phenomenology is selected as a framework which takes greater account of ‘the student’s experience’ in the academic context.

5. Taylor’s theories on identity-formation

How can the meaning-making aspect of consciousness be more fully addressed in higher education in order to facilitate a deeper approach to learning? In order to answer this question I will draw upon the work of Charles Taylor (1989, 1995, 1997), for whom the new subjectivity can be met by encouraging individuals to articulate their frameworks of meaning.

Taylor describes his project as

"...an attempt to articulate and write a history of the modern identity. With this term, I want to designate the ensemble of (largely unarticulated) understandings of what it is to be a human agent; the essence of inwardness, freedom, individuality, and being embedded in nature which are at home in the modern west." (1989:ix)

Taylor’s work has been criticised for its over-generalisation of so-called ‘Western-views’ which ignore influences from non-Western cultures and his inability to account for the rich history to be found in the oral tradition, myths and stories of those who have been oppressed due to class or gender (Nussbaum 1990). His accounts of the “sources of the self” are seen to be too firmly entrenched in Judeo-Christian theism (Lane 1992; O’Hagan 1993; Buckley 1991), foundationalist (Lash & Urry 1994) and devoid of context-specific examples (Buckley 1991; Anderson 1996).

Nevertheless the themes which Taylor uncovers as important to an understanding and articulation of the modern identity reflect the kinds of concerns that I have as an educator. His philosophy elucidates dimensions of the student which are necessary to taking in a fuller account of their subjectivity.
i) Taylor’s notion of ‘frameworks of meaning’

In line with Giddens, Taylor claims that the most pressing problem facing us at this time is that of meaninglessness. Both of these thinkers, in their own ways, postulate a return to realisation of values as an answer to this problem. Giddens defines personal meaninglessness as "the feeling that life has nothing worthwhile to offer". According to Taylor, the loss of meaning that the self now faces can be attributed largely to forms of instrumentalism, disenchantment and fragmentation which have dissolved community and "split reason from sense" and so cut us off from the very sources of meaning. He claims the main reason why the modern identity has obscured the notion of 'being' is that we have inherited the Kantian moral view which embraces the concept of the self formulated by, for example, Plato, Augustine and Locke. In this view the learner's self is one which is fixed and part of their overall makeup, in the same way that the self has a nose or a head, but it is a perspective which ignores the sense in which the self is always in the process of becoming (Taylor 1989).

Taylor explores the impact of disengagement on the identity of the individual and how we have arrived, through "disengagement from embodied agency and social embedding", at a "monological consciousness" which leads to methodological individualism. As a result, "Each of us is called upon to become a responsible, thinking mind, self-reliant for his/her judgments" (1989: 59). However, we have tended to take this as part of our human condition rather than as the ideal of "the reification of the disengaged first-person-singular self" which is propounded by modern epistemology. As Taylor (1995) points out, our understanding is seen to happen in mental representation rather than through action. However, such a position excludes consciousness of the body and the other, as well as the unarticulated and unformulated aspects of our actions. It is only through phenomenology that such aspects can be retrieved as important in the meaning-making process.¹⁴

In line with Taylor's argument, the common stance of disengagement, enforced as the preferred position of many higher educational practices, could be a large contributor to the sense of meaninglessness rather than addressing the problem in any empowering way. Taylor shapes an alternative theory in which the essence of the self must be seen as dialogical, rather than monological, "because a great deal of human action only happens insofar as the agent understands and constitutes himself as part of a 'we'." (1995: 63)
Taylor's key premise in his epic *Sources of the Self: The Making of Modern identity* is that notions of 'self' are inextricably tied to notions of morality. In his rich moral ontology, Taylor retrieves what has been lost under the "great weight of modern epistemology" by interpreting morality to be not what is "right to do", as is the traditional interpretation; but rather that of what is "good to be". He distinguishes three 'axes' or 'dimensions' upon which our moral lives are pivotal to the self-making process. The first is that of respect for and obligation to others; the second is our understanding of what makes a full life; and the third is dignity - that which commands respect. I will draw upon his descriptions of the second axis as I think it has great relevance for interpreting questions of meaning which are brought by students to the learning situation.

Importantly, Taylor also says that it is the second type of axis which distinguishes the modern self from the self of the past. He gives examples of the kinds of questions which drive this sort of morality:

"There are questions about how I am going to live my life which touch on the issue of what kind of life is worth living, or what kind of life would fulfill the promise implicit in my particular talents, or the demands incumbent on someone with my endowment, or of what constitutes a rich, meaningful life - as against one concerned with secondary matters or trivia." (1989: 14)

Moreover, such questions arise for people from any culture or background, and are part of our 'being', rather than a human interpretation. The 'goods' that we give importance to differ from person to person and culture to culture as do the goods by which one defines one's identity. The kinds of questions exemplified here by Taylor illuminate the kind of consciousness that students may bring to the learning process.

In Taylor's terms, such questions are indicative of the "frameworks of meaning" against which the self is continuously being carved. These frameworks "provide the background, explicit or implicit, for our moral judgments, intuitions, or reactions" and they help us to "makes sense of our moral responses" (1989: 26)\(^{15}\). They are also fundamental to our abilities as human beings. Hence Taylor defines 'framework' as that which:

"incorporates a crucial set of qualitative distinctions. To think, feel, judge within such a framework is to function with the sense that some action, or mode of life, or mode of feeling, is incomparably higher than the others which are more readily available to us." (1989: 19)

Taylor further argues that the goods we hold as higher are those which
"command our awe, respect or admiration". They thus act as standards by which our choices and desires are judged." Moreover, these frameworks do not need to be articulated theoretically, they can just be the qualitative distinctions which we make in our everyday lives."

If we apply Taylor’s perspective to what students are doing at university, they are not just reading textbooks, listening to lectures or preparing for exams, they are living their life, or at least part of their life, as a student. To live one’s life is to automatically engage in frameworks which help one articulate what is meaningful in one’s life. This fact automatically leads to the challenge of ascertaining the frameworks of meaning as students live out a part of their life in the learning process.

My argument here is that if we are to adopt a deep approach to learning which ‘relates to student experience’ and leads to change in the students and greater self-awareness, the best place to turn in order to determine ‘student experience’ is the frameworks of what gives meaning to their lives. I call this their ‘meaningful frameworks’. Simultaneously, by attending to this in the learning process, a richer sense of self would unfold. Taylor holds that the ‘search for meaning’, which he defines as "the aspiration to fullness", can be answered by

"building something into one’s life, some patterns of action, or some meaning; or it can be met by connecting one’s life up with some greater reality or story. Or it can, of course, be both." (1989: 43)"

ii) Determining frameworks of meaning through questions of importance

Taylor extends his account on frameworks of meaning to its implications for identity-formation. He draws distinctions between an "identity" and the notion of self derived from drawing parallels between human and animal behaviour, or an "ego" in the Freudian terminology, or a "self-image". Taylor holds that what is essential to the self in terms of it having an identity is to do with our moral stance:

"the crucial feature of human agency [is] that we cannot do without some orientation to the good, that we each essentially are (i.e. define ourselves at least inter alia by) where we stand on this." (1989: 30)

Hence, our sense of self is inextricably tied to our positionality in an “ethical space” - where I stand and how I evaluate the goods in my life. It is presupposed that certain goods are more important than others and that we are continuously
in a process of evaluation when we are put against other people's positionality and evaluation. Taylor adheres to the notion of "strong evaluations" and says that most of us not only live with many goods but in our day-to-day living we find we are continuously ranking them. Moreover, it is the orientation to one's highest ranked good and the importance one gives to this, which shapes the identity. He thus defines a 'good' as "whatever is marked out as higher by a qualitative distinction" (1989: 89).

Taylor's response to Kantian morality is that the paramountcy of the higher goods should be understood in terms of high priority, not as "offering a critical perspective from which other lesser ones can be denied altogether" (1989: 66). Furthermore, Taylor holds that we indeed live our lives by engaging in such priority and, in agreement with Wittgenstein, our ability to use language is also dependent on this.

Taylor's notion of meaningful frameworks demonstrates that identity is formulated by continually asking the question "What is of crucial importance?" It is in answering this question that one is able to articulate where one stands on questions of "what is good, or worthwhile, or admirable, or of value." (1989: 27) Moreover, our positionality and evaluation is theorised by Taylor as a constant process of everyday life, not an 'intellectual exercise' which we can choose to engage in if we have the language and confidence to do so.

Taylor's position is further illuminated by an examination of what it is to undergo an identity crisis. A common method of defining the term 'identity' is to ask what is lost when one is experiencing a "loss of identity" (Boer & Lycan 1986). The notion of 'identity crisis' is often described in terms of an 'emptiness' or 'loss of meaning' and such a phenomenon is the basis of much modern-day therapy. Taylor describes the experience of someone who is undergoing an 'identity crisis' as a "radical uncertainty of where they stand". That is,

"a human being exists inescapably in a space of ethical questions, she cannot avoid assessing herself in relation to some standards. To escape all standards would not be a liberation, but a terrifying lapse into total disorientation. It would be to suffer the ultimate crisis in identity." (1995: 58)

Applying Taylor's theory of identity to the university context, it follows logically that any teaching practices which encourage disengagement and thereby discourage the learner from taking or expressing an ethical stance, would be
contributing to an incoherent sense of self. Furthermore, as one's sense of self is constantly being formulated by asking questions such as where do I stand in such and such a situation, Taylor argues that we must continuously be asking such questions because it is through articulation that our identity gains power and significance in our lives.

In order for the student to be truly authentic in the university experience they must relate this experience to what is important to them. If the student adopts exam-orientated learning strategies, without much reflection on where they stand in relation to the learning material or task at hand, then low motivation may follow, because the reasons for studying are not answered at the level of the student's identity and with questions such as: why is this important in terms of the other goods in my life?

However, how are students to know what is important for them and thereby find and articulate their answers to this or, in other words, ascertain that which is meaningful in their lives? Taylor argues that answers are to be found through what he calls "personal resonance". That is, rather than being entrenched in cognitive rationality, I find the answer to what is important to me by asking how it resonates with my whole being. As such, there must be enough room in my interaction with the world to be moved by my 'moral experience' in order for both action and authenticity to occur.

Taylor proposes that we have not opened ourselves up to the idea of personal resonance as a moral source because moral sources are traditionally seen to be purely objective and only accessible through cognition. Likewise, another reason why traditional university education could be seen to be devoid of meaning for the student is not only that it avoids moral issues, but if it does consider them (for example issues pertaining to rights, justice or benevolence) they "depend on goods to which we do not have access through sensibility" (1989: 513). That is, they depend on our disengagement for their validity.

If one is to accept that there is an irrevocable link between seeing the good and being moved by it, one would also call into question the dominance of the cognitive aspects of the self in university learning, to the exclusion of the emotive or even spiritual aspects of the self. If we do not encourage students to engage in the educative process with all aspects of themselves, but rather encourage
disengagement or moral processes which are locked firmly in the cognitive, are we not disconnecting them from important aspects of themselves that are essential to moral realisation?

Taylor argues that there are "important issues in life which we can only resolve through this kind of insight" (1989: 513), meaning the insight pertaining to personal resonance. Here he gives the example of discussion about the environment which requires us to dig deeply and feel our commitment and deep connection to that which is being destroyed or threatened. To follow Taylor's line of argument, if a medical student, for example, wanted to know his/her position on issues such as euthanasia, there would be considerable difficulty if the process was restricted to weighing up the arguments. This form of moral reasoning would take away from the authenticity of the decision because that student is not accessing their emotions, intuition, or for some their spirituality, enough to know how such an issue, in all of its complexities, personally resonates.

Taylor's moral philosophy calls upon the educator to engage the student in the learning process and also to engage the other aspects of 'being' besides the cognitive. If we are to accept Taylor's position on identity, then there would be greater emphasis placed on asking such questions as: To what extent does this course, teaching methodology, evaluation, encourage the student to engage with his/her subject matter? How does it encourage the student to reflect on all the 'strong evaluations' which dominate not only his/her thinking, but also his/her being? How does the educative process help the student to articulate what is important to him/her? These questions have been silenced in university education by a number of factors which leave 'the student' out of the learning process. Such factors include task-orientation and precedence given to the cognitive aspects of lived experience.

6. Conclusion

As Taylor notes, the notion of the 'self' is a modern phenomenon. However, higher education has not taken sufficient note of the modern learner's need to reflect on and articulate his or her self. In contrast to the stripped-down modern notions of it, Taylor views 'the self' as that of a human being who has the power or gift of 'personal resonance' as a guide to making decisions about what is
important or where they stand on the various issues in their life. He prefaces his work by stating that it is only through returning to the field of phenomenology that the ‘forgetfulness of being’ can be rectified.

My argument is that in order for a more expansive approach to learning to be adopted, it must:
i) be grounded in discourses that favor both the cognitive and the phenomenological;
ii) account for the notion that educative practices shape the identity of the student and are integral to the search for meaning.

Being provided with the encouragement and means to articulate that which ‘personally resonates’ for them, students are more easily able to form their identity in the learning process. Indeed, the appeal of Taylor’s work is that it is a direct reflection of the subjectivity I have experienced in my students who now, more than ever, are able to articulate where they stand, what is important for them, what fits within their framework of meaning and what no longer works for them. They are wanting to be given opportunities to reflect and be able to carry out this reflection with and on all of their ways of being in the world. When this is translated to learning and the methodologies used, any data which do not directly reflect and thereby legitimate the voice of the student, especially those of university age, seem both inauthentic and redundant and to be missing an invaluable source of verification of the success of any university practices.

By using the conceptual lens of Taylor’s theory of identity formation, it is possible to specifically ascertain a more expansive description of the student experience. The challenge now is to apply such a conceptual lens within a traditional university setting in order to seek more specific answers to the main research question: “Which dimensions of the student, in addition to the cognitive, should be the focus in higher education?” It is now time to see how the theoretical exploration reveals itself in practice.
However, this intersubjective nature of consciousness again represents a radical departure from the positivist tradition. Although Dewey addresses this in his theories of transaction, phenomenology takes the intersubjectivist stance to include not only how we construct our world but also how it is revealed in our total consciousness.

And as Scudder and Mickunnis note, in its concern to "show what kind of activity is required at what level for the experience of the various fields of objectivity", phenomenology thereby "avoids subjectivism and reductionism, and argues that all experiences are accessible intersubjectively." (1985: 14)

The implications for understanding have been highlighted by Dahlgren:

"To 'understand' or 'accept' the colour or size of an object is a process of a totally different kind than to understand its nature. In the latter case, what is pivotal to understanding is the grasp of the relationships between a phenomenon and its context. External or concrete characteristics of a phenomena do not alone provide a basis for understanding. In this respect everything is always part of something larger or more inclusive (i.e. has a meaning beyond itself) and it is this which makes up the context of what we might call the context of understanding. Meaningfulness is thus not an inherent property of nature or culture. It is imposed by human consciousness, which is itself evolving continually." (1984: 34)

Thus the focus of phenomenology is a meaning orientation which sees learning as the process of interaction with the environment and consciousness, in which the learner appears with a higher degree of meaningfulness.

In his conclusion, Troutner also highlights some of the trouble we can come across if we are to use phenomenology as the basis of discussion about education because "...all phenomenological viewing is hermeneutic. By its very nature, phenomenological seeing entails interpretation..." (1974 b: 160)

The question remains, however, as to whether it is possible, or indeed necessary, to find a place for the pre-cognitive experience in university education.

This dilemma will be addressed more fully in following chapters.

To discuss the new subjectivity would be an interesting thesis in itself, not possible in the limited scope of this thesis.

Moreover, it "affects both the body as well as psychic processes". As Giddens says:

"The reflexivity of modernity extends into the core of the self. Put in another way, in the context of a post-traditional order, the self becomes a reflexive project. " (1991: 32)

Moreover, he later makes the point that

"The more we reflexively make ourselves as persons, the more the very category of what a 'person' or 'human being' is comes to the fore." (1991: 217)

Conditions which reflect the influence of globalisation in higher education are the increasing popularity of the internet and other media where immediate access to the global world is possible, the advent of international travel, and the number of international students who are studying in the classrooms.

These titles were gleaned at a recent academic conference book stall which sold only educational texts.
In my own classrooms, observing the factors which are important to the learner I find a pattern similar to that described by Perry (1970). He expands on the interrelationship of the various aspects of the students' selves which are involved in the whole learning process. Students are constantly confronted with issues of competence, loneliness, community, self-esteem in the learning process itself. He thus writes that the students' feelings in this endeavour are therefore the living flesh of their reports - feelings of discovering, resisting, claiming, rejecting, and especially those most personal weighings of doubt and hope, shame and self-respect, weakness and courage." (1970: 54)

However, because today's student is facing a world in which there is no 'true meaning', it seems that the search for meaning is now more important than ever before.

For the problem which Habermas seems to be addressing is that of social justice. However, it may be argued that 'the good' of freedom that Habermas himself is valuing is coming from a post-war Germanic situation and may not be as relevant to the majority of Australian students. If coming from the Habermasian critical-emancipatory position, therefore, it would seem that there is a presumption that what is important to the student is their construction of knowledge through embeddedness in socio-cultural perspectives. However, I have found in my own teaching practice that students reveal different kinds of meaningful frameworks to those accounted for in the post-structuralist perspective.

It will be argued that the theories of Charles Taylor are far more successful in guiding us through questions relating to the student's identity and purpose. Habermas takes us into a spirit of a new kind of rationality. It is one that should be dominated by one 'good' that of emancipation. Taylor, on the other hand, asks us to reflect on all the 'strong evaluations' which dominate not only our thinking, but also our being. Taylor argues that if we do this, we will find that the highest good that is at the root of our being and our language, is not that of freedom, but "the worth of every human being." Now, we could say that freedom is a condition for the worth of every human being to be acknowledged, but it is not necessarily synonymous with it. That is, there is more to the value of the worth of every human being besides freedom.

Therefore an examination of the different interpretations given by Habermas and Taylor of what it is to understand something, shows that Taylor's theories are more suited to the theory of understating as inextricably tied to the unfolding dimensions of self. Taylor's perspective of 'understanding' is related essentially to the question of identity and 'where do I stand?'. For Habermas, on the other hand, understanding is linked to a need to get closer to the truth of a particular situation and to ask what is the correct knowledge after we critically assess the various sources and positions of this knowledge.

Taylor shows how this inward location of the identity has led to the individualistic and atomistic sense of self we find in modernity. This position gives an emphasis on 'me' and 'my rights' at the expense of a concern for how what I do and am in the continuous process of becoming, interrelates with the other. In Taylor's terms, it is a moral theory which supports the "priority of the right over the good".

One of the great strengths of Taylor is that, in our search for meaning, he has an all encompassing perspective which does not force us into any of the moral camps. What he does insist on, however, is the need to move away from discussing our morality in terms of our values, such as the value of our job, or degree, or social class, towards an understanding and articulation of those things which are important beyond the self. For he argues that "nothing would count as fulfillment in a world in which literally nothing was important but self-fulfillment." (1989: 507)

Taylor argues that our moral response to modernity has been to place 'unconstrained freedom' as the highest of goods over and above others that could help us in our 'aspiration to fullness'. He holds that if we pay attention to the strong evaluations in our lives, we will find that the highest good, that is at the root of our being and our language, is not freedom, but "the worth of every human being". He proclaims that the tragedy of the modern condition is that we have no shared "framework" which enables us to formulate our stance or attitudes to the question of how we treat our fellow human being. This has resulted in the loss of meaning in our lives and thus, "the dominance of (meaninglessness) defines our age." (1989: 18)
Another important aspect of these meaningful frameworks is the need to have contact or connection with what we define as our highest goods. Taylor sees this as the most fundamental value of human beings.

He makes the point that we generally may be unaware of this, but only because the sense of value and meaning is already well integrated into one's life (Taylor 1989).
Chapter Three

A deeper approach in practice (1994)

"This degree is my whole life and I just can't handle being dominated by it any more. It's time to be really me. There are many things which are not academic which I would like to learn. Such as learning how people close to me reason things and how they perceive me. I think learning is a lot more varied that what I first thought. It encompasses every part of you. Learning something is not just remembering, it's implementing."
- Extract from journal entry of Dianne, Education 101 1/94

1. Overview of Purpose

The theoretical exploration thus far has led to the argument that when a phenomenological perspective is adopted to investigate student experience, then 'all that is present to consciousness' is relevant. This approach would call upon the educator to go beyond the normal constructs which consider student experience in terms of the task at hand or in terms of the higher order thinking skills that are required to achieve that task. In encompassing "all kinds of experience, the aesthetic, the emotional, the noetic, the spiritual, dreams, feelings, moods etc" (Troutner 1974 b: 152) as relevant to the 'meaning-making' capacity of the students, phenomenology would also call upon the educator to consider that they are teaching to a consciousness that may include possible blocks to learning, frustration, negativity and boredom as well as spirituality, hopes, dreams, and a wider array of complex experiences than is presently addressed. Such an approach does not mean, however, that the educator is crossing the line into therapy or psychology. It is more a call to recognise that the way in which students are understanding at a deep level of self is affected by these phenomena.

If we accept that student's experience is wider than is presently constructed by traditional pedagogy, then a realistic platform can be built for a more comprehensive understanding of a deeper approach to learning. In acknowledging the complexities of coming to understand 'all that is present to consciousness', it is useful to apply Taylor's theories on identity formation. In its
practical application, this means that we ask the question "What is important to the learner in the learning process?" and, in doing so, ascertain what personally resonates for them.

Practitioners know that much more occurs for students in their learning than getting the task done, but rarely is there an opportunity to delve deeper, to investigate the thoughts, feelings, attitudes or past experiences of our learners. Education 101 had as its subject the learner, rather than any particular subject matter. The focus of the course was learning strategies, with theoretical underpinnings derived from various texts on learning. Such a focus provided an opportunity to apply action research to the question:

Which aspects of lived experience are important to the learner in the learning process? 1

My purpose in asking this question was both to improve my own teaching practice, and to add a practical dimension to my theoretical explorations into deep approaches to learning. I understand that my role as a teacher, if I am to promote a deep approach in my students, is to ensure that the learning material ‘relates to the student’s experience’, ‘leads to change in the learner’, and ‘promotes greater self-awareness’. However, an important link needed to be made between these ideals and their implementation in my classroom. Using the ‘student’s voice’ as my primary resource, I needed to ascertain which aspects of the students’ experience of learning were relevant to them in the learning process. The distinction needed to be drawn between this and other abstractions which were perhaps more removed from the student - such as my own interpretation of student experience or that which was laid out in higher education policy and pedagogy.

My purpose in gaining a clearer sense of what is important for my students was also to gain a realistic platform from which I could ascertain the relevance, if any, of spirituality to the students' ability to learn in a deeper way.

I would I point out that I am not offering an in-depth description of the Education 101 curriculum or the process used to teach it, or an in-depth exploration of the many factors that were observed or recorded as part of this process.
To again summarise the features of the action research methodology that are applied here: "improvement of practice with the view to improving the quality of the action within it" (Elliott 1991); the "importance of reflection on this practice" (Schon 1987); practitioner-based (Altrichter et al. 1993); assessment of the value of practice in terms of its worthwhileness and usefulness rather than scientific proof (Dadds 1995, Elliott 1991); focuses on both the action and the research (McKernan 1996); and cyclical in nature in that the results of one cycle then become the basis of changing the practice in the next cycle (Grundy 1987; Elliot 1991). It also needs to be clarified here that I was using this research as both an illustration of theory and to determine the worthwhileness of incorporating certain pedagogy in my teaching practice.²

2. Background and Context

The research took place in the Faculty of Humanities and Social Sciences, at an Australian university. I was a lecturer there from 1992, and teaching philosophy full time, mainly in a core course called 'Cultural and Ethical Values'. This subject was compulsory for all undergraduate students at the university. Many of the students disliked this course and found the philosophical concepts very difficult. It became increasingly obvious that the majority of students had little understanding of how to learn and how to gain maximum benefit from their learning.

I also took the view that while they remained 'distant' from the subject matter and while their attitude was negative and full of fear, I would find it difficult to teach and they to learn. I used various processes to help them engage personally with the content of the course and to make it become more alive and part of their everyday life. Colleagues walking by would wonder what I was teaching - I frequently had students role-playing Socrates or St Augustine or on the floor mind-mapping. Whatever I was doing seemed to be working, because by the end of the course most of the students were actually enjoying the course and had also understood the rather difficult philosophical concepts.³

At this time the Faculty began to address the issue of how to help failing students. A Head of School suggested to the Dean that he investigate the techniques I was using with the students in the philosophy course. On the strength of this recommendation, I was then asked to put forward suggestions on how to address
the problem of students failing exams in the Faculty of Humanities and Social Sciences. Following the approval of my proposal I was allocated ten students, all of whom were consistently failing across various subjects, and who were obliged to attend a two-hour session every week for a period of six weeks. The observation of the process and outcomes of this short course marked the beginning of the reconnaissance phase of the action research.4

The focus of the sessions was learning-to-learn strategies, working through blockages to success, and attention to negative beliefs about learning. After the course, all of these students passed their subjects that semester. Three went from near failure to credit and two of the students achieved a high distinction and continued to achieve high distinctions. These two students wrote testimonials to the Dean of Humanities and Social Sciences to the effect that they believed that it was only through the techniques learned in the sessions that such results were gained. It was evident that this short course provided students with necessary learning skills and bridged an important gap, and could also be relevant to the wider academic community.

It also became important for me as a practitioner to gain a more precise understanding of what it was that helped these students succeed, yet was missing in their normal academic learning process. On the strength of the encouraging results of this short course, I put a further proposal to the Dean that such a subject be offered to all the students as a formal elective. I submitted a subject outline and comprehensive proposal to Academic Senate5 and eventually Education 101 was approved as an undergraduate subject to be offered as an elective which could be credited towards the student's degree. The first Education 101 subject started with two classes in the first semester of 1994, and has continued with two or three full classes for ten semesters from the time it originated until present.

The Education 101 subject was proposed within the context of the greater emphasis recently being placed by universities, within Australia and internationally, on student learning. Indeed many of the texts which arose from the surface/deep distinction, and the portfolios on quality which were submitted to the Higher Education council, advocated a shift in perspective from teaching to learning. With 'Centres for Teaching and Learning' being initiated in many universities around Australia, the introduction of a university subject such as
Education 101 was timely and relevant.

Some of the learning techniques I used were adapted from the ‘Accelerated Learning’ movement. At the time of starting the subject there were similar initiatives at TAFE colleges where the ‘learning-to-learn’ movement was being taken up with great enthusiasm. I chose to name my subject ‘Accelerated Learning’ as the name was used across Australia to signify a movement to more effective learning strategies.

It is important to note, however, that the subject that I was offering was tailored very much to the particular needs of the students at my university and that Accelerated Learning techniques were only one aspect of a broader spectrum of pedagogies. Moreover, my aim was clearly not to investigate the effectiveness of any particular techniques, such as those proposed by the Accelerated Learning movement. My purpose was to use the Education 101 classes as a site for the investigation of the main research question.

3. Process of the course

The Education 101 subject was offered as a twelve-week elective which students studied concurrently with two or three other academic subjects. It was conducted as a two-hour seminar twice a week.

The focus of Education 101 was on the primacy of the learner’s process of learning and this was given practical application to certain content. The theoretical foundation which was studied by the students came from a variety of bodies of research, both psychological and philosophical, on learning. Students were required to apply the learning strategies to their other academic subjects, studied concurrently. At the heart of the Education 101 curriculum was Dewey’s philosophy which favours active participation of the learner for them to have an experience of the learning material and to come to “know” it. The various skills and strategies were introduced as a means by which the learner could become more personally involved in the learning of their other academic subjects.

Each week students were introduced to a variety of different learning strategies as well as their theoretical foundations, and shown how to apply these to their other university subjects. The learning skills included:
• obtaining the big picture and details (Kember 1991);
• long-term memory techniques;
• mind-mapping;
• using the senses in the learning process through modes of audio-visual-kinaesthetic (Bandler & Grinder 1979);
• managing emotions such as fear, anxiety and stress;
• goal-setting;
• creative visualisation;
• Gardner's (1993) seven intelligences; and
• positive self-concept.

Material from other academic subjects - such as academic texts, videos of lectures, assessment and teaching methodology - was used as the basis of the application of the learning strategies. (See course outline, Appendix 3.)

Following the pedagogy of ‘experiential learning’ an important aspect of the Education 101 process was the reflection which took place in group and class discussions and in assessment tasks such as journal-writing. Such reflection is based on Kolb’s (1984) theory that learning takes place not only when one is actually doing the task or activity, but in the reflection that takes place during and after the event. Montgomery (1994) summarises Kolb’s theory by distinguishing two distinct cycles for reflective learning to occur. The first cycle focuses on reflection of what is being taught and the second cycle focuses on reflection of how the students learned the material itself - the meta-cognitive level. Montgomery argues that such meta-cognition is essential to a greater sense of personal agency and improved generalisation and transfer of skills.

The emphasis placed in the Education 101 subject on the reflection by the learner offered a valuable site for the application of the research question. The particular ‘locations’ used in this cycle of the action research included:

i) Class discussions where the students were invited to discuss freely and openly their experience as learners in the Education 101 course and their other courses. Such discussion covered not only the application of the various strategies of the Education 101 course but other phenomena that the students saw as important to their learning process. A twenty to thirty minute section at the beginning of every week was allotted to this kind of reflection and was also made available as needed throughout the course;
ii) Small group discussions where students were assigned certain topics and then after reflecting on these as a group, they would feed their reflections back to the larger class;

iii) Journal-writing which was introduced as a reflective task to be written in a "stream-of-consciousness" manner in order to capture a spontaneous and immediate response. Students were initially introduced to the process in class where they wrote non-stop for 20 minutes on the topic of 'learning'. They were invited to use any genre to express themselves and write automatically, without attending to the academic language or correctness of grammar. Overseas students were permitted to write some of the words in their own language if they could not find the English. Students were required to write in their journals, using the same method, for at least 20 minutes three times a week. The topic for each entry was broadly set as a reflection on 'learning'. This seemed an excellent task to not only encourage students to articulate what is important for them, but also for this response to more closely resemble 'all that is present to consciousness' before it is framed in precise academic language or ordered according to the academic constructs;

iv) Oral presentations where students were to reflect, throughout the semester, on something that was very important to them, something which captures their passion, and to compile this in the form of a message that they were to deliver to the class in a seven-minute presentation in the last week of semester.

4. Data

The following data was taken from the above sites of reflection in the Education 101 course in the periods of semester one and two in 1994.

i) Student journals

Students were to choose the most reflective journal entry of each four week period, type it up and hand it in for assessment. The original entry was also to be handed in so that I could check that the responses were spontaneous and written in stream-of-consciousness style. The assessment value for each journal entry was 3%. 
The first journal entries by Education 101 students in the first semester of 1994, submitted in week four, were coded into themes to illustrate the aspects of beingness which were important to the learner. The main reason why this particular entry was used as data was because it could be presumed that this journal would be more reflective of the immediate concerns of the students, as compared with later journal entries which may be more 'contaminated' by responding more directly to aspects of the course. In order to answer the obvious objection that the student was writing to please the teacher, any responses which were seen to be regurgitating what was taught in class were not used as data.

A total of 32 journal entries was collected from a larger cohort. Journals were an average of 300 words. Units of analysis within a journal ranged from a sentence to a number of paragraphs, or even the whole journal. The instance of the phenomena was only counted once, even if it was raised several times throughout the journal. All strategies introduced in class were categorised under 'learning strategies' and did not count as new 'phenomena'. (Two examples of journals are reproduced in Appendix 4)

The process of drawing themes from this data was:

i) in-depth study of journal entries, so as to become familiar with the data;
ii) listed tentative categories;
iii) revisited data and revised categories;
iv) grouped data under these categories;
vi) refined categories in terms of themes;
vi) checked themes against teacher observation and drew parallel themes;
vii) tabulated number of occurrences of these themes in the data set and regrouped themes;
viii) selected text from journal entries which exemplified the themes.

ii) Direct observation

Colin Robson suggests three methods of discovering what is happening in research:

"We can watch people and try to work out what is going on; we can ask them about it; and we can look out for fingerprints". (cited in McNiff et al, 1996: 76)

I attempted to incorporate all three methods in my observation of the students. As this was the first time that such a subject had been taught, and in particular,
pioneered at the university, my observation tools were very heightened. As the course was based on students' needs from the start it was a natural process for me to watch for signs of 'personal resonance', or that which was important to the learner in the learning process - both in the Education 101 classes and also students' responses to experiences in their other subjects. "This was displayed in the language they used in their journals and class discussions, such as "the most important thing for me is. . ." or "I feel strongly about. . .", or "if only. . ." I also detected it in the enthusiasm expressed both in tone of voice and body language when certain topics were discussed in class, and the depth of self that was brought to these discussions.

I asked the students to discuss the relevance and usefulness of various strategies and principles, in both small-group and whole-class discussion as well as reflection tasks such as journal-writing. And I looked for fingerprints in unarticulated changes and also other phenomena that were not necessarily directly related to the research question, but formed anecdotal evidence. I also looked for fingerprints left behind in changes of attitude, brightness and confidence in beingness, and eagerness to pass the concepts on to others who were not taking part in the course.

Observation periods were for semesters one and two, 1994.

iii) TEVALs (Teaching Evaluation Form)

One of the usual arguments for the use of teaching evaluation forms is that they provide the students with an opportunity to assess the value of a course and the teaching methodology used. As such, the TEVALs used in this particular case were important as a means to quantitatively assess the extent to which the overall approach taken was important to the student. After all, the question of 'levels of satisfaction' with certain elements of the course is similar to the one of "was this important to you?"

The TEVALs were implemented by the university to assess levels of satisfaction from the students with both the teaching process, as well as course content. As can be seen from Appendix 5, the types of questions asked also reflected the level of satisfaction with the learning process as well as the application of the subject to other learning and professional contexts. Questions were also asked about other outcomes such as: application of the principles of this class in new
situations; feeling more responsible for the student’s own learning; the relevance of this subject to the student’s future profession; reconsideration of many of his/her former viewpoints. Such questions could be seen as reflecting more specific dimensions to the research question.

In order to ensure that ratings were not contaminated by fear of grade results, outcomes of TEVALs were tabulated after students’ grades were determined. A copy of TEVAL results was distributed to the dean of the faculty, the lecturer, the library (for public viewing) and the vice-chancellor. The reliability of these TEVALs to predict performance of the teacher and the overall success of a course was strong enough to be used across the university as a key determinant as to whether or not a course should continue and whether or not a staff member should be promoted or even have his/her contract renewed or extended.

The TEVALs were distributed to every student at the end of every course taught at the university. The process for distributing the forms was that they were distributed to each student in the last week and were filled out anonymously while the teacher was out of the room. Before the teacher returned, they were collected by a student and taken over to administration.

The TEVALs have been used as a major source of data during each stage of the action research for a number of reasons. In the first cycle, as the Education 101 subject was being pioneered, it was necessary to gather objective data as to the overall worthwhileness and value when compared directly with other university subjects. As the TEVALs were used in the university to assess such a value, this became an important form of data. Secondly, TEVAL results have been a good checkpoint from semester to semester, to ascertain if the introduction of new teaching principles had an effect on the success of the course. In particular, as I introduced various aspects of learning which attended to the ontological domain of the student, it was necessary to objectively monitor the place of such an approach in a traditional university setting. Thirdly, as the other forms of research methodology, such as direct observation and journals, are either assessed or fairly subjective in nature, it was necessary to triangulate this with an overall objective evaluation in the form of TEVALs.
5. Students - ages, courses and backgrounds

Classes consisted of an average of 24 students at varying stages in their degree courses, from the faculties of humanities, law, business and information technology. There were on average 20% mature age students in each class.

In the first semester, 1994, there was a total of 48 students spread across two classes, 27 males and 21 females. The break-up of nationalities was: 30 Australian, 4 Japanese, 2 Taiwanese, 1 Hong Kongnese, 3 American, 4 Malaysian, 3 Fijian. There were 12 students studying for the degree of Bachelor of Business/Commerce, 14 Bachelor of Arts, 18 Bachelor of Law, 2 Bachelor of Information Technology, and 2 Exchange students.

In the second semester, 1994 there were a total of 62 students spread across three classes, 27 males and 35 female. The break-up of nationalities were: 46 Australian, 1 Indian, 3 South Korean, 1 Taiwanese, 3 American, 1 Singaporean, 4 Japanese, 5 Malaysian, 1 Papua New Guinean, 1 Indonesian. There were 20 students studying for the degree of Bachelor of Business/commerce, 10 Bachelor of Arts, 10 Bachelor of Law, 3 Bachelor of Information Technology, 4 Exchange students, 3 Non-degree, 11 Bachelor of Science (Psychology), and 1 Engineering.

6. Analysis of data

i) Themes from student journals and direct observation

The following is my response to the various phenomena mentioned in the journal entries. This comes from both an analysis of the student’s journals and from my own observation of these phenomena over the twelve-week duration of the course in both semesters. It was clearly my own interpretation of events, while using much of the students’ narrative to inform this interpretation.

The themes to emerge from student journals and participant observation fall into distinct categories. These are: i) learning strategies; ii) search for meaning; iii) focus/presence; iv) overcoming obstacles; v) positive attitude; vi) involving all of lived experience.
Although these categories have been used, it needs to be noted that each individual student's experience is different. There is also a large degree of arbitrariness to this categorisation in that many of the categories overlap. Each of the themes bears a strong connection to each other. In offering an interpretation of these themes I draw together some of the important connections.

**Table 3.1. Coding of Phenomena from Journals, First Semester, 1994**

<table>
<thead>
<tr>
<th>Type of Phenomena</th>
<th>Number of Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Learning Strategies</td>
<td>20</td>
</tr>
<tr>
<td>Search for Meaning: True Potential</td>
<td>5</td>
</tr>
<tr>
<td>Strong Evaluations</td>
<td>7</td>
</tr>
<tr>
<td>Relating to intention/goals</td>
<td>8</td>
</tr>
<tr>
<td>Focus/Presence</td>
<td>13</td>
</tr>
<tr>
<td>Overcoming Obstacles: i) Emotional: Fears, boredom, anxiety, stress, worry</td>
<td>11</td>
</tr>
<tr>
<td>ii) Physical</td>
<td>4</td>
</tr>
<tr>
<td>iii) Learning</td>
<td>12</td>
</tr>
<tr>
<td>iv) Teaching</td>
<td>9</td>
</tr>
<tr>
<td>Positive Attitude</td>
<td>8</td>
</tr>
<tr>
<td>Lived Experience</td>
<td>8</td>
</tr>
</tbody>
</table>

60
a) Learning strategies

It became very clear that, upon entry into the Education 101 class, most students had little consciousness of their learning strategies, nor did they display the ability to improve them. This seemed to be the case both for students who were succeeding in the system and achieving high grades and for those who were struggling. Most of their responses to learning in the past had been framed by how they had been taught and assessed, rather than by their own learning processes. I believe that students entered the course mainly because they wanted to learn how to learn more effectively and in a more deeply satisfying way. Many were frustrated with putting in a lot of work and neither reaching the grades they hoped for nor enjoying the process of learning.\textsuperscript{13}

Despite initial difficulties that some students had in adjusting to the experiential aspects of the course, the various learning strategies introduced seemed to be effective in their aim of assisting students to acquire a deeper understanding of their academic texts.\textsuperscript{14} As the course progressed, most students responded positively to the application of the various strategies to their other subjects and generally found it easy to do so. In their journals, many students commented that their way of looking at their learning had been enhanced by these strategies and they now felt better equipped to deal with the challenges presented in other subjects. Many students reported that their academic grades had improved as a result of applying the various techniques. It was immensely satisfying to see 'the lights go on' for the first time for some students as they started to become aware of their learning habits and blockages. Students who had been diagnosed with learning difficulties and problems such as dyslexia and attention deficit disorder in earlier years started to see how their own preferred learning style differed from the methods they had adopted in the past, or those they had been taught.

In particular, students saw value in understanding whether or not they were a 'big picture' or a 'detail' learner, or whether they learned through audio, visual or kinesthetic modalities. The introduction of such techniques seemed to provide the learners with a portfolio of tools and enabled them to systematise their learning process. Students also clearly valued mind-mapping as a long-term memory tool as well as a means of eliciting more creative responses to essay questions or other tasks. I believe that this was the case because it was a
strategy which invited them to use more of themselves in the learning process, to think laterally and to explore other possibilities besides the logical/analytical approach to organising their ideas and storing them in memory. As a result, 'memory' itself became much more alive and related more to their senses, their own personal associations and experiences.

There was nearly 100% attendance in all classes and students who were absent later reported that they really regretted missing the class because they enjoyed it so much and received so much from it. The body language of most students transformed from that of sitting back to that of being involved. The attendance rate was much higher in this subject than any other that I had taught at the university in the previous three years. Moreover, students approached this subject with much greater passion and enthusiasm. It was such a satisfying feeling to be teaching a subject that was clearly meeting students' needs at a deep level of self.

Preregistration for second semester took place in weeks nine and ten of the first semester and I had already filled three classes. More students enrolled in the Education 101 course in the second semester 1994 than any other elective. Yet advertisement for the course was mainly through students who had taken part in the previous course and staff members who had noticed positive changes in their students. Thus, from my experience, a subject which introduces students to learning strategies and which facilitates reflection on the learning process, is important to the learner.

Yet one of the most interesting phenomena which arose out of the journal entries was the fact that, although the primary aim of the course was the introduction of these learning strategies, only four students mentioned learning strategies alone in their journals. Given that reflection on learning was a relatively new exercise for most students, I would have expected them to use the strategies they learned in class as the cornerstone of their discussion. However, the students wrote about many other ontological aspects which were not mentioned in the course. These were then taken up as explorations as the course progressed.

b) Search for meaning

Students demonstrated this search for meaning by way of expressing the need to
reach their true potential, strong evaluations, and relating the learning to their intention or goals.

It was in the course of class discussions that the ‘quest for meaning’ came most to the fore. That is, when learning objectives such as taking responsibility for learning, or gaining greater self-awareness in the learning process, were addressed, students saw the need to explore other existential dimensions. Week after week, I observed that the search for meaning or ‘meaningfulness’ was the background question which most students brought to the learning process. Classes seemed to be the most dynamic and capturing when attention was diverted by students to the ‘big questions of life’ such as "How can I be happy in the face of. . .?". or "How can I take responsibility when I can't. . .?" or “How can I reach my true potential. . .?”, or in general discussion about the application of the learning strategies to both life in general and relationships.

One of the greatest indications of the topics which personally resonated with the students was to be found in the oral presentations. This was because they took place at the end of the semester and one of the aims of the oral presentation was to invite students to find their passion and present us with a message that would really move the audience. The depth of the “search for meaning” became most evident in both the kinds of topics chosen and the approach taken. These topics included: ‘Gratitude for parents’; ‘Don't waste a day’; ‘Treasure those you love’; ‘Find your gifts’; ‘Don't give up when the going gets tough; ‘Gay people have the right to be heard’; ‘Look after the environment; ‘Discover your spirituality’.

Notions of ‘meaning’, in the Taylorian sense of that which is important, were not being articulated so much in terms of ideas or beliefs, but rather at a much deeper level of beingness which incorporated feelings, dreams, hopes, attitudes, spirituality and physicality. In other words, students were not just responding to learning at the level of the cognitive, but at all other dimensions of lived experience. The concept of ‘the meaningful’ incorporated not just an ‘opinion about’ but a response from the depths of beingness about that which ‘personally resonated’.

That journal-writing was an effective means by which students could articulate their strong evaluations was evidenced by the fact that many of the students used it as a direct way of doing so by using phrases such as: “I strongly believe that. . .”
or "The most important thing is..." or ". . . is very important to me". One such example is Oris's entry:

"Education is an essential for a human being in today's world. It becomes such an important element in human life. People should be doing their degree for their knowledge and not to make money out of what they learn. I strongly believe this. This is one of the reasons I am here in this university . . ."

The kinds of language used to express these strong evaluations can also be found in Graham's journal entry:

"I'm a vocal person who needs to talk and discuss issues to learn. If I don't feel like I'm comfortable communicating in a group my learning is disadvantaged. This is why fitting in and feeling relaxed is academically very important to me"

and also Maria's sense of the need to reach her true potential:

"What's also important in the learning process is for me to become a complete individual - a whole person, balanced in every way and not dominated by any particular thing . . ."

Here again we can see examples of how these strong evaluations are felt at different dimensions of self besides the cognitive and how other aspects of lived experience are important in the academic learning process. For Maria, learning is about becoming a "whole person"; for Graham, learning is about "feeling comfortable" and "fitting in".

For many students the search for meaning was to be found in their need to reach their full potential. That is, they saw their purpose in being at university, and that which gave them meaning, was that of reaching their true potential. Many had an awareness of what this potential was, and expressed frustration in not being able to realise it more fully in their learning process. For example, Dianne became "deeply depressed" if she was not reaching her true potential in class and it was very important for her to hold on to her sense of self and her own strengths in the learning process.

"I get deeply depressed when I feel that I'm just not fulfilling my potential by not having 'learned' something in class that I should have. Although what's strange is that no matter how bad things get, I never think that I am stupid or unintelligent, even though to the outside world, it might seem as though I am."

Here also we see a clear example of how the self was being formulated by the
learning process and the effect on the learner if this is not being attended to.

Other students saw the expression of their true potential in terms of tapping into their creativity, as was the case with Peter, who wrote:

"I really want to be able to tap into my creativity, to come up with ideas that aren't just other's recycled ones. I know I have the power and ability to do it deep down, and I really want to be able to bring all of that to the surface."

Students also interpreted this ‘true potential’ in terms of ability to be ‘present’ to the task at hand; balance; confidence; having no limits; gaining understanding of capabilities; never doubting capabilities; greater empowerment; giving the best of their ability. Furthermore, for some students the notion of ‘true potential’ was shaped by their religious beliefs or spiritual path. That is, they wanted to “do their best” because this was the best way to “honour God” or to “use the gifts that God had given them”. For one Buddhist student, it was a matter of gaining “better karma”.

Another aspect of the search for meaning was the need, or tendency, to relate the academic task to the students’ intention or purpose or goals. Again, these were related to the student’s strong evaluations as can be seen in the entry of Oris:

"I discovered the importance of the Constitutional Law B subject to enhance my political career in the future.......I would say that this topic is relevant to my career as a politician. This topic will make me aware as to how the Malaysian system of government functions. Ultimately, this Constitutional Law B Subject will make me a fully equipped Constitutionalist and a politician. . . ." 

**c) Focus/presence**

One of the most important aspects of reaching the true potential in learning was the desire to be more focused on the task at hand or more ‘present’ in the learning generally. Such an ideal was expressed by James when he wrote:

"It is already week four and by now the general expectation is that I should be settled in with my subjects and ready to tackle another semester. But if the truth be known, physically I am present, but mentally I am on holidays."

Indeed students would often equate being present as an ideal to be attained in order to be able to understand at a deep level. They often spoke about it as an
aspect which was lacking in their studies and how this stopped them from reaching their true potential. Moreover, the blocks to learning were articulated not only in terms of the obstacles, but also in relationship to this ideal. Students were acutely aware, at all dimensions of self, when they were not able to be present, but were at a loss as to how to become more attentive and focused.

The dimensions of self at which the lack of presence was felt clearly went beyond the cognitive and involved a whole range of experiences. For example in Maria's entry:

"Ah. ..let's see, open up book, turn page, hah! Interpersonal communication, hmm. ..let's see. . .page 179 to 212! Oh no, and another 50 pages on top of that. Ok, let's get started as the breeze blows, OK, Attribution theories are those which. . .which. . .will I go out to dinner with my parents tonight or should I do work. Do work, have to get it done, make me feel better tomorrow, relief and accomplishment. OK, Heiders theory infers that. . .wait, have to go back to that sentence again, I should concentrate, OK, start, Attribution theories are those which. . .phone is ringing, wonder who it, it's for mum, must be about tennis, haven't played that in so long. . ."

we see that she is feeling the lack of presence at the level of the physical (with her attention to the breeze blowing) and feelings (makes her feel better, feelings of relief and accomplishment). The fact that thirteen students mentioned the need to be more focused or more present was indicative of both the general awareness of this aspect and also the correlation of 'presence' with learning.

Indeed one of my key observations was that it was generally difficult to retain students' attention for any length of time and this was often not just because of lack of interest in the learning material or lesson itself. Another example is that of Kate:

"I was sitting at my desk trying to write an essay. I caught myself staring out the window for a long period of time. I awoke from my day dream and realised that I was sitting at my desk for half an hour. I only wrote down a couple of sentences in that period of time."

Students clearly articulated the struggle that they experienced in not being able to focus or be totally attentive to the task in front of them. This was most clearly demonstrated in Graham's comment:
“Today I attended my first Interpersonal Communication Lecture. I've only just returned from an overseas trip lasting seven weeks. At this stage my mind is still fairly out of touch with learning and so far this week I've struggled with myself in trying to get back into a learning frame of mind.”

d) Overcoming obstacles

There seemed to be a need for students to articulate their blocks to learning as a way of self-formation and also as a means to understand texts in a deeper way. Again, these obstacles were articulated in terms of the aspects which prevented the student from being present or from reaching their true potential. The kinds of obstacles articulated in class discussions were similar to those mentioned in their journals. These included emotional, physical, learning and teaching obstacles. Such obstacles were often felt at other dimensions of the self besides the cognitive.

Some students just narrated the obstacle, but most clearly saw both the obstacle and the effect on the learning process. Evidence of this concern was to be found in entries such as Gemma's where she said:

“...When I stress and worry about things I can't see them clearly any more and tend to put up barriers that aren't even there. I feel that if I can learn to overcome that, then learning will be much easier for me...."

Present learning strategies were not only shaped by past habits, but were also inhibited by negative experiences and feelings about these experiences. In a way, they presented huge blocks to students being able to progress. For some students an important change was identified when they moved from a position of being a victim of the system or their past learning experiences to that of being pro-active and taking greater responsibility in their learning process.

For instance, many students expressed feelings of boredom, frustration, disillusionment, anger and resentment in response to what is labeled by the surface/deep distinction as a 'surface approach to learning'. Although the term 'surface approach' was not used by the students, it was exemplified in their comments about teaching and learning strategies which involved rote learning; multiple-choice exams; and transcribing lectures for hours. The impact on the self was demonstrated in the boredom felt by Brian:
“In the past whenever I have needed to remember anything I have done so by forcing myself to sit down and write for hours, the same thing over and over. Familiarity may breed contempt but it also breeds boredom and usually I would almost immediately forget my information as soon as I had finished writing. What made me forget was the boredom, while I would be writing my mind would be a thousand miles away. . . .”

and the lack of reflection and consequent frustration felt by James:

“. . . I realised that my study techniques have always been ineffective because I never reflect or think about whatever that I have learnt. Though I take notes during lectures, I just forget about the material immediately after the lecture and leave it aside until it is close to the exams. Now I know why I always panic and feel frustrated when exams are near. The reason is that I have to start learning all over again because whatever that I have learned earlier had not been absorbed in my brain, let alone retained in my memory. I have to take a longer time to revise my work and the material that I have to cover is often impossible to finish, as I only have a short period of time. Therefore I realised that my real learning actually NEVER occurred. I think that is why I never seem to remember anything after my exams.”

In these comments we also see that a surface approach to learning affected the level of presence in the learning process. For example, Brian’s “mind would be a thousand miles away”, and even though James takes notes, he “forgets immediately”, which is indicative that he has not been totally present to the task at hand. Indeed, this lack of presence led him to believe that his learning “never actually occurred”, enabling us to presume that presence is essential for both memory and learning. Moreover, we can reflect from such comments that the effects of a surface approach to learning were not only to be found at the level of memory retention or exam-orientation or grades, but other dimensions of self that were affecting the process of self-formation.

Another kind of self-formation is clearly indicated in Sarah’s comments on how “feeling dumb” affects her self-esteem and how she has such low confidence in her own abilities:

“I find myself very quick in understanding a certain subject, but I am usually scared to make guesses. I usually feel inferior to other students because I always think that I'm more dumb than them. I guess it's my self-
esteem. I have been told many times that I am smart, but it's hard to believe it. However, I am praying to God for help.”

Other learning obstacles that arose were: inability to retain memory after exams; struggling to pass exams; coping with work loads; fitting in to class; being the only male; frustration when the student can't bring a concept together; inability to understand; lack of preparation; not feeling safe; fear of making mistakes; lack of belief in own ability; inability to express ideas; lack of courage.

The emotional obstacles which were mentioned in the journal entries included laziness. Lauren:

“I believe that so far the main reasons why my method of studying so far have not been successful is that I do not have the right approach to learning. The main concern is I am just too lazy when it comes to work! Every time I hear the word work I shudder and run away from it.....”

or the fear of making mistakes as was the case with Stella:

“That's another thing I have to work on to improve my learning - fear of making mistakes. I would have thought that I didn't suffer from this problem. Sometimes I'm not worried about making mistakes and other times I get really embarrassed.”

Tina felt like she was in a bubble and wanted to break out:

“I find myself contemplating about everything AFTER it has happened - when it is too late. Sometimes I feel like I am in a bubble and I want to break out of it and just be HAPPY.”

Other emotional obstacles included pain of losing boyfriend; too preoccupied with work; stress; depression; indecision; lack of trust; frustration; worries; inertia; insecure about how one felt in the class; perfectionism; low self-esteem; boredom; feeling inferior to other students; old habits; emotional distress with mother; stress.

Some of these emotional stresses displayed themselves physically, as was the case for Gemma:

“I feel stress at high levels sometimes but it all goes on inside my body, and often I don’t think I am even aware of it. I think this is one of my main obstacles to learning. When I stress and worry about things I can't see
them clearly any more and tend to put up barriers that aren’t even there. I feel that if I can learn to overcome that, then learning will be much easier for me. What I produce, in terms of university work is usually a good standard but it’s the stress and strain that I put myself under to do it that I want to get under control. . .”

Indeed, this need to “see things clearly” was an analogy I would often hear in relationship to becoming a good learner. In the Education 101 class, becoming a better learner was often equated with ‘removing barriers’ so that the subject matter could be ‘seen’. We could deduce from such an analogy that ‘understanding deeply’ was equated with ‘seeing things clearly’, in which case the ‘fog’ needed to be addressed before the subject matter could be tackled. Students were very aware of what this fog was, as was indicated by their ability to write about the various obstacles, but needed assistance in lifting it.

Another important phenomenon presented in the students’ journals was the depth to which the student could “see the teacher” and articulate their needs in terms of what the teacher gave them. This became evident not only in terms of the subject matter presented or the teaching techniques, but also in the actual character of the teacher - whether he/she created a safe environment, or was interested in the subject, or demonstrated enthusiasm. This fact was demonstrated in comments such as David’s:

“...if the teacher doesn’t come across as interested in the subject themselves, it is difficult for the students to become motivated in the subject unless it is an interesting subject such as criminal law. I know that this has been the case for me in my education. For example, last semester my teacher (who I shall keep nameless) was a prime example of this situation she spoke with a terribly boring, uninteresting voice and rarely was there enthusiasm shown.”

The various teaching obstacles mentioned were: not presenting the big picture; unable to understand where the lecturer was headed; learning environment not conducive to learning; doesn’t create a safe environment where the student feels okay to make mistakes; too many rules and guidelines; credit given to results rather than learning behind the scenes; goes too fast; high failure rate. Again the impact on self-formation by the atmosphere created by the teacher has been evidenced here by Stella. who says:
"I thought Interpersonal Communication would be more practical than it is. The lecturer... doesn't really work towards an overall conclusion at the end of the class. This leaves me feeling insecure about what material I am supposed to know. The big word about this class is 'insecure' because that's how I feel when I'm in class."

e) Positive attitude

It became clear that an important ontological aspect which affected students' ability to learn was to be found in their negative attitudes which were at the base of many of the feelings, behaviour and thoughts which they brought to the learning process. That is, the effects of a positive or negative attitude were felt at a deeper level than just 'positive thinking' or 'negative thinking'. I started to call this level of self "innermost attitude". In fact, it seemed that the key point of distraction, in the sense of not being able to be 'present', was to be found in negative innermost attitudes. When a student came to class angry, frustrated, dissatisfied, it was very difficult to gain his/her attention or enthusiasm, no matter how interesting the subject matter was.

An important finding was that students had little awareness about how their attitude to learning was having such a large effect on their learning process. This became clear when enormous differences were noted from the application of a positive attitude. These differences were felt at the level of improved grades, greater level of self-esteem, better human relationships, and overall sense of well-being. Such a factor was articulated by Ricky:

"To help myself learn more effectively I have a positive attitude to all my subjects and enjoy the learning process, however sometimes I tend to slack off and get lazy."

In fact, the most significant phenomenon which arose throughout the duration of the two semesters was that students reported the change from 'negative' to 'positive' innermost attitudes to have had the greatest influence on their learning process. It was also the most important tool to becoming more present and in overcoming obstacles. Even though greater emphasis was placed on the learning strategies of the original curriculum, students reported that changes in innermost attitudes had a greater effect on their ability to learn in a deeper way. Such an emphasis was tabulated in their journals, course evaluations and class
discussions and were couched in descriptors such as, "Above all else......" and "The most valuable thing I have got from this class is......" It thus became clear from such responses that it was definitely at the dimension of innermost attitude that students were searching for answers to becoming a better learner.

However I found the model of 'negative' and 'positive' too simplistic in terms of the complexity of how innermost attitudes manifested and their effect on the learning process. Such complexity is evident in Daniel's awareness of his "good angel" and "bad angel":

"We all have good angel, bad angel in us. We consistently make the choice to hurt or to heal and quite often we don't consider the consequences. Today I encountered good angel, bad angel syndrome within myself and in others. With the correct attitude I continued on the right path even though I wanted to inflict pain. I have learnt to respect others and their position and the possible consequences of my actions."

As the semester progressed, I started to explore a richer array of other possible innermost attitudes, such as gratitude, humility and giving. For example I would take a typical problem presented by a student, such as "a boring subject" and compared the difference an innermost attitude of 'gratitude' may have on thoughts, feelings, behaviour and the eventual outcome as compared to an innermost attitude of complaint and dissatisfaction. After the introduction of a new principle, such as gratitude, I would often ask the students to group themselves according to their academic discipline, then discuss ways in which these principles could be applied. They then gave feedback to the class about the relevance and usefulness. Most of the responses were both positive and reflective and they thought of creative ways in which they could apply the principles to their other academic courses." That is, students noticed the positive effects of changes in innermost attitude in overcoming their learning difficulties and were consequently motivated to apply this to their other subjects.

Furthermore, by facilitating the process in which the learner was becoming more aware of his/her innermost attitude, it seemed that greater awareness of self and the capacity to change also resulted. One of the most obvious changes that students noted in class discussions and journals was a change in self-concept where they reported that they felt like a "different person".
f) Involving all of lived experience

I found a need to go beyond the constructs of the more traditional discourses to address the lived experience of the student in a more total way by incorporating so-called subjective elements as emotions, dreams, life experience\textsuperscript{21}, attitudes, spirituality and religious beliefs. This same variety of dimensions of self was brought to the oral presentations and more and more to the class discussions as the course progressed.

It also became evident in the journal entries, such as Dianne’s comment that:

“I think learning is a lot more varied than what I first thought. It encompasses every part of you.”

in fact, the journal-writing process was one where the student ‘discovered more about him/her self’, not only by expressing strong evaluations, but also by bringing more of the lived experience into the reflective process.\textsuperscript{22} Students consistently reported that a characteristic of the Education 101 course which distinguished it from other courses was the voice given to their own awareness and reflection of what was going on for them in the learning process.\textsuperscript{22} Such a process seemed to contribute significantly to the learner’s self-awareness, self-understanding and understanding of the other, as was indicated by Stella’s journal entry:

“Social psychologists believe that people get embarrassed when their esteem is lowered. I guess that if my esteem relies on ‘being right’ and ‘knowing all the answers’, then I am going to dislike making mistakes because it erodes the face that I want the the world to see. I have to remember that people simply are not perfect, so we all make mistakes.”\textsuperscript{24}

There was also dissatisfaction with the ways in which other kinds of learning were separated from the academic learning experience. In other words, I observed how much more of the lived experience students wanted to bring to their learning process, beyond the task at hand or engagement at the cognitive level. As Dianne says:

“This degree is my whole life and I just can’t handle being dominated by it any more. It’s time to be really me. There are many things which are not academic which I would like to learn. Such as learning how people close to me reason things and how they perceive me. I think learning is a lot more varied that what I first thought. It encompasses every part of you.
When exploring various ways of overcoming obstacles, some students took the opportunity to draw from their own religion or spiritual path to discuss approaches that assisted in taking greater responsibility for the learning process or for staying positive. An interesting aspect of this phenomenon was that even though the classes consisted of many faiths - Hindu, Christian, Muslim, Taoist, Buddhist - as well as those who did not subscribe to any particular religion and those who were atheist, the discussions seemed to be able to encompass plurality of stances and be of interest to everyone. It was fascinating to explore the relationship of spirituality to the learning process in a very harmonious way and one that accommodated all the various stances on the spiritual. As this was largely conducted through by means of certain principles, such as gratitude or humility, which were sometimes related to innermost attitudes, rather than reference to “God” or a specific religious path, it was also interesting to see that students could move beyond their own faith to encompass universal principles in this way. They then drew upon their spiritual path or religious faith to show how certain aspects of the learning process related to their lived experience. This was clearly an important and satisfying process for many students.

ii) Quantitative results from evaluation of the course

The question for rating the subject was: “How would you rate this as a university subject?” The question for rating the teaching was: “All things considered, how would you rate this staff member’s overall effectiveness as a university teacher?” The keys which are used on these questions are: 1= very poor; 4 = satisfactory; 7= outstanding.

The answers to these questions are shown in the following graphs. Figure 4.1 shows the results for the two classes Education 101.1 and Education 101.2 for the first semester, 1994; Figure 4.2 shows the results for the three classes Education 101.1, Education 101.2 and Education 101.3. The total number of students who filled out the TEVAL forms in the first semester 1994, was 30; for the second semester the total number was 35.

Please see Appendix 5 for a full tabulation of TEVAL results for the first and second semester of 1994. The following is a tabulated summary of these results.
Figure 4.1 and 4.2

TEVALs: Av. ratings 1994 Semester 1

Outstanding

Rating

Very poor

Educ 101.1

Educ 101.2

Subject rating

Teaching effectiveness

6.9 6.9

6.1 6.1

TEVALs: Av. ratings 1994 Semester 2

Outstanding

Rating

Very poor

Educ 101.1

Educ 101.2

Educ 101.3

Subject rating

Teaching effectiveness

6.3 6.5

6.2 6.3

6.3 6.3
As can be seen from these results, the Education 101 subject rated very highly among students both for its value as a university subject and the teaching methodologies employed. The positive answers to the question of "How would you rate this as a university subject?" supports the notion that Education 101 can be favourably compared with other university subjects. The ranking on the TEVALs was higher than for most other subjects offered in the Faculty of Humanities and Social Sciences. Other significant questions show that the course has helped students to reconsider their viewpoints, feel responsible for their own learning, see the relevance of this subject to their future profession, and apply the principles of this course in new situations. (Appendix 6.) Moreover, as the classes consisted of a fairly even distribution of humanities, business, and law students (with a lower number of Information Technology students), one can conclude that these results apply to students from a range of academic fields. 26

Although these TEVAL ratings were offering a more global response to the overall focus of the course, given the amount of time and emphasis devoted to the 'meaningful frameworks' throughout the Education 101 course, one could also interpret these ratings as approval of such an emphasis. When presenting the bigger picture of stage one of the action research, it can be seen that the principles of Education 101 are important to the learner. On the back of the TEVALs students were asked to comment on the teacher's strengths and areas for improvement. Many students wrote such things as "perfect" or "this course has changed my life". The most common comment was "This course should be a core course so that all students can be encouraged to take it". 27

7. Limitations of the data

The focus of this research was how I was to improve my own teaching practice by taking a fuller account of the students' experiences as learners in the learning process. As this study was taken from a small group of students, it may be difficult to generalise to the larger student population. Although there was a wide cross-section of nationalities, areas of study, mature age and young, and fairly even ratio of men to women, it also needs to be noted that most came from backgrounds which are fairly privileged. The question remains as to whether or not students who come from different socioeconomic backgrounds would have
identified ‘goods’ which have a different priority to the ones identified by my students. Perhaps students from lower socioeconomic backgrounds would articulate priorities such as being able to find part-time jobs or access to computers. However, students from the ten other subsequent semesters articulated similar meaningful frameworks as those found in this data.

One of the disadvantages of reflecting on the data retrospectively was the fact that further evidence was not able to be obtained in response to theoretical developments. Given that there was still much groundwork to be established in order to convince some of the academic community, perhaps greater verification of the data, using more quantitative and ‘objective measures’ to verify the claims made by the students, could have strengthened my argument.

The TEVAL questions did not relate directly to the research question, which, again, was formulated retrospectively. These TEVAL forms were used university-wide, to verify the value of courses, or teaching methodologies, but were not designed to yield detailed outcomes. Admittedly, empirical purposes may have been served by a larger student sample whose progress as a result of attending Education 101 was subject to a more longitudinal study.

As practitioner-researcher, I attempted to bring as much objective observation to the process as possible. However, there is always a danger of possible teacher bias. When comparing my own notes to the students journal entries, I found their own accounts of what was going on for them to be far more descriptive, real and authentic when compared to my second-order observation.

One of the possible limitations of the use of the journals as a form of data is that it was written as an assessment task, and so may be more reflective of the student wanting to ‘please the teacher’. In response to this objection I would like to note the following considerations. Firstly, the journal entries were only assessed at 3% and so it can be doubted that the students would take the trouble to not write an honest response. Indeed the fact that seven out of forty eight students failed to hand in the journal-entry is indicative of the fact that students may not have been writing only for marks. Even if they were, this can be addressed by the fact that criteria for marking is that it be reflective and spontaneous. Moreover, the students were told that giving a favorable response to the strategies would not gain more marks. What was required was honesty and spontaneity. Secondly,
the very fact that students were asked to choose the one journal out of four that was most reflective of their response to learning, means that they chose what was most important to them.

8. Response from the wider community

Because the Education 101 subject was being trialled for the first time at my university, it was important that I gathered responses from the wider community, including parents, other academic and support staff. Moreover, as the outcomes showed an emphasis on aspects of students which were generally ignored in other university courses, it was necessary to debate its relevance to the educational process. I took note of responses in staff meetings and meetings with parents as well as informal discussion with staff members on various occasions.

The Dean and Academic Advisor of my faculty heard favourable comments from parents who had noticed positive changes in their children. Two of these parents contacted me personally to thank me and said that their children had been “positively transformed”. One of these parents asked to take the course as a non-degree subject in the following semester. Similar phenomena occurred at the end of the second semester, when parents came and told me how much their children had changed and that they now had a completely different attitude to learning and life in general. One student's father had noticed so many positive changes in his son that he asked me to come and teach the same principles and strategies to the executives in his company in Malaysia, which I did for two weeks between semesters. By the end of 1995, five parents had taken the course.

In order to add further validity to the action research, I reported my findings to the wider academic community in two major public forums\(^28\) as well as three academic conferences.\(^29\)

The first of these forums was offered at my university as one of a series of public lectures entitled ‘Society and You’. My lecture was entitled: ‘Integrated Learning: How? What? Why? and What If?’ and was advertised on State radio and in newspapers. The lecture was attended by about 200 people. I outlined the principles, processes and outcomes of Education 101 and then answered questions from the audience.\(^30\) The other forum was a six-week workshop for two hours per week, which I voluntarily offered to both general and academic
members of staff at my university. Thirty academic and general staff attended.¹¹

At both the forums and the academic conferences, where I made public the process and outcomes of the course, there was a clear divide between those academics who thought that such a course clearly met the needs of the student, and those who mounted serious objections to the course. Some of these objections have already been addressed in other chapters. At this point, however, it is important to mention the themes under which all these objections fell so as to demonstrate some of the issues which need to be addressed in the following chapters. I have chosen those which relate to the research question. That is, those objections to the ‘meaningful frameworks’, as articulated in the above data.

These objections included: i) That one cannot judge the value of the course by the students' responses; ii) University is ‘about’ bodies of knowledge; iii) The ‘Generic Skills’ Issue; iv) Learner involvement was too deep and involved too many subjective elements; and v) Lack of theoretical basis to support my approach. For fuller details of these objections and some preliminary answers in response to these see Appendix 6.

Concerning this last objection, as this was also my own point of reflection, it was not surprising to hear questions of where I was drawing my theory in order to teach gratitude and innermost attitude change. Despite the fact that students and parents noticed remarkable changes in the learning outcomes, the lack of theory was a valid concern. Of course, within an academic setting, it was not possible or valid to invoke the various spiritual texts or practices, nor to speak from my own experience. Some also queried how attention to the meaningful frameworks was different to that which was being advocated by the burgeoning ‘new age’ courses on offer. How was this more than just a ‘feel-good’ course? What was the true ‘educational’ value in an traditional academic sense? It became clear that greater theoretical groundwork needed to be laid.

9. Reflection

Using the conceptual lens of Taylor’s frameworks of meaning, aspects of the students’ being identified as important to them in the learning process were: learning strategies; search for meaning; focus or presence; overcoming
obstacles; positive attitude and involvement of all aspects of self. *Importantly, I have found that over the past ten semesters since this first stage, the same themes have occurred, not only at the beginning of each semester, but throughout the course.*

Notions of ‘meaning’, in the Taylorian sense of that which is important, were not being articulated so much in terms of ideas or beliefs, but rather at a much deeper level of beingness which incorporated feelings, dreams, hopes, attitudes, ‘spirituality’ and physicality. In other words, students were not just responding to learning at the level of the cognitive, but at all other levels of lived experience. The concept of ‘the meaningful’ incorporated not just an ‘opinion about’ but a response from the depths of beingness about that which ‘personally resonated’.

In attempting to address these ‘meaningful frameworks’ in order to improve my own teaching practice, it became clear that each of these themes is intricately related to the others. Students’ search for meaning was evident in their need to reach their true potential. This was often seen in terms of their ability to be ‘present’. The inability to reach this goal or ideal was articulated as a certain obstacle to learning. That is, obstacles to learning were not only articulated in terms of the ability to learn, but also the ability to be focused on the learning task.

I argue that a characteristic of the new subjectivity is the inherent difficulty to ‘be here’. It seemed that students were becoming distracted not only because of lifestyle but also because of the level of reflexivity which is taking place and the kinds of ‘emotional’ distractions which ensue. Of equal importance was the need or desire expressed by the students to “see more clearly”; they had a sense that once they were able to overcome various obstacles to learning they would be able to gain greater clarity. This also seemed to be essential to becoming a better academic thinker in that it was difficult to think clearly and logically while faced with all of the other distractions. I take these expressed needs as being analogous to the Heideggerian “phenomenological seeing” which involves a “giving oneself immediately to consciousness”. My next step on the theoretical journey was to investigate how students could be assisted to gain more presence in their academic studies and the possible relevance of spirituality to this process.

In identifying these meaningful frameworks, I also came to understand that there
were important dimensions to student learning which needed to be 'prepared' in order for clearer academic thinking and learning to take place. Importantly, these had not been addressed in the surface/deep distinction, texts on learning skills and pedagogy which was at the heart of Centres for Teaching and Learning.

In my response to these factors, I 'experimented' with core attitudes which addressed the dimensions of lived experience at which the learning obstacles occurred. I called the dimension of self that could be addressed in order to attend to these meaningful frameworks that of 'innermost attitude' because it seemed that it was at the level of 'core of being' that most obstacles to learning occurred. Such a level was demonstrated in Lauren's awareness of her laziness and how this attitude affects her; Tina's need to break out of her "bubble" and be happy and get over the pain of losing someone she loved; Stella's fear about making mistakes; Sarah's low self-esteem; and Maria's insecurity.

The most significant outcome reported by students was that by attending to innermost attitudes, and in particular replacing the innermost attitude of complaint and dissatisfaction with that of gratitude, that they became more present, better learners and obtained more satisfying learning outcomes. I became particularly interested in exploring the educational value of attending to students' innermost attitudes and the nexus between the innermost attitude of gratitude and the ability to gain greater focus and improved understanding in the academic learning process. However, in the lack of attention given to these aspects by the deep approach distinction and most higher education pedagogy, the question remained as to how we are to address these aspects in the academic learning process. Just what is the relationship they have to the academic thinking process itself?

Furthermore, the fact that for some students, the articulation of their spiritual/religious beliefs was clearly an important aspect of their self-formation in the learning process raised other dilemmas. Most obvious was the lack of recognition given to this dimension in most academic learning theory. Even though there was mention in both holistic education and experiential learning theory, the discussion and treatment seemed to stop short of the higher education process. A typical question at academic conferences was that of the relationship of the spiritual to the logical/empirical paradigm that characterises most traditional higher education. Clearly more theoretical groundwork needed
to be established before the spiritual aspect could become more formalised in the Education 101 curriculum.

From the reflection which came from the first cycle of action research and the debate generated in the two forums and conferences, I was led to ask the following questions: Is the inclusion of ‘beingness’ in the academic learning process relevant only to the learner in a general sense or also to the students’ understanding of their academic subjects? What kind of theoretical framework can be offered for the role of innermost attitudes in the academic learning process? What other innermost attitudes could assist the student in his/her learning process and in attending to the meaningful frameworks as articulated here? What is the relationship between gratitude and presence? What is the relationship between spirituality and the academic learning process?

The answers to such questions were crucial if the Education 101 subject, in its evolved form, was to have wider relevance in the academic context. Therefore, my challenge in the following chapters is to adequately theorise the relevance of the ontological dimension, as identified in stage one of this action research, to the aims of higher education and the development of higher order thinking skills.

I next propose to embark on a theoretical exploration into how students can be ‘prepared’ at the level of beingness in order to be ‘present’ enough to adopt a deeper approach to learning.
Again it needs to be noted that this is a qualitatively different question to the one which steered much of the phenomenographic studies into the surface/deep distinction. The question used was originally derived from Saljo (1979) "What do you mean by learning?" My experience of asking a student what they mean by "x" is to discuss x in their own terms, or to give a different definition of x. Obviously, the question that I am using in this chapter is more appropriate to ascertaining what is meaningful to the student in their learning, rather than seeking some propositional truth about what equals x.

Although some action researchers start out with this aim.

When examining TEVAL (Teaching evaluation) results for this course, where the question was asked: "How would you rate this course as a university subject?", my classes continuously received very high ratings.

The inclusion of a reconnaissance phase is seen as essential in many action research theories. For example, Grundy (1987) and Elliott (1991).

Despite the fact that this was endorsed strongly by the Dean of my faculty, it did not gain the support of some of the other members of Senate and my proposal was initially rejected. The objections were mainly centred around the fact that it stretched the parameters of the traditional focus on bodies of knowledge. I then approached the Dean of the Law Faculty and asked if I could conduct a workshop with the members of his Faculty and explain the foundations and processes of my proposed subject. Both the Dean and the lecturers were supportive of the introduction of the course. Consequently, when again put before the Academic Senate, the Education 101 subject was passed as a subject to be offered as an elective to all undergraduate students.

The work of Colin Rose (1989) was the most influential at the time.

Unfortunately, when the Accelerated Learning subject was being approved by academic senate, some adverse publicity was broadcast on radio and television about claims made by some institutions who were initiating some of the Accelerated Learning techniques. I then felt that I had automatically inherited much of the stigma implied by the name 'Accelerated Learning'. However, this made it all the more important to carry out rigorous research, both to investigate the theory behind the techniques used in the course and also to ascertain their effectiveness in a university context.

Both Graham Gibbs (1992) and Norton and Crowley (1995) argue that a course which focuses on study skills alone is no guarantee in bringing about deep approaches to learning. Gibbs argues, however, that "...it is possible to develop learning skills in the context of developing a sense of purpose, an awareness of task demands and flexibility in adapting to different demands." (1992: 15)

In the design of the assessment tasks and the criteria for assigning marks, a qualitative approach is adopted. McCarthy and Schmeck (1988) draw the distinction between quantitative and qualitative assessment:

"From the quantitative perspective, grades should be assigned on the basis of a count of something, such as a number of correct answers, number of pieces of information remembered, and the like. From the qualitative view, learning includes basic changes in the person and grades are assigned on the basis of the teacher's judgment of such things as the degree of differentiation and integration present in externally observable indicators of student thought." (1988: 150)

The Education 101 course is assessed by way of journals (10%); tutorial participation (10%); individual project (25%); mind map (5%); essay (35%) and oral presentation (15%) - all of which require a large degree of reflection. In order to meet the academic requirements a heavy weighting is given to the essay task, but students are encouraged to engage in the essay in a personal manner.

This term "stream of consciousness" refers to the literary process of writing in an automatic, pre-reflective fashion.
My ‘watching’ tools became the kinds of questions students were asking and body language which showed if they were really involved in the discussion or not. We also made agreements at the beginning of the course and one of these agreements was that students would come and tell me directly if there was any aspect of the course which they were unhappy about. I knew that these agreements were working because some students came and complained about the pace, others complained that they couldn’t see the purpose of what we were doing sometimes. Two students complained that they were uncomfortable with the length of the discussions, although on talking to them further they didn’t mind the discussions themselves.

The subject was particularly popular with law students who found that they needed all the help they could get to cope with the demands of their studies.

The advantage of offering a course which focuses on the learning process is that it presents many opportunities to gain insight into students’ previous learning experiences, learning obstacles and attitudes to the learning process. The evolution of Education 101 arose from the observation that students are generally not equipped with learning strategies which lead to a deep approach to learning. This appeared to be the case with both students who were doing well academically and those who were just passing. The skills of those who were doing well academically seemed to lay more in their tenacity, perseverance, and ability to ‘work the exam’ to their advantage. Certainly, studying for the exam was more important for most students than was learning for the sake of the actual learning itself. Moreover, the task of educating students to hold a qualitative rather than a quantitative approach to learning has been one of the most difficult challenges in the Education 101 course.

When students were required to apply the different strategies to their own subject matter, some initially felt that they were going back to kindergarten. It also took longer for some to adapt to the ‘non-traditional’ aspects of the course; they seemed to be searching for ‘subject matter’ from which they could take notes. In other words, a subject which focused on them as learners, rather than a particular body of knowledge, was quite confronting for some students. The experiential dimensions of the course appeared to be quite challenging and by the second semester, I was easing the students into this more gently. Some students found it difficult to take risks or to let go of their old way of learning. I therefore saw the need to assist students to understand how the strategies both compare with and enhance traditional ways of learning, and to give more of a theoretical basis than I had been providing.

At the point of entry into the Education 101 course, students came from all levels of academic achievement, but most were clearly adopting surface approaches to learning. Although there may have been satisfaction with the results in exams, there was dissatisfaction with the superficiality of the process in terms of deep understanding and long-term memory retention.

However, it also needs to be noted that an agreement that is made at the very beginning of the course is that of not being allowed to use names or implicate who the teacher is.

Students were also honest about difficulties they had. However, most of the feedback was very positive. It was also really interesting to see some of the students spontaneously use new concepts such as gratitude and interconnectedness in an ad hoc way even when applying learning strategies to their other subjects. For example, one student was complaining about how much he hated a particular subject and the rest of the students joined in unison to remind him of ‘gratitude’. This kind of event happened quite frequently.

Harvey & Knight (1996) and McCarthy & Schmeck (1988) take up the issue of how self-esteem is impacted upon by university teaching and learning processes. As Harvey and Knight note, self-esteem is one of the cognitive elements which ‘has been most crucial and neglected’. As they point out, self-reflection is dependent on self-esteem, which itself is dependent on the students’ sense of success and recognition of achievement. Therefore we are able to see that the crucial element, if any kind of transformation is to be achieved, is our ability to have good teaching, learning and assessment which reduces the fear of failure and which boosts this self-esteem.
This, in turn, may have led to increased self-esteem because many of the students reported feeling more positive about themselves as a result of the strategies they had learned in the course.

Aspects which were promoted throughout the course which could have an effect on self-concept were engagement with the learning process, taking greater responsibility for learning, positive attitude, integrating emotions and spirituality into the learning experience, moving past previous blockages, setting goals which ensure continuous success, making friends with fear, discovering unlimited potential and responding to the quest for meaning through class discussions.

It was also illustrated in the way in which learning was related to other aspects of lived experience such as an appreciation of opera or doing ikebana.

In applying Taylor's theories to this phenomena, it could be said that the students valued the course because it encouraged them to articulate what personally resonated for them.

Distinct parallels can be made with my own discoveries and one of the findings of Perry's (1970) research which is that students liked the chance to reflect on their learning process, to "think about thinking". He concludes that "A search of the records for some single specific educational recommendation put forward by any large number of students reveals only one: 'Every student should have an interview like this.' . . . The message, we believe, is more general: that students should experience themselves more vividly as recognised in the eyes of their educators in their efforts to integrate their learning in the responsible interpretation of their lives." (1970: 213-214)

However, some found the lack of particular subject matter or strict guidelines quite confronting as they were more accustomed to using set texts as the basis of their response. It was also difficult for some to break out of the logical/analytical - or typical academic - genre to express themselves in language that was far more spontaneous or pre-reflective. This became an easier process as they practised journal-writing.

This could also have been accommodated by the fact that one of the agreements that the students made was to be open-minded.

Another reason which could be speculated on the success of Education 101 could be that it was in some ways 'easier' than other subjects and did not have an exam. In answer to this concern, many other electives do not have an exam and students' main complaint about the course was that there was too much assessment. Students often remarked that they were required to do more assessment tasks in this course than in others. Moreover, every semester the course had been taught, the results of the students' marks followed a bell curve which was roughly similar to those of other courses. This bell curve reflected the result that a few students received high distinctions or distinctions or passes and most were at the middle of the spectrum. As the course was based on continuous assessment and the students had already received most of their marks before they filled out the TEVALs, there was little chance that the evaluation that they gave to the course was affected by their grades. It is also worth noting that the failure rating in this course was comparable to that in other courses. The fact that a few failed can be accounted for by the fact that some students enrolled in the course thinking that it would be an easy one to pass with little effort in terms of assessment.

A "core course" is a course which all students must take, irrespective of their chosen major. The four core courses at this university were Communication Skills, Management, Information Technology and Cultural and Ethical Values.

By welcoming debate amongst the academics who were skeptical of the principles of the Education 101 subject, I was also hoping to meet the criteria of the necessity for results of action research to become public.

These conferences were: The Australian Curriculum Studies Association Biennial Conference; International Conference in Studies of Society and Environment; and Philosophy of Education Society Australia, 27th Annual Conference.
Unfortunately, most of the academics who attended the forums and conferences where I discussed my findings already had some preference towards alternative learning paradigms. That is, I was not able to interact with enough of those who were still holding objections. Nevertheless, there were enough staff from each faculty to enable greater understanding, debate and publicity of the aims and outcomes of the Education 101 subject.

One of my original intentions, apart from introducing the principles of the Education 101 subject and answering any queries about it, was to meet the increasing requests from some members of staff to be permitted to attend the Education 101 classes. They had seen such positive changes in their students, and some wanted to implement the same techniques in their own classrooms or working situation.

My search of the higher education literature for a theory which could demonstrate the relationship of the students’ obstacles to learning to the aims of higher education, was of little benefit. There was a clear emphasis on thinking skills, but very little reference to the relevance of the ontological dimension as described by my students. Most of the psychology literature referred to the student’s cognitive development, but there were few references to the level of self evident in my students’ struggle or exploration.

The aspects of the original Education 101 curriculum which aimed to address the ontological dimension of the student were in the area of self-concept, identifying negative beliefs and going through a process of changing these into positive beliefs. I had also attempted, in a small way, to address the issue of ‘presence’ with techniques such as relaxation and the use of mandalas. However, these only addressed presence of mind. I believe that students needed to be shown how to be present at a much deeper level of beingness.
Chapter Four

A State of Preparedness: a new approach

"‘Who has most deeply thought, loves what is most alive’"
(Socrates cited in Heidegger 1968: 20)

1. Introduction

To demonstrate the relevance of Education 101 students’ ‘meaningful frameworks’ to academic learning requires that their importance to traditional ‘higher order thinking skills’ be established. Such a relationship needs to be demonstrated in order to justify the educational value of attending to such relatively new notions as ‘innermost attitude’ and ‘spirituality’. This section shows how traditional goals of higher education can be enhanced by preparing students to think ‘with their being’. To do this I will again draw upon the tradition of phenomenology, notably the work of Martin Heidegger and Gemma Fiumara.

Heidegger concedes that, as human beings, we have not yet learned how to truly think. Heidegger’s exposition provided insights I applied in preparing my students to ‘think more completely’ in their academic learning process. Further enrichment was offered by Fiumara’s interpretation of Heidegger’s work on ‘listening’ which, in a deep philosophical sense, is an important aspect that is often overlooked in the thinking process.

2. Exploring the relationship between ‘thinking’ and ‘being’

i) Thinking as self-formation

Heidegger insists that thinking is inseparable from being, that it is a way of living or dwelling rather than a discrete act or process. Thinking is our response to a call from the nature of things, from Being itself. It is a gathering and focusing of our whole selves on what lies before us so that we can “discover in them their
essential nature and truth” (Grey 1968). Heidegger describes the essential quality of the relationship between thinking and Being:

“No way of thought, not even the way of metaphysical thought, begins with man’s essential nature and goes on from there to Being, nor in reverse from Being and then back to man. Rather every way of thinking, takes its way already within the total relation of Being and man’s nature, or else it is not thinking at all.” (1968: 79-80)

Heidegger holds that thinking both determines and is made up of our true nature. The more thoughtless we are, the less human we are (Grey 1968). A ‘highly evolved’ human being is one who thinks with his/her being. We have our ideas in our heads, but also we “. . . have them in our consciousness. We have them in our soul. We have ideas inside ourselves, these ideas of objects.” (Heidegger, cited in Mugerauer 1988: 67)

In claiming that our ‘self’ is formed by our thinking, Heidegger’s work adds an important dimension to Taylor’s views on identity formation. For it is not only the ethical stance from which the self emerges, but from the very thinking process itself. In asking how to think, or in Heidegger’s phrase, “What is Called Thinking?”, we are also asking how to be. From Heidegger’s work, two questions emerged in relation to my work: i) how does higher education ask students to think, and ii) how does this compare or contrast with how Heidegger suggests that we think?

The first question has already been explored in terms of surface/deep approaches to learning. Students either think by accumulating information or by being more personally involved and, in consequence, gaining a deeper understanding. In developing thinking skills, advocated as the linchpins of higher learning, students need more than surface learning. An example is offered in the ‘Quality Portfolio’ submitted by The University of Sydney, where the following ‘thinking skills’ were recommended:

“Graduates should: a) be able to exercise critical judgment; b) be capable of rigorous and independent thinking; c) be able to account for their decisions; d) be realistic self-evaluators; e) adopt a problem-solving approach; and f) be creative and imaginative thinkers.” (cited in Candy et al 1994 - my italics)

Following Heidegger’s argument, higher education simultaneously elicits a certain form of subjectivity. Perhaps with the exception of such aims as “creative and imaginative thinkers”, it is a subjectivity that is characterised by what
Heidegger and Fiumara call the “halved sense of logos” - that which has as its aim to “analyse, scrutinise, delve into, explore, exhaust, probe the famous ‘object of knowledge’ of our tradition.” (1990: 16)

The second question - how does this kind of thinking and associated subjectivity contrast with how Heidegger suggests that we think?- is the subject of this section.

When Heidegger asks, What is Called Thinking?, he does not propose any definite answers, but rather asks us to consider a journey in a way that we may never have considered before. He leads us on a path of self-discovery. He allows us to discover the “conditions” under which true thinking takes place. Heidegger’s “thinking” involves questioning, “clearing” the path with no set destination in mind. To think is to be “underway”; to be on the way to discovering the relationship between human being and Being, between thinking and being. Drawing on Neitzche, Heidegger explores the notion that “ ‘Man is the as yet undetermined animal’ ”, and emphasises the fact that, as such, thinking must have this fluid, endless, undetermined quality to it.

Heidegger (1966) calls into question the thinking which, in its need for correctness and certainty, races ahead toward a specific goal without hearing what it is that is calling us to think.1 Here Levin quotes Heidegger’s argument that thinking begins “ ‘only when we have come to know that reason, glorified for centuries, is the most stiff-necked adversary of thought’ ” (1989: 17). It is the notion of thinking as being “underway” that challenges notions of the search for certainty in the “known” which is prevalent in the “natural attitude” and the logos-centric tradition which values efficiency, clarity and objectivity (Fiumara 1991).2 For Heidegger we think best not by objectifying, defining or describing, but by “letting ourselves into the meaning which hides itself.” (Mugeraurer 1988: 13)

Phenomenological epistemology ‘shows’ meaning rather than developing a theory or arguing a point. Indeed, the derivative of the verb ‘to argue’ comes from the word ‘arguere’, which means ‘to make clear as silver’. Phenomenological discourse is not devoid of argument, but this is subservient to helping one to “see” (Van Menan 1997: 58). For Heidegger the essential aspect of being authentic as a human being is to allow what is concealed into unconcealment. Thus as Van Menan notes, Heidegger “turned his attention away from the cogito
or consciousness as such, towards elucidating the meaning of things as we live them in everyday life.” (1997: 58)

The distinction between this type of thinking and cognitive understanding has been highlighted by Van Manen (1997). The cognitive is characteristic of the social sciences “clear, expository and relatively unambiguous”, and scientific discourse which aims to “describe, explain, and analyse phenomena”. The non-cognitive is “evoked by language but also goes beyond language, which transcends language” (1997: 61). However, as Van Manen insists, there is nothing “other-worldly” to non-cognitive, transcendent meaning.” He goes on to demonstrate that the closest example of this kind of language is to be found in the arts, especially poetry.

As my project embraces a more total involvement of being in the thinking/learning process, the challenge presented in this thesis is thus one of how we can operationalise Heidegger’s recommendations for true thinking in higher education.

To illustrate what is involved in the process of ‘letting ourselves into the meaning’ in order to discover our ‘true nature’, Heidegger paints an historical picture of the term ‘thinking’, and goes back to the early Greek meaning. The current coinage of the term ‘thinking’ comes from the Greek term ‘logos’. The term ‘logos’ at various times is described by Heidegger as “speech”, “reason”, “argument” or “logic” (Mugerauer 1988) and that which puts in order, classifies, structures (Kocklemans 1965). Such features have become the primary characteristics of thinking. But, as Heidegger shows, the word ‘logos’ is the parent of the word ‘legein’ which has acquired other meanings, including ‘gathering’ or ‘laying’. It is that aspect of thinking which would allow the student to ‘dwell with’ the learning material in aspects of being which are a counterpart to the characteristic ‘halved sense of logos’. Fiumara quotes from Heidegger to say ‘legein’ is

“‘...whatever lies before us involves us and therefore concerns us.’ Leyein therefore, is to lay: ‘Laying is the letting-lie-before- which is gathered into itself - of that which comes together into presence.’ “ (1990: 5)

In order to think with our being, Heidegger calls for ‘remembrance’ and ‘transformation’ of what thinking truly is - both the logos and the legein.

How can this more total thinking process be achieved, in a practical sense, in a
university classroom? How are we to prepare the student in his/her being to answer the call to think in the way that Heidegger recommends? We must assist the student to prepare for learning in which Heidegger's descriptors of legein have influence. At various times the dwelling or laying aspect of thinking are described as: "hidden', 'memory', 'gathering', 'recall', 'thank', 'devotion', 'heart', 'bring forth', 'let stand and lie', 'keep', 'guard' and 'gift" (Mugerauer 1988: 76-77). Other modes of thinking to which the 'return' to legein would take us are picked up by Fiumara (1991):

" 'mild', 'moderate', 'modest', 'available', 'vulnerable', 'welcoming', 'patient', 'contained', 'tolerant', 'conciliating', 'receptive', 'pitiful' (with reference to pietas), 'humble' (with reference to humus), 'poor' (with reference to parsimony), 'disciplined' (with reference to discern), 'vital' (with reference to life)..." (1991: 69)5

I propose that the modes of thinking and being articulated by Heidegger's and Fiumara's attention to 'legein' are prerequisites to carrying students into deep learning. My project shows how some of these modes of thought can be appropriated and incorporated into university learning.

ii) Thinking as listening

A deeper understanding of the nature of 'legein' can be gained by examining both Heidegger's notion that thinking involves a certain kind of listening and Fiumara's "philosophy of listening".

Heidegger is highly critical of what he calls "one-track thinking" which takes a one-sided view and which reduces everything to a "univocity of concepts and specifications". Instead we should learn to "hear all that is said and to discover what we missed when we did not hear everything..." (Mugerauer 1988: 151). This is why a certain kind of listening is essential to Heidegger's call to learn to think, a listening which takes account of the variety of meanings and perspectives and the complexity of the hearing process.6 Hearing is "an ontological organ", through which "practices of the Self" can empower us to move beyond physical hearing to an understanding of "Being" (Levin 1989). We are asked to practice a "thinking hearing", a "thinking which listens, a listening which is thoughtful" (Levin).

This listening entails restoring the unity of the legein and the logos. A characteristic of contemporary logos is that it involves speaking:

" 'Logic, as the doctrine of logos, considers thinking to be the assertion of something
about something. According to logic, such speech is the basic characteristic of thinking’”
(Heidegger cited in Fiumara, 1990: 4)

whereas legein is usually expressed through listening.

Fiumara draws on Heidegger’s insights to develop a ‘philosophy of listening’. This challenges the logo-centric emphasis on ‘saying’ without allowing one to be ‘underway’ in the art of listening. Fiumara’s ‘philosophy of listening urges us to ‘dwell with’ that which is being said, without grasping and controlling it. She seeks for co-existence rather than ‘knowledge of’. Again this is an essential feature of legein.

This is not the kind of listening commonly used in everyday life, but rather that which listens in the world of the unspoken. It is hard work because “... in the course of two and a half thousand years, thinking itself has slowly become accustomed to the idea which the sentence states” (Heidegger, 1968: 179). Yet as Heidegger also says: “ ‘Speaking at length about something does not offer the slightest guarantee that thereby understanding is advanced. . . .’ “ (cited in Fiumara 1990: 99). Instead silence is needed, not the silence of ‘not speaking’ but rather one of ‘genuine discourse’, a way of “being with the interlocutor” (Fiumara 1990:101). The silence creates a space which must exist so that deeper meanings emerge; a space into which can enter restored “expressive potential of objects and persons”.

Fiumara does not place a ban on logos. Rather, she seeks to find a way to restore the present halved sense of logos to completeness. She seeks freedom from the stranglehold of predetermined reality dictated to us by the present sense of what it is ‘to know’. As Fiumara says:

“An aversion - almost - towards listening to the rich multiplicity of ‘reality’ seems to be linked with a background of profound fears and to the resulting defensive postures that express themselves in a tendency to reduce knowledge in general to a set of principles from which nothing can escape.” (1991: 21)

In examining the higher education system, Fiumara sees it as being guilty of logo-centricity to the neglect of listening. ‘Cogent articulations’ are signs of strength whereas attempts to listen, in the philosophical sense, are seen as “sad and humble” practices of those who cannot excel in the logo-centric tradition. The reinstatement of listening can achieve:

“Something which seems unreachable if we take normal theoretical paths can emerge, with
an almost unhoped-for spontaneity, from an intensified philosophical disposition to be
taught by the depth of our philosophical past" (Fiumara, 1990: 76).

The emphasis on the higher order cognitive intellectual skills and on what is
known deafens us; we risk being "turned to stone". There is a tendency to
"reduce knowledge to a set of principles from which nothing can escape", in a
world whose primary task is "speaking, moulding and performing". To listen
requires an "orientation towards openness", which the logo-centric tradition, in its
search for certainty, destroys by closure. This destruction can be cruel:

" 'Part of thinking is its cruelty aside from its contents. It is the process itself that is cruel, the
process of detachment from everything else, the ripping, the wrenching, the sharpness of
cutting' " (Fiumara citing Canetti, 1990: 54).

To learn to think is to learn to listen, which is to learn to be open so that proper
hearing can be a transformative experience.

3. A State of Preparedness

From the writing of Heidegger and Fiumara, we may infer that both logos, and its
extended form, legein, are necessary for complete learning. Fiumara holds the
recovery of listening to be the way in which the impoverished 'house of being'
can be refurnished. This demands a relationship with thinking which does not
revolve around grasping, mastering and using, but rather one which is "anchored
to humility and faithfulness". It requires that "we dwell with, abide by, whatever we
try to know; that we aim at coexistence-with rather than knowledge-of" (1991: 15).

Heidegger accepts that most people, including himself, are not yet capable of this
kind of thinking. Yet his work asks us to become capable, by first being prepared
to learn to think.

" 'Not one of us here would presume to claim that he is even remotely capable of thinking,
or even a prelude to it. At the very most, we shall succeed in preparing for it' " (quoted in
Mugerauer 1988: 148, my italics)

He asks us to "prepare ourselves to hear that call to think and respond to it in the
appropriate manner". It follows that if students are encouraged to live and dwell
with their subject matter before and while they are doing academic tasks, then a
more complete, and indeed Heidegger would say authentic, thinking process can
occur.

In consequence, I invite my students to be 'underway' in their thinking process: to
become more aware and then prepare to be able to think in the more total way recommended here by Heidegger and Fiumara. It is a process which is continually under review, an ideal to be conscious of every time one is engaged in the academic learning process. In this way the student is joining in an education process which not only requires thinking with the higher order thinking skills which involve the logos, but also helps them to become better prepared to think more consciously and in the realm of legein. Thus my interpretation of ‘higher’ learning is one where the student is underway; is in a state of preparedness to apply this kind of thinking - both the logos and legein - to the academic learning process. I call this awareness and approach to learning, ‘A State of Preparedness’.

Heidegger’s recommendation for ‘meditative thinking’ further explicates the kind of thinking that would be encouraged in A State of Preparedness. One of the particular problems Heidegger would have with the higher order thinking skills is that they are examples of what he calls “calculative thinking”. He describes this kind of thinking as:

“whenever we plan, research, and organise, we always reckon with conditions that are given. We take them into account with the calculated intention of their serving specific purposes. Thus we can count on definite results. . . It computes ever new, ever more promising and at the same time more economical possibilities. Calculative thinking races from one prospect to the next.” (1966: 46)

Here Heidegger contrasts this kind of thinking with what he calls “meditative thinking”, that which “contemplates the meaning which reigns in everything that is.” But again, as is the case with the explication of ‘logos’ and ‘legein’, there is no split, no dualism in Heidegger’s approach. Calculative thinking and its application to everyday life is grasped in and through meditative thinking. Calculative thinking is one where we “deal with things in our terms for our advantage” whereas meditative thinking “does not represent or construct a world of objects. . . it is thinking which allows content to emerge within awareness, thinking which is open to content” (Anderson 1966: 25). Both have their purpose, but Heidegger holds that we are in flight from meditative thinking which is part of human nature, not something transcendent.

Even though meditative thinking requires a certain degree of effort, of delicate care, of practise and patience, it is essential to engage in this kind of thinking in order to return to our true nature, or to Being. Anderson (1966) refers to this kind of thinking metaphorically as that of “walking along a path which leads to Being”
(1966: 25). In this context, Heidegger defines thinking itself is as “coming-into-the-nearness of distance” (1966: 68). A student who is in A State of Preparedness would consciously take on meditative thinking, and therefore be in a state of “releasement towards things” and “openness to mystery” - the two main prerequisites of meditative thinking.

Is the recommendation for students to be in A State of Preparedness a prescriptive process in which certain qualities are imposed upon the student? Is it a recommendation of ‘how to be’? The tenets of phenomenology would not allow such an imposition. We can answer this question by taking a further look at implications which arise from the recommendation for meditative thinking.

In order to achieve the goals of openness and releasement, the student would be encouraged to move from the state of only grasping for control and correctness, which results from being totally immersed in the halved sense of logos, to that of a state of “letting be”. Such a state is described by Troutner:

"Rather than imposing our own sedimented, theoretical constructs upon the phenomenon in question, which in effect often means covering them, we must discover the phenomenon by an allowing process." (1974 b: 151)

Thus the fundamental property of openness, in the Heideggerian sense, is not one that involves an act of will, but rather an “annulling of the will” which is not passive, but operates “beyond the distinction between activity and passivity” (Anderson, 1966). For Heidegger, the ability to be able to think does not entirely rely on our will and wish, though much does depend on “whether we prepare ourselves to hear that call to think when it comes and respond to it in the appropriate manner.” (Grey 1968: xxii -my italics)

That is, to think in the way recommended in A State of Preparedness is not an act of will but an act of allowing, of preparing, of being open. Thus, becoming capable of thinking does not mean merely performing well in some mental activities, or increasing our ability to represent thoughts or ideas. It is rather what Mugerauer describes as “a grateful and responsive relationship to what calls for thinking (the gift we incline toward), it is nothing willful at all, but a learning to dispose ourselves to what is addressed to us” (1988: 149). The contrast is further distinguished by Mugerauer as between “thinking” and “living within thought”.

Thus the approach of A State of Preparedness is not a prescription of how to be, but how to be prepared, in one’s beingness, to hear the call to really think.
University education can *invite* the student to 'gather' and 'focus' their whole self on the subject matter in order that they understand, at the level of heart and mind, its 'essential nature and truth. As my action research has shown, students accustomed to a logo-centric framework, often do not know how to come to the text with this dimension of beingness. In other words, the current higher order thinking skills such as analysis, logic and critical thinking, do not, in any significant sense, prepare the student to 'dwell with' their learning material with any great degree of openness.

Of course, in describing logos and legein, there is an important sense in which these terms are inextricably tied to each other and cannot be separated. The kind of complete thinking recommended by Heidegger requires *both* the qualities of ordering, structuring, analysing, reasoning and grasping as well as the qualities of legein. Moreover, logos must be held in conjunction with legein because there may be instances where such a way of thinking is irrational, illogical or inappropriate, and where the extreme application of the principles of legein, in isolation, may make no sense. Legein cannot be practised in any 'pure' or universal sense, in the same way that Heidegger and Fiumara argue that thinking with logos cannot be total without the application of legein.

When attending to an *awareness* of legein and logos in A State of Preparedness, are they to be encouraged simultaneously, or is it important to have an awareness of one before the other? The immediate answer would be that the learning process is enriched if both the logos and legein are held simultaneously - where the student is both open and humble to the nuances of thinking, totally present with what is there before him/her, and yet also performing tasks which are more associated with logos.

However, as the student has been immersed in the logo-centric tradition, what is probably needed is to educate the student to 'think with legein'. As legein is the more inclusive, richer derivative of logos, if legein is attended to before logos, then the student is able to relate to the task of thinking in ways that reflect both logos and legein. Otherwise, what needs to be grasped has been spoken to and of before it has been truly 'listened' to.

Another question is whether or not the student would need to attend to all aspects of legein or just a few of the qualities in order to be in A State of
Preparedness. By practising several aspects of legein, the ability to truly think can be more easily achieved. However, it may only be possible to bring one’s consciousness to one aspect at a time, rather than holding each of the aspects in one’s being simultaneously.

When the student is performing an ordinary academic task, however, it may be argued that the academic text in front of the student has already had the ‘there is’ - the true essence of the information, concepts and ideas extracted out by academic processes and the academic language in which it is framed. My answer is that if the student is encouraged to approach the text with A State of Preparedness, they will be able to go beyond the academic framing of the text to discover more of what it is that needs to be thought of. The process of A State of Preparedness would thereby promote a ‘return’ to the original meaning of what lies before the students in the academic text.

The approach of A State of Preparedness follows a path which is hoped for by Greene when she recommends that:

“If we are eager to release those we teach or the desires of those we teach in the direction of risk, questioning, fullness of being, such venturesomeness may become part of our teaching. If it does we may make possible the wide-awakeness that gives rise to the questions in which learning begins. We are venturing the assertion, however, that a certain ‘conversion of consciousness’ is required to set us free to break with the natural attitude, to discover the grounds of our being in the world.” (1997: 182)

Similarly, the approach of A State of Preparedness calls for a ‘conversion of consciousness’, but also, following on from Heidegger’s theory, involves ‘clearing’ so that one can truly ‘see’ what lies before one. Just as university students need to develop ‘higher order thinking skills’, similarly they need to learn how to ‘allow things to be’ in order for the phenomenon to be learnt to be ‘present to consciousness’. The following discussion will explicate more fully some aspects of A State of Preparedness necessary to fulfilling these goals. This will also be illustrated with quotes from Education 101 students, from 1997 to 1999, who applied these aspects to their academic courses.

4. A State of Preparedness and ‘presence’

“The realisation that time is precious has two notable effects on me. Firstly, I take less for granted the things and people around me. Secondly, I live
"life fuller in that I appreciate every day of my life to its maximum..."
- Vincent, Education 101, 1997

"Learning to live in the present moment has helped me see the course with optimism. I also choose to forget the past (i.e. my fear of being asked questions in lectures and being embarrassed as I won’t be able to answer). Living in the present moment for me means to be able to forget the past and try my very best to accomplish my desired goals and objectives today and currently" - Deepa, Education 210, 1999

The theoretical exploration underlying A State of Preparedness has developed over several years of my own teaching practice where I have observed that students are not awake or 'present in their beingness' enough to learn.11 Regrettably we have no means, within the logo-centric framework, for helping students to become aware of their lack of presence, or of how to rectify it. Although students may be attending to other things in their lived experience, rather than the learning situation, my action research has demonstrated that this lack of attention on the learning task is seen by the students themselves as a major block to learning, about which they wanted to act. Indeed, many identified being a good learner with 'being able to be present'.

With the increased 'search for meaning' which was described in Chapter 2, students seem more distracted at different dimensions of self.12 My own teaching experience has shown that there may not have been any particular event that distracts the student, yet there are moods, depression, existential anxiety, body image problems, lack of reflection, relationship complexities, all of which are part of everyday experience. Moreover, that which is present to consciousness could also be quite destructive and could include a recent experience with drugs, or thoughts of suicide, a problem with the boy friend or girl friend or an unhappy incident with an alcoholic father.

As was explored in Chapter 2, even though it is not the business of the educator to address these 'problems' directly, it cannot be denied that they are 'phenomena' present to consciousness (using Husserl's terminology) and that they are experiences that some of the students bring to the learning process.13 So for the criteria of a deep approach of 'relating to the student's experiences' to be more than an ideal, practical ways must be found to handle these other life
An objection to this approach was that to address these distractions was crossing the border from teacher to therapist. However, ‘therapy' would be applied in dealing with or resolving particular intricacies of ‘the problem'. My aim is not to offer a solution to any particular problem, but rather to assist the learner to be more present for the learning task, despite these problems. I thus draw an important distinction between ‘therapy’ and the invitation to the student to attend to ‘what lies before them’ in the context of their academic learning. Greene (1995) elucidates the value of my approach by arguing that there will always be “weights of the past”, for example traumas, exclusion, poverty and the impact of ideology. However, it is necessary to see these as obstacles and circumvent them for both imagination and freedom to come more to the fore.

If we examine, through the lens of psychology, the causes of lack of presence, we can find mechanical reasons such as the finite mechanisms in the brain or the fact that our information space is so limited that it cannot focus on more than one thing at any one time and can only store up seven chunks of information at any one time. However, Heidegger draws our attention to a notion of presence which is wider than the concerns of psychology. His concern is with that which affects our human nature, our humanity, our total self, not just an aspect of behaviour, which can or cannot be trained to behave otherwise.

An integral aspect of legein is, as Heidegger states:

“... the lying before for-itself... is nothing more and nothing less than the presencing of that which lies before us into unconcealment.” (1971: 63 my italics)

Without attempting to be present, it will be difficult for true thinking to take place.

To truly think is to turn our minds to that which is most thought-provoking. And how do we come to see that which is most thought-provoking?

"Man learns when he disposes everything he does so that it answers to whatever essentials are addressed to him at any moment. We learn to think by giving our mind to what there is to think about." (1968: 4)

Heidegger's exploration of the relationship between thinking and presence is relevant to an exploration of how students can be more present in their learning process. An integral aspect of A State of Preparedness is a 'practice of the self' where the student can be more consciously in the here and now, present enough to 'hear' that which is to be learned. It is a practice which encourages meditative
thinking, in which Heidegger urges:

"dwell on what lies close and meditate on what is closest; upon that which concerns us, each one of us, here and now; here, on this patch of home ground; now, in the present hour of history." (1966: 47)

Heidegger's notion of presence leads on to concepts of memory:

"When we think what is most thought-provoking we think properly. When we, in thinking, are gathered and concentrated on the most thought-provoking, then we dwell where all recalling thought is gathered. The gathering of thinking back into what must be thought is what we call memory." (1968: 143)

It follows that the more we are able to encourage our students to be present the more they will be able to remember. A version of this notion could be extracted from the theory underlying association, where the more the student becomes involved with the use of their personal experience, senses and humour, the more they will be able to commit what is being learned to long-term memory.

Similarly, Troutner (1974 b), in exploring what it means to have the experience of being educated, draws a distinction between memorising or accumulating bodies of knowledge and an experience which is 'the giving of itself in immediacy to consciousness'. The result of the latter kind of education would be that something that normally may be hidden and only occasionally revealed is 'all of a sudden . . . there'. So the phenomenon of being educated must represent a special kind of 'learning experience' where the 'revealment manifests itself directly to consciousness' rather than being induced at will by remembering, reflecting, or studying. As Troutner notes,

"No amount of remembering, reflecting, or judging will ever 'produce' this phenomenon. In fact the phenomenon is not something that is 'produced' (in an immediate sense), by the experiencing subject. It is simply there in intuition: 'Aha, I see it!' " (1974b:153)

In order to achieve this kind of phenomenological seeing so that the student 'never again loses sight of what he has caught sight of', university education would have to promote practices of the self which encourage 'giving of one's self in immediacy to consciousness'.

Dewey also argued for greater presence in order to be more involved in the world, but he discussed it in terms of what he called 'interest'. Such interest is about " ' . . .the active or moving identity of the self with a certain object' " (cited in Greene 1996: 64). For example in his Democracy and Education, Greene notes, Dewey draws the distinction between the momentary attentiveness one brings to
a learning situation and that which is of genuine ‘interest’. He exemplifies this with the case of a physician who is so absorbed in the treatment of his/her patients (and he gives the instance of an outbreak of plague), that this is where the total self resides. A similar kind of presence can be found in the artist or dancer or poet.

How can the phenomenological notion of presence be applied in the classroom? The first place to start may be to draw students’ attention to their lack of presence and the effect this may be having on their ability to think properly. Then it would be necessary to discuss the dimensions of beingness, where the ‘lack of presence’ resides. My students noted that it resides in other areas of themselves besides the cognitive. Levin, for instance, argues that the kind of listening involved in perceiving a concept is a “preconceptual listening, which involves the entire body of felt experience” (1989: 21). As Kaelin (1974) notes, for Heidegger, the existential condition of ‘being there’ is its “erschlossenheit” which Kaelin paraphrases as “every human being is characterised by its openness to experience.” (1974: 58) And he goes on to add that this openness to experience may itself be experienced initially as a mood, then as an understanding, and finally as expression. These do not have any temporal sequence for Heidegger. It is, however, useful to point out that it is at the level of mood, understanding and expression that we can bring our awareness of presence.

One of the most well-established and successful techniques proposed in the area of psychology is what is called “flow in consciousness” - a term coined by the founder of the idea: Mihalyi Csikszentmihalyi (1988). He offers a critique of how the self is constructed by traditional behaviourist and reductionist psychology yet it ignores the ‘phenomenon of the self’. He builds a concept of the self which is driven by pleasure, power and participation - the factors which shape consciousness. He has theorised a notion which he calls “flow”, which is experienced often by artists, athletes, composers, dancers and scientists. Csikszentmihalyi’s definition of flow is:

“When goals are clear, when above-average challenges are matched to skills, and when accurate feedback is forthcoming, a person becomes involved in the activity. At this point, concentration focuses on what needs to be done.” (1988: 34)

In this state, there is so much concentration that irrelevant thoughts, worries, distractions no longer have an opportunity to arise in consciousness. There are now numerous instances in a wide variety of walks of life where the application of
the principles of the ‘flow state’ have increased enjoyment, productivity and quality of outcome. In order to gain a greater sense of presence, students could be introduced to such techniques as suggested here by Csikszentmihalyi.

One of the attractions of Csikszentmihalyi’s work is that it takes the notion of self beyond the usual boundaries of the cognitive, and also provides a technique from which students could gain an experience of a certain kind of presence. However, when taking a phenomenological perspective, there is more to beingness or presence than goals, skills and feedback or pleasure, power and participation. For example, Levin (1989) outlines the many different instances in which we “relate to or be ‘with’ people and things, and be ‘in’ the situations in our lives”, ways of perceiving:

“different channels (auditory, visual, tactile, intellectual, emotional, bodily); different styles (aggressive, relaxed, manipulative, skeptical, indifferent); different orientations (idle curiosity, scientific); different perspectives (looking backwards, glancing sideways); different postures and positions (near, far, frontal, peripheral) different degrees of intensity and attentiveness (focused, diffuse, touching lightly, listening eagerly, staring, sniffing deeply); and different degrees of self-awareness.” (1989:18)

Thus we are shown some different dimensions of self that are involved in being ‘present’, those that go beyond the focus or attention-span that are the subject of many studies on the topic in psychology. Indeed Levin goes further to illustrate that we are with the person or thing in a way that is ‘in the head’ at one time, at another it may be more of an emotional presence and at yet another it will be a physical presence. Or we may be theoretical, or abstract or practical, and the list goes on. Students would need to be given the opportunity to explore many of the ways in which they can be present with a certain situation or person.

So once such awareness has been established, how are we to assist students to become better prepared, in the phenomenological sense, by being more present? One important attitude change may be that the students need to see learning as happening in every moment, not just at the institution and certainly not only for the sake of studying for the exams, as such orientation would detract from presence. Moreover, we could encourage students to give their whole being - body, mind and soul - to the task in front of them. It is thus a different kind of presence to that of ‘focusing the mind’ or certain spiritual practices which emphasise relaxation or meditation.
I argue that if a student is in A State of Preparedness by paying attention to certain aspects of legein, greater presence, in the phenomenological sense, can be achieved.

i) Coming to presence through the arts

"Every time I reviewed the mind-map the visual pictures automatically appeared in my mind and it became easier to remember because I made the mind-map with my own words and imagination" - Prue, IL student 1997

In order to achieve phenomenological seeing and presence, there may be a need to go beyond the constructs of academic or propositional language. In its primary tasks of analysing and dividing the lived world and its insistence on detachment and disengagement, propositional language has the power to fragment, rather than encompass the lived experience. If, on the other hand, a framework of phenomenology is adopted, there would be a move away from "dichotomy of the inner and outer directed person" in favour of a view where the language we use "calls us into creative work which changes the world as it recreates us." (Scudder and Mickunus, 1985)¹⁴

To view things as they are, in their 'beingness', is a call to move past the language and discourse which dominates logo-centricity. It would move beyond the propositional language we use to depict reality to the actual lived reality itself.¹⁵ Such language would therefore also assume its situated, embodied and fluid dimensions.

As Greene (1974) notes, it is in the silence of the primordial thought that "the individual begins constituting his original world".¹⁶ To capture the pre-reflective experience in learning would call upon a legitimisation of both cognitive and non-cognitive thought. But how is the non-cognitive to be expressed if not in the everyday language of thought? It is in the language of literature where Greene (1997) finds the ability to "prepare for a return and, through returning, for an altered way of seeing and saying" (1997: 182). It is through literature that "visions of possibility" are offered to the learner and also take the learner on "inner journeys" which help him/her to gain greater self-understanding. Van Manen (1997) likewise sees the need for much phenomenological discourse to rely on the language of poetry to make its meaning felt. This is because in poetic
language there is less reliance on speech, as the poem “lets something be ‘heard’ or ‘seen’.” 17 There is thus this ‘allowing’ process which is fundamental to both the legein and presence.

Is there a place within the academic disciplines, as we know them, for this non-cognitive ‘expressive, transcendent, evocative, poetic’ meaning? Is such language only to have a place amongst arts students or is it to be also encouraged amongst the students in business, law and sciences, where propositional language reigns supreme? I argue that it is through the language of the arts, and in particular literature, that the student could be given a more direct experience of ‘presence’ and then transfer this experience to his/her other academic subjects, no matter what the field. As the phenomenological way of thinking is such a radical diversion from the logo-centric tradition, students could be aided through some literature (and Greene gives the example here of Moby Dick) to see how the ‘there is’ aspect of life is captured and then they could similarly be invited to respond to their learning material in such a way.

Although Van Manen holds that there is no other way of communicating such an understanding in its ‘intellectual-experiential’ dimensions but the poetic language, I have explored how students can grasp this dimension in all academic subjects. Such a response can be in the form of journal-writing, poetry, mind-mapping, drawing, embodying the learning in some way, or some other kind of artistic response. By using such techniques students became more personally involved with the learning material because they have co-existed with it, come to a presence with it. Thus students would then be better prepared, in the legein, to apply the higher order thinking skills.18 Furthermore, by illustrating the nature of the pre-reflective expression through examples from the arts, one could find invaluable ways of ‘drawing forth’ responses about ‘that which lies before’ the student, without being totally reliant on the traditional logo-centric tools or cognitive skills.

For example, through the medium of journal-writing students could be encouraged to do stream-of-consciousness writing in response to the key concepts of their field and also in response to assignments such as essay questions. This could be encouraged in the form of a pure response rather than a reflection. The aim is to generate a total response to the text or concepts and make as many associations as possible. Students could be encouraged to
respond in the form of poetry, or respond in words or pictures - whatever presents itself as a response to that which lies before them.

Mind-mapping is also an invaluable tool for encouraging students to draw connections with concepts and to foreground the big picture (which is represented as the centre of the page) (Buzan 1996). Both of these have been recommended by Kember (1991) as essential elements of "meaningful learning". Students are encouraged to work with bold colours, big pieces of paper and to work from the centre and move out with pictorial images. The purpose of using such tools is to break with familiar habits and locked-in responses dependent on the halved sense of logos. Again, students are encouraged to spontaneously respond to concepts or an academic text or essay question, without any analysis or criticism. Responses are not expected to be literal or even associations capable of explanation to others. When students have met with the topic or concept at such a depth of their being, they are then in a position to develop deep understanding and personal connection with the topic, and thus better prepared to perform the academic task by being more present.

5. Innermost attitudes as the vehicle for A State of Preparedness

"... concerning the effects of the awareness principle covered in Integrated Learning, I had already noticed many changes in my study. Incorporating this new principle into International Marketing provided me with a new outlook on the subject as well as my other subjects. First of all the class taught me the great repercussions of coming to class on time, prepared, and in the 'marketing frame of mind'. Showing up to class in a timely fashion often times even early provided me with the essential preparation time to become a more proactive force in the classroom. Before this minor adaptation, looking back, I recall frequently finding myself totally consumed with whatever it was I was participating in previous to the class. For instance, it was not out of the ordinary for Nick to find himself halfway through a class appearing as if he were in sync with the class when actually he was still engulfed in a previous class's lecture objectives."

Excerpt from Individual Project of Nick, IL 1998

The theoretical role of 'awareness' in the understanding process has been
discussed as a characteristic of a deep approach to learning. Marton & Booth (1996) define ‘awareness’ as:

"The totality of a person's simultaneous experiences and her relatedness to the world." (1996: 538)\(^9\)

For Heidegger, awareness was a crucial aspect of meditative thinking and the movement towards Being. Moreover, this awareness is not only part of our identity, but also that which characterises our ‘humanness’ (Anderson 1966). Following Heidegger’s argument, the role of awareness would be crucial to the thinking process, if only because one needs to be aware of whether one is truly present to the thinking. Indeed one of the primary concerns of phenomenology is:

"what are the essential characteristics of a material object and what kind of awareness is required on our part for this object to be given in our experience?" (Scudder and Mickunas 1985: 13)

Whatever the student is aware of at the time of learning not only affects where his/her attention will be, but also the kind of self-formation which is taking place. If we extend awareness to the kind of listening advocated by Heidegger and Fiumara it is not so much a matter of the content we are listening to but the "way in which we approach things; a method that cannot be reduced to the predatory or accumulative grasping of what ever is in question" (Fiumara 1990: 80).

Furthermore, if we are to take learning to the level of ‘phenomenological seeing’, it is critical that the student be aware of when they are staying with the familiar and when they are moving on to a state of ‘Aha, I see it’. Only when the student is aware of this qualitative difference can true learning taking place. Dewey refers to the tension or passion one would feel whenever experiencing something new as one “breaks through the inertia of habit”. Without feeling this tension we cannot be really learning anything new.\(^{20}\)

Booth (1997) asserts that awareness of “the possibility of variation in ways of experiencing” is important to deep approaches to learning. Drawing on the theories of the phenomenologist Gurwitsch, Booth argues that a deep approach to learning is present when students develop awareness which

"...demands an openness to variation, a willingness to tussle with the resulting perspectives, a point of reference in personal experience, and a clarity to maintain focus on the object of thought." (1997: 147)

Booth highlights the fact that the student needs to be aware that in bringing
consciousness to bear on a particular phenomenon, it will always be partial. This is the essential ingredient to ‘openness’, which is also fundamental to how Husserl originally developed the notion of “intentionality”, the “total meaning of the object which is always more than what is given in the perception of a single profile or perspective” (Chamberlain 1974: 129). Hence students would be aware of the fact that there is always more than what they see, or that it can be seen from many different perspectives. Rather than awareness of certainty, there would be what Greene perceives as essential to the active learner: "one awakened to pursue meaning and to endow a life-story with meaning" (1995: 132).

However, if we are to transfer the other factors of awareness, as mentioned here by Booth, to a practical context, to what we can direct students to attend as “a point of reference in personal experience”, what aspect of beingness is to be ‘prepared’ to permit ‘whole thinking’ to occur? In the action research, the kinds of awareness that the student brings to the learning process involved many different dimensions of lived experience.

Lubeck has formulated a model which illustrates how one can enter the learning process at different levels. It is one which advocates a layered concept of knowledge, experience and meaning. Gordon explains this model as such:

“Lubeck likens the depth of meaning found in individual experience to the multiple layers of an onion skin, with each thin overlay nestled within another. In Lubeck’s view, experience is recognised as layers and containing profound interpretations of experience beneath multilayered surfaces.” (1997: 154)

Greater self-awareness could evolve in the learning process if students were encouraged to recognise and reflect on the various layers of experience and if teaching and learning gave significance to the awareness of all the different levels of self through which we approach a task.21 Such a practice would fulfill Merleau-Ponty’s recommendation. It would permit students to “understand ourselves and others. . . when we transfer our own lived experience into every kind of expression of our own and other people’s life” ( cited in Gordon 1997: 154).

The many different levels of experience at which the student could enter the text include the logo-centric. Another level is the kind of experiencing involved in the Deweyian idea of the transaction between the learner and his/her environment. Using Lubeck’s model, I argue that it is at the level of ‘innermost attitudes’ that we
are able to reach much deeper levels of experience. As my action research showed, it was in this dimension of self that students reported significant changes in their ability to overcome their learning obstacles. From the results in my classes, I have concluded that it is at this dimension of self that the student is able to ‘dwell with’ the learning material or academic task that ‘lies before’ them. Indeed, innermost attitudes have proved to be the most effective vehicle for carrying aspects of legein and A State of Preparedness into the learning situation.

I derive the term ‘innermost attitude’ from the Japanese word “sonen”, which cannot be translated directly, as a single word, into English, but is synonymous with the notion of ‘thinking at the depths of one’s being’. A similar notion is also expressed in Heidegger’s description of legein as “taking to heart and mind”: “By taking to heart and mind we gather and focus ourselves on what lies before us, and gather what we have taken to heart” (cited in Mugerauer 1988:90).

Innermost attitudes are at the heart, or core, of “being”. They effect everything on a deep level - the emotions, body, subconscious, thoughts and mental states. It is at the level of innermost attitudes that students could open up to ‘phenomenological seeing’ and ‘phenomenological reflection’.

The notion of ‘attitude’ has been interpreted in many different ways, especially in the field of psychology. For example, the term ‘attitude’ is defined in the Encyclopaedia of Human Behaviour as

"a response, favourable or unfavourable to a person, group, idea or situation. Attitudes cannot be sharply distinguished from beliefs and opinions, but the latter tend to be more consciously held and more fully expressed in words. In contrast, attitudes frequently stem from unrecognised sources, operate partially on an unconscious level, and most cases can be readily verbalised. ... since they determine our positive and negative reactions to people and situations, their effect on actual behaviour may be great or small." (1994: 127-128)

Such a definition is useful in distinguishing attitudes from beliefs and opinions and to emphasize the unconscious level at which attitudes are often held. Moreover, attitudes determine our reactions and affect behaviour.

However, the distinction needs to be made between attitudes held at the surface of being and those that are held deep within. Surface attitudes are held towards certain things. Deep attitudes are those which we hold as part of who we are - as part of how we live our lives and express ourselves in the outside world. I call the
latter kind ‘innermost attitudes’. This distinction has been picked up by Midgely’s correlation of ‘attitude’ with ‘understanding’ when she defines understanding as: “attitudes which are rooted in our being and not just an external possession” (1991:44.) Here I think Midgely is referring to ‘innermost attitude’.

Importantly, it is at this level of innermost attitude that certain phenomena are chosen as important and therefore occupy consciousness or, when applying Taylor’s account of ‘strong evaluations’, our innermost attitudes determine the ‘goods’ we hold as important in our lives. It is at this dimension that students are able to detect ‘personal resonance’ and actively formulate their identity in the academic learning process.

I initially used the term ‘innermost attitude’ with my students because I discovered from their journals that it was at this ‘level of self’ that they were reporting their experience of learning. They were also being distracted from being present to the learning task at this level. An example was offered by Keiko:

"After I failed ‘Communications Skills’, I lost all my confidence for study. I felt I would fail other subjects too and that I would never be able to graduate from University, I was not the kind of person who could study in a foreign university, and so on. So much negative thought and chatter box that I never had were around me. I could not get out from them. I felt I was so miserable and my smiling face had disappeared completely at the beginning of this semester. I also had a terrible stomach ache for a long time. In these bad conditions, of course, I did not feel I should work harder, or make lots of effort for study or any positive feeling. I was just so spiritless and a lot of fear surrounded me. . ." Education 101, 1/94

Keiko’s innermost attitude was one of despondency and a sense of failure and negativity. This attitude affected her thoughts, feelings, beliefs, physical condition, emotions and behavior. We find a clear demonstration of a dimension of self which is at the core of being - at the core of self-concept (“I lost all my confidence for study”); of thought (“I was not the kind of person who could study at university”); of self-talk (“chatter box”); of feelings (“I felt I was so miserable”); of behaviour (“my smiling face had disappeared completely”); of embodiment (“I had a terrible stomach ache for a long time”); of spirituality (“I was just so spiritless”).
I have found that once the term ‘innermost attitude’ is explained and examples are given, students immediately resonate with the meaning of the term. They often interpret these attitudes as driving them to ‘look to the depths’ to find the outlook which ‘colours’ most other aspects of beingness. Once students have become aware of this dimension, empowerment follows. By being able to see the choice operating in innermost attitude, the student is able to take responsibility for their ‘beingness’ and change. Thus the focus is removed from blaming outside events - such as the teacher or ‘system’ - to the interpretation of events as influenced by innermost attitudes. That is, innermost attitudes are seen to ‘shape’ existence, while at the same time, existence ‘shapes’ innermost attitude.

An important role of the educator is to invite students to become more conscious at the level of innermost attitude and the effect this is having on their learning process. In promoting this level of awareness, the question arises, once again, as to whether or not one is prescribing ways of being. If we return to Booth’s argument about the necessity of awareness of “a point of reference in personal experience” in order to promote a deep approach, I have identified awareness of innermost attitudes as the place where such awareness can reside. It is clear that promoting such awareness is a necessary dimension of understanding, which, in the deeper sense which I am advocating in this thesis, will always involve self-formation. However, to invite students to be aware of the effects of innermost attitudes is different from prescribing a certain character change.

I have addressed the issue of being too prescriptive in my own class by asking the students to experiment and see how a change of innermost attitude makes a difference. This process is usually couched in terms of a change in innermost attitudes rather than taking on a new innermost attitude. As such, it implies that there is already a certain kind of innermost attitude present.

My experience is that students are not conscious of how logo-centricity is either concealing or dominating their innermost attitudes and, consequently, they generally do not know ‘how to be’ with their learning material in the way which encourages the other side of logos. It has therefore become paramount to address the role of innermost attitudes and to offer alternatives which could promote greater attention to legein. I argue that if a student is aware of his/her innermost attitudes, he/she can enter into A State of Preparedness. Greene makes a similar recommendation to teachers:

“They must be capable of sympathetic understanding, enough to communicate to the
learner what conditions and what attitudes might be conducive to what the young person is striving to achieve or to become. Moreover, teachers are charged with knowing something about what feeds into the learner’s experience from without and with trying to take from the learner’s surroundings that which might contribute to building up worthwhile experiences. “ (1996: 69)

In regard to the practical ways in which innermost attitudes can be attended to and nurtured in the classroom, the students could be encouraged to experience learning at the level of their innermost attitude by examining the kind of innermost attitudes they are presently holding. This may be extended to the students’ awareness of what is lacking in their innermost attitude in order to be more fully present to the learning material. Students could bring their awareness to the fact that their innermost attitudes are affecting their thoughts, emotions, physical well-being and capacity to learn. Moreover, they could use this level of awareness to see how these innermost attitudes are both shaping and being shaped by their approach to their studies and consequently affecting their understanding of ‘what lies before them’. As the action research demonstrated, when I have asked my students to become aware of their deep attitudes towards their studies, these are often nominated as resentment, anger, excitement, fear, passivity, negativity or boredom. One of the most powerful points of transformation reported was that of the student becoming aware of how such innermost attitudes were having a detrimental effect on their approach to learning.

Awareness of these effects could be heightened by making awareness of certain attitudes a daily practice over at least a week and a regular reflection in the form of a journal-entry or mind-map. The students could also be asked to record changes in their academic studies, and the ‘higher order thinking skills’, that result from paying attention to innermost attitudes. In this way the student would be able to experience the difference that comes from a change in innermost attitudes rather than it just being an intellectual exercise. Awareness of the effects of innermost attitudes could also be extended to the role they play in affecting other aspects of their world - their relationships and other aspects of daily living.

After such awareness has been established as an on-going practice, students could also be invited to apply certain innermost attitudes to their academic studies. Again, the process could be that of adopting a particular innermost attitude and recording changes that occur as a result. In this way, students would be encouraged to enter A State of Preparedness by being more attentive to
innermost attitudes which favour legein, and therefore be attending to the thinking process with more of their being. Students would then be much better prepared to enter the world of logos and understand their material at a much deeper level.

What kinds of innermost attitudes could students adopt, in order for the legein to be “carried” into the learning process? In the remainder of this chapter I will develop two of the aspects which have been suggested by Heidegger for a return from the halved sense of logos - those of “thank” and “gift”. I have chosen these two because, from my experience, they are the most powerful in achieving both presence and deeper understanding of academic texts. That is, they bring students to A State of Preparedness, where they are able to be more present and open to that which ‘lies before’ them. I will also offer some practical examples of how these could be operationalised in the academic learning process.

6. A State of Preparedness and gratitude

"The first and foremost important change that occurred by factoring Gratitude into my academic equation was felt in my internal mission statement at university. Before highlighting the importance of practicing gratitude into my university situation I felt as if I was simply going through the motions focusing on graduating and getting my diploma, Now with my new outlook incorporating gratitude I am more grateful to have been given the opportunity to pursue higher education. This realisation has increased my level of academic output, and more importantly changed my overall picture of what can be achieved through higher study. Instead of going through the motions I have made the decision to get more than a simple piece of paper from my university experience, and pursue a more gratifying approach taking advantage of every aspect my education to offer.”

- (Excerpt from an Individual Learning Project - Nick, Education 101, 1998)

The ethics of gratitude and whether or not it is a virtue which should be cultivated as part of our moral life have been taken up in many debates (Berger 1975; Camenisch 1981; McConnell 1993; Walker 1980; Lyons 1969). White (1999) takes the argument as far as recommending that gratitude is a disposition which democratic citizens should cultivate. It is held to be one of the key pinnacles of many religious paths (Szilagyi 1992). Some see it as the basic Christian attitude
and that which characterises the Christian life (Camenisch 1981). However, the investigation of the relationship between gratitude and the academic thinking process is unexplored territory upon which the discussions in ethics and religion have made only a small mark.

There are two senses in which the term ‘gratitude’ is generally used. When it is used in ethics it usually refers to ‘gratitude to someone’. Hence the discussion is often steered towards such topics as obligation, duty, reciprocity and filial piety. The other usage of the term gratitude is that of ‘gratitude for someone or something’: it does not necessarily involve reciprocity, in that it need not be focused on another person in direct return for something. Hence, one can, for example, just feel grateful for being alive, or as the saying goes “count your blessings”. It is this wider sense of ‘gratitude’ that I take as my meaning of the term here.

The distinction also needs to be made between gratitude as a feeling, which could be experienced some or all of the time, and the wider notion of gratitude as an innermost attitude, a conscious approach to life. I argue that if students are encouraged to approach their studies with an innermost attitude of gratitude, this could have a positive effect on thinking skills, motivation, learning attitude and learning effectiveness.

My action research indicated that students claimed to be able to learn better by adopting innermost attitudes of gratitude. Heidegger has signalled the possible relevance of the relationship between thinking and the aspect of legein which he calls ‘thanc’. He does this by drawing a fascinating link between the Old English ‘thencan’, to think, and ‘thancan’, to thank:

“...the old English noun for thought is thanc or thonc - a thought, a grateful thought.”
(1968:139)

And he asks “Is thinking a giving of thanks?”

We can see a circular relationship here between thinking and gratitude. The more one is able to be grateful, the more one is able to be present. The more one is able to be present, the more one is able to think more completely, in the realm of legein. The more one is able to think more completely by being more present, the more one is expressing gratitude for the ability to think. This is also why Socrates' statement: “Who has most deeply thought loves what is most alive” is very profound. Those who think with all of their presence of mind would be so
moved in their being that they would be filled with gratitude. Heidegger hints at the relationship between presence and thanc when he says:

"How can we give thanks for this endowment, the gift of being able to think what is most thought-provoking, more fittingly than by giving thought to the most thought-provoking? The supreme thanks, then, would be thinking? And the profoundest thanklessness, thoughtlessness?" (1968: 145).

We could assume that the "gift of being able to think what is most thought-provoking" could be referring here to presence. Or at least presence is a precondition to thinking properly and gratitude assists in this aim.

If we apply the notion to a chemistry class, for example, one would be so engrossed in thought and 'dwell with' even a simple chemistry equation, that this would generate a depth of understanding that would move one at the depths of one's being so much that gratitude would follow. Perhaps the love and wonder that a talented teacher has of their subject would inspire his/her students to be so present and consequently filled with gratitude.

Another important connection is drawn here in Heidegger's relationship between presence, memory and gratitude.29 The originary word 'thanc' is

"imbued with the original nature of memory: the gathering of the constant intention of everything that the heart holds in present being... In giving thanks, the heart gives thought to what it has and what it is... Original thanking is the thanks owed for being" (1968: 141).

Perhaps the more grateful one is for that which is in the dwelling or laying aspect of thought, the more one will be able to remember that thought. Here Heidegger reminds us that memory did not originally have its present meaning, 'to recall', but

"The word designates the whole disposition in the sense of a steadfast intimate concentration upon the things that essentially speak to us in every thoughtful meditation... What is past, present, and to come appears in the oneness of its own present being."

(1968: 140)

There is also the possibility that gratitude could affect motivation. Going back to Heidegger's claim that "The supreme thanks, then, would be thinking" we can see that if one is grateful for the ability to think, one would be motivated to think with more of one's whole being. It would also follow that if one is grateful to learn, one would learn with one's whole being. This sense is articulated in Nick's comment (from the journal extract above) where he claims that the practice of gratitude in general motivated him to be more grateful specifically for the opportunity to study, which in turn, increased his academic output, and changed
his understanding of what he could gain from higher study.

The motivational sense of gratitude is picked up in Russell’s (1998) definition: "Gratitude is an attitude we cultivate by practise. It is an emotional response of love that wells up within when one is in a state of wonder of life. It is a way of being. A state of heart and mind. An approach to living. A state of awareness. It is about giving back and demonstrating our appreciation. It becomes genuine when we find a way to express our appreciation with actual deeds. It is simply and profoundly - 'Thank you'" (1998: 3).30

In this definition there is both the idea of gratitude as an innermost attitude, a ‘way of being’, but also that gratitude finds its form by being manifested in deeds. The idea being similar to Heidegger’s that we are so filled with gratitude that we would want to express it. However, such expression may not be related to the specific aspect which generates gratitude. An example may be that we feel so grateful for life that we study hard just as an expression of gratitude for being alive. As Heidegger says: “Original thanking is the thanks owed for being” (1968: 141).

This theory that the cultivation of gratitude would have a positive effect on both thinking and motivation to learn, presents some interesting corollaries. I would predict that holding an innermost attitude which is the opposite of gratitude, that is, complaint and dissatisfaction, would inhibit presence and therefore rob the student of thinking and remembering in ways advocated in ‘A State of Preparedness’. It may also be a demotivating force. This is an interesting notion, especially in the light of the fact that many of my students come to the learning situation with attitudes of complaint and dissatisfaction. Notably, dramatic changes in learning outcomes were achieved when they replace these attitudes with that of gratitude. That is, the innermost attitude of gratitude could promote greater positivity and assist the student to become more open and energised. My research indicates that the opposite of gratitude would have a counter effect on student achievement.

There is also the sense where gratitude could promote a fuller learning process, where, as Nick discovered, one is not only studying for a piece of paper, but for the pleasure of learning itself. One of the characteristics of a deep approach to learning is that the student studies for intrinsic reasons, for the sake of the education itself. A surface approach, on the other hand, is learning which is oriented toward exams and grades, or in Nick’s terms “going through the
motions". If the student is more grateful in the learning process and this has a flow-on effect to their desire to be more present in the learning process, they would be more likely to adopt a deep approach to learning.

To encourage a core attitude of 'gratitude' \(^{31}\) in the academic learner one could start by clarifying and exploring the meaning of gratitude. In my experience, most students have some understanding of what the term gratitude means, but may not have understood it as an innermost attitude, nor the depths of the meaning of the term. Using Van Manen’s and Greene’s suggestions about accessing the pre-reflective through the language of literature, we could use some experiences of gratitude, as related through poetry or novels, to give a clearer picture of what is meant by the term.

Students could be invited to be grateful for both the aspects which are within them which are assisting them to learn and also those factors related to the learning situation itself. They could also be invited to practise this gratitude in deeds as both a fuller expression of gratitude and as a way of feeling, or indeed understanding, this expression more in their beingness.

So a student could be more attentive to being grateful for their senses, or indeed all faculties used in the learning process. In this way, if the student is encouraged to be aware of the tastes, sights, sounds, feelings and smells associated with the learning situation, or the academic task, there would be a certain fullness of being brought to the learning process, a greater immersion of self.\(^{32}\) This, in turn, could motivate the student to involve more of his/her self in a way that is more present because there would be greater appreciation for what one has, or what lies before one.

Similarly, students could be invited to explore answers to the question of other aspects they could be grateful for and how they could express this in deeds. Answers that my students offered included parents, teachers, learning materials, the environment, other students, money, time, opportunities to learn, and to be alive and well in the present moment.

There are endless examples of how gratitude could be practically applied in the university context. In a literature class students could find ways of appreciating, or even celebrating, the sounds and words used in order to get a closer feeling for
the text. They could celebrate the richness of the images revealed to them in lines of verse. In music education, the students could immerse themselves in all the efforts that have been made to produce their instrument. In this way the instrument could be considered not just as an object which is to be used but more as part of themselves and the world around them: as a form of connection. All students, no matter what the field of study, could feel gratitude for the textbook and all the materials and efforts of others in the producing of the text - including the efforts of the author. It seems to me that the possibilities of applying gratitude in any class, no matter what the discipline, are endless.33

Another aspect of A State of Preparedness education would include an exploration of how to express gratitude for all that is responsible for bringing the learning situation to be. Perhaps, in ideal circumstances, this would include expressing gratitude to parents, teachers or other students. It may also include treating textbooks and other materials used in the learning situation in a more respectful way. Again the practice of expression of gratitude would make the gratitude more fully realised or felt. This, in turn, may inspire the student to a greater awareness of themselves and others around them and even higher levels of self-worth would follow.

By inviting students to practice an innermost attitude of gratitude while they are studying, they are more easily able to be in A State of Preparedness because they are able to be more present to the learning. This would have a positive effect in terms of both the enhancement of thinking and memory, and also in terms of providing greater motivation to learn. The extension of Heidegger's notion of 'thanc' to notions of 'gratitude' and its application in the learning process, offers a practical illustration of how the halved sense of logos can be revived and complemented by attention to legein.

7. A State of Preparedness and 'learning is giving'

"Listening played a large role in my learning. Listening to my surroundings and most importantly myself, has helped me socially and in classes. I have the tendency to doubt the validity of what I say. This also stops the learning process. It just fills my being with negativity and drains the energy. It too takes away from my ability to share important insights with others. so listening to myself has helped me see how important I am
and really trust myself.” - Jacinta, Education 101, 1997

“The daily practice for the week was ‘Learning is Giving’. My understanding of this concept is that the more we can give of ourselves to others, the more we will receive. It is important in any learning situation to actively participate. It is not sufficient just to sit back and allow the lecturer to do all the talking. I am usually very quiet in class. I noticed that when I started talking and exchanging more ideas with my lecturers, I actually began having a better understanding of the subject matter and found that I was better able to retain the information that I received. It also made the subject more enjoyable.” - Ashok, Education 101, 1997

“Integrated Learning taught me that learning is a two-way street. People learn more and retain more when they are actively involved. Participation is a major key to learning in the classroom. Participation stimulates the mind. You can answer a question, ask a question, or even disagree with the lecture’s concepts. It brings activity into the learning environment. It makes learning a two-way street.” - Sandy, Education 101, 1998

Another aspect of legein is that of ‘gift’. In this section I will explore how ‘thinking as giving’ can be appropriated to the academic learning situation. I call the accompanying innermost attitude ‘learning is giving’: an invitation to the students to move beyond their own individual needs or ego towards thinking about how they can give to others, or the situation, before, during and after the learning process. Indeed, when Heidegger describes ‘presence’ he does so in terms of “giving oneself to all that lays before you”. This kind of thinking requires reverence and care, where we consciously “give up” all self-importance and desire for self-control. (Mugerauer, 1988)

In order to achieve the kind of listening as advocated by both Fiumara’s and Levin’s interpretation of Heidegger’s notion of legein, one would have to be in a state of giving in order to reach the stage of Gelassenheit: ‘letting go and letting be’. For such a kind of listening involves a certain ‘giving up’ of the need to express one’s ego through speech; a choice to enter the relationship with ‘the other’, where one is not wanting to receive for oneself by controlling or receiving in any way. It is an exercise which involves intense practice and which most have not yet achieved (Hultgren 1995; Levin 1988). It is one that requires constant
concentration and vigilance so that we can hear without “becoming the victim of what the others are saying.” (Fiumara 1991:83 )

The innermost attitude of ‘learning is giving’ is relevant to the states of co-existence and humility, which Fiumara and Heidegger argue to be essential to listening. In order to move beyond the usual academic ventures of scrutinising, analysing and categorising towards a ‘letting-lie-together-before’, a co-existence which is “more ecological than logical in that it requires ‘belonging to’ our logos” (1991: 16) there is

“a whole world yet to be discovered, not of unsolved issues but of relationships among things we know, of ways in which they might fit together.” (Fiumara 1991: 17 my italics)

Mugerauer (1988) contrasts how the most significant words used by Heidegger for the ‘letting-lie-before’ process are those of “‘remembering’, ‘gathering’, ‘belonging’, ‘calling’, ‘recalling’, ‘thanking’, ‘hearing’, ‘keeping’, ‘needing’, ‘using’. ‘gift’, ‘naming’, ‘lay and let lie before’, ‘reverence’, ‘preserving’, and ‘saying’ ” which are all strong contrasts to the language of representation, which is described by Mugerauer as “distinctively aggressive” - such as “‘grasp’, ‘control’, ‘manipulate objects’” (1988: 114). He also goes on to argue that the list of qualities which characterise Heidegger’s description of thinking require a certain humility: a conscious giving up of control.

If we return to the interrelationship between gratitude, presence and memory, as theorised by Heidegger, then we could see that giving, as a practical expression of gratitude, could also lead to greater presence and improved memory. However the notion ‘learning is giving’ may be resisted by some of the current paradigms of education. In the very way in which many learning situations are structured, the teacher’s role is usually constructed as ‘the giver of knowledge’ to the student and the learner’s is that of ‘receiver’. Such a situation would be particularly prevalent in surface approaches to learning, where the learner is more of a passive recipient of knowledge rather than personally engaged in the learning process. Yet the ‘life-giving principle’, present in nearly every transaction at both the cellular and human level, is the inherent flow of giving and receiving.

To reverse the present dynamic, or indeed to make it a ‘dynamic’ in the true sense of the word (as I propose that a one-way situation cannot be dynamic) would require that the teacher more consciously take on the role of learner as recommended by Heidegger:
"Teaching is more difficult than learning because what teaching calls for is this: to let learn. The real teacher, in fact, lets nothing else be learned than-learning. . . The teacher is ahead of his apprentices in this alone, that he has still far more to learn than they - he has to learn to let them learn. The teacher must be capable of being more teachable than his apprentices."

(cited in Mugerauer 1988: 148)

Of course, a good teacher has an attitude of learning much from their students. However, what I am proposing makes this a more conscious, or again, aware process and may, in turn, call for greater humility on behalf of the teacher so that they can actively receive from their students.

Even if a student adopts a deeper approach to learning by being more personally involved, their motivation may be personal gain. In order for more of the legein aspect of ‘giving’ to be brought to the learning situation, the student would develop an innermost attitude of wanting to give, in whatever way possible. This of course does not entail that the student surrenders the role of receiver of everything that the teacher or other students wish to give- just more that a dynamic is required. Moreover, the principle of ‘learning is giving’ should not be mistaken for ‘helping’ in any patronising way.

In this way both students and teachers would be in A State of Preparedness by being active and conscious participants in the dynamics of education, where they are continuously giving and receiving. Heubner hints at this principle in its impact on ‘knowing’:

"Every mode of knowing is also a mode of being in relationship. It is a relationship of mutual care and love, often distorted into mere attentiveness and sometimes distorted into control and oppression. . . By letting one's self be in the care of a part of the world one is informed by it. . ." (1985: 171)

In other words an innermost attitude of giving would encourage a sense of interrelatedness and at the same time make the learning come alive.

Following Heidegger, then, one of the best ways to give to the learning situation is to be present and grateful. This is because one would be living to one’s full potential by thinking properly. The ideal would be that the more present and grateful the students are, the more alive and spontaneous the class, making it easier to teach. We often hear of complaints from students about boring classes, but this may often be coming from the innermost attitude that the teacher is there to give and the student is there to receive. I argue that if we reversed this process, and students took greater responsibility for the dynamics of the class themselves, this would hopefully have a positive effect on the dynamic. The teacher would
respond by being more involved and giving more.

The innermost attitude of giving could be an effective means to introduce Noddings' (1992) suggestions for greater ‘care’ in the education enterprise. Noddings' notion of care is that of a “caring relation” where, if possible, both the carer and cared for have entered a voluntary, conscious and reciprocal relationship. She distinguishes between the caring relation and caring that is ‘self-righteous’. The kinds of “centres of care” theorised in Noddings' work suggest possible domains where students could apply the principle of ‘learning is giving’. These include “care for self, for intimate others, for nonhuman animals, for plants and the physical environment, for the human-made world of objects and instruments, and for ideas” (1992: xiii). Noddings' point is that if students are to enter the world as caring adults, then the notion of caring needs to pervade the whole curriculum and the way each member of the institution relates to each other.

Students themselves could generate other ideas of how they could give more to their learning situation. Ideas generated by my students were: being more attentive, awake and alive, giving all of themselves to whatever they are doing, taking responsibility for their learning and not blaming the teacher or the system, being an active listener, actively participating in tutorials, giving the information or skills to friends or to society in the future. From my experience, students find that as soon as they move from a position of passive recipient and taker to that of giver, their understanding, motivation and participation increases. They respond to the learning process with more of their being. This is evident in the student descriptions in this section, such as where Ashok found that he started to understand texts in a deeper way and gained greater retention of the information.

One of the important ways in which a student could give more to the learning situation is in the form of ‘deep listening’. According to Heidegger, to think is to ask questions which do not look for certitude or any inevitability because “By the answer, we rid ourselves of the question” (1968: 158). We need to be in A State of Preparedness and free from prejudice by being willing to listen. As Heidegger argues: “Such readiness allows us to surmount the boundaries in which all customary views are confined, and to reach a more open territory” (1968:13).

To encourage students to listen at the depth of their being, to co-exist and be
present with what they are learning, is helpful in the academic learning process. However, in order for such thinking to be fully initiated, the student needs to prepare their being through an innermost attitude of giving rather than only taking. As long as the student equates learning with receiving, it will be difficult for them to be open to the co-existence and spontaneity that deep learning requires. Moreover, if education is equated only with that which the student receives rather than that which the student gives in the learning process, then there will be a deadening effect because it is only in a two-way process that life can survive. The whole of the universe responds to the principle of the two-way process of giving and receiving. As Heubner says:

"... If the student is brought into the deadness of inert knowledge, the student is also deadened, alienated from the vitality that co-creates the worlds of self and others. By enlivening knowledge, the student is also empowered. To enliven knowledge is to accept it with doubt and to place it back into the eternal cycle of openness, love and hope. Knowledge that falls out from the modes of knowing, that becomes alienated from openness, love and hope, risks becoming idolatrous." (1985: 172-173)

8. Conclusion

Just as Fiumara names the restored form of logos an ‘ecology’ because of the general idea of co-existence, there is also a certain ‘ecology’ to learning which is distinct from, but also complementary to, the ‘logic’ of traditional academic learning process. In that ecology is the space, identified in this chapter as the realm of ‘legein’, in which a truly deep relationship between the student and the learning can occur. In order to enter into such a relationship the student can be educated in how to prepare his/her beingness, so that it is in 'A State of Preparedness'. By adopting innermost attitudes of gratitude and giving, the student may be able to enter the ecology of that which calls him/her to think and, using Heidegger’s terminology, recover who he/she really is. If the student enters the learning process at this level of legein, then the traditional ‘higher order intellectual skills’ which are fundamental to university education can be achieved at a more powerful level because the student has engaged at the depths of his/her being with that which is calling to be learned.

In the next chapter, I will explore how the notion of legein and the associated modes of thought can be more fully expanded by incorporating the spiritual dimension.

118
That is, we "know too much and form opinions too quickly", and "man today is in flight from thinking". As Heidegger remarks: "For nowadays we take in everything in the quickest and cheapest way, only to forget it just as quickly, instantly." (1966: 45)

Needless to say, to think using a surface approach to learning, would, for Heidegger, not be thinking at all. It would be more in line with what he calls "one-track thinking". In contrast, if a student can learn to feel comfortable in this state of "being underway", then more of his/her beingness could be attended to in the thinking process itself.

Discursive reason is seen as the foundation of logos: that which structures language. (Kocklemans 1965)

As Zimmerman (1981) points out, logos was originally seen as the "ordering principle of the universe, not the rational faculty of the human ego"

Other recommendations of certain qualities which can be developed in students to move them on from the world of logos to that of "enchantment" have been proposed by Scudder and Mickunas as "openness, attentiveness, patience; flexibility, responsiveness, courage, decisiveness and caring" (1985: 120-121).

It is the kind of hearing where, as Heidegger (1975) quotes from Heraclitus, "One is all"- where the talking and hearing are one, where what is being said is listened to as it is said.

In his later years, after seeing the devastation of World War Two, Heidegger was particularly concerned about the fact that calculative thinking - which he saw as the basis of technology - would become the only way of thinking.

He therefore encourages us to engage in it - this is his main message in his work Discourse on Thinking.

In this context "releasement" involves openness and "direct and immediate reference beyond man to Being" (1966:25).

It would be a state which leads to the recommended necessary prerequisite of "openness" which is proposed by both Scudder and Mickunas (1985) and Chamberlain (1969).

As Chamberlain writes:

"Efforts to help a person understand, therefore, must begin with a realistic appraisal of the influence of the internal and external settings in this particular occasion as well as with some awareness of the steps by which a person develops understanding. The presence of a student in a classroom is no assurance of his openness any more than a 'yes' answer to the question, 'Do you understand?' is a guarantee that he does." (1969: 137-8)

The lack of presence reported in my students also seems to be reflected in the frustration felt by many a high school teacher who is spending much of their time in encouraging their students to 'be here'.

To discuss a phenomenology of education where one is supposedly theorising about the students' experience and yet to ignore their 'lack of presence' as an important aspect to be somehow managed, is over-simplistic.
"Hence the call to language and perception which gives space for the imagination and horizon of possibilities, inherent in the phenomenological framework, would require a review of the language encouraged in academic discourse. However, if we are to really embrace a concept of understanding which stands in direct contrast to the notions of education as transmission of knowledge, a radical shift is required at this depth. Deep understanding would hence assist the student "by helping them to be opened to the world, to see its possibilities, and to realise these possibilities in their own world." (Scudder and Mickunas 1985: 137). We need to address the meaning-making aspect of this consciousness in order to be sure that students are engaging with the text at a level that is suitable for deep understanding to occur.

The language of legein would have this momentary, unique immediacy - the 'magical dimension' which has been explicated by Scudder and Mickunas.

It is at such a moment of return that the individual recognises, as Merleau-Ponty puts it, that "I am the absolute source, my existence does not stem from my antecedents, from my physical and social environment; instead it moves out towards and sustains them. . . ." (cited in Greene 1974: 80)

As Van Manen says:
"It is possible to speak much but to say little. . . . In the act of saying the poetic text produces meaning that shows or points to something. Meaning is thus that aspect which makes something 'understood' or, as Kockelmanns put it. . . . meaning is 'the intentional correlate of the disclosedness which necessarily belongs to our original understanding.' " (1997: 57)
And poetry cannot be restated, nor can it usually be translated.

These techniques would also be extremely valuable for second-language learners who are grappling with their self-expression often more painfully than the native-speakers and who have to respond to their text in this way using not only the halved sense of logos, but someone else's logos.

Booth expands on the dimensions of this awareness process and in so doing hints at the kind of focus that is needed. However, an answer as to how this is to be achieved is not forthcoming from her work.
"Surface approaches to tasks are indicated when students neglect to see the object of their thought from different angles, or are unwilling or unable to cope with the tangle of ideas that arise, or who fail to relate tasks to their own experience, or who fail to keep the object of thought in focus. Thus, even in the best case, learning only occurs in a limited sense." (1997: 147)

As Greene notes of Dewey's work,
"Indifference, habituation, routines, mindless conformity; all these stand in the way of such experience as they stand in the way of learning. . . . Resistance to what stands in the way calls out thought, generates curiosity and solicitous care" " (1996: 66)

As Greene (1996) suggests, the more the student is encouraged to involve themselves on an experiential level, the more meaningful the learning process would become. This would include not only the students' experience of the interactions with the environment and fellow students, but a depth of experience that is about their own internal world. Greene illustrates how this is the case in the different ways in which a student can approach literature and discover dimensions of the self that they may never have known existed.

I would therefore like to challenge Heidegger's theory and propose that it is one's innermost attitudes, as opposed to language, that is 'the house of being'. Indeed, language, to a certain extent, 'carries' our innermost attitude.
Indeed Fiumara talks of a “listening attitude” that contrasts with benumbment, common in society, the product and cause of “hasty and irresponsible thinking”. The listening attitude requires deep trust and hope:

“The assumption that we can approach the optimal use of even the most rudimentary communications and that there is a desire to represent and express oneself is deeply interwoven with this trust. A trust that our interlocutor may convey what is yet unknown, unexpected or even what may actually be necessary for our own constant renovation” (1990: 162).

The end result of the kind of listening advocated here by Fiumara is that “evolving humans tend to speak out at their best because they are listened to - and not vice versa” (1990:187).

Recent discussion of the role of attitudes in higher education contexts has been taken up in examples of academic uses of attitude change in the classroom (Ballantyne, R. Bain, J. & Packer, J. 1997) One such example is that of David Palmer (1997) who aims to change students attitude to science by working with their confidence, interest, values and also by helping them to enjoy science. A similar focus is taken up by Daniel Mafe (1997) in his students' relationship with art. Although this represents a positive step in terms of attention to the area of self we commonly call “attitudes” and its effect on higher learning, the kinds of consciousness I am talking about are not directed at any particular subject (i.e. is not “subject based”) and attempts to address other aspects of self besides those mentioned in these two instances.

Even though it is at the core of being; our ‘way of thinking’ or ‘way of being’ is chosen every moment.

Thus it is often one of boredom, frustration, non-commitment or despondency.

Another helpful distinction has been brought to light by White’s (1999) description of the difference between the Kantian notion of “gratitude as a debt”, where the beneficiary is in some sense an “inferior partner”, and that of "gratitude as recognition". The latter notion is seen more as a response rather than a reciprocity which is in the form of some kind of repayment. As White demonstrates: “It is a response by which the beneficiary honors and celebrates the benefactor’s goodwill.” (1999:47) Such an account can be broadened out to cover situations where one wishes to express gratitude even though the benefactor has not acted directly with the beneficiary in mind, and also can be extended to a wide range of other contexts, such as mutual recognition, where reciprocity is not the overriding force. I would therefore also like to draw on White’s distinction and see gratitude as recognition.

Indeed Fiumara describes the outcome of including more of the legein in the logos is that of a more circular way of thinking, ‘entailing repeated confrontations which may eventually result in the rule of dwelling and co-existence” (1990: 16)

Heidegger uses the term memory to mean something different from the orthodox meaning of “the ability to hold on to an idea or the act of retaining a representation of something now past”. Memory is rather “the gathering of thinking that recalls” and involves thanc because, as Mugerauer notes, “Originally ‘memory’ means as much as devotion: a constant concentration abiding with something” (1988: 78) Heidegger thus names thinking itself as “thanc” and memory: “the gathering of recalling thought which brings forth and preserves” (Mugerauer, 1988: 80). Again we see similar characteristics of legein being used when Heidegger suggests a whole range of other concepts related to memory: which Mugerauer states as: “‘recall’, ‘need’, ‘use’, ‘gather’, ‘thank’, ‘dispose’, ‘keep’, ‘hear’ and idea’ “ (1988: 80)

I also wish to move away from aspects of gratitude which could in some ways be considered to be “pathological”. Berger (1975) gives two examples of such gratitude: i) when someone does favors for someone to have them in his/her debt; ii) tendency to over-emphasise or ritualise gratitude so that in the end it has no moral value.

Moreover, as it is a term which usually denotes individual experience, it may be difficult to access a definite universal meaning.
For example, if the student was listening to an auditory lecture but was able to use the visual and kinesthetic sense to imagine themselves in a particular hypothetical situation relevant to the material being discussed, the lecture could become more enlivening and the student could be more present and grateful.

Shining such a strong light on the positive may even result in greater clarity and gratitude for the difficulties that the student may be experiencing - an important part of their self-development.

Levin describes the highest of his four stages in ‘practices of the self’ is to reach a stage of listening which is equivalent to ‘hearkening’, where one is able to move past “entanglement of the ego” and thereby allow a process of “letting go and letting be”

Part of this practical aspect is also a dynamic interlocking of give and take - the more we receive, the more we are grateful. Similarly, the more we are grateful the more we receive.

Such a dynamic would often be further cemented in situations where the student is paying large fees or going through huge sacrifices to achieve an education.

Periods of silence could be used in university classrooms, especially as an aid to students hearing a response in its pre-reflective form, to material that is introduced. Students could be asked to step into even more reverent silence by being asked to close their eyes and just ‘be’ with what arises in response to ideas or concepts, including those which have just arisen from fellow students in response to a notion or topic. Of course, the honouring of silence could also enhance the innermost attitudes of presence, awareness and gratitude. In respecting that silent space one could be really giving of oneself to the learning process. Indeed, from Fiumara’s account on silence, we can see that the potential to give in that silence, especially in everyday dialogue, is enormous:

"The highest function of silence is revealed in the creation of a co-existential space which permits dialogue to come along." 1991: 99

Silence is a “way of being with the interlocutor” and honing the relationship, no matter how distant or brief it may be,

“the creation of an empty space, or distance, within a dialogic relation might be the only way of letting the deeper meanings and implications of that relationship emerge. . .” (1991:102)

It may initially be a difficult task, for students to be silent, still and just “be”, without analysing, judging, criticising, or results orientation.

Another important element of listening which could be encouraged is that of deep inner listening, where the students stopped “doing” and allowed what is there in consciousness just to be. In this way they could examine the negative self-talk and all that is busy and distracting from the present moment. In that silence they are given a chance to be more aware and notice and therefore be more empowered to bring their attention back to that which is calling to be thought about. But, as Fiumara’s work suggests, such deep listening is truly an art form and one that involves constant vigilance and practice.
Chapter Five

A State of Preparedness and ‘the spiritual’

"To pray is to pay attention to something or someone other than oneself. Whenever a man so concentrates his attention on a landscape, a poem, or a geometrical problem, an idol or the true God, that he completely forgets his own ego and desires, he is praying. The choice of attention, to pay attention to this and ignore that, is to the inner life what choice of action is to the outer. In both cases a man is responsible for his choice and must accept the consequences whatever they may be. The primary task of the school teacher is to teach children in a secular context the technique of prayer."


1. Introduction

The case for the inclusion of the spiritual in university education needs to show how spirituality fits with the predominant aims of the acquisition of bodies of knowledge and the fostering of higher order intellectual skills. I have argued that in order for these aims to be more fully realised, students need to be prepared in their being by attending to certain aspects of the ontological dimension and by operationalising the kind of thinking that is characterised by ‘legein’. In this chapter I will extend this argument by showing how certain features of the spiritual are relevant to the process of helping students be better prepared, in their being, for their academic learning.

To demonstrate the close relationship between ‘A State of Preparedness’ and the spiritual is to offer a way of establishing the relevance of spirituality to the goals of higher education. However, in making such a claim, I am aware of the complexities and issues that could arise in a university context which is secular and which values plurality. In this chapter and the next I will explore the relevance of aspects of ‘the spiritual’ to a deep approach to learning. I will then address the possible objections and complexities in chapter seven.

In building on the dimension of self that can be prepared more fully by attention to the spiritual, what I want to show is that the spiritual has relevance for how students approach their learning and also for how they are shaping their identity
in the learning process. If we return to Giddens’ theories on identity formation, action has an inextricable link to identity-formation: what we do has an effect on who we are. Following Taylor, if spirituality/religion is an important good in a student’s life, then by attending to it in the learning process they will be able to access their personal resonance more fully and also achieve greater authenticity. This is not to state, however, that my aim is to make all learners more spiritual by encouraging them to take on a spiritual focus in their learning. It is rather a position which invites those students who regard spirituality/religion as an important good, or those who have not given the matter much thought, to discuss it as a legitimate good along with others that are favoured in the academic process: the higher order intellectual skills.

There is something particular about ‘the spiritual’ which relates closely to what I have theorised in my approach of ‘A State of Preparedness’. The very concept of ‘innermost attitude’ can also find its parallels in the notion of the ‘spirit within which one does a certain action’. Rodger (1996) draws a similar association by arguing that the kinds of things we are moved by - our attachments, values, frameworks of meaning - show what kind of spirit we have. Hence our spirit relates to:

“the basic orientation or disposition of our life: the way we are in the world, in terms of those things to which we are sensitive; of which we are aware; by which we are attracted; which we value; by which we can be moved to act; which shape and guide our lives" (1996: 48 my italics)

In fact, the notion that innermost attitude has this spiritual dimension can further illustrate an enriched dimension of self attended to in A State of Preparedness. To ‘think with one’s being’ has relevance to integration of heart and mind that is advocated in much of spirituality/religion. For example the ancient Pali word ‘citta’, the core of spiritual understanding, is often translated as ‘heart-mind’ (Lewis, 2000). Certainly, for many of my students the dimension of innermost attitude was the seat of personal resonance and also the ‘place’ where many of their spiritual/ religious beliefs were practised.

Furthermore, a spiritual quality may well be perceived in the aspects of presence, gratitude and giving, as theorised in the previous chapter. As the above quote from Auden illustrates, the state of ‘presence’ is an ideal aspired to in many religious and spiritual paths. Although the meaning of ‘presence’ may differ, and there may be a different reason for attaining this state, it is certainly an aim of much meditation, prayer and other spiritual practices. Lewis (2000) argues that
the presence attained through meditation practices assists in the kind of holistic thinking processes which the recent research of Claxton, Bohm and Donaldson have illustrated:

"The ability to recapture the point mode, where we have the direct and holistic experience of the here and now, unsullied by imaginings concerning the past and future, is the aim of much meditation practice. In this mode we are able to gain insights into the 'suchness' of the world and the way it is represented to us as mind objects. . ." (2000: 277)

As was already mentioned, gratitude is also a core value or principle of many faiths and spiritual paths. In exploring the question of how gratitude is expressed in order to more fully realise it in one's being, we are taken to the larger question of to whom do we express gratitude. For some students, the expression of gratitude may not need be towards anyone in particular. They can be grateful that something is the case. For others gratitude could be expressed to parents, teachers, or fellow students. For some, it may seem natural to express gratitude to God (whatever interpretation they have of this) or one's 'Higher self'. Indeed some of my students saw their whole life as a way of expressing gratitude to God.

The notion of 'giving' in many religious paths is the idea of selfless service as a way of 'giving back' for one's blessings from the past.' Faith, hope and charity are the core values of the Christian tradition. Kindness, compassion and sympathetic joy are three of the four nurturing qualities found in the Buddhist teachings (Lewis, 2000). In a more secular sense, Levin (1989) describes the kind of listening advocated by Heidegger as a "distinctively spiritual accomplishment", because it involves giving up one's ego and own self-interest.

When one examines the common elements of how the term 'spiritual' has been used by some theorists, there are further aspects which, if attended to at the level of innermost attitude, could enhance A State of Preparedness. In this chapter I will outline some of these features and argue for their relevance to a deep approach to learning.

2. Expanded definition of the term 'spiritual'

One of the main reasons cited for the difficulty of discussing the role of spirituality in the learning process is the inability to find a commonly accepted and all-encompassing meaning of the term (Carr 1995; Lewis 2000; McLaughlin 1996). Throughout this thesis, the operative definition of spirituality has been that
which is offered by Crawford and Rossiter (1994). This definition is both sensitive
to plurality and encompasses many of the elements which are relevant to the use
of the term 'spirituality' in a university setting. I quote again:

"Spirituality is taken to mean the ways in which people look for and perceive meaning,
purpose and values as well as other personal aspects like beauty, appreciation of nature,
fulfillment, happiness and community. Spirituality often, but not always, revolves around
belief in God and the practice of religion. It includes abiding dispositions towards life and
patterns of behaviour that are influenced by spiritual and /or religious beliefs. While
spirituality may be regarded as the reflective and active expressions of religious beliefs, it is
not limited to a necessary association with organised religion. It has to do with what people
call the 'beneath the surface' or the 'more than you see' dimension to life; the meaning and
value that lie beneath externals and perceptions." (Crawford and Rossiter 1994: 51)

In order to pursue the relevance of the spiritual in greater depth it is necessary to
investigate the common features of this and other definitions of the term so as to
ascertain their relevance to A State of Preparedness. I have chosen this as my
methodology in discussing the spiritual so as to overcome the obvious difficulties
inherent in advocating one particular spiritual/religious path or practice, and the
need to maintain pedagogical neutrality.

In this pursuit, it is important to take up Carr's (1996) recommendation that it is
necessary to have a definition of the term 'spiritual' which honours both spiritual
experience and the language of spirituality. This involves more an investigation
of the continuities in the different senses in which the term 'spirituality' is used,
rather than a precise definition. As Carr points out:

"... the pursuit of meaning should be viewed as essentially a search for conceptually
relevant or significant distinctions and differences in the labyrinth of usage regarding a
given term rather than as an attempt to establish definitions." (1996: 86)

My method therefore has been to explore various usages of the term 'spirituality',
mainly those of educational theorists, and then to extract the common significant
and relevant features (outlined below).²

Rodger (1996) suggests that a taxonomy should be provisional in nature, open to
development and correction when examined and reflected upon in the light of
whether or not it is an adequate account of experience. In acknowledging the
difficulties in drawing partially from any definitions, he concludes that:

"What is needed is a general statement which is capable of accommodating all the specific
forms of spirituality so that those whose spirituality it intends to include may be able to say,
'Yes, that does fit, or at least allow room for, what I refer to when talking of my experience of
spirituality' " (1996: 50)
I have similarly extracted ‘general statements’ which match these criteria.

The point also needs to be made that there are dangers in isolating the various aspects of the spiritual.⁵ For example, holding just one feature to be equivalent to ‘spirituality’ runs the risk of watering down the term and excluding other necessary elements.⁴ Moreover, there needs to be a sense in which spirituality, as a term and an experience, is constantly being formed and developed, rather than static qualities or features that, once attained, one can unfailingly claim to have ‘arrived’ at the spiritual. This same point is hinted at by Rodger (1996) who cites Macquarie’s statement that “‘Fundamentally, spirituality has to do with becoming a person in the fullest sense’” and concludes that under such a definition, no isolated activities or conceptions are adequate expressions of human spirituality.⁵ Rather, he calls for

“a commitment to the patient and persistent pursuit of the goal of human fulfillment. *It is therefore a life work* that is envisaged; the following of a path to its progressively more clearly discerned goal.” (1996: 53 - my italics)

Spirituality is thus conceived as a way of life where attainment of the goal of human fulfillment is a continuous process and where one may never feel that one has totally arrived at completion.⁶

In short, the following list of features of ‘the spiritual’ is tentative, open to expansion, and wherein each item is not to be seen as separate to the other. All make up a whole, but the whole itself is also being continuously created. To arrive at the term ‘spiritual’ and see it as anything more than a working definition is in itself, to misinterpret the unfolding dimensions of the spiritual. In advocating that greater inclusion of these aspects would enhance the academic thinking process, I argue that the spirituality of the student would be enhanced, though never completely embraced.

Of the following list, the first two will be discussed in chapter seven. In this chapter, the other four characteristics will be approached from the perspective of how they can enhance ‘A State of Preparedness’.⁷

i) Spirituality is the power or essence, the vital aspect of human nature (Carr 1994; McCreery 1994; Heubner 1985; Taylor 1989; Friedman 1992; Rodger 1996; Prentice 1996).

ii) Spirituality often, but not always, revolves around belief in God and the


v) Spirituality provokes a sense of awe, wonder or mystery - that which gives 'inspiration' (McCreedy 1994; Webster 1987; Holley 1978; Heubner 1985; James 1983; White 1996; Kibble 1996; Lewis 2000). Having to do with what people call the 'beneath the surface' or 'more than you see' dimensions to life; the meaning and value that lie beneath externals and perceptions (Carr 1995; McCreery 1994; Beardslee 1991).

vi) Spirituality calls for an openness and humility to the unknown and the unknowable (Dewey 1955; McCreedy 1994; Heubner 1985).

3. Enhancing ‘A State of Preparedness’ through the spiritual

Following on from the framework postulated in the previous chapter, I argue that if students hold the qualities of looking for purpose and meaning, interconnectedness, humility and awe, mystery and wonder, in their innermost attitude while undertaking academic work, then a deeper approach to learning can be acquired. I will again illustrate each of these points with quotes from my students who implemented these aspects in their studies while participating in the Education 101 course.

i) A State of Preparedness and looking for purpose and meaning

“In the first week of realising what my intentions were and the purpose of me coming to . . . University, I found myself to be much more motivated to
study. I imagined myself as a rising sun. The reason I chose to be like the rising sun was because my intention to become a good lawyer is for the purpose of contributing to the public. The sun gives and nourishes, that is why I want to be just like the rising sun. I want to be able to give until the last day of my life." - Excerpt from Individual Project of Tiana, Education 101, 1998.

Although ‘spirituality’ is often taken to mean ‘power or essence, the vital aspect’, Carr (1995) notes that this sense of spirituality has been extended in other contexts, for example those mentioned in the Bible, to mean ‘that which gives meaning or motivation or purpose’. It is usually this sense of the term we have in mind when we make statements such as “she has lost her spirit”. The notion of ‘giving spirit to life’ can be taken to mean ‘giving meaning or purpose’. To lose one’s meaning or purpose is to lose one’s spirit. In Taylor’s terms it is to lose one’s identity. One can be alive but not really living life meaningfully. I would like to extend this notion to cover the case where the student can be learning, but without a sense of purpose and meaning they may not really be learning in a life-enhancing way.  

The search for meaning and purpose and its relationship to identity formation have already been explored in detail in previous chapters. Through the means of Taylor’s moral ontology, discussion was brought to the importance of students being able to articulate where they stand on issues to do with their learning and compare this with the other goods in their life. In this way, the students can be better prepared for their studies by holding their highest intention, or in Taylor’s terms “highest good”, in their innermost attitude.

Recently, Zohar & Marshall (2000) have centred their whole notion of ‘spiritual intelligence’ around the principle of the search for meaning. They state that:

“By SQ I mean the intelligence with which we address and solve the problems of meaning and value, the intelligence with which we can place our actions and our lives in a wider, richer, meaning-giving context, the intelligence with which we can assess that one course of action or one life-path is more meaningful than another. SQ is the necessary foundation for the effective functioning of both IQ and EQ. It is our ultimate intelligence” (2000:3-4)

They argue that there is now new evidence that there are certain parts of the brain which are responsible for this capacity to find meaning and that the more we activate this in ourselves more we will become not only ‘more spiritual’, but also more intelligent.

125
Many of my own students admit to never having asked what their highest intention in pursuing their studies is, and yet I have found it to be an important element in bringing more of their beingness to the learning situation. Referring to Taylor’s argument, there may also be a need to validate such strong evaluations as “to get closer to God” or “to find my real purpose in being here” in order for some people to not only totally make ‘the best sense’ of what they are learning but also to discover a personal motivating factor. Taylor would call such ends ‘constitutive goods’ or ‘hypergoods’ as these are “incomparably more important than others”. They are those goods which move students at the depths of their being. Such goods not only help us to formulate what is good action but ‘move us to good action’. They are the goods by which we make strong evaluations and set standards in our day-to-day lives, and which thereby give meaning to our lives.

The motivating factor of the innermost attitude of ‘looking for higher purpose’ is illustrated in Tiana’s account of when she realised that her purpose of studying law was to contribute to the public and this had the effect of being more motivated to study.

It would therefore be important that students uncover their own reasons for studying, and not just those of others or society, so as to access their own personal resonance. In order to be in A State of Preparedness students could be encouraged to articulate and continuously refine their highest intention for studying a particular subject or topic or text by asking the following questions:

"Why is this important to me?
Why am I studying this?
Where does it fit into my world view and how does it expand it?
Is there another dimension to this that I may not be considering?
How does this relate to the big picture of the course and the other subjects and other courses?
What impact is this having on the world?".

Following Heidegger, the questions are more important than the answers in the process of being underway in one’s thinking. Questions which help students to refine their meaningful frameworks can enhance their academic thinking.

Noddings (1993) suggests that the important existential question of “What is the
meaning of life?" needs to be juxtaposed with questions about death, love, birth, so as to anchor the pursuit of meaning in real life issues. Her recommendation extends to teaching an understanding of the real life of the great thinkers behind much of the material or subjects taught in schools. Here Noddings gives the example of teaching about the life of Wittgenstein in relation to a deeper understanding of truth tables in mathematics. But she also points to the need for discussion around pessimism and failure just as much as about optimism and success, so as to relate to the reality of many a student for whom the search for meaning is a real struggle. It is from this reality checkpoint that students can be directed to choose means of 'restoration' through dance or poetry or art or storytelling.

Crawford and Rossiter (1996) offer practical suggestions as to how to incorporate the 'search for meaning' into the school curriculum. Apart from the obvious methods of including more philosophy, values, ethics, religion and personal development, they suggest that students also be encouraged to engage with personal and social issues by indirect study; be shown how the subject contributes to personal/spiritual development; and be shown how the learning of a particular subject contributes in a distinctive way to students' understanding of life. Here they argue:

"Thus learning has a spiritual or 'purpose' dimension in the way it adds to the range of an individual's access to physical and cultural inheritance. It has some ultimate value and meaning in equipping students to respond to life. For example, learning a foreign language enhances the capacity to enter into another culture and literature." (1996: 316-7)

But how does this distinguishing quality of 'that which gives life, meaning or purpose' differ from the social, moral or aesthetic? Or to frame this question in another way, how is a Marxist ethic, for example, distinct from a spiritual ethic? The distinguishing quality of the spiritual is that it is always reaching beyond the material and mundane towards the "immutable, eternal, infinite..." (Carr 1996). 9 The particular features of the spiritual have also been elucidated in Mircea Eliade's distinction between 'the sacred' and 'the profane'. In his citation of Eliade's work, Starkings describes the profane as being the world of chaos and unmeaning "whose time is the evenly limitless and impersonal time of the chronometer and whose space is boundless and amorphous." On the other hand, the sacred is

"the meaningful world whose time is shaped into epochs, histories and personal moments of significance and whose space is marked by thresholds, discontinuities and
Such sacredness could be instilled in the learning process by inviting students to treasure the significance of every moment and to take every moment preciously. Again we find ourselves returning to Heidegger's sense of 'presence'. But for some, the invitation is also to see a design unfolding: that there is something to be learned here; that each person and event in this class is significant; that these students came into this class and are together for a certain reason. The alternative innermost attitude would be one that considers everything to be chance and accident - more in line with how Eliade describes the profane. By taking every moment preciously and looking for purpose and significance, the learning process could become sacred. The quality of understanding that could result from holding such an innermost attitude could be significant.

Rather than seeing such a stance as proselytising or even fatalistic, perhaps one could say that in the learning process there is often a choice between the sacred and the profane. In order to capture the sacredness of learning, students would not be adopting a deterministic stance but would be paying attention to and expanding the purpose of their life. The more attention given, the more alive the design. They could see themselves as part of the process of life - both as participants and creators. Every experience is a learning experience; students could see it all as part of the bigger picture of creating themselves. One could say that this presents a radical contrast to the present attitude that pervades much university education because it has accepted chance and chaos as the general tenets of self-making (Kelsey 1985) and thus omits the art of looking for the meaning and design of every moment.

Another question which may need to be addressed here is whether or not there is one particular purpose which has overriding importance for those who take a spiritual perspective. It should be noted, however, that I do not think it is the role of the educator to enforce a priority of purpose. In fact the mere suggestion may encroach on their process of self-discovery and could be taken as proselytisation. However, there does seem to be a tendency amongst those who talk about a spiritual perspective, to hold the *kind of purpose* which is seen as spiritual.

Just as Tiana identified her higher purpose as wanting to "be able to give to the
last day of my life”, in his book *A Spirituality Named Compassion*, Matthew Fox (1979) suggests that true meaning can return to people’s lives if they are motivated by compassion. Fox offers a healthy version of compassion, arguing against many of the connotations which have been given to this term in the past. Compassion does not come from pity but celebration; it is not sentiment, but is making justice and doing works of mercy. Fox cites Arthur Jersild’s point on this in his *The Psychology of Adolescence*:

“‘Compassion is the ultimate and most meaningful embodiment of emotional maturity. It is through compassion that a person achieves the highest peak and deepest reach in his or her search for self-fulfilment’”. 1979: 68

Moreover, many spiritual paths and religious faiths emphasise compassion as a fundamental ‘creed’ by which one ideally lives. In Christianity, it is formulated as ‘love your neighbour’; in Buddhism it is the principle of ‘Dharma’, that is compassion for all living things; for other paths it is the principle of interconnectedness.

There is an important meeting place with these themes and the highest good which Taylor (1989) proposes as ‘the worthiness of every human being’, including the deformed and less able members of society. Taylor argues that our moral response to modernity has been to place ‘unconstrained freedom’ as the highest of goods over and above others that could help us in our ‘aspiration to fullness’. He holds that if we pay attention to the strong evaluations in our lives, we will find that the highest good, that is at the root of our being and our language, is not freedom, but "the worth of every human being". He proclaims that the tragedy of the modern condition is that we have no shared ‘framework’ which enables us to formulate our stance or attitudes to the question of how we treat our fellow human being. This has resulted in the loss of meaning in our lives and thus, "the dominance of (meaninglessness) defines our age" (1989: 18). Taylor sees the redemption of meaning in our lives as the finding of our moral source in the "divine affirmation of the human". This, I would say, is the meaning of ‘spiritual’ for him.

However, for ‘the worthiness of every human being’ to become a realistic hypergood for students, questions would be raised about the value of the individualist, libertarian environment which propagates competition rather than interconnected-ness. As Fox notes, competition drives out compassion, because the

"demonic power of competition is such that it so isolates the ego and defines it so narrowly
In summary, both religious and non-religious expressions of spirituality usually encompass a search for and an expression of meaning and purpose in life. What makes this search distinctly spiritual is that this meaning is seen as life-enhancing, that is to be found beyond the immutable and material. In the university context, if students are encouraged to seek answers beyond the instrumental to questions of why they are studying, and to further link this with their spiritual or religious beliefs about why they are here, they could become both more connected to the learning process and more motivated to learn. The expression of this aspect of spirituality can enhance both the learning process and the spiritual/religious path.

Furthermore, by encouraging students to look beyond chance and necessity for the sacred in daily existence, the ‘profane’ aspects of learning could be enhanced. More colour and life could come back into the learning process, as the student looks for meaning and learning in every situation and honours the design or purpose of every moment.

ii) A State of Preparedness and interconnectedness

“I now know about the connection between the mind and body for effective learning; the connection between me and my actions and the surrounding environment.” - Individual Project, Lim Kan, Education 101, 1997

“In my enthusiasm to share I have not given the rest a chance to contribute and I have led them to the conclusion that I am willing to do all the work. To sort this out, we had to work on the connectiveness among ourselves. Like organisational goals, I realised we need to have group goals too and ensure each of us has that same goal. . . ” - Excerpt from Individual Project - Su Lan, Education 101, 1997

As was intimated above, the innermost attitude of looking for purpose in the spiritual sense is also closely aligned to the innermost attitude of interconnectedness. There are many examples of religious and spiritual paths which encourage a self-in-connection self-concept, captured for example, in Eckhardt’s meaning of interconnectedness:
"'You need to love all persons as yourself, esteeming them and considering them alike. What happens to another, whether it be a joy or a sorrow, happens to you.'" (cited in Fox 1979: 88)

Living life with this level of interconnectedness could be said to be 'spiritual'. Those who come from a spiritual perspective may relate personally to the paradigm of interconnectedness if this is emphasised in their learning.

In Heidegger's sense of 'belonging', integral to the legein, we also see clear glimpses of this principle. It is, for example, an essential aspect of hearing in that:

"Mortals hear the thunder of heavens, the rustling of woods, the gurgling of fountains, the ringing of plucked strings, the rumbling of motors, the noises of the city - only and only in so far as they always already in some way belong to them and yet do not belong to them." (1975: 65-66)

Indeed this notion of 'belonging' is integral to the phenomenological notion of intentionality and the essential relationship between subject and object. It is also crucial to Heidegger's fundamental characteristic of the logos and legein: that 'All is One'. As he says "It unifies by assembling. It assembles in that, in gathering, it lets lie before us what lies before us as such and as a whole": this is the function of logos.

Kierkegaard was one of many who have identified the interconnectedness inherent in the spiritual aspect of human beings:

"Man is spirit. But what is spirit? Spirit is the self. But what is the self? The self is a relation which relates itself to its own self, or is that in the relation (which accounts for it) that the relation relates itself to its own self; the self is not the relation but (consists in the fact that the relation relates itself to its own self" (cited in Troutner 1974b: 20)

Again, 'interconnectedness' is central to a "spirituality named compassion" (Fox 1979), which is at the heart of nearly all religions. In Buddhism, for example, when one has reached enlightenment, one has actually experienced the oneness of oneself with the whole universe. Many spiritual practices aim to return to God or this state of oneness where there is no separation from oneself and the universe, by practising interconnectedness in mind and action with everyone and everything around one. Interconnectedness, in the sense of relatedness to both humankind and the universe, is also an attitude which is seen by many to be crucial to the viable future of humankind (Beardslee 1991). It is integral to notions of 'deep ecology'. (Matthews1991)

Approaches which emphasise interconnectedness are often cited as the common denominators of holistic and spiritual education, where the underlying
premise of 'wholeness' is contrasted strongly with the fragmentedness and reductionism of nonholistic viewpoints (Dufty 1994; Miller 1993). This argument is supported by Dewey's philosophy of the pervading unity of experience and action, where he sees the making of new connections as essential to new patterns of experience and a mode of creating meaning (Greene 1996). Indeed the whole of the educative experience could be enhanced if students held an innermost attitude of interconnectedness because, as Chamberlin (1969) argues, both perspectivity and understanding are gained from looking at how matters relate to each other and the integrality of all things. He offers the example of: "Problems of radiation in space are related to drinking water on earth and to bone structure of human beings" (1969: 13).

Such a sense of interconnectedness has often been proclaimed to be an essential feature of creativity, in that it is the act of not only looking for relationships, but their intrinsic interdependence. Fox even goes so far as to say that creativity is spirituality, part of which is looking for connections. He thus argues that:

"The very heart of being creative is seeing relations between matter and form that no one has ever imagined before or that people deeply want and need to see. It is the act of seeing connections that seems to form the heart of creative consciousness." (1979: 127)

Then he reminds us of Thomas Merton's definition of compassion as "recognising the interconnectedness of things." Thus Fox draws the following conclusion: "Compassion is seeing, recognising, tasting the interconnecteds; creativity is about making the connections." (1979: 127 my italics)

However, it could be said that the predominance of surface approaches in university education leads to more of an atomistic or individualistic perspective rather than one of interconnectedness. This distinction is often highlighted in discussion of the advantages of a deep approach. In the SOLO taxonomy (Biggs & Collis 1982), for example, the skill of relating ideas is seen as the most important aspect of a more advanced form of learning. Splinter (1991) emphasises this skill as an important aspect of critical thinking. In citing the work of Prosser and Webb in the area of semantic fields and essay-writing, Provost and Bond (1997) claim that the skill of relating ideas is one of the most important indicators of academic success, and conclude that

"...one critical component of the behaviour constituting successful essay writing is the understanding and expression of relationships between ideas, as opposed to listing of facts." (1997: 318)
It is important to note that studies on the deep approach ground these skills in the behaviour of the student; thus interconnectedness is seen as an ontological matter and not just a study skill. However, unless there is some understanding of the complexity of what is involved in ‘relating ideas’ on a deeper existential level the notion of ‘interconnectedness’ runs the risk of being understood as a surface and mechanical task. I argue that the process of relating ideas, in a true ontological sense, is enhanced by taking on a self-concept and innermost attitude of interconnectedness, of relating ideas to one’s life-experience and higher purpose.

Indeed, Perry (1971) concludes that the most pressing question to come out of his research of the ethical and intellectual development of university students is that "a special realisation of a community" is necessary to support their orientation towards a position of commitment in the learning process. A similar position is voiced by Palmer (1993) when he says: "...scholars now understand that knowing is a profoundly communal act. Nothing could possibly be known by the solitary self, since the self is inherently communal in nature" (1993: xv). Moreover, without the emphasis on community, both personal effectiveness and critical autonomy stand in danger of slipping back into the individualist paradigm (Hodkinson 1994). Individualist self-concepts may be so deeply entrenched that students may need to be educated into A State of Preparedness which encourages an orientation towards interconnectedness.

A self-concept which embraces inter-subjectivity and is ‘in-connection-with-others’ stands in radical contrast to the traditional one which is predominant in universities, where emphasis is placed on achievement and independence from others, and where maturity is often equated with self-sufficiency (Jennings 1994)." Moreover, the organising principle of most academia has been that of specialisation, resulting from the reductionist paradigm of the scientific method. It is therefore necessary that we go back to the hermeneutic circle outlined by Gadamer: “the movement of understanding is constantly from the whole to the part and back to the whole.” Only recently has there been more of a movement to encourage inter-disciplinary work and perspectives.

The paradigm of the disengaged autonomous self is seen by some to underlie the calls for the equating of the spiritual with the ‘inner experience’. Counter to
this is the call for a ‘common spirituality’ (McLoughlin 1996; Mott-Thornton, 1996, 1998; Kibble 1996) or a “spirituality of communion” (Wright 1996) and is certainly at the heart of Taylor’s (1989) emphasis on the need for sources of the self which are external to ourselves. Wright also argues that:

“We are who we are as human beings in terms of the formative processes of our developing relationships not just with ourselves, but with other selves, with the natural world, and with God. It is, then, not merely that the whole person needs to look outward to obtain any depth of understanding, but that the self is actually constituted and formed by the developing nature of its communal relationships.” (1996: 145)

I argue that if students are encouraged to be in A State of Preparedness by adopting an innermost attitude of interconnectedness, the experiential dimension of learning can be more easily achieved. Indeed it has been recognised that in university subjects such as those which teach human rights advocacy, it is essential to develop in the students a self-concept defined through connection. Such a self-concept is seen as crucial for translating thought into action (Jennings 1994). He suggests that promotion of a relational, ‘connected’ self-concept would overcome the apathy arising from current didactic educational practices which he sees as ineffective, especially amongst students who are strongly entrenched in dominant social and cultural groups. Thus, to develop the experiential dimension, human rights education must embrace a perspective of ‘connection and interdependency’, where the goal is to engage students and educators in experiences “which impact fundamental self-understandings to the end that they see themselves as defined in part through their connections to the oppressed” (1994: 291).

A similar argument could be made for all subjects which call for more than a mere intellectual understanding of another’s situation. A self-concept of interconnectedness is essential for a deeper understanding to be gained in the educative process, especially in subjects such as law, international relations, religious studies, journalism and literature. It is also at the heart of the recent ecology movement, which centers around changing the paradigm from one of humans as the ‘masters of the universe’ to one of interdependence of all persons and, in fact, all species.

How can such a shift to an innermost attitude of interconnectedness occur? Some practical suggestions could include student-centred learning; student-to-student discussion; co-operative learning; exercises which promote a sense of
relationships and community; sensitivity training to the needs and backgrounds of the members of the group; problem-solving from the perspective of interdependency; inclusion of education of the emotions; cross-cultural exchange; developing empathic abilities; role-playing; and validating subjective experience (Jennings 1994; Biesta 1994; Beyer and Liston 1992).

The innermost attitude of interconnectedness could be taken further afield in students' processes of looking for their highest intention for being a student and then to drawing connections with their studies, other students, their higher purpose, and their external sources of the self. This attitude is intricately related to that of 'learning is giving', which could be enhanced by inviting students to continuously explore and reflect on their interconnectedness with everyone and everything around them and to see these connections as sacred. There are a variety of ways of honouring the connections students have with other members of each of their classes. These include remembering names, treasuring and being awake and empathetic in the connection, affirmation cards, caring for each other as a class. Students could also be encouraged to honour their interconnectedness with their environment by having an innermost attitude of treating materials preciously.

To encourage a further sense of interconnectedness with their studies, students could explore the concept of 'the big picture' on a variety of levels. For example, how does each of their subjects relate to each other, and how do these relate to their bigger picture of the world? How does what is learned each week relate to the last week and the ever-expanding big picture? This could be further enhanced by the process of mindmapping, involving all the senses, imagination, creativity, body and emotions as they map out the big picture and relevant details.

In summary, if an innermost attitude of interconnectedness is encouraged, students could move away from attitudes which may have kept them entrenched in an individualistic position. This would not only contribute to a sense of purpose and compassion, but is also fundamental to the principle of 'learning is giving'. Even those educational avenues which promote empowerment through self-actualisation stand to lose much if interconnectedness is not simultaneously in the State of Preparedness of the student. For those students for whom spirituality is an important good, interconnectedness would be a self-concept which would
not only assist with greater alignment with their spiritual path, but also with their learning process. Moreover, interconnectedness is fundamental to creativity; as Arieti notes in his book *Creativity: The Magic of Synthesis*, the creative person needs to be in a "‘state of readiness for catching similarities’" (cited in Fox 1979: 128).

iii) A State of Preparedness and awe, mystery and wonder

"By watching nature take its course ... it occurred to me that human beings have been trying to control and contain our ecology, when in fact it cannot be. Nature follows its own path. It also weaves through its problems but in the end it achieves its goal because it always heads for the light and nourishment. Referring to my problems, I have been trying to control nature in a sense and not letting go of it until I solve it within myself. In actual fact I alone cannot solve it because it does not just involve me. I have been focusing on the dark side of things and not heading towards the light. I had not looked at the problem as a blessing in disguise but rather an annoying part of my life, which I just did not want to deal with. I had realised that nature never gave up on finding its hope of surviving. It had taught me this to tackle my situation in the same way ... I really did see the awe, mystery and wonder of that day and I will always be thankful for it ..." - Journal Entry of Lily, Education 201, Advanced Integrated Learning 1999

The sense of awe, mystery and wonder is usually associated with the transcendent aspect of spirituality. As ‘transcendence’ is a tricky term which can take on many different meanings according to the context, a clarification of the term’s connection with spirituality is needed. The kind of transcendence referred to here is often equated with the mystery of life, of that which is beyond the normal reaches of human nature. An element of this kind of transcendent thinking is that the universe is so grand and unknowable that it incites within the individual a feeling of awe or wonder (McCreery 1994; Holley 1978). It is captured by Dostoevsky when he says that "'Man needs the unfathomable and the infinite just as much as he does the small planet which he inhabits' " (cited in Midgley 1990:111).

In some ways religion too is seen as a way of making sense of the mysteriousness and largeness of the universe. Dewey picked up this in his
definition of a religious attitude, which
"... needs the sense of a connection of man, in the way of both dependence and support, with the enveloping world that the imagination feels is a universe. Use of the words ‘God’ or ‘divine’ to convey the union of actual with ideal may protect man from a sense of isolation and from consequent despair or defiance.” (Cited in Edman 1955: 300)

Hence for Dewey, the religious attitude is one that involves a fundamental change in our conscious relation to the whole universe. Indeed Fiumara says that if we adopt the 'listening attitude' then we can step out of a state of benumbment which is a state of indifference, where we constantly say: " 'We know everything and we can’t do anything about it’ “ (1990:172). The alternative is a state of wonder, of constantly looking for the unusual.

Similarly, Heidegger (1966) sees the openness to mystery as a way of stopping ourselves from being overcome by the forces of technology and the calculative thinking that is behind these forces. He says that

"The meaning pervading technology hides itself. . . . That which shows itself and at the same time withdraws is the essential trait of what we call the mystery. I call the comportment which enables us to keep open to the meaning hidden in technology, openness to the mystery." (1966: 55)

And he goes on to describe the kind of openness required in order for us to stay with the world of mystery:

"Releasement toward things and openness to the mystery belong together. They grant us the possibility of dwelling in the world in a totally different way. They promise us a new ground and foundation upon which we can stand and endure in the world of technology without being imperiled by it. . . ." (1966: 55)

Value has been given to meditation, prayer, worship and other ascetic practices as ways of reaching God or understanding the unknown aspects of life. Unfortunately, adherence to these means of transcendence may also convey the message that one cannot experience awe, wonder and mystery in daily life, and, in my thesis, in the learning process. We need to capture the moreness, rather than the otherness of life in order to experience a transcendent aspect of spirituality. That is, the spiritual needs to be interpreted here as more than the material, the sensory and the quantitative, rather than a completely separate aspect (Heubner 1985). In other words, transcendence is not taken as belonging to another unreachable world, but to lived reality. There is more than enough in this world to incite awe, wonder and mystery, without us needing to attribute it to an out-of-body/mind reality or experience."
So what exactly do I mean by this ‘more than you see’ aspect of spirituality? McCreedy captures it best in Cornwall’s ‘Agreed Syllabus’. It

"recognises that there is more to life than our habitual or taken for granted experience. A focus on the spiritual implies more than usual wakefulness, an awareness of depth, of extra meaning, of beyond." (1994: 96)

A sense of the transcendent is also to be found in cousins of the term ‘spiritual’ such as ‘inspiration’. We say that we are inspired when new life has entered into us. A common place to find this is in religious faith, but it is also found in the arts, for example in great novels, paintings or classical compositions. We have this inherent sense of the spiritual in our choice or criterion for that which we say is a great work and that which is not - the very quality to inspire, to lift the spirits, to rise above the norm (Carr 1994).

Indeed, for knowledge to have an alive characteristic to it, it must have qualities which inspire: it must exude a sense of incompleteness, openness and vulnerability to change, and possibility of a different future. Moreover, both science and religion require a leap of faith into the mystery of life (Midgely 1991). It is in this sense that Heubner argues that the various modes of knowing are 'suffused with the spiritual'. He argues that we lose much when we cut spirituality off from knowing:

"To the extent that various modes of knowing are separated from religious traditions they become closed in upon themselves and lose their vitality, their 'spirit', their creativity, and the possibility of being transcended." (1985: 164)

Jenkins (1993) gives precedence to this spiritual depth in his exploration of themes of a religious nature in medieval literature. He describes the tension that exists between normal everyday descriptions and the “deep truths held to lie beyond them” (1993: 20). He sees religion and art, including poetry and literature, as the main ways of exploring these hidden depths. They “directly address spiritual issues and concerns specifically related to the peculiarly human quest for meaning in life in a way that mathematics and science simply do not” (1993: 96). Although, as Einstein and many great scientists have exemplified, such inspiration can be gained from science. The sense of wonder and mystery is found in Einstein’s autobiography:

"The fairest thing we can encounter is the mysterious. It is the fundamental emotion which stands at the cradle of true art and true science. He who knows it not and can no longer wonder, no longer feel amazement, is as good as dead, a snuffed-out candle." (cited in White, 1996: 41)

Kant too remarked that “the wonder and awe induced in him by reflection upon
the 'moral law within' and the 'starry heavens above' " (Rodger 1996: 45).

All academic subjects could have this 'inspirational' quality once students are encouraged to approach them with an innermost attitude of awe, mystery and wonder. Such an attitude incites curiosity and a stream of questions which could help the student to understand in depth the mystery of what is being learned and be able to break away from the need for certainty and correctness. This aspect has been elucidated by Maxine Greene’s citation of Thomas Green: the “attitude of ignorance which we know as wonder”. Greene further notes that:

“Wonder for Green, is the mother of motivation and the parent of curiosity; and, therefore, it may make reflection, study and learning itself necessities ... Curiosity, wonder, problem-posing; that is where the tension is, the passion, the uncertainty. According to this formulation, reflection, and study and learning are the release, the momentary calm before the searching begins again.” (1996: 58)

There is perhaps no better place to capture this sense of awe, mystery and wonder than in the wilderness of nature. Students could be taken on a journey where they discover more about the magnificence of what is beheld in nature - from the running streams, to the moss on the rocks, to the process of photosynthesis. They could be asked to note a list of things which inspired awe, mystery or wonder and then discuss the application of this same innermost attitude to their studies.

To summarise, the innermost attitude of awe, mystery and wonder enlivens knowledge by honouring its hidden dimensions and by encouraging the student to be open to the mysteries of the world. Those students who come to the learning process with a spiritual/religious perspective have often captured and experienced the awe and wonder of creation and of themselves as a tiny part of something much greater. Such a spiritual view of the world can be further enhanced in a learning process which encourages this approach. It is one which admits that perhaps there is far more to this world than meets the eye, and may lead to greater respect for the world we live in. It stands in direct contrast with the traditional emphasis on the halved sense of logos where the world is there to be defined, categorised, conquered and mastered by human beings.

iv) A State of Preparedness and humility

“To be able to learn you have to be open to the unknown. There is a lot out
in the world that I do not know. I have accepted this fact. By knowing this it has made me more eager to learn. If you are closed minded, great ideas can pass right by you. I realised this within the third week of psychology. Integrated Learning made me open my eyes to the different. To me Integrated Learning is new. If I did not approach it with openness I would have missed out. I applied this open-minded theory to psychology by going into class with the notion that I was going to learn something new... Me being a biology major I have to be open minded." - Bryan, Excerpt from Individual Project, Education 101, 1998

Awe, mystery and wonder is an openness to the unknown, and this in itself could be captured more fully if students approached their studies with an innermost attitude of humility. Although they may both appear to be similar, humility is distinct from awe and there are benefits to be gained from drawing a distinction.

Heubner describes various disciplines such as worship, prayer, meditation, and the study of holy texts as means by which "persons keep themselves open, available, and vulnerable". He describes the necessary condition for experiencing the spiritual as: "openness and receptivity. . . . . It is an awareness that what we are and what we know can never completely contain what we might be or what we might know" (1985:165). Students of a spiritual orientation may be more able to take on a humility to the unknown and perhaps more open to engage with the hidden possibilities.

Such an attitude would be essential to capturing the aliveness of the more nuanced of knowledge achieved through deep understanding. Dewey (1955) highlighted the continuous creative and new expression of the acquisition of knowledge:

"The new vision does not arise out of nothing, but emerges through seeing, in terms of possibilities, that is, a new end which the new end aids in creating ... the process of creating is experimental and continuous." (1955:297)

And we find the same aliveness, transience and unpredictability of knowledge in Einstein who saw matter as a verb, not a noun. Indeed, Fox sees Einstein as the "Scientist of Compassion" because he freed us from the Newtonian way of looking at things mechanistically, in separate parts with its accompanying dogmatism of certainty and correctness. According to Fox, Einstein thus "freed us to be humble again".

140
Midgley (1985) tries to capture the spiritual sense of openness to the unknown and humility in her quotation from Bertrand Russell:

"In religion, and in every deeply serious view of the world and of human destiny, there is an element of submission, a realisation of the limits of human power, which is somewhat lacking in the modern world, with its quick material successes, and its insolent belief in the boundless possibilities of progress ... The submission which religion inculcates in action is the same in spirit as that which science teaches in thought". (1985: 110)

As was theorised in previous chapters, a central tenet of the phenomenological sense of understanding is the existential consciousness of always moving towards possibilities. If students were encouraged to approach their studies with humility to the unknown instead of the traditional search for certainty, there would be more presence, more openness to the nuances of thinking, which Greene insists are essential to imagination. This kind of openness is a key feature of Fiumara's "philosophical listening", where there is a demand for thinking "anchored to humility and faithfulness", which stands in contrast to our current thinking that focuses on "grasping, mastering and using" (1991: 15). Again the need is highlighted for an education into A State of Preparedness to counteract the 'incessant rumblings of our cultural world'. I propose here that it is only through an innermost attitude of humility that such openness can be fully realised and practised in the university context. Of course this is a break away from the traditional academic concept of the certainty of knowledge. As much of the new physics has shown us, often lurking behind this certainty, is doubt - because perhaps the world may never be totally knowable.

Moreover, it is only through truly being open that listening can have a transformative effect on the hearer. Here Fiumara cites Heidegger: "the authentic attitude of thinking is not a putting of questions - rather it is listening to the grant, the promise of what is to be put into the question" (1991: 39). This is why hermeneutics offers part of the solution, "when we have the strength to admit our inadequacy, to abstain from negation and to opt for an interpretative procedure as a result" (1991: 42).

Similarly, learning can be truly transformative if both students and teachers can be encouraged to ask questions which do not beg precise answers, but are rather a stimulus on a journey into many possibilities and unexplored depths. Answers would arise in the form of responses as mentioned above, or in silent wanderings - they would be a stimulus for many other questions. In asking the
student to listen with their beingness, they would be asked to provide more questions rather than more answers. Students could be encouraged to adopt the innermost attitude of humility by exploring what they do not know or may never know about the subject matter they are studying. This attitude could also be extended to their relationships with others, where a growing awareness of the unknown aspects of people's background would lead them to show more compassion.

Again, this proposition directly challenges the power dynamics of much academia, where the teacher is the one who knows and their role is imparting this knowledge to the students. But as Heidegger argues, in order for the legein to find its place in education, the teacher's role is to 'let learn'.

"The teacher must be capable of being more teachable than the apprentices. The teacher is far less assured of his ground than those who learn are of theirs." (1968: 15)

By being humble, the teacher could encourage humility. Long before coming up with 'correct answers', the teacher could respond to student questions and statements with other possible questions, thus assisting students to be in A State of Preparedness to humbly accept all answers and to admit the tentativeness of what they know. It is with humility, I believe, that we encourage genius.

In much discussion about creativity, keeping oneself 'open and available' to hidden possibilities is considered an essential part of creative processes in all fields (Palmer 1993; Heubner 1985; Midgley 1991; Ladd 1987). Throughout his book Imagination in Research: An Economist's View, Ladd explores the notion that respect for the unknown is a necessary prerequisite for any kind of creativity in research. For example he says:

"If you are perceptive, you cannot always be satisfied with the established order in your discipline. You recognise that you must either ignore some important problems or handle them inadequately, or you must step into the unknown to create a new piece of knowledge that is more adequate than what you now have." (1987: 42-43)

To summarise, an innermost attitude of humility is highly relevant to any academic pursuit. The student in A State of Preparedness would be more open, submissive and respectful to the unknown, to the mysteries of life. It is a necessary condition for awe, creativity, deep understanding and the kind of listening that is hoped for in order for legein to be more fully realised. A similar emphasis on humility to the unknown and perhaps the unknowable is an important feature of spirituality. It would indeed be difficult to encourage students
to be truly present to their learning material unless they were humble to the many hidden dimensions of what lies before them.

4. Conclusion

A State of Preparedness may be enriched when its essentials of awareness, presence, gratitude and giving are suffused with a spiritual dimension as theorised in this chapter.

Rather than advocating an epistemological understanding of the spiritual, my approach shows that spirituality can be relevant to, and indeed come more to life in, the students’ lived experience as academic learners. In taking such a position, one is immediately faced with the challenge of accommodating the plurality of the various stances on the reality of the spiritual and also the many different faiths which can be found in today’s university classrooms. I have met this challenge by adopting the methodology of finding common features of how spirituality is used in both religious and secular contexts and exploring their relevance to the learning process.

Although there has been discussion of the relevance of some of these aspects of the spiritual to the learning process (National Curriculum Council 1993; McCready 1991; Carr 1996) my project has contributed a dimension of self where these aspects may be carried or lived out, that is, the area of innermost attitudes.

By ‘grounding’ the spiritual in the learning process, I also show that when the term ‘spiritual’ is used in an academic context, it needs to adhere to a sense of being connected to the students’ emotions, cognition and embodiment, rather than any transcendent or other-worldly meaning.

It now remains to be shown how A State of Preparedness can be operationalised in a university setting and thus help to enliven the theory by demonstrating its application in practice.
As Betty Szilagyi documents, examples of the universal principle of giving/service, can be found in Christianity: “You reap what you sow”; Buddhism: five ways to treat family and friends- generosity, courtesy, benevolence, by treating them as one treats oneself, and by being as good as one’s word; Muslim: “charity” is the third pillar of the five pillars of faith- it is believed that those who have much should help those who are less fortunate; Hinduism and Buddhism incorporate the ‘law of cause and effect’ (karma) “If a person gives and accumulates good deeds, then this will produce good results; blessings from God in their present life or next lifetime.” (1998:13)

I have chosen to explore notions of ‘spirituality’ rather than ‘spiritual development’ or the ‘spiritual person’ although mention will be made of other definitions which take this perspective.

Mott-Thornton (1996) argues that the notion of spirituality is intrinsically evaluative.

This is one of my main criticisms of the latest significant book on spirituality (Zohar & Marshall, 2000), where they have equated spirituality with the one feature of ‘the search for meaning’.

I would see this as aspects which are contributing to a sense of the spiritual without necessarily forming a distinct and complete spirituality as such. Such an endeavour is impossible as there is so much to the spiritual that is constantly unfolding. Indeed the notion of the ‘mysterious’ and ‘unknown dimensions’ must be respected in the very way in which we use the term itself. This is important not only to preserve the meaning of the term, but also to have a sense in which there is so much yet to be discovered about it.

The same sense of spiritual development being a life-long process is encaptured in Kibble’s definition: “A lifelong process of encountering, reflecting on, responding to and developing insight from what, through experience, one perceives to be the trans-personal, transcendent, mystical or numinous. It does not necessarily involve the concept of God.” (1996: 70-71)

This distinction needs to be made especially in the light of recent work carried out by Zohar & Marshall (2000) on “SQ” or “Spiritual Intelligence”, where spirituality is equated with “the search for meaning”.

This matter is picked up in part by the way in which Crosby (1995) defines ‘experiential education’: “the belief that learning will happen more effectively if the learner is as involved as possible, using as many faculties as possible, in the learning; and that this involvement is maximised if the student has something that matters to him at stake.” (1995: 5)

Importantly, she notes here that the question of how one gets the learner to have something at stake is the most controversial issue facing experiential education.

There is also a sense in which the spiritual must be also moral in the positive sense. That is, the spiritual must have a moral sense, but the moral can lack this spiritual sense, in this ‘reaching beyond’ meaning of the term.

Hodkinson proposes a different ‘holistic’ approach to empowerment which includes the three interlapping dimensions of personal effectiveness, critical autonomy and community. But Hodkinson notes that the most a student will be introduced to in academic institutions is the idea of critical autonomy, not the other two dimensions.

The same emphasis is placed on individualism in training courses which feature such ‘life-skills’ as greater confidence, ‘self-actualisation’, assertiveness and pro-activity. As Hodkinson (1994) notes, this over-individualistic emphasis can be found in progressive trainers and liberal attitudes, which have been widely criticised for their neglect of power structures at play as well as the inequalities which are left unaddressed.

But of course this is not to invalidate the ‘other than’ kind of transcendence which may have been experienced by a student and for whom this experience is a useful tool for inciting an approach of awe and wonder in the learning process.
Fiumara also picks up Riceour's argument that an essential aspect of listening is openness, but Fiumara shows us that:

"If the salient aspect of questioning can be seen in knowing how 'to preserve an orientation towards openness', one might argue that the willingness to keep alive this orientation towards openness is the genuine basis for every question. The very notion of question is sustained by an openness - presumably an openness towards listening to the answer." (1991:36)
Chapter Six

A State of Preparedness in Practice: 1997

"During the first week we learned about awareness. Basically it was about how one
should appreciate what we have, the world around us, our education and everything
else. Just to appreciate that these 'things' actually exist. This has not only helped me
during the semester, but has also changed my attitude towards life. I have learned to
pay more attention in class, not missing my tutorial nor lectures. I go prepared for
tutorials and understand what the lecturer is teaching. Being grateful for knowledge
allows us to treasure whatever is being taught to us more and hence learn more.”
(Extract from the Individual Project of Victor - Education 101 Student, 1997)

1. Overview of purpose

The theoretical exploration that took place as a result of the findings of the first
cycle of action research in 1994 was drawn largely from philosophical notions
which have not yet been applied to educational practice. Consequently, the aim
of the second stage of the action research was to apply aspects of A State of
Preparedness in my teaching practice and to illustrate the effectiveness of the
theory in a university context. In so doing, it was hoped that the works of Taylor,
Heidegger and Fiumara could 'come to life' by demonstrating their relevance in a
university classroom.

When discussing the application of A State of Preparedness I mean that students
are made aware of the ontological dimension which is relevant to the thinking
process, aware of the dimensions which Heidegger and Fiumara have theorised
as relevant - openness, releasement, 'dwelling', presence. A State of
Preparedness also incorporates aspects that have been theorised thus far as
having relevance to being better prepared to think more completely - namely
gratitude, giving, higher purpose, interconnectedness, humility, and awe, mystery
and wonder, as well as the dimension of innermost attitudes as the vehicle for
these principles.

Another particular aim of the investigation was to examine how aspects of
'legein' could complement academic learning in subjects which are immersed in
the logo-centric tradition. For example, it was necessary to ascertain whether or not A State of Preparedness was equally relevant to those students who were studying law or business as it was to those who were studying humanities or arts. Therefore the Education 101 subject continued to be an ideal site for the investigation.

The research questions which guided stage two of the action research were:

*Do university students see A State of Preparedness as relevant and useful to academic learning?*

*In which particular ways did students apply A State of Preparedness to their academic subjects?*

In asking these questions in the context of Education 101, my purpose was to *illustrate* the possibilities of the application of A State of Preparedness in a traditional university setting. As the research entailed practitioner involvement without an 'objective view from outside', I was aware that the conditions did not lend themselves to either an empirical or an objective study. As practitioner-researcher I was aware of my own enthusiasm and vested interest in the successful application of A State of Preparedness and also the extent to which I was drawing upon my own interpretation of successes reported by previous students. On the other hand, it was difficult to ascertain just how empirical and objective evidence could be gained from the students' subjective experiences of dimensions such as innermost attitude and aspects such as gratitude, giving and interconnectedness.

The following data is therefore not presented in any way as proof or validity, but rather as that of an interesting application which could be taken up in further studies. It demonstrates how a small sample of students applied some of the elements which were explored in the previous chapters, and offers a sense as to whether or not they thought them valuable to their academic studies. Given that the university is a secular institution with emphasis on the cognitive dimension and dimensions of self that are easily quantifiable, the attention given by the Education 101 process to not only the learner but also the expanded subjectivity of the learner, this experiment was significant. Outcomes have positive implications for further applications of A State of Preparedness in other universities.
2. Background

In 1996, through Academic Senate, the name of the Education 101 course was changed from that of "Accelerated Learning" to "Integrated Learning". This event marked a significant moment in the development of the curriculum because it signified my own personal approach which included A State of Preparedness, although this was not named as such on the course outline. As I wanted the spiritual aspect of the student to be more acknowledged in the course content and underlying pedagogy, I chose the name "Integrated Learning" to reflect the goal of: "Integration of spirit, mind and body in the learning process".

In response to comments from previous students who wanted to learn all of the techniques and principles earlier in the semester so that they could apply them to their other academic subjects sooner rather than later, the course changed to an intensive format. It changed from being taught for four hours a week for twelve weeks to six hours a week for six weeks.

The first course of the new Education 101 "Integrated Learning" was piloted in 1996. My task in 1996 was to formally introduce aspects of "A State of Preparedness" as part of the course and to isolate which aspects of the theory could be successfully implemented in a six week intensive course.

As I was just experimenting at this point, the only data which was collected was the TEVALs. Results showed that there was a positive response to the course (Appendix 7). These results, together with others that I had collected from my own observations indicated that a more formalised structure, which invited students to include more of their lived experience and which focused more specifically on certain kinds of innermost attitude change, had some value and relevance for the students in this particular setting. The Education 101 course could now be more fully investigated to answer the research question.

3. Process

Following is an outline of the overall structure of the Education 101 course which was taught in the third semester, 1997. This was the particular course used for this stage of the action research. The course was taught to two classes - Education 101.1 and Education 101.2. The aims, objectives and processes of the
course are reflected in the course outline. (Appendix 8). The various ways in which the aspects of A State of Preparedness could be implemented in the academic classroom have been theorised in the previous two chapters. (A summary of these can be found in Appendix 9.)

Specific features which were different from earlier versions of the course are:

i) Innermost attitudes

A main objective which was added to the original list of aims and objectives is:

"To examine the power of innermost attitudes which can contribute to deeper understanding of academic learning"

Students were introduced to some of the theory underlying the approach of A State of Preparedness and then in discussion were invited to explore possible applications to their learning process. However, the approach was not yet named ‘A State of Preparedness’. As part of this introduction to innermost attitudes, students were invited to explore the domain of 'legein' where this was a dimension of self where they could 'dwell with' their learning material as well as seeking ‘knowledge of’ it.

In the first week, students were introduced to the overall theme of awareness, where they were invited to become more aware of the dimension of 'innermost attitudes' and the effect these were having on learning outcomes. To facilitate reflection on this they were also introduced to the process of journal-writing and were asked to use this medium to reflect on any changes. The Individual Project, where the students were asked to apply the theme of awareness to a particular challenging academic subject, also incorporated a reflective component. In the second class that week students were asked to discuss the results of their observation both in small-group and whole class discussion.

A different innermost attitude or a practical extension of the innermost attitude was then introduced each week and students were invited to practise it daily by applying it to their academic learning in other subjects and to life in general. Again reflection took place in the form of journal-writing, individual projects and class discussion. The students were taken through various processes and introduced to strategies which could promote change in attitude at the level of thought, emotion and action. Students were also shown how changes in
innermost attitude related to the higher order thinking skills and how these could be enhanced.

Due to the restrictions of time within one academic subject, the course under investigation was limited to the formal application of A State of Preparedness as theorised in chapter five: that is, 'gratitude' and 'learning is giving'. However, other innermost attitudes were introduced in a less formal way either as a subset of these two innermost attitudes or as part of the themes of 'awareness' and 'presence'. Greater inclusion of 'the spiritual' was taken up in the form of: allowing it to have more of a presence in class discussion; listing it in the course outline as an objective 'integration of spirit, mind, body'; encouraging students to dialogue about the relevance of 'gratitude' and 'learning is giving', to their spiritual/religious beliefs; and mentioning other spiritual innermost attitudes, in a less formalised way, as relevant to learning. I explained my own meaning of the term 'spiritual' by referring to the original definition offered by Crawford and Rossiter (1994).

In order to cover the topics of 'gratitude' and 'learning is giving' in greater depth and to emphasise the practical dimension of these innermost attitudes, it was necessary to divide them up into smaller components. Thus 'gratitude' had the sub-group of 'treating materials preciously' and 'learning is giving' encompassed 'deep listening'. Although we moved on to a different innermost attitude each week, students were encouraged to keep practicing those that they had already learned. The aim of making the innermost attitudes a daily practice was to instill these as a learning habit, rather than something which could be forgotten once we moved on to another aspect.

**ii) Learning strategies**

Most of the learning strategies which were successful in past Education 101 courses were retained in this course. However, the difference was that these skills were introduced in the context of A State of Preparedness. For example, memory skills were taught within the context of the innermost attitude of gratitude and the theory that the more students give to the learning situation, the more they will be able to remember. Reading skills were introduced in conjunction with the innermost attitude of gratitude or 'treating materials preciously' and awareness of all the efforts that have gone into producing the book. New concepts were
learned with the innermost attitudes of ‘humility’, ‘interconnectedness’ and ‘awe, mystery and wonder’.

In previous versions of the course, learning skills were foregrounded and ‘beingness’ was backgrounded. Integrated Learning embraced the reverse of this order. However, the interplay of thinking and being was constantly explored in the class. Students were often asked to reflect on how their traditional learning skills and tasks could be enhanced by applying ‘A State of Preparedness’ to their studies.

4. Data

i) Individual project

As part of their assessment for the course and continual reflection process on the process of the course, students were asked to choose a challenging subject which they were studying concurrently with Education 101, apply the Integrated Learning strategies and principles and objectively evaluate their value in helping them to learn their other subjects. This assessment task was called an ‘Individual Project’, where students kept a weekly record, from weeks two to twelve, of how they applied the principles of Integrated Learning and the effect this had. They were then to summarise this in a written report which was submitted in week thirteen. (See Appendix 10 for examples of two complete individual projects.)

One of the primary purposes in using the Individual Projects as a source of data was to ascertain if A State of Preparedness could be successfully applied to other academic subjects. As this task was allotted an assessment value of 25% the data drawn is presented as speculative and illustrative rather than empirical proof. However, students were invited to discuss any aspect of the course which they saw as relevant and therefore could choose to discuss the outcomes in terms of learning strategies and not include the effects of innermost attitudes. Individual Projects which regurgitated what had been taught in class without much reflection or personal application and were obviously written with the aim of pleasing the teacher or as merely reproducing aspects of the course without their own personal reflection on these aspects, were noted in the data. Students were informed that one of the criteria used for awarding marks for the Individual Projects was that they evaluated the effect of the application of the various
principles of Integrated Learning in a critical and objective manner.

Furthermore, as students were required to keep a weekly record of how they applied the principles of the course to their other academic subjects and the effect this had, it would have been difficult to imagine such a precise recording of events if not with the incentive of assessment. The record of outcomes in Individual Projects matched closely with that which arose in class discussions where students were asked to reflect on the application of the principles of the course.

ii) Student journals

As in the first stage of the action research, one of the purposes of journal-writing was for students to reflect and to record changes in themselves as learners throughout the semester. From weeks one to twelve, students were encouraged to do non-stop automatic writing and to write their immediate, pre-reflective responses to the topic of 'learning'. Again, students were encouraged to not think of structure, argument or grammar, but to just write. The assessment value of the journals was 4% of the total mark.

This same process was used for the final journal entry which was on the topic: "How have I changed this semester?" The phenomenon of change is one of the key characteristics of a 'deep approach to learning', and as the students consistently reported deep changes of self as a result of the application of the principles of Integrated Learning, I have used the last journal entry to offer a different kind of answer to the research question. The outcomes of the application of A State of Preparedness are determined in terms of the kinds of changes that students reported.

A total of 40 final journal entries, averaging 400 words, was collected, which represented the whole cohort of students. Units of analysis within a journal ranged from a sentence to a number of paragraphs, or even the whole journal. A phenomenon was only counted once, even if it was raised several times throughout the journal. Examples from this data have been used to illustrate how these outcomes were reported. (Please see Appendix 11 for examples of full journal entries.) Again, pseudonyms have been used in replacement for students' real names.
iii) TEVALs

In this semester, the same process was used for teaching evaluation, in the form of TEVALs, as was used in the first stage of the action research. The forms were distributed to each student in the last week of the semester taught and were filled out by each student anonymously while the teacher was out of the room. Before the teacher returned, they were collected by a student and taken to Administration.

As the journals and Individual Projects were used as assessment tasks, I also wanted to verify the reported outcomes with anonymous objective data. Although the TEVALs could not be used as a measure of improvement, as the evaluation was already very high, they could indicate a drop in value of the course as perceived by the students. Some of the questions asked on the TEVALs could be used as a way of quantitatively evaluating whether or not students see A State of Preparedness as of value in their academic learning.

5. Students - ages, courses and backgrounds

In the third semester 1997 Integrated Learning class, there was a total of 40 students spread across two classes. Of the whole cohort 7 were mature-age ranging in ages from twenty-five to thirty-six. The remainder of the students had entered the university directly from school and their ages ranged from eighteen to twenty-two. There were 26 males and 14 females. The break up of nationalities was: 9 Australian, 19 Malaysian, 6 Taiwanese, 3 American, 1 Singaporean, 1 Indonesian and 1 Filipino. Most students had been studying for at least three semesters and approximately half were to graduate after the end of the semester under investigation. All students, with the exception of five, had near-native speaker competency in their English language ability. There were 19 studying for the degree of Bachelor of Law, 9 Bachelor of Arts, 10 Bachelor of Business/Finance, and 2 Bachelor of Information Technology.

A wide range of spiritual/religious background was also represented in this group of students: Hindu, Sikh, Tamil, Buddhist, Tao, Christian, Shinto and Islam. There were also students who adopted non-religious spiritual paths, some who were agnostic or atheist, and others who had not committed to any particular faith.
or position on the spiritual in their lives.

6. Analysis of data

i) Content analysis of Individual Project

A content analysis was conducted on the Individual Projects in order to find answers to the research questions

*Do students see A State of Preparedness as relevant and useful to academic learning?*
*In which particular ways did students apply A State of Preparedness to their academic subjects?*

The methods used to discover answers to these questions were:

a) Ascertain which students mentioned aspects of A State of Preparedness and which only mentioned learning strategies
b) Determine the particular academic subjects to which the students applied A State of Preparedness
c) Isolate particular aspects of A State of Preparedness and categorise these
d) Count the number of students who applied these particular aspects of A State of Preparedness
e) Analyse ways in which students applied these aspects to their academic subjects
f) Analyse outcomes reported as a result of application of these aspects

**Number of Students who mentioned aspects of A State of Preparedness**

Number of students enrolled 40  
Number of students who submitted Individual Project 38  
Number of students who applied an aspect of A State of Preparedness 35

Out of thirty-eight students who submitted Individual Projects, thirty-five applied at least one aspect of A State of Preparedness. However, seven of these students reported mainly on how they applied the learning skills rather than the aspects related to A State of Preparedness. They reported successful application of
techniques such as mind-mapping, seven intelligences, being more conscious of their learning; and audio-visual-kinaesthetic modes of learning. The other students gave equal, if not more, emphasis to the effect of the application of A State of Preparedness.

The fact that a relatively high number of students chose to write about learning strategies rather than changes in attitude adds greater verification to the data. It illustrates that students felt that they could choose which elements of the course they felt had the greatest influence on their learning. The fact that students were not asked to report on any one particular aspect of the course, nor were they to be penalised for choosing one over the other, illustrates that the many who reported the influence of aspects of A State of Preparedness, did so entirely voluntarily.

However, it is also important to remember that one of the main distinguishing features of this course is that learning strategies are always taught in the context of A State of Preparedness. Therefore, it is difficult to actually make such a clear delineation between learning strategies and A State of Preparedness. What is of interest is the large number of students who articulated aspects of change in terms of the application of A State of Preparedness.

**List of subjects to which students applied A State of Preparedness**

The list of subjects has been included in the data analysis so as to illustrate the depth and breadth of academic areas to which the principles of A State of Preparedness can be applied. For instance, we could assume that many of these subjects would place emphasis on the cognitive dimension and higher order thinking skills. In the data analysis of the Individual Projects, students names have been placed next to many of the examples of application for the purpose of possible reference to the application to academic subjects.

( note: pseudonyms are used here in replacement for actual names of students)

<table>
<thead>
<tr>
<th>Student</th>
<th>Subject</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jenny</td>
<td>Japanese Language</td>
</tr>
<tr>
<td>Lim Kan</td>
<td>Administrative Law</td>
</tr>
<tr>
<td>Gizal</td>
<td>Property Law</td>
</tr>
<tr>
<td>Daniel</td>
<td>International Law</td>
</tr>
<tr>
<td>Meng Meng</td>
<td>Management</td>
</tr>
</tbody>
</table>
Bob          Human Communications
Sarah        Principle of Tortious Liability
Vincent      Legal Ethics and Professional Conduct
Kieran       International Politics
Tony         Organisational Communication
Victor       International Law
Joseph       Property law
Liam          Philosophy of Religion
Tom           Takeovers and Securities Industry Law
Su Lan       Marketing 3000
Ashok        Law
Jane          Management
Marnie       Film Studies
Leonard      Cultural and Ethical Values
Carlos       Administrative Law
Jin          International Marketing
Sophia       International Relations
Virath       Legal Ethics
Karen        Management
Marcos       International Marketing
Kuan         Property Law
Prue          Communications Skills
Jasmin       Management
Tina          Organisational Behaviour
Suresh       Law
Anestasia    Management
Pannida       Property Law
Lawrence     WWW (World Wide Web)
Padham       Law
Chou          Law of Torts
Matthew      Information Technology
Table 6.1. Frequency of application of aspects of A State of Preparedness

<table>
<thead>
<tr>
<th>Aspects of A State of Preparedness</th>
<th>Number of Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Awareness</td>
<td>9</td>
</tr>
<tr>
<td>Greater focus/presence</td>
<td>12</td>
</tr>
<tr>
<td>Learning is giving</td>
<td>18</td>
</tr>
<tr>
<td>Deep listening</td>
<td>16</td>
</tr>
<tr>
<td>Gratitude</td>
<td>16</td>
</tr>
<tr>
<td>Treating materials preciously</td>
<td>8</td>
</tr>
<tr>
<td>Stating where I stand - looking for purpose/intention</td>
<td>12</td>
</tr>
<tr>
<td>Interconnectedness</td>
<td>14</td>
</tr>
<tr>
<td>Humility</td>
<td>4</td>
</tr>
</tbody>
</table>
Analysis of how principles of A State of Preparedness were applied and the outcomes reported

I will offer examples of how these aspects were applied by students and then the outcomes reported. Although there were suggestions in class of how students could apply the particular innermost attitude, most of the following examples were derived from the students’ own initiative.

As the students often discussed both how they applied the particular aspect of A State of Preparedness and the consequent outcome as part of the one dialogue, it was often difficult to separate the two. It was also difficult to extract themes, as in many cases the application was particular and unique to each individual student. However, where at least three students reported a certain outcome I discuss these as “some students. . . ”. If five or more students reported similar outcomes, this was reported as "many students. . . ."

a) Awareness

The theme of ‘awareness’ was introduced to students in week one of the course in order to bring students’ attention to the effect that their present innermost attitude was having on their learning outcomes and how students could be in A State of Preparedness by thinking more completely. The principle of ‘positive words’ was introduced in week four as an extension of ‘awareness’ in order to demonstrate that a vehicle for our innermost attitudes is the words we use both to ourselves and each other and these have an effect on other aspects of ourselves and our learning. Most of the students reported the outcomes of this particular principle in terms of the use of affirmations. As this was more of a technique that had been borrowed from other pedagogy and was not so much a part of the theory of ‘A State of Preparedness’, this data is not recorded here.

Many students reported that when they became aware of their innermost attitude they also became aware that it was generally one of complaint, dissatisfaction, negativity, despondency and, in some cases, anger.

Many students reported that they had not examined themselves at this dimension in their learning process before, although some had in other areas of their lives.
One student reported that his awareness had tripled as a result of paying more attention to it. The impact of such awareness was recorded not only in terms of their academic studies, but also how it affected other areas of their lives. Aspects to which students directed their awareness of innermost attitudes included: their sense of purpose; their sense of awareness of what other students were doing and how this was affecting them; their sense of interconnectedness; and their sense of unexplored potential and depth of self. Some students, such as Tony, nominated the dimension of awareness to include the spiritual: “Being aware means attending both in body, mind and spirit.”

Tom interpreted awareness as being awake and alert in class. Other students interpreted it as an innermost attitude which was opposite to that of being disinterested or despondent. For Su Lan awareness became more than just a word, it became an attitude.

Many students saw the principle of awareness as crucial to being an integrated learner. For example, Tony saw being aware as “being able to relate to the fundamental values in learning.” Pannida called it “the core ingredient in approaching this subject.” and then later, “awareness is the core thing I must have”. Tom claimed that the principle of awareness helped to improve his learning in the subject Takeovers and Securities Industry Law in the following way:

“Lectures in this subject are very ‘dry’ as the information that is taught is quite complex and difficult to understand. With lectures running for two continuous hours it makes paying attention for the entire time very difficult. I have found that by applying the practice of ‘awareness’ I have improved my attention span. It is hard to stop your mind wandering when you are subjected to such complex information for such a long period of time, however, I believe that by consciously making myself pay attention in lectures I am learning more and becoming a better student.”

Other reported outcomes included:
- Related more to the topic being studied and understood subject matter more thoroughly
- Stopped ‘studying blindly’ by moving beyond studying the subject for the sake of gaining marks
- Gained greater focus
- Improved comprehension
- Increased motivation from becoming more aware of intention of studying

\[ b) \text{ Presence} \]

This was taught as an extension of awareness and was incorporated into the class every week by inviting students to see learning as happening every moment, rather than that which they do in order to get through exams. Students were also invited to give their ‘whole being’ to the task in front of them and were introduced to a variety of techniques to achieve this. The discussion moved from the physical meaning of being ‘awake’ to the metaphysical sense of ‘presence’ as formulated by the Heideggerian tradition: of how ‘present’ in ‘the steadily standing now’ they could be with their learning material - ‘all that lies before them’. An integral aspect of A State of Preparedness was a ‘practice of the self’ where the student could be more consciously in the here and now, present enough to ‘hear’ that which is to be learned.

Mind-mapping and journal writing were introduced as tools to assist students to be able to capture immediate responses to texts and concepts. A result of using these techniques was recorded by Marnie who achieved greater focus through journal writing and consequently found greater gratification from doing the work rather than external gratification. Gaining presence through journal writing also: created an uninhibited state; achieved greater inspiration and creativity; enabled the student to reflect more about what had been learned in class; and helped her to clarify her thoughts. Similarly Liam found that journal writing about what he did wrong some days, what he did right; what he needed to do; what he wanted to do; and where he wanted to go made him feel clearer and more focused on his wants and needs.

Students were also introduced to three ingredients to being awake - attention, intention and skill. Many found that when they were able to be more present they became clearer about their purpose for studying a particular subject or task. This was exemplified in Kuan's comment:

"In my first lesson of Integrated Learning, I learned that I need to be awake at all times. This is to make me stay alert during the lecture so that I would understand what the lecturer is talking about. Last semester I
skipped more of my lectures, but this semester things have changed. I learned to stay focused and think positively to keep my mind fresh. I have been wondering about the purpose, I learn to ask myself what is the intention to study here at the university”.

Many students noted how important it was for them to be present in a deeper sense than merely being focused. Many also reported that this was a difficult thing to achieve. For example Meng Meng tried to keep herself awake by not thinking about anything else and was able to concentrate, but found it was difficult to put this into practice.

Examples of the positive outcomes of this kind of presence can be found in Carlos's application to his Administrative Law subject, where he controlled and focused his thinking and this stopped him from lapsing into confusion, frustration and boredom when he read complex ideas. Other reported outcomes included:
- Greater ability to actively participate in class
- Increased understanding and absorption of information
- Greater respect for the moment
- Improved listening
- Enhanced relationships with friends
- Improved grades

c) Learning is giving

The first innermost attitude that students were introduced to was that of ‘learning is giving’. They were asked to explore the different effects on their thoughts, feelings, physical state and behaviour if they were ‘taking’ in class compared with when they were ‘giving’. We then explored the many different ways in which students could give more to their learning situation. A refreshing degree of honesty entered the students learning as a result of the application of this innermost attitude. Students were able to become aware of their innermost attitude at a greater depth of self and see where they were ‘pretending’. An example of this can be found in the case of Jane who, in the application of ‘learning is giving’ to her Management presentations, decided not to cheat by recycling previous presentations and was able to learn new knowledge as a result. Many other students reported an increased awareness of how they were previously very self-interested in their academic pursuits but were now able to
see that this was actually having a prohibitive effect in that such an attitude kept them in their own little world.

Examples of how students applied the innermost attitude of 'learning is giving' can be found in Sarah's report where she applied this to the subject Principle of Tortious Liability, by trying to participate at high levels in tutorials; voicing ideas more to tutors; asking for clarification; asking questions; and preparing for tutorials in advance. Many other students reported similar types of increased involvement.

Other ways in which the principle was applied to their academic subjects were: shared experiences with others; took greater responsibility for the learning process rather than blaming the lecturer or the system; initiated group discussions with other students to discuss the lectures; exchanged notes willingly with others; worked with a learning partner and helped each other overcome problems; moved beyond ego; and put in more effort.

The innermost attitude of 'learning is giving' seemed to provide students with the opportunity to be more self-motivated to do more than was required by the course. Many students found this concept to be totally new and almost revolutionary compared with their usual approach to learning. Many also reported that it took a lot of getting used to and had to be practised again and again. For some students, this principle called for a complete reexamination of the approach of taking that they had adopted in the past. For example, Vincent reported that the application of "learning is giving" "Wipes out all negative thoughts about the learning situation and reexamines the contribution." This added to his confidence and onus to perform as well as reducing the fear of being wrong.

Other outcomes reported included:
- moved from a totally individualist perspective to that of feeling more interconnected and wanting to be more involved in group work
- thought about how his knowledge could benefit society
- improved memory
- gained more knowledge
- increased understanding
- contributed more to the learning process.
- a greater sense of interconnectedness
- improved their confidence
- more relaxed as a result of sharing more of their ideas in group discussions
- less disruptive in class.
- derived more enjoyment
- able to receive more attention and positive feedback from their teachers

We can also see here a circular process of the more one gives to the learning process, the more one receives. An outcome for Tom was

"I have found that by participating more in tutorials my understanding has increased. . . By giving more your understanding of the subject increases because you get feedback on your input that allows you to clarify your understanding of the subject."

Many students also commented that they noticed a change in attitude from their teachers when they started to give more fully. This is again exemplified in Tom’s comment:

"It has also become apparent to me that lecturers collect feedback from students who ‘give’ more. What I have noticed is that when a lecturer is giving information to a class the lecturer will determine whether the group has understood the information by focusing on whether students who ‘give’ have understood the information. This results in these students always understanding lecture material as they are encouraged to speak up if they do not understand."

Hence the dynamic is more apparent here.

An interesting application of the innermost attitude of ‘learning is giving’ was in Jenny’s application to her studying the subject Japanese Language. As Jenny was a Taiwanese student studying Japanese at an Australian university, she was particularly sensitive to the effects that the principle of “learning is giving” may have. (Jenny is a second-language learner and used a mixture of tenses):

"As an integrated learner in Japanese, I apply the technique of ‘Learning is Giving’ into my current learning process. The result of this application will demonstrate that to learn the positive side of the concepts from Japanese culture, which will make me reflect these on to people who I touch. Also the technique of ‘Learning is Giving’ will enhance me to have a proper preparation in Japanese when
the teacher asks us questions. This technique will motivate me to study in Japanese and will also apply to my other subjects. . . Because of ‘Learning is Giving’, I become more active in practicing Japanese language with my friends, not just have self-practices. Also I tend to become more motivated for preparing the answer to the teacher's request and try to present the homework in the best way I can.”

d) Deep listening

Associated with presence and the innermost attitude of ‘learning is giving’ was the principle of ‘deep listening’. Students were asked to explore the blocks to listening and were introduced to it from the perspective of Fiumara's ‘philosophical listening’ and Levin's ‘practices of the self’. Blocks to listening were identified as ‘lack of presence’; ‘the logo-centric framework’; ‘lack of awareness’; ‘incorrect innermost attitude’; ‘too much ego’; ‘judging the other person’; and ‘always thinking about what you want to reply’. The final week was devoted to ‘the art of deep listening’ as it was identified as an extremely important principle that was at the heart of practising the other innermost attitudes. It was agreed that to become a good listener, in the philosophical sense, took a great deal of practice and is something that may take a lifetime to perfect. Students were encouraged to use every opportunity within the course to move past their particular listening blocks and to see such a practice as a way of giving to the learning situation and thus enhancing their innermost attitude.

There were many levels of self that were identified as relevant to the deep listening process. For example, Marcos applied the principle of deep listening by sitting in the first row; concentrating; listening with his heart; reading facial expressions; listening to the pitch of voice; clarifying meanings; and showing interest by attending regularly. The ways in which students applied deep listening were picked up by Tony as:

“I have learned that deep listening involves all the attention that one being could possibly give. This week deep listening came into account after I had prepared for my tutorial and attended class. Deep listening involves your subconscious mind. Clearly, if you rid all of the factors which block out listening, or in technical terms those things that eradicate your subconscious mind such as mind reading and dreaming, you have the
opportunity to learn effectively. This week was the first week the class was
given handout questions for the final exam. So my attendance in mind,
body and soul was essential for knowing how to answer these questions
when it came to exam time. Deep listening in this tutorial made me
become motivated and not only that, it also made me do the
required questions which I classify as important, before I sit for
my final exam. My motivation is peaking. . ."

Here we see that Tony saw deep listening as involving his subconscious mind,
as giving his ‘whole being’ to the task ahead of him. He may have also identified
‘the spiritual’ as part of his whole being as is indicated in his statement:
"attendance in mind, body and soul". We also see that by practising deep
listening students were able to move past their own ego and take on more of an
innermost attitude of interconnectedness. For example, in Kieran's application
deep listening to International Politics he found that he was more open; able to
take time to hear other people’s opinions before formulating his own; and
realised that everyone has something valuable to say. Karl found that he gained
greater clarification of meaning from the other person by listening more. Tina's
application of the principle of deep listening also had far-reaching effects on her
sense of social self:

“Ultimately, I began to respect others by remaining silent, paying
attention to others point of view by giving feedback as well as
giving signs of understanding such as nod the head or say a
few words. Group members began to like me and appreciated my
patience of spending time with them listening to their ideas. Moreover,
being a good listener helped me to broaden my knowledge by
absorbing the good points of others. . .”

Other outcomes reported were:
- Developed an innermost attitude of humility, not wanting to always dominate
  the conversation
- Improved patience, acceptance of mistakes and courage to ask for advice
- Greater consideration for others’ point of view
- Increased ability to see the best in people and understand them more fully
- More understanding of student’ ‘inner voice’
- Developed interpersonal and intrapersonal skills
- Improved attention, focus and concentration in class
- Improved memory
- Increased creativity

Some students came to a clearer sense of ‘presence’ with their concepts. The effects of this approach were demonstrated by Bob:

“After learning the benefits associated with effective listening, I attempted to apply these listening skills to my human communication class. Our tutor in these classes usually gives us a list of definitions and then elaborates on them by giving different examples and relating them to real-life experiences. By applying the listening skills I learnt in Integrated Learning to this class I was able to get a better understanding of each concept which in effect saved me from rote learning the definitions which I had previously done.”

e) Gratitude

In class, the distinction was made between ‘positive thinking’ (in the cognitive behavioural sense of the term) and ‘gratitude’. However, when the student recorded the effect in terms of ‘positive thinking’, this was not counted as data as there was not enough distinction made to be able to say that the student was definitely discussing the effects of gratitude. The relationship between gratitude and thinking and memory, as theorised in Chapter five, was explored. Marnie interpreted the notion of gratitude as:

“If the student is grateful for what education he is receiving, what is learnt from life’s experiences, then he values these lessons, and ultimately himself, more. . .”

For Victor it was about:

“how one should appreciate what we have, the world around us, our education and everything else. Just to appreciate that these ‘things’ actually exist..”

For many students who applied the innermost attitude of gratitude, there was the sense in which this was the pivotal change for them, not only as learners but in their life in general. This was the case for Victor: ‘This has not only helped me during the semester, but has also changed my attitude towards life.” Marnie said: “we can accept past events and use the lessons we learn from them as important tools to reach our goal and dreams”.

There was not only a noticeable effect on the change from negative to positive
attitude, but also on the ability to be more present. For example, as a result of gratitude for doing study at this university, Marcos removed his resentment towards his subject and was less apathetic and had more interest, valuing the present moment. He also reported taking “greater pride in this step of personal development.” In his application to Administrative Law, Carlos reported that it “gave him a lift” which helped him to complete his work throughout the day.

As with the application of the innermost attitude of ‘learning is giving’, the phenomena of students gaining greater empowerment through the application of the innermost attitude of gratitude were apparent. For example, Ashok reported that his negative attitude towards his lecturer and the resentment that had built up towards her changed once he started to experience gratitude for her taking an interest in him. As a result his grades started to improve. This sense of empowerment was of particular assistance in situations where a surface approach to teaching and learning was inescapable. For example, Tom found that in the past,

“The thought of spending two hours in a lecture room with complex information being lectured to me made me feel tired even before I attended the room.”

and

“I can recall sitting through lectures where I barely listened to a single word that was spoken.”

However, once he changed his approach to being “awake and mentally prepared to sit and listen to the lecturer” and being more grateful

“I have elected to learn the information I am listening to and I am being taught by a highly respected lecturer so I should respect every moment that I am in the class.”

Other outcomes were:
- Greater exploration of the meaning of everyday life
- Improved general well-being
- Increased positivity
- Stopped worrying and took failure as a ‘precious tool to learn’
- Gained greater awareness of everything to feel grateful for
- Felt greater ease
- Devoted greater time and effort in studies
- Set higher expectations and reached for his full potential

165
- Able to be more present with the subject matter
- Able to break with old learning habits
- Found the information more interesting and not as complex
- Greater ability to listen more effectively

The particular learning outcomes reported by many students who practiced gratitude are represented by those reported by Victor:

"I have learned to pay more attention in class, not missing my tutorial nor lectures. I go prepared for tutorials and understand what the lecturer is teaching. Being grateful for knowledge allows us to treasure whatever is being taught to us more and hence learn more."

i) Treating materials precisely

The principle of ‘treating materials preciously’ was taught in order to reinforce the necessary practical dimension of gratitude. The application and effects of this innermost attitude were illustrated by Su Lan, who wrote:

"My main problem in Marketing was in memorising all the foreign concepts. When I looked into my text book, the volume and thickness (it is exactly 2 1/2 inches) of it puts me right off. From Intégrated Learning, I have learned to be more grateful and show more respect towards materials, I looked at my textbook and thought of myself as the writer. I thought of the hours of hard work and the years I have put into the book and I thought of the knowledge it imparts. I love my text book. It is full of life. Every single page tells me more about Marketing. Every single page is helping me to achieve my intention... Memorising is no longer a chore, through appreciating materials, I have tried to see my book as the author himself. The author is trying to teach me all these theories. Like a verbal conversation, I need to understand the speaker’s message. Merely knowing the words alone will not help much."

As can be seen in Su Lan’s application, the change in attitude also extended to the change in attitude towards the author. This, in turn, had an effect on the way in which students started to more greatly appreciate their present lecturers and all the effort they had applied to becoming able to transmit their subject matter.
For example Virath wrote that

"During this week I became more grateful to my lecturer for teaching me the professional ethical values prior to my practice. In due course I will be exposed to many ethical dilemmas faced by the professional and this made me aware of the obstacles which lawyers face. I did a lot of research on this topic and treated the articles I gathered very preciously. The material I gathered represents the intelligence of those authors and I became more grateful them."

j) Purpose/intention

In the very first class, students were introduced to the concept of 'looking for their intention' as an essential ingredient to being awake. That is, students were shown that if their intention for studying was clear then they were able to be more present, more awake, and also more authentic in their learning process. Students were also invited to look for the sacred in every moment and to look beyond chance and necessity: to look for meaning and learning in every situation and honour the design or purpose of every moment.

An immediate result of this process was recorded by Sophia:

".... I was able to determine that my intention for studying the United Nations course was to understand the fundamental elements of this global organisation and its history. Furthermore, I was curious to see whether there has really been an evolution of human nature."

and she found "this to be a vital procedure because it allowed me to form personal opinions regarding the week's topic. This is where the functions of lectures and tutorials serve their full purpose."

The extensive effects of applying the questions of purpose as theorised in Chapter six have been recorded succinctly by Karen in her application to the Management subject, where she firstly recorded her overall purpose or 'big picture':

"This week I focused on my intention. This created an opening for myself in all directions. I could finally make a decision on just exactly where I am heading. I needed to look at my intention for attending the university and to understand why I was taking the degree. My intention for studying at the university is to change the way the Government
sees and feels towards our indigenous people and how the indigenous people feel towards the Government and to other people in the country. Also focusing on welfare groups, the homeless, children, culture, religions, charities."

Indeed many such responses reinforce Taylor's notion that in order to distinguish one's highest intention or 'highest good' it is necessary to start with that of 'the worthiness of every human being'. For Karen this is manifested in her intention for studying, her concern about injustices to the indigenous people. Virath expressed his intention in terms of doing law for the sake of society as a whole:

"The other major topic was to have a clear intention. The ethical dilemma of many practicing lawyers in the market is they do not have a clear intention of what they should do for the society as a whole. Many are very self-centred lawyers who practice for pure monetary gain alone. This happens because they do not have a clear intention. From this subject, I now have a clear and big intention. The intention that arose in me was to do my best for the society and eradicate the injustice in the world. Today people are being discriminated against in many ways i.e. politically, socially, economically, mentally and physically. If every lawyer were to have a vision to fight injustice and live a life of integrity with high ethical standards, discrimination could be abolished and people could be liberated."

A similar "hypergood" was articulated by Vincent in his application to the Legal Ethics and Professional Conduct subject where he attempted to find his intention by means of non-stop journal-writing and found that his goal was to reform things when he returned home to Malaysia.

However, this is not to say that such 'noble' goals were articulated by every student. For some they were a lot more materialistic, such as to become a millionaire by the time they were thirty or to retire on an island by the time they were thirty-five. Su Lan set her intention as higher than just a good introduction to business to that of wanting to build her own shopping centre. Such intentions still served the purpose of gaining greater presence and motivation in the students' studies. For Su Lan it allowed her to 'see the subject in a new light.'

Again I was surprised to see how many students had not deeply investigated their reasons for studying at university, let alone the particular subjects which they were studying and also the tremendous shifts in motivation which took place.
as a result of their now doing so. A noticeable shift seemed to have been recorded by some students once they had found their own purpose for studying at university as distinct from that of their parents or the kudos gained from peers or society. For example Tina used to study to get high marks and because of her parents. After she looked for intention she found that she had a greater understanding of her subjects.

Other outcomes were:

- Increased interest and motivation
- Greater sense of purpose
- Increased motivation to work harder
- Greater sense of interconnectedness
- Improved ability to be more present
- Greater sense of responsibility
- Increased enthusiasm
- Tended to be more conscientious and commit to doing well in subjects

\textit{k) Interconnectedness}

The innermost attitude of ‘interconnectedness’ was taught in relationship with most of the other aspects of ‘A State of Preparedness’. It is an attitude that was cultivated when students applied ‘deep listening’ or ‘learning is giving’ or ‘treating materials preciously’ to their studies. Students were also introduced to notions of holistic education and the underlying pedagogy of ‘interrelatedness’ of spirit, mind and body. A result of adopting this was recorded by Lim Kan who felt more connected to the environment and to others; and between his body and mind.

One of the experiments that I invited my students to engage in throughout the duration of the course was to regard each and every person one meets as significant and part of the learning from moment to moment. This was expanded upon by finding ways of honouring the connections students had with other members in the class. By asking the students to discover the big picture of what they are learning and why they are learning it, the notion of interconnectedness was further expanded. Hence in Pannida’s words, it "helps the big picture get bigger". The outcome of applying these principles is illustrated very clearly by
Kieran:

"... the 'big picture' has served me well, this lesson helps to keep life in perspective. For example in the scheme of things, life is so short, and we should not waste it. We should not dwell on the negatives, but look for the positives. ... Your body should be treasured, you may not like it, but this time around it is yours. Look after it, for you can be sure of one thing, when you are older or in sickness you will wish you had. The Big picture lets us find the positives and keep things in perspective. You may fail an exam subject or go badly in a race, but it is not the end of your life and wasting time worrying about it will not rectify the problem, only action will change your direction.”

Here we see that Kieran interprets the notion of interconnectedness in terms of his whole life perspective and connects it with notions of gratitude for life and his body. Ashok also reported that by adopting an innermost attitude of interconnectedness it helped him to have an overall plan and aim in his life.

Interconnectedness was also cultivated through co-operative learning, encouraging students to examine different perspectives of topics, and an awareness of the strengths of seeing themselves connected to a wider community. Again the positive effects of greater social awareness generated from innermost attitudes were felt. This was the case with Sarah who felt more connected to her fellow classmates and so was more confident to communicate and talk to people she did not know. Su Lan felt more connected to her lecturer. A different result was recorded by Marcos who thought about the role of his subject in his future career and the wider influences of the concepts on the market and consumers both local and international. Such an approach also led him to think about all the concepts that made his subject a very distinct field.

A more particular application to the academic context was demonstrated by Virath:

"This week I had the big picture of what the legal ethics subject is all about and was able to visualise the details and appreciate the connection. This method was very effective, I am able to focus and concentrate on the big picture of the subject matter. Without the big picture of the subject matter, my focus may not be straight... .”

Other outcomes were:
- Increased understanding and interest
- Improved memory of Japanese vocabulary
- Increased reading ability by looking for the big picture and how each of the ideas interrelate
- Greater sense of interrelatedness of one subject with the others
- Greater motivation
- Improved independent thinking

1) Humility

Humility was another innermost attitude which pervaded many other aspects of the course. Students were encouraged to feel comfortable with uncertainty and to adopt the technique of continuously asking questions rather than only seeking answers. It was suggested that if students paid attention to what is different from what they do not already know, rather than what is familiar, they could gain more 'presence'. Chia recorded the results of such an attitude:

"I have always had problems staying awake in class, falling asleep in class happens to me almost daily. . . paying attention to the knowledge that I am not familiar with, preparing for classes, and many other small things that are important and can help me stay awake in classes. Really I have learned a lot and the only one that I was able to do was to pay attention to the unfamiliar knowledge. I have tried my best to take some notes and did realise that it has assisted me greatly."

The attitude of being open to the unknown, of considering all the hidden possibilities was also introduced as a mind-mapping activity, where students were encouraged to brainstorm many hidden dimensions of a new concept or topic from one of their other academic subjects. Students were also invited to consider the strengths of 'abandoning ego' when attempting deep listening or when applying the innermost attitude of learning is giving or interconnectedness. Role plays were conducted in order to explore the results of such an attitude and then the results of an attitude that is the opposite to humility. Lawrence put some of these suggestions into practice by spending more time with friends who ask more of him than he would of himself. He found that this led him to a process of giving up resentment and taking on more forgiveness and this, in turn had an effect on him being able to study more easily. Vincent found that he had to practise humility in his application of 'learning is giving' so that he could reduce
his fear of being wrong.

Discussion also covered the implications of humility for academic learning, in particular the ability to allow oneself to make mistakes and learn from them. The effects of this aspect were recorded by Liam:

“One of the most interesting things that you showed us in class, that now makes so much sense was: Willing to learn means willing to change; willing to change means willing to take risks, willing to take risks means willing to fail sometimes; willing to fail sometimes means willing to analyse what went wrong and put it right. Unknowingly, this happened to me this semester with my subjects, and in the religion subject in an interesting way. My first paper which took me a few days to write, was, I thought, very good. But I did not consider what the teacher wanted me to write when I wrote it. I mean, I wrote a paper that concerned mainly Catholicism, and I am not in a class that deals with just that. My class is all about the World Religions, and less biased with Catholicism. I had never done so badly on a paper, but I guess there is a first time for everything. “

In Liam’s account we see not only the learning that can result from a willingness to accept mistakes, but also how a sense of pride or 'knowing it all' - the opposite of humility- can cause one to miss the point of what the teacher is requiring in class or assignments.

ii) Content analysis of final journal entry

An analysis was conducted on the final journal entry where students wrote on the topic ‘How have I changed this semester?’. My aim was to summarise the outcomes of the application of A State of Preparedness in terms of changed sense of self.

The method of analysis used was:

i) In-depth study of journal entries, so as to become familiar with the data;
ii) listed tentative categories;
iii) revisited data and revised categories;
iv) grouped data under these categories;
v) refined categories in terms of themes;
vi) tabulated number of occurrences of these themes in the data set and regrouped themes;
From the journals, seven out of the forty students made little or no mention of changes as a person, but rather wrote about how their study techniques or strategies had changed as a result of applying the different learning techniques. Such changes were seen in terms of better memory; mind-mapping instead of trying to remember through traditional note-taking procedures; being better prepared; not wasting time; speed reading; and easier to work in a group. Of this group there was an acknowledged greater awareness as a learner, but this was not articulated as changed sense of self. They also considered the course valuable and a help to improving their other subjects. Comments were made by one student that although he thought the course was valuable, he preferred the more traditional way of learning.
Table 7.2. Changes noted in the final journal entry

<table>
<thead>
<tr>
<th>Changes noted in the final journal entry</th>
<th>Number of Students</th>
</tr>
</thead>
<tbody>
<tr>
<td>Change of innermost attitude</td>
<td>20</td>
</tr>
<tr>
<td>Deeper understanding of topic/subject</td>
<td>13</td>
</tr>
<tr>
<td>Increased motivation</td>
<td>8</td>
</tr>
<tr>
<td>Greater sense of interconnection</td>
<td>17</td>
</tr>
<tr>
<td>More gratitude</td>
<td>14</td>
</tr>
<tr>
<td>Increased ability to be present</td>
<td>13</td>
</tr>
<tr>
<td>More positive</td>
<td>9</td>
</tr>
<tr>
<td>Increased humility</td>
<td>7</td>
</tr>
</tbody>
</table>

a) Change of innermost attitude

One of the most consistent findings was that many students commented that a change in innermost attitude had the most influential effect on their learning process. Such changes were recorded in terms of not only a change of attitude but also greater self-confidence and changed sense of self.

Pannida: "Without realising it, I have not been using my optimum efforts in undertaking the course here in this university. Yes, I regard myself as being a complacent student, not being industrious enough to achieve the best out of it. Not until I took the subject of Integrated Learning that I started to look deep inside myself. I am now slowly yet progressively changing into a new leaf. This is proven by the amount of work and time I devote for
the subject I am currently undertaking in the law school. . . My attitude changed and from this I discovered two things. Firstly, it changes in a way that I wanted to have a good work attitude. When I do my work, I always think of all the goodness that I would and could achieve if I have that good work attitude. Secondly, my perception changed. Each day is a brand new day, I wake up with positive vibes and that really keeps stimulating my work attitude".

b) Deeper understanding of topic/subject

Anestasia: The Integrated Learning techniques have helped me in all my other courses that I am studying at university. . . It has also taught me about communication and how important listening is to learning. Without listening, it is impossible to get a full understanding of the information. Integrated Learning has taught me how to have a deeper understanding of information and how to more fully and better understand information. It has taught me that academic understanding is not all that is needed to fully understand a topic. . . I think Integrated Learning has really helped me to get a lot more out of all my courses and to not just focus on memorizing information but to understand it and be able to use it and relate to it."

c) Increased motivation

This theme also encompassed outcomes such as "greater enjoyment", "more interest in the subject" and "greater participation".

Karen: "My assignment I received back, was a high distinction. I was so excited by connecting with a subject personally and allowing no blockages but the truth. The raw essence of what I am to learn, for myself can come out. I realise not every student learns in the same way because we are individuals. However, the process of getting there and being in touch with myself at a soul level, is so important if I am to do well with my studies or even my career. It is important not to get pulled by outside influences and neglect my studies which is easily done. I need to go with what I feel is right and to understand why."
d) Greater sense of interconnection

A large cohort of students reported this as a significant change and one that led them to be better learners. Other ways of expressing interconnectedness included loss of ego, deeper listening to others, increased interpersonal communication and the value of learning in groups.

Liam: *I am less selfish and easier to get along with. I cooperate more, and I am less disruptive. I am more aware of other people's feelings, and understand people in the general sense better than I used to. I am not sure what made all of these things happen. Maybe it was the class that Kerry teaches, maybe it is the experience I have had here in Australia, but probably it is a little bit of both.*

e) More gratitude

This theme incorporated students' reporting greater appreciation of their subject, of the opportunity to study, of materials, of their fellow students and other people, and of life in general.

Padham: *"Basically what I have learned in Integrated Learning was that, the course is a good motivation to students, it helps individuals to bring their different skills to learning. The course has been enlightening due to the fact that, it created or carved a better person out of all of us. I seriously don't know about the others, but I found the daily practice that we are to adopt in ourselves is a very good device to cure us from the devastation of being defeated. My sense of awareness, gratitude is much better now than before. I feel more responsible now, because I have learned to appreciate life. Once a wise man said: 'The knowledge we have is only as big as our palm. True knowledge is wider as the space around our palm.'"*

f) Increased ability to be present

Students also discussed this aspect in terms of being more awake, better prepared and more focused.

Tom: *"Through this course I believe that I have changed in various ways. I had often watched various people and wondered how they could be so*
'switched on' to other people and their surroundings. I believe this course showed me the answer. These people are continually 'aware' of what is going on around them. They treat each moment with the respect that it deserves. . . I have found it difficult to change my ways and I know that I still have a lot further to go. I believe this because I still have to, at times, consciously make myself wake up and become aware of whom I'm with or where I am. I feel that as I am consciously doing this I am becoming more aware and I am also becoming a better person. I believe that I will be able to look back and see how I have changed into a person that is 'switched on' and successful.

**g) More positive**

Bob: "I believe that the most significant subject I have done this semester is Integrated Learning as it has completely changed my approach to the way I study. In addition I became a lot more interactive at university as I believed the more I got involved the more I would get out of university. Other ways in which I have changed include being more aware of what is going on around me and transforming positive thought into action. Although there have been some low points, I have always seemed to bounce back and get on top of things due to thinking in a positive frame of mind. I believe that I have become more mature as a student in the sense that I put more into my subjects than I previously did. In the past I used to have a very narrow mind attitude towards many of my subjects. By this I mean that in the first week of a subject I decided there and then whether or not I liked a subject. This was very negative as I didn't really give it a chance. This semester I have changed this attitude and approached subjects in a more optimistic way so that I can achieve higher grades and get more out of my education."

**h) Increased humility**

The main way in which students discussed this was in terms of their ability to learn from the good points of others, move past their ego and conceit, and a greater willingness to accept and learn from mistakes.

Kieran: "What is it we are all still searching for, being whole or feeling
fulfilled could be an answer. But it is not possible for once we have what we desire, we seek something else. Just like you never stop learning, so too do we never stop seeking, for answers, for love and dreams and for some money. I believe that life is like a giant puzzle, and just when you think you have the pieces together you lose one, or the board changes. This may happen through a loved one's death, losing a job, not getting good marks, sickness or by someone letting you down, or simply by changing goals. Life has so many different variables that may change the outcome of your life. But this is what makes life so rewarding and fulfilling, for it is about holding and making the best of the cards you have been given.”

iii) Quantitative results from evaluation of the course

The exact same questions for the overall rating of the course were asked again in these TEVALs as were asked in 1994. The question for rating the subject was: “How would you rate this subject?” The question for rating the teaching was: “All things considered, how would you rate this staff member's overall effectiveness as a university teacher?” The keys which are used on these questions are: 1= very poor; 4 = satisfactory; 7= outstanding.

The answers to these questions are shown in the following graph. Figure 7.2 shows the results for the two classes Education 101.1 and Education 101.2 for the first semester, 1997. The total number of students who filled out the TEVAL forms at the end of this semester was 38.

Please see Appendix 12 for a full tabulation of TEVAL results for the first semester 1997. The following is a tabulated summary of these results.
As can be seen from these results, the Education 101 subject rated very highly among students both for its value as a university subject and the teaching methodologies employed. As the majority of students had applied A State of Preparedness to their other academic subjects, and as the learning strategies were centred around the principles of "A State of Preparedness", one could conclude these TEVAL results offered a strong positive answer to the research question: Do students see 'A State of Preparedness' as relevant and useful to academic learning?

This quantitative result is further verified by answers to specific questions on the TEVALs. In answer to the statement, "I have learned the relevance of this course to my academic studies", 84% of students in Education 101.1 strongly agreed and the remaining 16% agreed. The results for this question from Education 101.2 showed that 67% strongly agreed and the remaining 33% agreed. Similar ratings were scored for other statements such as: "I have learned to apply principles from this class to new situations"; "I have learned the relevance of this subject to my future profession"; and "I learned to feel responsible for my own learning".

Again, as there was a distribution of students majoring in law, business and
humanities, it can also be concluded that students from a range of academic fields, and in particular those from the law faculty, see A State of Preparedness as relevant and useful to academic learning. As this cohort represented a range of different nationalities, it could also be concluded that students from a wide range of ethnic/cultural backgrounds see A State of Preparedness as relevant and useful to academic learning.

7. Limitations of the data

Although all due care was taken to ensure that the students wrote authentic responses, as the Individual Project had an assessment value of 25% there is the risk that this data was a reflection of students writing what they thought the teacher wanted to hear. For this reason, the objective data in the form of TEVALs is a vital complement to this form of ‘subjective’ data. Obviously other pieces of objective data would also have strengthened my case.

In order to draw more conclusive evidence from the data, it may have been beneficial to have had a more even distribution of Australian students to overseas students and also a more even distribution across the various disciplines.

None of the student data was directed at a specific question regarding the role of the spiritual in the learning process or the effect that A State of Preparedness had on the spirituality of the learner. For this stage of the research, such a question was embedded in a secular, pluralistic sense of the spiritual as theorised in A State of Preparedness. However, an interesting step for another stage of research would be to ascertain whether or not A State of Preparedness enhanced the spirituality of the learner or made the learner more aware of their spirituality.

Again a longitudinal study, where the effects of A State of Preparedness were monitored over a longer period of time, could have registered a stronger answer to the research question. Although many students reported that their results had improved, the research question did not require an analysis of this phenomena. My aim was a deliberate move away from viewing learning in terms of quantitative outcomes towards viewing it in terms of an overall qualitative assessment.
Another limitation was the fact that the other academic subjects, to which students applied A State of Preparedness, were not sufficiently researched in terms of their academic requirements. It is therefore difficult to postulate conclusively the nature of the logos that was emphasised in these other classes. My data could have been strengthened by a careful analysis of the pedagogy and tasks required in the other academic subjects.

8. Reflection

In answer to the research questions which guided this stage of the action research, the results from the above data indicated that the majority of students reported that A State of Preparedness was both relevant and useful to their academic learning. Moreover, they were able to successfully apply elements of A State of Preparedness to a variety of academic subjects. Particular emphasis was given by the students to gratitude, giving, deep listening and presence. However, this also reflected the emphasis given to these elements in the course.

The experiment that was started in 1994 was taken further in this cycle, both theoretically and pedagogically. Most of the meaningful frameworks that were articulated by students in the first cycle were attended to successfully in the application of A State of Preparedness in the second cycle. This was demonstrated by the fact that by the end of the course many students reported they had changed by becoming more positive, motivated and present.

As the task of journal writing had been identified, in the first cycle of research, as a valuable means of expressing meaningful frameworks, we could conclude from student journals in the second research cycle that for the students, learning that promotes a change in: innermost attitude; deeper understanding of the subject/topic; increased motivation; greater sense of interconnection; more gratitude; increased ability to be present; more positive; and increased humility; is important to them. The list of meaningful frameworks that had been identified in the first cycle of action research could be expanded to include these aspects. As ‘change as a person’ is a criteria of a deep approach to learning, these may be dimensions of change that need to be considered in order for a deep approach to be adopted successfully.
In this second cycle, my own confidence in teaching the various aspects of A State of Preparedness had increased and this, in turn, may have had a significant effect on the success of the course. As the theoretical exploration of A State of Preparedness had developed out of an understanding of what is important to the learner, and as this had been verified by practitioner observation in the other Education 101 courses since 1994, I felt that I was teaching to these 'meaningful frameworks' more directly. That is, I was able to address learning strategies, search for meaning, focus or presence, overcoming obstacles, positive attitude and involvement of all aspects of self, in a way that was both theoretically and practically sound. Perhaps the TEVAL results from this stage of the action research add further verification that student experience was being accounted for in a way satisfying to the learner. Furthermore, I was surprised at how well university students took to the whole project, not thinking that it was irrelevant or idealistic or naive to think and learn in the way advocated in A State of Preparedness. The fact that students like to learn in this way add further evidence to the notion of the new subjectivity and the search for meaning.

The Individual Project proved to be a valuable site for the investigation of the relevance of A State of Preparedness to students' academic studies. The fact that it required students to conduct an on-going evaluation of the principles of the course as they were applying them to such a variety of different subjects added a rich dimension to the overall effectiveness of A State of Preparedness. The reports from the Individual Projects were based on students' lived experience of the application rather than a second-order researcher observation. Although this data was assessable, the freedom of choices that students had in referring to particular principles rather than others, and the variety of different ways in which they applied these added some objectivity to the data. Again, it would be difficult to imagine how students could be provided incentive to conduct an on-going analysis of this nature over such a long period of time and with such consistency if it had not been for assessment.

As most of the academic subjects to which the students applied A State of Preparedness come from a tradition which favours logos, we could tentatively conclude that students were able to successfully combine aspects of legein with logos in order to become better learners. Most reported in the class discussions and in their other reflective tasks that they had not before experienced learning in any way similar to the approach of A State of Preparedness, and for some it took
time to feel comfortable attempting their learning in this way. Yet most students
felt comfortable and enthusiastic at examining themselves with the levels of self-
awareness that was required in A State of Preparedness. This again offers
verification of the 'radical reflexivity' of the subjectivity we find in today's
university classrooms.

The modes of thinking which Heidegger and Fiumara have illustrated as relevant
to legein can be applied to traditional academic tasks and they enhance the
academic learning process. While we cannot say that the data presented here
offers proof of this, we can say that they are worthwhile to some learners in their
lived experience of the academic learning process. Many students noted links
between gratitude and memory and between gratitude and increased motivation
as well as quality of learning. Similar links were made between 'learning is
giving' and motivation and higher quality learning outcomes. Thus the data
suggests that the links drawn in the theoretical exploration may have relevance
when applied to practice.

Most students were able to relate to the dimension of 'innermost attitude' and
apply this to both their learning and their life in general. Those for whom
spirituality/religion was an important 'good' identified it as the dimension from
which they already practice many of their spiritual principles and were now
empowered to extend this to their learning process. Such an extension was quite
novel for most of these students in that they reported that even though they
practised principles such as gratitude or giving in their daily life, this was
somehow 'split off' from the application to learning. Thus the dimension of
innermost attitude could be seen as a successful vehicle for the implementation
of both legein and spirituality in the academic learning process. Although this
was identified as significant in the first action research cycle, this time the
experiment emphasised it as a dimension of self that was relevant to successful
learning and a deep approach.

An advantage of attending to the dimension of innermost attitudes and features
common to many religious/spiritual paths, was that it was an effective way of
accommodating the plurality of students' different positions on the existence of
the spiritual, or the importance they chose to give it in their lives. Moreover, it also
provided a safe environment for students to be able to discuss different positions
without fear of offence or indoctrination. As a practitioner I was able to attend to
the spiritual dimension in an open way without mentioning the word God or entering into discussions about the transcendent nature of the spiritual. As there were students from a variety of different faiths and positions on ‘the spiritual’, one could presume that the implementation of the aspects of A State of Preparedness can be applied in a pluralistic classroom.

However, the ease with which this was established in Education 101 came from many years of trial and error where I became more and more aware of certain sensitivities that needed to be in place when introducing the spiritual. These will be discussed in the next chapter and include the need to accommodate a variety of different perspectives on the spiritual; the honouring of those who have a particular religious faith where discussion of another faith or even a secular notion of spirituality may be offensive; the need to accommodate atheist or agnostic students to avoid indoctrination or offence; the need to exercise critical judgement and reflection; the need to relate the spiritual to the actual academic learning process rather than for the sake of a particular spiritual practice; and the need for a notion of spirituality which was part of the embodied lived experience of the learner rather than any kind of transcendent ‘out of body’ or over-intellectualised position.

The experiment conducted in this cycle of the action research indicated not only that A State of Preparedness is relevant to the study of a variety of different courses, but also that learning itself can, for some at least, be an expression of the spiritual. As this approach was based on a phenomenological interpretation of how the students live their lives as learners, it meets the requirements of recent literature and policy in the area of Higher Education that stipulates that student experience should be the criteria of success of educational practices.

However, before conclusions can be drawn as to the wider application of A State of Preparedness, issues arising from the notion that there is a place for spirituality in higher education need to be addressed.
1 My purpose in changing the name is manifold. Firstly, I wanted to move away from the negative connotations given to the general 'Accelerated Learning' methodologies as they were used in the wider community. Debates were being forged both in the media and amongst academics as to the success and relevance of these techniques. Secondly, the name implied that the aim was 'faster learning'. However, the aim of the Education 101 course was better quality learning. Moreover, courses offered under the banner of 'Accelerated Learning' focused predominantly on the learning techniques rather than the ontological dimension emphasised in my research.

2 Other courses at the university were taught in such a format, but mainly in the law and MBA programs.

3 It is closely associated with the innermost attitude of interconnectedness, because one of the most effective means of understanding this innermost attitude is to see the environment and everything they are using in their studies from the perspective of interconnectedness. Again, many students related spiritual teachings about this principle and offered examples such as a Hindu student, Padham, who made strong connections with his faith and an ancient teaching about all books being sacred. In his culture, books are never to go near the feet as this would be showing great disrespect to them. They are something alive and also seen as places of truth.
Chapter Seven

Spirituality in higher education: an exploration of the issues

"The most beautiful and profound emotion we can experience is the sensation of the mystical. It is the sower of all true science. He to whom this emotion is a stranger, who can no longer wonder and stand wrapped in awe, is as good as dead. To know that what is impenetrable to us really exists, manifesting as the highest wisdom and the most radiant beauty, which our dull faculties can comprehend in their primitive forms - this knowledge, this feeling, is at the centre of religion."

(Albert Einstein cited in Kramer and Kramer 1997: 15)

1. Introduction

In order to ascertain whether the goal of 'integration of spirit, mind, body', as foregrounded in the approach of A State of Preparedness, is one that has relevance for academic learning in other contexts, certain issues need to be explored. Carr (1994, 1995, 1996) concludes that more rigorous philosophical groundwork needs to be conducted before we can truly address the spiritual in an educational context. In this chapter, I build on this groundwork by an investigation of the challenges which arise in my practice of incorporating more of the spiritual in the academic learning context.

Both cycles of the action research, including presentation of findings at academic conferences, brought to light the complexities of defining the term 'spiritual' and also the paradoxes and dilemmas one confronts in an academic environment whose tradition favours the stance of objectivity and the logical/empirical. One of the advantages of extending the theory of the possible relevance of the spiritual to practice in an actual university classroom, is that one is able to distinguish whether or not these objections are ones that are also voiced or felt by students. It also showed that certain caveats need to be put into place before it is 'safe' to bring the spiritual into the university context in general. In this chapter I will outline the main caveats that need to be used before one can hypothesise about the general relevance of the spiritual to higher education.

A return to the list of common features of how 'spirituality' is defined highlights the need for further discussion on the general relevance of the spiritual to the ontological. These features were:
i) Spirituality is the power or essence, the vital aspect of human nature.
ii) Spirituality often, but not always, revolves around belief in God and the practice of religion.

Such statements immediately raise questions about the relevance of the spiritual for every student and also how we are to distinguish between spirituality and religion. I will first of all discuss the relevance of the spiritual to the ontological dimension of the student as brought to light by the thesis thus far. I will then refer to Taylor's moral ontology in order to disentangle some of the issues that inevitably confront one.

2. Relevance of the spiritual to the academic learner

Of course, notions of 'the spiritual' in education have been around for some time.' They are discussed widely in the areas of holistic education (Miller 1993; Dufty 1994) and experiential education (Fox 1995; Prochazka 1995). Schools such as those in the Rudolf Steiner or Montessori tradition are based fundamentally on honouring the spirituality of the child. Substantial works are devoted to the exploration of education of the 'whole child' through the development of the spiritual aspect (Best 1996; Miller 2000).

Much of the dialogue about the place of spirituality in education in general comes from Britain in the form of a response to documents such as the British National Curriculum Council (NCC) document (1993), which recommends student development on the level of the moral and the spiritual. This discussion can be seen most clearly in Carr (1994, 1995, 1996), McLoughlin (1996), Starkings (1993) and Mott-Thornton (1996, 1998). The debate in Australia has been taken up by Dufty (1994) and Crawford and Rossiter (1994, 1996) among others, in response to the NSW White Paper on Education (1990) which stipulated that "the moral, ethical and spiritual development of students is a fundamental goal of education" and the Common and Agreed National Goals for Schooling (Finn Committee, 1991), which include "self-esteem, attitudes, values, and judgment in matters of morality, ethics and social justice."

However, the exploration of the relevance of spirituality seems to stop short of higher education. My own investigations have shown that there are very few references to the place of the spiritual at this level. Although there are academic subjects such as art, history and religious studies where talk of the spiritual is
legitimate and indeed usual, spirituality usually becomes an object of study rather than a noted - and for many students an important - aspect of the learning experience or something that should pervade all curricula. Moreover, in both policy and pedagogy which attempt to introduce 'spirituality' into schools, there is often inadequate theoretical exploration demonstrating where and how it fits with the promotion of 'higher order thinking skills' which are characteristic of the traditional aims of higher education.

Perhaps discussion of the role of the spiritual is limited to school education and stops short of higher education because spirituality has been seen, especially in recent times, to be essential to the 'development of the whole child'.² The relevance to higher education is therefore debated in the areas of religious and moral education and personal development. As was discussed earlier, the predominant aim of 'mastery of the field' takes precedence in higher education, to the exclusion of the aim of development of the identity of the student. The move towards the acquisition of generic skills which relate more to character development is only recent. Moreover, there are also limitations inherent in the framework used to implement such recommendations within a typical university setting.

This thesis considers the relevance of 'the spiritual' to the ontological dimension of the student in higher education in a number of important points. Firstly, as some theorists contend, development of the spiritual is essential to the realisation of what it is to be human or of realising our human potential (Miller 2000; Beardslee 1991; Prentice 1996; Zohar & Marshall 2000). In the first cycle of action research, some students nominated that what was important to them as learners was to reach their true potential. Perhaps greater access to the spiritual in the learning process has a key part to play in this aim.

Further, if one of the projects of higher education is that of 'character development' as is often stipulated in the list of generic skills recommended by higher education policy, then part of this endeavour may well include spiritual development. A return to the list of desired 'attributes of graduates', as outlined in the Kemp (1999) report, demonstrates that the spiritual may be relevant to attributes such as: "sense of self", "social and environmental responsibility", "personal responsibility for value judgments and ethical behaviour towards others", "openness to new ideas and unconditional critiques of received wisdom", 

187
and "agents of positive change."

Secondly, if student’s experience is relevant to a deep approach to learning, then ‘spirituality’ is often part of this experience. As I discovered in my research, for many students spirituality is an important aspect of beingness, one facet of the consciousness with which they are comprehending phenomena.

Rather than presupposing any simple notion of spirituality, I acknowledge the very complex and eclectic ways in which many students have come to an understanding of its role in their life experience. I do not suggest that spirituality takes up most of the average student’s consciousness. However, I would argue that many students of university age are starting to turn to spirituality as they search for meaning in other areas of their lives. For many others there is a strong bind to their own religious traditions, which they are perhaps recovering after rebellion during adolescence.

Indeed, exploration of the ‘new subjectivity’, as explored in Chapter two, showed that many are looking more and more to the spiritual to find meaning in life, and to answer the many questions posed in our day-to-day existence. There is a revival of the "spiritual" in so many quarters of modern life. Some book shops are totally devoted to the sale of spiritual texts; best-sellers such as Redfield’s The Celestine Prophecy stayed at the top of the list for months; spirituality has become a common media topic; and it is easy to find and join a conversation discussing ‘spiritual’ matters. Moreover, in some arenas, ‘spirituality’ is seen as just as legitimate a structure to investigate as self-worth, self-esteem, and self-actualisation (Theodore 1992).

A return to the scheme outlined by Perry (1971) which traces the ethical and intellectual development of university students (as detailed in Chapter one), demonstrates that relevant shifts take place. Students move from the first position of seeing the world in dualistic terms where answers exist in absolutes and authority to, for example, position five, where they contextualise notions of ‘right’ and ‘wrong’ and see them more as relative to the case at hand. Importantly by the time the student reaches positions eight or nine, usually towards the end of their university education, they are developing strong commitments in some areas. As Perry summarises position nine:

"The student experiences the affirmation of identity among multiple responsibilities and realises Commitment as an ongoing, unfolding activity through which he expresses his life-
As Tarnas (1991) has illustrated, for many this commitment may well be towards a specific faith or spiritual path. By addressing more of the spiritual dimension in the learning process, it is also hoped that, particularly for those students for whom the spiritual is important, a more authentic and enriched identity formation can take place.

Recent statistics show that 80-90% of Americans consider religious beliefs to be an important aspect of their lives (Bergin 1991; Theodore 1992). The NCC document (1993) cites evidence that "the majority of people in Britain have some belief in God". We should therefore take seriously the probability that the spiritual is an ever-present and important aspect of the lived experience of many students. The movement towards greater inclusion of the spiritual is not confined to Judeo-Christian cultures, but is happening all over the world (Bergin 1992).

Finally, one of the major contributions of this thesis is that of showing theoretically and, to some extent practically, that aspects of the spiritual may be relevant and indeed useful in enhancing a deep approach to academic learning. This approach accommodates a notion of the spiritual which may be used both in a very secular sense and also - for those for whom spirituality is already an important good - this approach empowers them to incorporate it with what they know about spiritual principles in their own faith/spiritual path, or indeed how they are already living out these principles in their daily life.

An important phenomena which I have been researching since 1997 is that, when practising the principles of A State of Preparedness, students claim that they become more aware of their spirituality. Even though I do not address spirituality in any formal sense in the Education 101 courses, it seems that through the very practice of the principles, the majority of students become more in touch with their spirituality. To test my hypothesis I included a specific question on the Independent course evaluation (answered anonymously) which was issued at the end of the Education 101 course in 1998. This was: "Do you think you are more aware of including the 'spiritual' dimension of yourself in the learning process?" Out of 25 responses, 22 answered "yes" or "definitely", 2 answered "not sure", and one gave no answer. (For full answers, see appendix. 16 I also included an essay question in that same semester, which asked students to discuss the advantages and disadvantages in the introduction of 'spirituality' in university education. Although there were two other choices of
essay questions, two-thirds of the students did the essay on spirituality.

This phenomena offers further evidence to the hypothesis that the common features of spirituality can be taught in a classroom where there are many denominations of faith. Moreover, students can gain greater access to their spiritual dimension through the academic learning process which includes A State of Preparedness. Many students are obviously very thirsty for their spiritual dimension to be attended to in the academic learning process. Moreover, this can be achieved through greater attention to change in innermost attitudes and does not have to occur through the discussion of various faiths. That is, the spiritual dimension can be reached through 'beingness', rather than through any epistemological debate.

3. Caveats when introducing the spiritual to university education

In proposing the possible role that the spiritual may have in student learning, I also acknowledge the very complex nature of teaching to this aspect of their subjectivity within a higher education context. Therefore my recommendation for the use of the spiritual in higher education comes with the following caveats. Some of these will be discussed in greater detail in dealing with the issues in the next section.

i) Spirituality must be anchored in student experience rather than an epistemological understanding
(discussed in the next section)

ii) Spirituality must be approached from a dialectic perspective which accommodates both those who have a sense of spirituality not linked to any religion, and those for whom religion is an important expression of their spirituality
(discussed in the next section)

iii) Spirituality must not in any way be split off from the emotions, cognition and embodiment

This thesis takes up McLaughlin's (1996) position: “All the dimensions of a
person are logically as well as psychologically related to each other” (1966: 10). Rather than theorising about spirituality as a separate faculty, it needs to be seen as inherently connected to all other aspects of self. An holistic perspective is called for which shows the fallacy in calling for sharp distinctions and dichotomies.

iv) Spirituality must be ‘more than’ the religious, moral, and aesthetic aspects of education.

In arguing that the NCC document (1993) is vacuous in its recommendation that spirituality should pervade the whole curriculum, Carr (1995) claims that we need a concept of the spiritual which is distinct from the religious, moral, social and aesthetic. However, I argue that we need the meaning of this term to be something in addition to, rather than distinct from the religious, moral, social and aesthetic because the spiritual is experienced in each of these forms.6 This is not to say that all morality or art, for example, is spiritual. But rather that spirituality can be expressed in these forms. Nor is it to deny that there are some forms of expression, such as art, religion or literature, which are more conducive to the expression of spirituality than others.7 However, to discuss the spiritual as if it is separate from the various expressions is to abstract the term from experience. The other form of expression added to the list by way of this thesis, is that of learning. Learning can be seen as an expression of spirituality in the same way as morality, religion and art can.8

v) Spirituality must be approached in a critical and intelligent manner

The tyrannies that were, and still are, being conducted in the name of religion, the dangers of cult worship, and the enforced patriarchy that has been inherent in many traditions, are just a few of the reasons why it is important to teach students to exercise critical judgment when approaching issues related to the spiritual. Although I agree with the stance advocated by Taylor (1989) that we can ascertain the important goods in our lives through the power of personal resonance, this needs to also be within the framework of healthy critical judgment. As Noddings (1993) argues, an essential aspect of the educative process should be deep critical reflection on both the positive and negative aspects of religious affiliation. However, rather than being entrenched in the cognitive, “Education for intelligent belief or unbelief is as much education for the
vi) Spirituality must be relevant to the aims of the particular educational context

Much religious education in schools has taken to breaking down the dichotomies and segregation inherent in teaching a specific faith, by adopting an experiential approach to religious instruction. Such an approach includes methodologies of guided fantasy, visualisation and meditation which aim to nourish a child's spirituality (Mott-Thornton 1996). However, this approach, when applied to university education, is not only unacceptable because of the individualist paradigms of the underlying methodology, but also because of the subjectivist, non-critical approach that educators could adopt. Crawford and Rossiter (1996) emphasise the need to consider the ethical implications of introducing spirituality. They offer the examples of extremely emotional experiences or pressures on unwilling students to be involved or to reveal personal thoughts and feelings. They also point to the limits naturally inherent in typical classrooms because of the respect needed for freedom and privacy of individuals.

One way of meeting such challenges is to ensure that the aspects of spirituality are relevant to the particular goals of the higher education setting. To show this connection is one of the aims of this thesis. My own position does not concur with taking the students through a particular spiritual practice - be it meditation, prayer, healing, or "a mystical experience of God" - in order to open themselves up to their spirituality. The role of the spiritual needs to relate more to the academic activity itself. I have found the emphasis on students' innermost attitudes and their State of Preparedness to be a useful tool to overcome the restraints implied by my stance on this matter.

4. Issues regarding the introduction of the spiritual in a university context

A common characteristic of definitions of 'the spiritual' in educational contexts is that of "spirituality as power or essence, the vital aspect" (Carr 1995; McCreedy 1993; Heubner 1985) or "as a fundamental aspect of human nature" (McCreedy 1993; Taylor 1989; Friedman 1992; Prentice 1996)

For example, Carr (1995) examines two ways in which the term 'spiritual' is
commonly used. The first is that which is taken to be the identifying characteristics of a particular thing - e.g. the spirit of the times, or the spirit of Hinduism. The second is more a particular quality or motivation - e.g. a horse with spirit or a youth lacking it (Carr's examples). That is, the term is used to describe the essence, the inner reality, of things or people. Here he goes back to the roots of the word - in the Latin 'spiritus' meaning 'breath', which is in Greek 'pneuma', meaning the notion of breath or wind. Plato refers to the 'spiritual soul' as the aspect of a person which is the dynamism for living (Rodger, 1996). Spirituality, then, points to a vital aspect of human beings and it is therefore said to be more about being than doing or saying, intrinsic to the 'essential me' (McCready 1994).

There is also the all-encompassing nature of the spiritual, the sense in which spirituality integrates, or brings together, all the parts of human existence. (McCready 1994, NCC Document 1993). Dewey (1955) captured this sense in his theory of the "religiousness of all experience". Distinguishing between 'religion' and 'religious', he held that the latter term represents everything that is vital, passionate, devout and creative. He recommended that we transfer this same essence to all experience, as a way of giving life and vitality to the humdrum of day-to-day existence.

However, there are two main obstacles to applying the notion that spirituality is fundamental to lived experience, to the self and to all beingness. The first relates to the obvious objection that there are many who do not in any way relate to the spiritual and do not accept that it is their 'essential self'. In fact, some would more willingly identify with a sense of self which is aspiritual or anti-spiritual. The second, the issue of how we 'prove' that spirituality is fundamental to human existence.

We can begin to unravel some of these issues by drawing upon Charles Taylor's theories on 'self-formation' through the articulation of important goods in one's life; his exploration of external sources of the self; and his method of overcoming the epistemological line of argument by adopting a phenomenological position.

i) Plurality of goods

As was explored in Chapter 2, Taylor's sense of self is inextricably tied to our
ethical position, that is, where we stand and how we evaluate the goods in our lives. It presupposes that, for each individual, certain goods are more important than others and that we are continually in a process of evaluation when we come up against other people’s positions and evaluations. In fact, such positionality and evaluation is a constant process of everyday life, of ‘being a self’, not an ‘intellectual exercise’ which we can choose to engage in if we have the language and confidence to do so. Taylor says that we cannot:

"do without some orientation to the good, that we each essentially are (i.e. define ourselves at least inter alia by) where we stand on this." (1989: 33)

He thus argues that we have an identity which has ‘strong evaluations’ of certain goods which we continuously need to rank, and by nature we will hold some goods higher than others. In Taylor’s terms, a belief in spirituality or some kind of religious path would be an orientation to a certain good.

Moreover, in our day-to-day existence we are confronted with a plurality of goods, including respect for others, justice, disengaged reason, self-fulfilment, divine will, religion, spirituality, God, and many other goods. Taylor reminds us that a conflict of goods is a natural phenomenon and part of being human. That is, our goods are, by nature, paradoxical and in conflict. He proposes that the true self cannot be polarised. By nature it must be free to engage in evaluation of goods and learn to accept and live with the obvious tensions that such a conflict of goods entails. As Morgan (1994) points out,

“One of the goals [for Taylor] of articulating the moral identity is to identify and clarify this plurality, both the highest, most important goods and the lesser, more immediate ones. Only then can we grasp their conflicts and tensions and evaluate them." (1994: 52)

This highlights a particular problem in the university context for people whose highest good and most important source for guiding their personal orientation is God or spirituality. For it is clear that the concept of spirituality, when emphasising dependence on a source outside the self (e.g. God or karma), poses a threat to the ideals of disengagement and autonomy which are the linchpins of theological/empirical tradition. Furthermore, a person for whom spirituality is a ‘good’ may rely on ‘non-empirical’ sources such as the scriptures, revelations or prayer as a means of judging actions, finding purpose or making decisions. The ideal of disengagement is also threatened because a call to engage with one’s spiritual self is often a call to engage deeply with all and everything in one’s world or environment.
To use Taylor’s terms, the problem of traditional higher education is that, by advocating the logical/empirical focus as the norm, it delegitimises other ‘goods’. That is, in the university context, goods such as rationalism, individualism, scientism, empiricism and atomism are privileged over, and often opposed to, others such as spirituality, emotions, intuition and interrelatedness. Because much higher education has not found a way to live openly with the ‘conflict of goods’, the only way to cope has been to delegitimise the ones which do not fit with the set canon. We are therefore left with a dualistic situation, where, for example, it is believed that one cannot be rational at the same time as holding spiritual values.

In the process there have been unfortunate consequences not only for the way in which knowledge is approached, but also for the concept of self of the student. In Taylor’s terms, the “ideal of reflexive, self-given certainty” is not only the dominant view of knowledge in higher education, but the dominant view of the self to go with it. A consequence is that students can only ‘safely’ bring to the learning situation those aspects of themselves that are legitimated by the stance of logical empiricism. The student is validated for being a thinking reasoning self and silenced in all other facets, such as emotion, spirituality and intuition. As Taylor concludes:

"We have read so many goods out of our official story, we have buried their power so deep beneath layers of philosophical rationale, that they are in danger of stifling. Or rather, since they are our goods, human goods, we are stifling." (1989: 520)

In fact, by the end of their undergraduate experience, some students may leave with the belief that the best way to get along in the world is through the employment of the cognitive faculties alone, and that therefore spirituality has little relevance. But following on from Taylor, it is important for a person to be able to articulate where they stand in relation to the strong evaluations they make in their lives. One could even imagine that for those for whom spirituality is already important, this would set up nothing less than an identity crisis.

Rather than silencing this conflict of goods, it is time we learnt to accept and articulate the differences,14 examined how a logical/rational/empiricist position could co-exist with the spiritual perspective, and explored how spirituality can enhance the logical/rational/empiricist position. Giant steps to unite the two positions have recently been made in the area of the new physics and some forms of psychotherapy. In Matthew Fox’s terms, it looks as though we are finally
starting to become whole again by taking on a dialectical, rather than a dualistic position. If we admit that spirituality has been excluded because the academic context cannot cope with the ‘conflict of goods’, perhaps the best remedy is to find ways to articulate this conflict openly in the classroom.

Again, it is also necessary to teach students to apply the logical/rational to the spiritual in order to exercise critical judgment and discernment as to the value of a certain spiritual path or religion. Noddings (1993), for example, describes many aspects of religion where intelligent discussion is necessary: the conflicts and paradoxes in monotheism; unknowingly handing one’s power and authority over to ‘God’; religious intolerance; blind faith due to the “existential longing” to belong; the “horrors of patriarchy” and oppression of women. Furthermore, as Noddings argues, it is necessary to bring such discussion into the education context so that young people can gain a more comprehensive understanding of the many pitfalls that may result from “unintelligent” commitment to a certain faith or religious/spiritual group.

Rather than attempting a radical alternative to the current emphasis on the cognitive in higher education, my project has been one of showing how the traditional goods of logic, analysis, and the other higher order intellectual skills can be complemented or enhanced by attention to some aspects of the spiritual. To assist me in achieving this goal, the exploration of the relationship between logos and legein has been a good foundation.

ii) Sources of the self

There remain questions as to whether or not spirituality is a part of the experience of every person, or just of those who see it as important. The range of various stances on the spiritual is evident in the make-up of many Australian university classes. In my own classes I have some students who experience their spirituality through a particular faith or religion; others for whom spirituality is not expressed through any faith; those who have an open mind but who have not given the matter much thought; and those who are agnostic or atheist. The immediate challenge to a theory of the spiritual as an important aspect of the learning process is to accommodate such differences. The complexities of this situation could be addressed, to a large extent, if we were to see these differences in terms of a ‘plurality of goods’.15
Some definitions of spirituality attempt to accommodate the plurality we may find in our classrooms by using the following stipulations: "Spirituality often, but not always, revolves around belief in God and the practice of religion" (Crawford and Rossiter 1994; Taylor 1989; NCC document 1993; Freidman 1992); or "abiding dispositions towards life and patterns of behaviour that are influenced by spiritual and/or religious beliefs" (Carr 1995; NCC document 1993).

A key issue here concerns the inherent difficulty and confusion arising from attempts to distinguish between ‘spirituality’ and ‘religion’. Can this confusion be overcome by calling ‘the spiritual’ the inner dimension, the phenomenon of consciousness or that pertaining to ‘beingness’, whereas ‘religion’ has more to do with outer expression through devotion to something external to oneself? Many have used this distinction to endorse spirituality while at the same time overcoming the inherent difficulties of addressing any particular religious denomination or faith in a liberal democratic society which favors pluralism. If the distinction were so straightforward, then we could simply conclude that it is only ‘the spiritual’ which is relevant to the learning experience. However, there are major problems in the application of an arbitrary distinction between spirituality and religion, particularly for those who experience their spirituality through their religion. To deny the religious aspect of a student’s culture for the sake of a ‘universal spirituality’, is often to deny an important aspect of their identity.

Moreover, the movement towards a spirituality which is separate from the life of prayer, worship or certain religious principles, can leave the term ‘spirituality’ so overused and vacuous it needs defining every time it is used. For some the separation is seen as sanctifying the secular at the price of evacuating religion (Starkings 1993; Thatcher, 1991). Furthermore, if we subscribe to spirituality being an essentially personal, inner experience which has no relationship with an external expression, the threat of relativism is posed.

In addition, the emphasis on inner spirituality without any reference to God may in fact intensify the already over-individualised position of the current academic experience. It gives emphasis to ‘the inner experience’, ‘the inner me’ or ‘the very private self’, a position which has been most seriously criticised by Wittgenstein. (Thatcher, 1991) So by placing emphasis on the inwardness of spirituality, without contesting the already dominant paradigm of the disengaged
autonomous self, we risk solidifying the current status quo, ignoring spirituality as essentially a way of connecting at a deeper level, if not with a 'higher source', at least with one's fellow human beings. Similarly, arguments have been lodged in favor of "communitarian concerns" for a larger "moral ecology" than is possible under the present emphasis on individualism and self-interest (McLaughlin 1996; Wright 1996; Crawford & Rossiter 1996). Perhaps it is only against such a background that notions of spirituality should be discussed.

We thus see Wright's (1996) critique of what he calls "post-modern spirituality", which takes the process disengagement even one-stage further, given that this kind of spirituality

"may be equated with an unconstrained play of private experience and language, divorced from any demand that such spirituality relate appropriately to anything beyond the inner depths of the spiritual pilgrim: 'in the inward man dwells truth'" (1996: 142)

Avocation for such spirituality manifests in attempts to encourage the student to develop an awareness of his/her inner experience of the truth or of his/her spiritual nature. But as Wright insists: "To discover one's own hidden depths is in essence an isolated, subjective and autonomous process" (1996: 143). The results, he insists, are that the dualism of self and external reality, of external fact and internal relationship, are further entrenched, with no external criterion of truth. He further goes on to say that

"The act of relegating spirituality to the private sphere thus fails to offer criteria and interpretative frameworks through which such spirituality can be evaluated, assessed and developed positively." (1996: 144)

In his discussion of problems arising from the modern notions of 'self', Taylor (1989) offers a critique of this 'turn inwards' which he argues has been brought about mainly by Cartesian dualism and the consequent adoration of the private self. He sees a major consequence being that we have lost our spiritual sense of self which relies on sources external to ourselves.

Taylor explores the impact of disengagement on the identity of the individual and how we have arrived, through "disengagement from embodied agency and social embedding", at a "monological consciousness". He says that "Each of us is called upon to become a responsible, thinking mind, self-reliant for his/her judgments" (1995a: 59). This monological consciousness comes from our sense of "inwardness" or "inner space" - a "mind" which is capable of processing representations which it receives from the outside, which in turn leads to

198
methodological individualism.

Taylor holds that the term ‘self’ is a modern western phenomenon which has been brought about by our adoption of ‘radical reflexivity’, where we reflect not only on our actions, but also on our own subjective experiences. However, we have tended to take this as part of our human condition rather than as the ideal of “the reification of the disengaged first-person-singular self” which is propounded by modern epistemology. He argues that a major basis of confusion in modern times is our preconception that the modern sense of identity is universal, existing from the beginning of time, for all cultures. Historically, this term ‘self’ was usually equated with the term “soul” (Taylor 1995a). Taylor often equates the ‘moral’ with the ‘spiritual’ in the sense that he believes that they are both so linked to our deeper sense of who we are and how we position our self in life as a whole continuum. He mounts this argument by showing how, historically, we have derived our sense of self from three main sources: nature, reason and God. By giving primacy to reason, the modern self has forgotten about God as an important source.

But one may well ask at this point, isn't such a position exclusive of those who do not believe in God or those who choose to not rely on any source external to themselves? Indeed Taylor’s religious ontology has been criticised as being too simplistic and having an overly biased appeal to Judeo-Christian theism (see Lane 1992; O'Hagan 1993). However, as Morgan (1994) argues, most of Taylor’s critics have had to expand his views, or grossly exaggerate them, in order to mount these criticisms.^{20} What Taylor’s account does is to reestablish “the plausibility of the divine-human relationship as primary for our moral experience” (Morgan 1994: 54), as opposed to the human-centred, reductionist position. To state very clearly, as Taylor does, that our historical tradition gave precedence to spiritual values, is quite distinct from saying that God is, or has been, the only source of spiritual values. It is quite clear that Taylor is not saying this. Rather, he opens up a way of legitimately discussing or articulating the place of religion, God, prayer, meditation, holiness, sacredness and spirituality in our lives. In doing so, he highlights the need to look beyond the ideal of “reflexive, self-given certainty”, and to take up other sources of the self which are important to identity-formation.

This whole inward/outward dilemma has been tackled in a very lucid way by
Susan James (1994). James summarises how Taylor interprets the philosophical tradition of Plato and Descartes to derive his sense of the inner and outer notions of self. For Taylor, Platonic virtue was an example of that which honoured the outside sources in its contemplation of an external cosmic order. Descartes initiated the movement inward through our inner capacity to reason. However, James takes issue with this dichotomy, and in particular with the mistaken conception of Cartesian inwardness. She points out that there are many aspects of Descartes’ philosophy where the inner depends on the outer and vice versa. By losing sight of where the two meet and depend on each other, we have also crippled our own self-understanding. For James points out that Descartes’ argument relies on a metaphysical foundation, where “. . .the validity of the internal rules thus depends on an external Deity who is the source of that supreme epistemological value, certainty” (1994: 10-11). Moreover, although Descartes’ enquirer looks inward, there are external standards of reasoning.

In Taylor’s (1994) reply to James he clarifies the manner in which we are to take his arguments. First of all, Taylor had addressed the whole debate in terms of Weber-style “ideal types”, but is citing historical figures who do not quite fit these types. This is where Taylor feels the major confusion lies. But his point in tracing out the historical development of the last four centuries is to

“see it as moving from an epoch in which people could find it plausible to see in the order of the cosmos a moral source, to one in which a very common view presents us a universe which is neutral and finds the moral sources in human capacities . . .” (1994: 214)

Taylor also argues that these views were held by a large number of people at the time rather than views that were held unanimously. Nevertheless, Descartes can be seen as taking radical steps away from outside sources and more towards human-centredness.

So from this very fruitful dialogue between James and Taylor we gain the following: modernity has left us with a legacy of looking inward for sources of the self and thus has delegitimised external sources. It is debatable whether or not a total turn inward is in fact possible or desirable. This has been highlighted by James’ point that we have wrongly interpreted Descartes’ metaphysical position.

Taylor (1994) further elucidates his stance by contrasting Descartes’ position with his understanding of Augustine.21 Although Augustine also searched for God within, his search was inseparable from a path of devotion. This is missing in Descartes’ philosophy. Taylor further argues that if we take the Cartesian view to
its extreme, which we obviously have in modern times, then it leads to a denial of all sources outside the self. Moreover, this does not only exclude theological sources, so whether or not we should recognise God is not the key issue. The primary concern is the effects of human-centredness, which may ignore the question of “what is our moral relation to the universe which surrounds us?” 1994: 218. Importantly, this point holds for both ‘believers’ and ‘non-believers’.

Unfortunately, many of Taylor’s critics have failed to see that he is not adhering to any absolute or universal picture of the moral experiences which are at the heart of our moral ontology. What he is demanding is that for proper moral agency we need an indicator, a standard which is beyond self-interest. Clearly, one of the dominant sources or goods in Western culture has been God (Morgan, 1994). In my own classroom, it is very clear that God, in various expressions and interpretations, continues to be a primary source of identity and morality for some students. Following Taylor’s line of argument, if these students are encouraged to dialogue more about the importance of this source, they would almost certainly be able to utilise it to guide them in what makes best sense of both what they are learning and how they are learning.

Taylor also clarifies that his main project is not, as James (1994) and others propose it to be, “a return to ‘a God’ who is an external arbiter of right and wrong”. His main concern is to identify the various sources of the self, not to postulate a moral arbiter. He thus reminds us that

“To look first for an arbiter is to reverse the proper order. No one can find an arbiter in God who has not first found a source therein. Or where people do, you can be sure that something rather sick and oppressive is going on.” (1994: 218-9)

An important point is highlighted here in this distinction: in the educational context, one can understand the kinds of ‘sicknesses’ that one should be wary of in the affiliation of spirituality with religion. For there are legitimate concerns about the lack of sensitivity to plurality and also the risk of conversion or indoctrination. However, Taylor’s position demands that we start with ourselves and then look for an arbiter, not to in any way lose ourselves in the process.

Taylor admits that oppressive religiosity has dealt a “crushing blow to humankind” which has also contributed largely to the turning away from religion and towards “seeking God inside yourself”. He outlines the huge price we have paid for this turn inward. We have inherited a sense that it is a kind of weakness
to seek authority in an outside power, which, for many, is God. Hence, modernity has left us with a legacy of looking totally inward for sources of the self and thus has delegitimised the traditional external sources.  

Matthew Fox (1979) picks up on the problems of the dualistic approach to spirituality and suggests as an alternative a position which is dialectic. As Fox points out:

"learning to live dialectically or both-and instead of dualistically, either-or, is a sign of psychological fullness." (1979: 76)

Such a stance begs the question of whether we can have a concept of spirituality which is both inward and outward and which can easily draw its strength from both. From my own experience of spirituality, it is difficult to imagine a spiritual path which does not honour inner experience and yet also at least an awareness of, if not deep reverence to, a source outside of the self. Morgan (1994) relates this stance back to Taylor’s theory

“At one time, the good is wholly external to the self, and the relation - of awe, love, respect, blindness - is also external. At another time the good is internal to the self, and the relation is one of expressiveness. And yet at another time still, the good is in a sense both external and internal, and the relation is one of empowerment or envitalising the self or one of reaching out, from within, to gain access to what lies beyond. Part of the process of articulation, moreover, is to clarify this complexity, to locate the good vis-a-vis the self and to specify how the self is related or relates itself to its moral sources." (1994: 53)

It is important not to set up a dualistic position in the process of the search for a place for spirituality in the university learning process. To locate the good of ‘spirituality’ as an inner source which is distinct from religion would not only exclude those for whom 'outer sources' are an important aspect of their spirituality, but also further encourage a retreat from valuable sources outside oneself. It is therefore important that we do not secularise the term spirituality so much that it lacks any connection with ‘God’. Likewise, it is important that we do not make our meaning so religious that it excludes those who do not belong to a particular religion. I believe that we can find a use of the term ‘spiritual’ which honours both positions, without being dualistic or vacuous. To do so would contribute to a necessary move away from the pre-eminence of the turn inwards which is important when one considers how much of higher education promotes the disengaged and individualistic stance.
iii) Overcoming epistemology

Carr's (1995) solution to the problem of how the distinctly spiritual is to be taught in schools is to initiate students into some serious religious tradition or spiritual path so as to help them to understand "the nature of genuine spiritual concerns and questions - as well as something of what acknowledged past masters of a tradition may have accomplished in trying to address such concerns" (1995:173). Carr argues that it is necessary to have had some substantial initiation into religious or spiritual practices in order to have genuine understanding. He is thus advocating a practical form of enquiry, which looks at the spiritual from within the way of life with which such perspectives are associated.

Although this approach demonstrates valuable attempts to ground the spiritual in the practice of spirituality, the questions posed are typical of other approaches to the spiritual in education, in that they ask how we are to know the spiritual. In focusing on 'questions' and 'concerns' of past masters there is a clear retreat into logos with its corresponding modes of disengagement and analysis. It is a position which neglects other aspects of education in which the student can experience the spiritual, or bring their consciousness of spirituality to the learning process. It is this kind of lived experience that is argued for by Rodger (1996)

"The very phrases 'self-understanding', 'moral consciousness' and 'awe and wonder at the world' are redolent of the learner's engagement with a world that is to be lived in, rather than merely understood; and understood for the sake of being able to live more fully within it." (1996: 46)

In Carr's solution we see how, by clinging to the epistemological pursuit of teaching spirituality as a specific form of knowledge, the lived experience of the student is distanced from the process.

Another major obstacle to accepting spirituality as fundamental to the lived experience is that it is almost invariably subjected to epistemological analysis. 23 'Spiritual experience' is seen as a subjective phenomenon and beyond the rational domain, and therefore cannot be accommodated using the ordinary logical/analytical framework (Priestly 1985; Carr 1996). The epistemological position would argue that it is impossible to introduce the spiritual as an aspect of the learning process because it can never be 'known' objectively. Despite the fact that there is ample evidence of 'the spiritual' in the ways many people around the world live their lives, the epistemological framework does not provide a basis for substantiating these claims.
It would appear that a phenomenological framework, which gives primacy to experience, offers a more expansive platform for the introduction of spirituality in education. Taylor summarises how the epistemological tradition can be 'overcome' through a phenomenological stance:

"We can draw a neat line between my picture of an object and that object, but not between my dealing with the object and that object . . . The notion that our understanding of the world is grounded in our dealings with it is equivalent to the thesis that this understanding is not ultimately based on representations at all, in the sense of depictions that are separately identifiable from what they are of." (1995 b: 12)

Taylor's phenomenological argument can be used to ground the term 'spiritual': we cannot talk about the meaning unless we are talking about it in terms of how it is embodied, how it is an aspect of the lived experience of a person, and how it is part of the shared world of active humans. By using a phenomenological framework, the concern becomes how spirituality, in its lived form in students' lives, can relate to their understanding of their learning material. This is a very different concern to that of the epistemological question of "How can we know the spiritual?"

Taylor maintains that Heidegger's theory that our understanding of the world is grounded in our dealings with it successfully undermines the whole epistemological tradition, including foundationalism (Taylor 1995 b). For we are "firstly and mostly" agents in the world. Hence we can know if spirituality or religious faith is useful in our life by whether or not it makes the best sense or resonates in our being. Importantly, we can 'know' whether the spiritual makes sense of our own experience when we use it as a source to guide us in making important decisions in our life - in other words, if it assists in gaining a greater understanding of our self. Taylor describes this as "my best account" - the account of the moral source which makes the best sense to me. Dewey also encapsulates this aspect of the religious "making sense of lived experience":

". . . there are forces in nature and society that generate and support the ideals. They are further unified by the action that gives them coherence and solidity." (1955: 298)

Similarly, I advocate we move the focus away from seeking truths about the existence of the spiritual, and more towards its relevance in giving significance to students' lived experience as learners. The empirical/logical truth of the matter becomes secondary to whether or not, in this case, the adoption of a particular
spiritual approach to learning makes the “best sense” (using Taylor’s theory) or assists in the acquisition of deep understanding.

Taylor’s recommendation for the use of phenomenology was used for the starting point of my thesis. Rather than dealing with abstractions by investigating the significance of the spiritual to policy or curricula, the investigation focused on the lived experience of the learner.

5. Conclusion

The very mention of the term ‘spiritual’ is fraught with difficulties which have had a prohibitive effect on the introduction of spirituality in education.

My experience of teaching in higher education has shown that for many students their spirituality is both relevant to the learning process and important in the identity-formation which takes place in this process. However, by focusing most attention on the good of the logical/empirical and silencing discussion of the importance of the spiritual, university education is inadvertently delegitimising the lived experience and identity formation of some students. Taylor’s arguments about the need to articulate the strong evaluations in one’s life in order for identity to be formed in a complete way, presents a serious challenge to the present situation. Moreover, he also shows that the spiritual/religious has been an important source of the self since prehistory.

When considering spirituality to be the vital force or fundamental aspect of human nature, we are faced with the disparity of beliefs about the reality of the spiritual. The place of the spiritual in consciousness will most likely be determined by the importance given to it as ‘a good’ in students’ lives and by how this evaluation is used to make the best sense of their lived experience. The fact that different people are going to have different goods which are important to them is part of the plurality of our existence. Taylor’s recommendation that we need to find ways to co-exist with the plurality of goods highlights the need for further discussion about the conflict of goods in the higher education context.

If we advocate a notion of spirituality in education which is devoid of external sources we run several risks. The first is that of further cementing the individualist position. Secondly, we alienate and delegitimise those whose expression of spirituality is in these outside sources. In implementing my approach of A State of
Preparedness in the classroom, I have discovered that innermost attitudes such as humility, giving, gratitude and interconnectedness are greatly enriched if students are encouraged to bring the 'religious' aspects of themselves to this process. Without such encouragement, I am well aware that I am employing the term 'spirituality' in a fairly vacuous and empty form.
1 This is indicated by, not only the experience in my classes, where students have brought to their spirituality more to this process, but also to the apparent revival of the spiritual which we see in so many quarters of modern life.

2 The question therefore arises as to the relevance to higher education of the issues surrounding the introduction of spirituality to schools. These issues include notions of 'whole child' (McLaughlin 1996) and whether or not spiritual development is important to the overall development of the child.

3 I agree with Crawford and Rossiter’s (1996) assessment that the main concerns of adolescents are that of friends, entertainment, music, sport, and just coping with the demands of their studies and surviving the complexities of life.

4 Crawford and Rossiter (1996) argue for the particular needs of young people who, between the ages of 13 to 18, are at a “high-water mark of secularisation”. They claim that young people are more likely to turn to associations such as Amnesty International and Greenpeace rather than organised religion, to find legitimate voice for their predominant concerns with issues such as personal relationships, the environment and human rights. Indeed, one would probably find many a high school teacher lamenting over their manifest apathy towards anything resembling the customs, traditions and rituals of their older generation. However, although as Crawford and Rossiter argue, young people of this age relate to traditional religions in different ways to adults, and forge meaning and identity in different ways, I believe that a crucial shift takes place when they reach university-age. This is not only an observation that I have made of my own students, but is also borne out by an increasing number of students attracted to fundamentalist religion, such as the born-again Christian movement and Islam.

5 Unfortunately it has been difficult to locate similar kinds of statistics for the Australian population.

6 Moreover, as Kibble (1996) argues, spiritual experiences often have a moral outcome. Mott-Thornton (1996) takes this argument further to forge the link between the spiritual and moral dimensions as they reveal themselves in a “common” or “communal” spirituality.

7 Where it is vacuous is perhaps in its blindness to the issues mentioned here and its failure to demonstrate just how learning and all of these other forms are expressions of spirituality. Moreover, that which makes spirituality more than, as opposed to distinct from, morality, religion, aesthetic, culture and learning, is the fact that it can be found in all of these forms.

8 Yeomans (1993) illustrates this ‘moreness’ of spirituality in his description of religious art and spiritual art. He holds that the difference lies in "their respective emphasis and parameters" where spiritual art

   "covers a much broader spectrum of human feeling and is not necessarily conditioned or bound by religious creed. A spiritual art may be concerned with transcendental values on a grand scale, but it can also involve more personal and intimate feelings and beliefs which simply affirm and give meaning to our humanity" (1993: 71).

9 For there may be many different experiences of the spiritual that the student may be subjected to in the educative process, without accompanying means to critically assess the value of the particular path in their own lives. There is also the issue of the power given to authority figures and the accompanying risk of indoctrination if the teacher imposes his/her views in the classroom.

10 In the university setting this is an important distinction between the goal of developing spirituality as part of the development of the whole child. Such a notion of “development” is intrinsically evaluative and restricted by the current views of "the person" as framed by the political positions of the time - liberal democracy is one case in point.
This approach can find parallels in Wright's suggestions of how to avoid the solipsism and the continued reinforcement of the disengaged autonomous self which pervades post-modern senses of spirituality as the inner experience. The dualism presented between public knowledge and private consciousness is one of the challenges for modernism. Here Wright recommends that we must be able to account for "the relationship between mainstream education as induction into public culture and knowledge and supplementary education as the stimulation of private spiritual potential." (1996: 144)

The contents of this section have been published in a refereed publication for the proceedings of the International Network of Philosophers of Education Conference, 2000.

According to the NCC document, spirituality is seen to be the element which encompasses all of the following qualities: "...beliefs; sense of awe, wonder and mystery; experiencing feelings of transcendence; search for meaning and purpose; self-knowledge; relationships; creativity; and feelings and emotions."

As Perry (1971) shows in his continuum moving from a dualistic stance to one of commitment, this could be a healthy outcome for those who are in a position of "blind faith" towards either their religious or atheistic positions. A similar suggestion is made by Dively (1993).

This leads on to other questions such as: Is it possible for those who believe that spirituality/God is a fundamental aspect of human nature, to switch this aspect of themselves off in the learning process? And do so without any negative effect? Is inclusion of the spiritual going to be too offensive to those who have no such belief?

Indeed, this is how many have drawn the distinction between spirituality and religion. For example, the NCC document (1993) suggests that spirituality might be promoted through the attitudes generated by the ethos of the school, developed in all subjects of the curriculum and education given in the world's great religions. It is held that students would thereby be able to give more informed responses to the ultimate questions of life and death such as "Who am I?"; "What's wrong?"; "What's the remedy?"; "Are there absolutes of right and wrong?" (1993: 6)

For example, Thatcher argues that the consequence of the "misidentification of spirituality with inwardness" is that it "omits the embodied, material world as the medium and context of the love of God, and it makes 'spirit' into some ghostly counterpart of material life." (1991: 23)

The subjective and personal nature of the spiritual is particularly problematic when consideration is given to the power dynamics of the teacher-student relationship. Unless certain boundaries are set in place, there is the risk of students being taken through so-called spiritual experiences or indoctrination into a faith or spiritual practice which is favoured by the teacher, but which actually offends or harms the student. There is the further risk of the teacher taking the students through some spiritual experience with no relevance to the learning situation.

Such a position is reflected in the statement: "education in spiritual growth is that which promotes apprehension of ultimate reality through fostering higher forms of human consciousness" (cited in Wright 1996: 139)

Taylor (1994) himself holds that his arguments about God as an important outside source also takes up any other faith. For example, he makes the point that the Buddhist will translate what works for him as a moral source, as his/her best account. For Taylor, both his own Christian 'spin' and the Buddhists' experience are equally valid.
This whole inward/outward dilemma has been tackled in a very lucid way by Susan James (1994). James summarises how Taylor sees the whole external/internal dilemma and also how he positions it in the philosophical tradition of Plato and Descartes. For Taylor, Platonic virtue was an example of that which honoured the outside sources in its contemplation of an external cosmic order. Descartes initiated the movement inward through our inner capacity to reason. However, James takes issue with this dichotomy, and in particular with the mistaken conception of Cartesian inwardness. She points out that there are many aspects of Descartes' philosophy where the inner depends on the outer and vice versa. By losing sight of where the two meet and depend on each other, we have also crippled our own self-understanding.

I am not drawing upon Taylor's argument to instate the importance of God or a particular faith, to the student or to the learning process. Where his arguments can be instructive, is in their historical picture of how one source of self came to predominate over the other.

However, this is not to say that the epistemological framework does not have any significance at all. It is just that it is clearly limited in its offering a means by which the 'spiritual experience' can be fully described.
Chapter Eight

Conclusion

"To learn means to become knowing . . . one who has seen, has caught sight of something, and who never again loses sight of what he has caught sight of. To learn means: to attain such seeing" (Heidegger 1971: 143)

In this thesis I have identified that there are important aspects of the student's 'being' that need adequate preparation before 'higher' education can be achieved. I have argued for both an expanded notion of the ontological dimension of the student as significant to the academic learning process and, at the same time, a more comprehensive notion of a deep approach to learning.

My work is but one small contribution to the larger exploration of students' 'being' as carried out by others in the tradition of holistic education and experiential learning. I have added to this important work my particular perspective on what was happening in my classes and the theoretical journey that contributed to my understanding and further development of practice. The phenomenological investigation discovered, from the students' perspective, which aspects of lived experience needed preparation for higher education and then experimented with an approach which addresses these aspects.

One of the assumptions underpinning my research was that student identity is strongly influenced by higher educational teaching and learning practices. This was cogently illustrated in Andrew's account of his experiences of higher learning, documented at the beginning of Chapter one. Using student experience to examine outcomes of academic learning is a somewhat radical phenomenon which has only recently emerged in current policy and pedagogy. It contrasts with the predominant view of learning from the teacher's or researcher's perspective. This thesis has taken the student's voice as the main place from which to draw the problematic, as the rationale for the development of the Education 101 subject, and as the main form of data in both cycles of action research. Despite debate about the tenuous nature of the student voice as a form of data, this research has demonstrated both the richness and maturity of students' reflections, and has illustrated a strong rationale for the use of such data.

207
One of the characteristics of a deep approach to learning is that only when the task is related to the students' world or personal experiences, as distinct from the experience of the task as an end in itself, is it possible for high quality learning to occur. In applying philosophical analysis to this recommendation, the question was raised as to how we are to describe 'student experience'. The importance of what is meant by this term has been brought to light in this thesis by the fact that the kind of being that students are encouraged to bring to the learning process affects not only the kind of identities that are being formed, but also, following Heidegger's philosophy, whether or not students are becoming truly human or not. Thus the depth of importance of this very question has been highlighted by the philosophical exploration.

As the student engages in the reflection which is driven by the quest for meaning, he/she will carve out an identity which is conscious of initiating changes in different dimensions of self. Tarnas names these dimensions as empathy, will, hope, sub-conscious, imagination and spirituality. Examination of how this reflective process manifests in my classroom has revealed that students are actually thirsty for ways to change - not only in relation to their immediate learning context but also in their general day-to-day living. One of the valuable aspects of A State of Preparedness is that the principles can be applied to all areas of life and that immediate results can be seen, not only in the learning process but also in general well-being and personal relationships. Many students commented that parents and friends often noticed positive and, in some cases dramatic, changes.

However, I am well aware that my arguments, and the philosophical sources I use, are not fashionable at this time when post-structuralist views are prevalent. It is unfashionable, for example, to suggest theories of education or methods of subjectivity development. My position is that, with the over-emphasis on the cognitive dimension, there is already a kind of subjectivity assumed in higher education. My approach has been to suggest a wider array of dimensions from which students can choose their involvement in the learning process, and not to restrict this to one dimension. Some of my students obviously preferred to stay within the current cognitive framework and concentrate only on learning skills. The voluntary nature of Education 101 and the fact that students could make such choices is crucial. However, despite the fact that the suggestions of the
expanded notion of self may seem over-idealistic and thereby ineffectual, most students seemed to endorse this approach and saw it as a valuable way to learn and to acquire a greater depth of understanding of their academic subjects.

Among other things, the study has been an exploration of how the work of certain philosophers can enhance teaching practice. Although the theories derived from Taylor, Heidegger and Fiumara have not generally been applied to education, I have found them valuable.

Taylor’s answer as to how we are to address the ‘reflexive self’ which characterises the new subjectivity is to attend to how strong evaluations are articulated in daily life. I argue that students’ experiences of their learning process can be both barren and perhaps even unauthentic if they are not encouraged to articulate what is important to them in their academic studies and if they are not encouraged to do so at the level of ‘personal resonance’. If higher education continues to value the detached, objective knower, then under Taylor’s account this may affect identity formation even to the point of crisis, and add further to the sense of meaninglessness that pervades the present-day consciousness.

In order to articulate aspects of being to which these strong evaluations could be addressed, it was necessary to research the importance given by the phenomenological tradition to the interrelationship between thinking and being. This investigation led to the description of a ‘terrain’ of ‘being’ that has not been attended to by prevailing educational discourses. By drawing on the historical connection between logos and legein, importance was given to a different kind of self that could be brought to the learning process. As well as striving for correctness and clarity, which is the required state of logos, the student would be encouraged to be in an allowing process, or a process of ‘letting be’. This more complete thinking process emphasises the notion of a ‘listening self’, which helps us to take account of variety in meaning and perspective and aim for co-existence as well as ‘knowledge of’. The dimensions of ‘listening’, in the philosophical sense, are important to the description of the ontological dimension that may have been lost in most thinking which is dependent on the cognitive and the vehicle of speech.

Thus, in the theoretical development of A State of Preparedness, several aspects
of 'student experience' came to the fore in the discovery of what is integral to the process of 'letting ourselves into the meaning' in order to discover our true nature. According to Heidegger and Fiumara, we do this by recognising that thinking involves a way of living or dwelling, which can be enriched by attention to the 'legein'. If students are encouraged to live and dwell with their subject matter before and while they are doing academic tasks, then a more complete, and indeed Heidegger would say authentic, thinking process can occur.

It is also important to see legein as inextricably linked to the logos and complementary to the logos. The necessity for recognising this link becomes apparent when one considers how some aspects of A State of Preparedness could be taken to an extreme without its complement, the logos. For example, there may be times when being present is extremely painful or even destructive, and where the logical/rational aspect of logos would assist in determining the appropriateness of the 'dwelling with' qualities of legein.

The main dimension of student experience that was theorised as important to the preparation of their being so that the more complete thinking process could occur was that of 'innermost attitude'. This thesis moved beyond the normal psychological framing of the dimension of attitude by taking a philosophical approach. The term 'innermost attitude' is closely related to Heidegger's notion of 'thinking as being' because it denotes the dimension of self from which our being is expressed. The notion of 'innermost attitude' is also helpful in bringing this dimension of 'thinking as being' into learning in a practical way. Importantly, students can put innermost attitudes into practise in their academic subjects so that they are conceptually aware of the power of innermost attitudes and can realise this dimension at the level of practical experience. Moreover, as coresearchers in the effect of innermost attitudes, students gain control over a previously neglected aspect of their learning.

I postulate that 'higher' education can be achieved when students are prepared in their 'being', so that they can be more present to what Heidegger names as 'what lies before them'. To achieve this level of presence, students need to adopt innermost attitudes of gratitude, giving, higher purpose, interconnectedness, humility and awe, mystery and wonder. This can lead to a richer learning process and also significantly enhance the higher order intellectual skills.
The second cycle of action research illustrated how this might be achieved. Students from the faculties of law, business, information technology and humanities were able to apply aspects of A State of Preparedness to a wide variety of academic subjects. Both the qualitative and quantitative data demonstrate that these students saw A State of Preparedness as relevant to their academic subjects and also contributive to more satisfying learning outcomes.

Thus in answer to the research questions, Which aspects of the student, in addition to the cognitive, should be the focus of higher education? and How might we include these dimensions in a practical way in a traditional university context? the dimension of innermost attitude should be addressed in higher education.

To theorise the importance of the dimension of self which is called 'innermost attitude' and to postulate the various aspects of A State of Preparedness as important to higher learning, is to argue for an expanded notion of learner subjectivity. It is also to suggest that the spiritual dimension of the student is more relevant to the academic process than has been previously accepted by traditional pedagogy. A co-relative aim of the thesis apropos spirituality, was to investigate, from the student's perspective, where the spiritual may have a place in the learning process. I postulated that the spiritual may well assist students to think in a more complete way by being more prepared in their being for academic learning.

In both cycles of action research I was testing my hypothesis that a more spiritual perspective is possible in an academic environment. Many students reported that as a result of implementing practices that are considered to be spiritual, they were able to bring more of their own spirituality into their learning. Further, this process encouraged students to be more reflective and pluralistic about spirituality generally. One could say that A State of Preparedness favours a spiritual approach and is the foundation upon which to take these elements further.

By postulating the relevance of the spiritual aspect to the higher education process, a more expansive arena is also theorised for students to position their strong evaluations and to ascertain 'personal resonance'. Following Taylor, I am also reinstating the value of external sources of the self as a means by which to
gain a clearer sense of identity, while at the same time questioning the limitations of only relying on internal sources which mainly relate to the individualised self. Attention to the spiritual in higher education also encourages students to be open to a domain of learning which can generate a more interconnected self-awareness.

In my exploration of the relevance of spirituality to higher education, it became clear that there is both an absence of discussion at this level and also a general lack of critical analysis of the problems one confronts when wanting to instate the spiritual in the university classroom. Therefore, the investigation places the relevance of spirituality to higher education, and the related issues, on the agenda for discussion in both policy and pedagogy.

Taylor’s work can be used to attend to such aspects as the plurality of goods and the value of external sources of the self. This does not in any way resolve the complexity of the issues of the introduction of spirituality in higher education. Rather it is a way of interpreting this complexity as a conflict of goods in which plurality demands that we do not hold one particular good as more legitimate than the others - except perhaps the one of the worth of every human being. There are still issues that need addressing before we can say that spirituality can be absolutely attended to in higher education. As soon as we open up education more to subjectivity - be it a focus on the emotional, intuitive, imagination or spirituality, there are also going to be subjective interpretations of how this is to be best introduced. This thesis has suggested an approach which maintains pedagogical neutrality, has relevance to traditional higher educational aims, and encompasses notions of spirituality which are pluralistic and relevant to those who hold a religious or non-religious notion of spirituality. However, there is also an awareness that caveats need to be constantly kept in mind and developed according to the particular educational context in which spirituality is being introduced.

Re-theorising one’s own practice is central to action research. I have taken this journey to refine the aspects of being that I attend to in my teaching practice. This expanded theoretically from the current discourses underlying the surface/deep distinction and aspects of learning related to the Accelerated Learning movement, such as paying attention to overcoming fears, positive thinking, goal-setting and learning skills. I drew from the insights of some phenomenological
thinkers to build on the pedagogy of holistic education and experiential learning.

My pedagogical agenda was to legitimise the attention I have given to the dimensions of self that would normally be seen as outside the terrain of educational discourses. This has been achieved by arguing for the value of certain phenomenologists' views of the self and showing how positive results manifest in my classroom. As the journey progressed, the unfolding dimensions which were important in my practice were to reveal how students could bring more of themselves into the learning process and how this could enhance their academic learning. Accompanying such an invitation was also the need for me to bring more of my own 'being' to the teaching process. I was often struck by how much the students' practice of innermost attitudes such as gratitude, humility and giving was affected by my ability to hold these in my own being as I taught.

By including these dimensions I felt greater authenticity in my role as a teacher, because I was both identifying and addressing the aspects of self that I had long had a hunch were important, but whose place in higher education had not been researched. I had felt reluctant to even talk about the place of the spiritual in staff rooms, and my anticipation of controversy and resistance was confirmed by many objections raised at academic conferences.

Tertiary education exerts a powerful influence over other levels of education. Although many primary and secondary school teachers are motivated to teach to the 'whole child' they are also often intimidated by the future needs of students who will enter the tertiary education system. There must be a better articulation of the relationship between high school and tertiary culture, curricula and pedagogy. Only when the interrelationship between the ontological dimension of the student and higher order thinking skills is adequately theorised and promoted at university level will school education be able to live comfortably within a framework of pedagogy wider than the logical, analytical skills development which is believed to dominate tertiary education.

This issue is of particular importance as we see greater promotion of subjects such as 'values education' and 'education for citizenship' in high school education. As the application of Taylor's theories to my own investigation demonstrates, there must be sufficient emphasis placed on wider dimensions of self in order for 'moral realization' to be more than 'weighing up arguments' or
'conceptual change' which only take place at the level of the cognitive. Taylor's notion of 'personal resonance' offers important insights into the way forward for such education as does Fiumara's emphasis on perspectivity and co-existence in the listening process. Moreover, school subjects on values and citizenship could also be greatly enriched by the application of some of the principles of A State of Preparedness. Students' 'innermost attitudes' could be used as the vehicle for putting realisations learnt in these subjects into practice in their daily lives.

However, in bringing to light the importance of this approach in a way that goes deeper than study skills or texts on learning, which normally emphasise states of mind or are aligned to task-orientation, much more exploration could be brought to bear on the dimension of self that needs preparation and how best to do this. The spiritual could be explored more fully, as could other dimensions such as emotions and embodiment, in their relationship to A State of Preparedness. In other words, I see this as the initial stage of the approach, but have by no means exhausted its possibilities. A way forward into the future may be to explore other dimensions which may be relevant to A State of Preparedness, and also other characteristics of legein.

In many ways, I see my work as the beginning of an experiment which has a way further to proceed before conclusive evidence of the effect of the approach can be decided. There were clear limitations in the data: it involved my own subjective interest; it covered only a small group of students; and the student's work, from which much of the data was drawn, was assessed as part of the course. It would be beneficial to take the project further by using more objective methodologies over a larger cohort of students, across a wider variety of disciplines and over a longer period of time. However, it is difficult to imagine just how such dimensions as 'innermost attitude' and 'spirituality', and aspects such as 'gratitude', 'humility', and 'awe, mystery and wonder' could be subjected to empirical objective investigation. One place to start would be to have a more effective triangulation process in the action research, where there is an objective observer who is taking reports from students.

In most university contexts the learning-to-learn process, which places emphasis on generic skills, mainly takes place as a process of trial and error from participation in academic subjects. The notion of a separate academic subject which invites students to partake in the principles and strategies advocated is not
yet promoted widely in most Australian settings. This raises important pedagogical concerns for where the reflection on learning processes and the skills needed for entering an expansive notion of ‘higher’ education are able to be acquired in a university setting. The same issue arises when the introduction of generic skills, as recommended in recent government policy, is considered. Where, for example, are students to acquire ‘life-long learning skills’ or greater self-awareness?

In its emphasis on raising students’ awareness of their approaches to learning and the results achieved, one could conclude that the course as outlined in this thesis does have a place in university programs. Where some may argue that the correct place for such a course is in Centres for Teaching and Learning, I believe that this research has demonstrated the educational value of the principles of A State of Preparedness to the extent that they deserve to be included in an actual university subject or course of study. Such inclusion is essential in order for students to grasp the educational value of this approach.

It would therefore be advantageous to research other universities to determine whether the same meaningful frameworks are articulated by students and whether the principles of A State of Preparedness have relevance. This could be explored through the application of a similar course to Education 101 and also by encouraging university teachers to apply A State of Preparedness in their academic subjects.

However, in the current climate of economic rationalism and the consequent conditions, in most university settings, of larger classes, it is questionable as to how A State of Preparedness could be introduced. Indeed many a dean would consider a course such as Education 101, which focuses on students’ learning process so intensely, as a luxury. Present conditions promote the increase of surface approaches to learning because they are the most cost-effective and least time-consuming when faced with fewer resources to meet student demands. A primary question here is the practicality of teaching the principles of A State of Preparedness in large lecture theatres and to large groups of students.

The most effective way to introduce the principles of A State of Preparedness is through teacher education. If teachers can see the need for students to be dwelling with their learning material as advocated in my approach, then such an
expectation will encourage teachers to ‘prepare the ground’ before they move on
to their actual content. There is no reason why such a request and the
accompanying techniques cannot be applied to large groups of students. Indeed,
many evaluations of good teaching practice indicate that at the top of the list is
the teachers’ love of or enthusiasm for the subject. If we apply Heidegger’s
philosophy to this phenomenon, it could be translated into the fact that when
teachers are totally present to what lies before them, then this invites the students
to engage with the same level of presence.

Teachers from all levels of education who find it difficult to gain the ‘presence’ of
their students, may find value in my approach. However, for many teachers the
move to include wider dimensions of subjectivity in both their students and
themselves is a move onto unsafe or unfamiliar territory, so teachers need to
adopt the principles of A State of Preparedness on a voluntary basis.

For the approach of A State of Preparedness to take hold in a traditional
university context, paradigm shifts in both academics and students may need to
occur. Firstly, there would have to be equal importance, though not necessarily
equal time, devoted to the learning process of the student as there is to the
content of the subject. Although this is a position advocated in a deep approach
to teaching, my approach would address a wider ontological dimension of the
learner than is usually formulated, and incorporate this more overtly in curricula
and assessment. This would require that there is less of a focus on task
orientation, information delivery, and assessment which encourages surface
approaches and more on the preparation of students’ being - the tilling of the soil
- before planting the seeds of academic knowledge. Students would need to take
greater responsibility for their learning process and would need to move away
from studying for instrumental purposes, for example for the sake of getting better
grades, to that of studying for a richer learning experience in the here and now.

Secondly, there would be acknowledgement of the inner dimension of the
learner, the core of self, as relevant to the learning process. For the student
perhaps this would mean a shift in perspective from learning which is skills-
based or that which is only concerned with external phenomena such as
understanding a text or passing an exam. It would also require greater
consciousness of the fact that the kind of self they are bringing to the learning
process affects not only the quality of the learning process, but also affects their
sense of self. For the teacher the shift would entail taking responsibility for attending to this inner dimension and a corresponding acknowledgement that, with all due caution, it is safe to engage with more subjectivity - both of themselves as teachers and of their students - than is currently accepted by the traditional paradigm, which favours detachment and disengagement.

Perhaps the largest shift would be that of allowing the dimension of the spiritual, as explored in this project, to have a legitimate place in all academic subjects, not just those where it is normally legitimated - in religion, literature, art and history subjects. The good of the spiritual or religious can have a place in an enriched learning process when both teachers and students demonstrate tolerance for and interest in the plurality of goods and, following Taylor, welcome the conflict of goods as part of our human condition. In order for the spiritual aspect of the learning process to be given greater significance, teachers would need to feel safe to give this an important presence in the classroom as a possible 'good' that is important to students' identity formation. Moreover, there would be a certain relinquishment of the favoured status of the rational or logical/empirical.

As my students have developed A State of Preparedness I have noticed many kinds of changes: from seeing everything as chance or accident to seeing the preciousness of every moment; from complacency or complaint and dissatisfaction to gratitude and appreciation; from only taking to both giving and receiving; from individualism and self-interest to interconnectedness; from needing to know to humbleness towards what is to be learnt; from benumbment to awe, mystery and wonder; and from unreflective identity formation to approaching learning with a sense of higher purpose.

The overall significance of this study lies in the fact that I have attempted to reveal that dimensions of living which are normally ignored in higher education are relevant to academic learning. Moreover, rather than assuming that the goals of higher education can be achieved easily, the thesis has described how, for some students, there are various obstacles to the achievement of these goals. The thesis has mapped an as yet largely unexplored 'space' for students - called 'being' - which can either enhance the achievement of these goals or, as the first cycle of action research demonstrated, inhibit them. In its exploration of the relationship between thinking and being, my work has shown that each and
every student’s being needs to be adequately prepared before a deep approach to learning can be achieved. In my approach of A State of Preparedness, I have made suggestions as to how this may occur.

Heidegger points to the possibilities of learning to think with our being. The move from the state of only knowing, mastering and controlling to that of also dwelling with, residing by, co-existing with, being grateful for, giving to, listening to, letting be, openness, may require a lifetime of education. This thesis documents one step along the way to encouraging students to be open to this realm of thought in their academic learning so that they “never again lose sight of what they have caught sight of”. It is a response to listening to my students’ call to uncover how to be with their learning in a meaningful way.
BIBLIOGRAPHY


Gibbs, G. (1992). Improving the Quality of Student Learning, Oxford: Oxford Centre for Staff Development
Centre for Staff Development


Hunter, Y. (1994). 'Care of the Soul in Family Therapy’, *ANZ Journal of Family Therapy*, 16 (2), 81-87


McDonald, J. (1992) 'Dilemmas of Planning Backwards: Rescuing a Good Idea’ *Teachers College Record* 94 (1) 152-69


Newble, D. & Entwistle, N. (1986). 'Learning Styles and Approaches: Implications for Medical Students', *Medical Education*, 20, 162-175


Sparks, D. (1993). 'Insights on school Improvement: An Interview with Larry Lezotte' *Journal of Staff Development* 14 (3), 18-21


Szilagyi, B. (1992). *Universal Principles Common to All Religions*, Adelaide: St Mary's College


A STATE OF PREPAREDNESS: AN EXPLORATION OF THE RELATIONSHIP BETWEEN THINKING AND BEING IN A UNIVERSITY CONTEXT

APPENDICES

Kerry McNelll

A Thesis Submitted for the Degree of Doctor of Philosophy
School of Social Policy and Curriculum Studies in Education
Faculty of Education

The University of Sydney

January 2001
TABLE OF CONTENTS

1. Higher Education Policy Documents


3. Course Outline, Education 101, January 1994

4. Examples of journal entries submitted in week four, semester one, 1994

5. TEVAL results, semester one 1994, and semester two 1994

6. Responses from the academic community regarding process and outcome of first cycle of action research

7. TEVAL results Semester 3, 1996

8. Course Outline, Education 101, Semester 3 1997

9. Education 101 Integrated Learning Teaching Points and Methodology

10. Examples of full individual projects, semester 3, 1997


12. TEVAL results Semester 3, 1997

13. Independent Course evaluation, 1998

Appendix One

Higher Education Policy Documents

The Aims of Higher Education


"The aggregated goals of the system are accordingly to serve the community by: (I have numbered these for the purpose of my own referencing)

1. retaining and nourishing its diversity to meet the needs of a nation that is characterised by its geographical, social and cultural variety;

2. encouraging further diversity so that all courses reflect the regional, social and cultural differences that impinge on the individual universities;

3. providing a range of opportunities for access to higher education by members of disadvantaged groups;

4. ensuring that graduates of Australian universities are enabled to operate anywhere in Australia or overseas at standards consistent with best practice;

5. ensuring that their students are encouraged to achieve beyond their own expectations;

6. providing an intellectual climate within the institutions that encourages the questioning of currently accepted knowledge and modes of inquiry, its foundations and its suppositions;

7. achieving scholarly depth and perspective in matters relating to society, technology and culture;

8. advancing knowledge through research that is, at its best, the equal of any that is conducted in higher education systems elsewhere;

9. collaborating with other teaching and research sectors, such as schools, TAFE and government research agencies, and with industry, to ensure the most effective use of resources;

10. applying the outcomes of research and scholarship in ways that contribute to the economic, social and cultural development of Australia, its states and regions, and its place in the world;

11. engaging actively with the professions, and in the continuing education of practitioners;

12. keeping the wider community abreast of developments in their selected areas through participation in community debates;
13. engaging with the community generally, as educator and as social and cultural critic at local and national levels according to the capacities of the individual institutions; and

14. providing the Australian community generally, but staff and students in particular, with access to the most recent advances in knowledge, and its application through relevant international networks complementing those of the individual institutions.*
(1992: 12-13)

Statement of Purpose of Higher Education


* The principle purposes of Australian Universities are:

* The education of appropriately qualified Australians to enable them to take a leadership role in the intellectual, cultural, economic and social development of the nation and all of its regions;

* the creation and advancement of knowledge; and

* the application of knowledge and the discoveries to the betterment of communities in Australia and overseas.

Australian Universities, whatever their location, and whatever their selected profile, must enable their graduates to operate anywhere in any sphere at a level of professionalism consistent with international practice, and in ways that embody the highest ethical standards. * (1992: 12)

Roles of Higher Education as Seen by Academic Unions


The academic unions articulated a view about the roles of higher education in the 1988 publication, Thinking Ahead: Planning Growth in Australian Higher Education. Seven broad social responsibilities were identified:

* The creation and transmission of knowledge;
* training and certification for labour markets;
* research
* specialist advice and public comment
* access
* contributions to policies of economic and social reform;
* responsible and democratic management of higher education's own affairs.

(FAUSA/FCA 1988) (p.36 )
The Desired Characteristics of Graduates of Higher Education


"The desirable 'characteristics of quality' as manifest in graduates may therefore be summarised as a blend of the following, with the balance related to the discipline and nature of the course, the teaching, institutional missions and individual inclinations.

Generic Skills, Attributes and Values

These are skills, personal attributes and values which should be acquired by all graduates regardless of their discipline or field of study. In other words, they should represent the central achievements of higher education as a process. They will be introduced and refined in a subject-related context—indeed, it is only through the study of a body of knowledge that they can be acquired—but they will also enable the graduate to transfer skills between contexts. They are also an integral part of all levels of study in higher education, while an important part of undergraduate education, research training at postgraduate level takes these generic skills to an even higher plane.

They include such qualities as critical thinking, intellectual curiosity, problem-solving, logical and independent thought, effective communication and related skills in identifying and accessing information; personal attributes such as intellectual rigour, creativity and imagination; and values such as ethical practice, integrity and tolerance. Some of these are developed through the very process of education.

A Body of Knowledge

The acquisition of a body of knowledge has two main purposes: the first is to provide the graduate with knowledge of an area and its theoretical base at a depth and detail appropriate for the level of the award; the second is to act as a vehicle for the refinement of generic skills, attributes and values— to provide the context for their development.

Professional/Technical or Job-related Skills

These are the particular skills which graduates can apply immediately to their employment. Some of these skills will be occupation-specific, while others will be more general but still more closely related to the world of work, such as the ability to work with minimum supervision, and to apply learning to practical situations.

It is certain that these three groups represent the attributes which will be of value to individual graduates in their employment, in their wider social participation and, importantly, throughout their lives." 1992: 21-22
Other References to Generic Skills


"The system has a special obligation for the stewardship of knowledge of our past, and the generation of new literary, artistic, spiritual, scientific and other achievements of the human race because Australia's future generations have a right to understand their heritage and to share the intellectual and artistic treasures to which a rigorous and well-rounded education will give them access." 1990:1

And then they go on to mention the aspects of what is important in a "civilised society": "A vibrant higher education system fulfilling its obligation to the community through its traditional roles - the preservation, transmission and advancement of knowledge, of learning and thinking- while acting as a centre for the critical social and cultural analysis and debate of important issues is therefore one of the indispensable elements in a civilised society." 1990:1

Desired generic attributes of the graduates of the University of Sydney


As a result of completing any undergraduate degree course at the University of Sydney graduates will be more employable, more able to cope with change and more developed as people. In specific terms, graduates of any faculty, board of studies or college of the University should have:

1) Knowledge skills
   Graduates should
   a) have a body of knowledge in the field(s) studied;
   b) be able to apply theory to practice in familiar and unfamiliar situations;
   c) be able to identify, access, organise and communicate knowledge in both written and oral English; and
   d) have an appreciation of the requirements and characteristics of scholarship and research.

2) Thinking Skills
   Graduates should
   a) be able to exercise critical judgment;
   b) be capable of rigorous and independent thinking;
   c) be able to account for their decisions
   d) be realistic self-evaluators
e) adopt a problem-solving approach; and
f) be creative and imaginative thinkers.

3) Personal skills
   Graduates should have
   a) the capacity and desire to continue to learn;
   b) the ability to plan and achieve goals in both the personal and the
      professional sphere; and
   c) the ability to work with others

4) Personal attributes
   Graduates should
   a) strive for tolerance and integrity; and
   b) acknowledge their personal responsibility for
      i) their own value judgments; and
      ii) ethical behaviour towards others

5) Practical skills (where appropriate)
   Graduates should be able to
   a) collect, display, analyse and report observations;
   b) apply experimentally-obtained results to new situations; and
   c) test hypotheses experimentally

1994:55-56

References in Higher Education Policy Documents to “the acquisition of knowledge” as a goal of Higher Education


The Academic Unions call for an integrated and context-sensitive perspective on higher education outcomes. They would like to add to the first paper's discussion of the attributes of graduates and say:
   *FUASA and UACA concur with this description of the attributes of graduates and would add that the key skill which most graduates should learn is how to manipulate a rich body of knowledge, through knowing the way that body of knowledge is structured and how it is added to* 1994:39 (Candy et al) .


* They (universities) are sources of new knowledge which will be needed by tomorrow's innovators, and they are repositories of earlier knowledge which is vital for national self-understanding. The knowledge which universities possess and will create must be transmitted to those who will be the workers and decision makers during the coming period of change. For this to happen partnerships must be formed between universities and other groups and agencies in society.
1994:1
"The traditional reason d'etre of higher education - an education in the basic principles of a field delivered by experts, learning how to learn and knowing how to apply knowledge usefully - are important attributes which equip individuals with the capacity to adjust readily and willingly to a changing base of knowledge. They are also increasingly an integral feature of specific training programs being developed and implemented as part of industrial restructuring, not withstanding the more immediate and instrumental focus of many of these programs." 1990: 4-5


Again we see the emphasis on knowledge in a report given on quality by the AVCC: "Australian universities carry out a multi-faceted role in Australian society, central to which is the creation, preservation and transmission of knowledge......A primary mission of each university is to seek the highest quality of performance, to maintain enduring standards and to preserve knowledge and culture in the broadest possible sense. Universities, therefore, have a long-term perspective and long-term goals which are crucial components in the maintenance of community continuity and stability. Such long-term perspectives become very important resources in the setting and analysis of national priorities....." 1992:74

Profile of the "life-long learner"


An inquiring mind

- a love of learning
- a sense of curiosity and question-asking;
- a critical spirit
- comprehension monitoring and self-evaluation

Helicopter Vision

- a sense of the interconnectedness of fields;
- an awareness of how knowledge is created in at least one field of study, and an understanding of the methodological and substantive limitations of that field
- breadth of vision

Information Literacy

- knowledge of major current resources available in at least one field of study
- ability to frame researchable questions in at least one field of study;
- ability to locate, evaluate, manage and use information in a range of contexts;
- ability to retrieve information using a variety of media;
- ability to decode information in a variety of forms: written, statistical, graphs, charts, diagrams and tables
- critical evaluation of information

A sense of personal agency

- positive concept of oneself as capable and autonomous
- self-organisation skills (time management, goal-setting etc.)

A repertoire of learning skills

- knowledge of one's own strengths, weaknesses and personal learning style,
- range of strategies for learning in whatever context one finds oneself;
- an understanding of the difference between surface and deep level learning

1994:43-44
Appendix Two


Attributes of graduates

In looking at Australia's social, cultural and economic needs a good starting point is the attributes which universities wish to instil in their graduates. As would be expected universities vary in their approach to describing the attributes they expect their students to have. However, there is a core of attributes which most universities wish their graduates to have:

<table>
<thead>
<tr>
<th>Knowledge skills</th>
<th>Thinking skills</th>
</tr>
</thead>
<tbody>
<tr>
<td>Graduates should:</td>
<td>Graduates should:</td>
</tr>
<tr>
<td>• have an appropriate level of literacy and numeracy skills</td>
<td>• be willing to challenge current knowledge and thinking</td>
</tr>
<tr>
<td>• be able to identify, access, organise and communicate knowledge in both written and oral English</td>
<td>• have conceptual skills</td>
</tr>
<tr>
<td>• have good listening skills</td>
<td>• have problem solving skills</td>
</tr>
<tr>
<td>• have an international awareness</td>
<td>• be creative and imaginative thinkers</td>
</tr>
<tr>
<td>• have the ability to use appropriate technology to further the above</td>
<td>• be able to combine theory and practice</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Practical skills</th>
<th>Personal skills and attributes</th>
</tr>
</thead>
<tbody>
<tr>
<td>Graduates should:</td>
<td>Graduates should:</td>
</tr>
<tr>
<td>• be able to use information technology</td>
<td>• have a commitment to lifelong learning</td>
</tr>
<tr>
<td>• be able to apply technical skills appropriate to their discipline</td>
<td>• be able to function in a team</td>
</tr>
<tr>
<td>• be able to initiate and participate in organisational and social change</td>
<td>• be adaptable and flexible</td>
</tr>
<tr>
<td></td>
<td>• have leadership skills</td>
</tr>
<tr>
<td></td>
<td>• be independent learners</td>
</tr>
<tr>
<td></td>
<td>• be self-reliant, practical and enterprising</td>
</tr>
<tr>
<td></td>
<td>• understand the concepts of ethical action and social responsibility</td>
</tr>
</tbody>
</table>

In addition to this core set, individual universities value a range of attributes and values which illustrate the distinctive education which they are attempting to provide. Examples are attributes such as:

• love of learning
• sense of self
• ability to adapt knowledge to new situations
• social and environmental responsibility
• understanding of indigenous issues and history as they relate to specific disciplines
• completion of part of education in industry, the community or overseas
• seek imaginative approach to problems and attempt to set the agenda rather than follow a well trodden path
• be agents of positive change

• profound respect for truth and intellectual integrity, and for the ethos of scholarship
• openness to new ideas and unconventional critiques of received wisdom
• international awareness and openness to the world based on understanding and appreciation of social and cultural diversity and respect for individual human rights and dignity
• ability to plan and achieve goals in both the personal and the professional sphere
• tolerance and integrity
• acknowledge personal responsibility for value judgements and ethical behaviour towards others
• an awareness of sustainability and its social benefits
Appendix 3

Education 101

Course Outline 1994

Education 101

Semester One, 1994
SCHOOL OF HUMANITIES AND SOCIAL SCIENCES

Course Outline

EDUCATION 101
ACCELERATED LEARNING

JANUARY SEMESTER 1994

Course coordinator and instructor: Kerry McNeill

1. WHO IS THIS COURSE FOR?

Every learner is an individual. Often there is a gap between the learner's own preferred learning style and the requirements of academic study. This course aims to bridge that gap and to provide the learner with many proven techniques which equip them to use their full potential in any learning situation. It is also designed to enable students to erase habits, beliefs and techniques which have not been conducive to learning in the past. Therefore, Education 101 is for any student who would like to be performing at their optimum level with greater ease, confidence and skill. As the Educational Psychologist, Carl Rogers, wrote "The only truly educated person is the one who has learned how to learn".

2. AIMS OF THE COURSE

- To explore the student's own preferred learning style and ways of adapting this to their courses here at University.
- To create awareness of other people's preferred learning and teaching styles and the skills to apply this knowledge to any situation.
- To examine the contemporary research in the area of "Accelerated Learning" and how this relates to how real learning occurs.
- To provide the student with techniques which enable more efficient learning and improved memory retention
- To enable the student to adapt to any learning situation with ease and to learn techniques to deal with exam stress and other study pressures.
- To enable the student to recognise where optimum learning is not occurring and to equip them with learning strategies to rectify this.
- To set goals which ensure continued success.

3. COURSE STRUCTURE:

The course is skills and task-based and will be taught in the form of two workshops per week, of two hours duration each. The course format is outlined below. An evaluation of the course in terms of meeting student needs will be conducted twice during the semester.
Week 1: The Whole Picture.

- Creative group work - how to make it succeed
- Problems achieving what you want to achieve at University
- What the students want from this Education 101 course and what we hope to cover.
- Changes in the learning tradition - Education for the 21st Century
- Grouper or Stringer?
- Providing the whole picture- An overview and history of Accelerated Learning
- Introduction to "Brain Gym"
- What's in it for me in my being at University? In my particular subjects?
- Introduction to journal-writing
- Creative assessment

Week 2: The Whole Brain. The Whole Person

- How successful have my learning strategies been in the past?
- Research on the left and right hemispheres of the brain- what the scientists say
- Implications for university education
- Using the whole brain to study at Bond
- Getting the whole picture from your other courses.
- Introduction to relaxation techniques.

Week 3: Getting into the Right Frame of Mind

- What is failure?
- The 4 - MAT System
- Many Ways to Learn
- Visual? Auditory? Kinesthetic?
- Ways to adapt your own particular learning style to your subjects
- How to assess your audience and apply NLP principles

Week 4: Memory

- Creative revision
- Exploring the myths about memory
- How to transfer information from short-term to long-term memory
- Principles of good memory retention
- How to remember more from any learning situation.

Week 5: Mindmapping

- The note-taking of the past and the note-taking of today
- The psychology of learning and memory retention
- The power of association and images
- How to mindmap
- How to apply mindmapping to other university studies and lectures
- Organisation- the key to mindmapping
Week 6: What is Intelligence?

- Seven different types of intelligence
- Seven more ways to explore your subjects at Bond
- How to become totally intelligent

Week 7: The Gift of Time

- Creating your vision
- Goal setting
- Creative time-management
- Keys to success

Week 8: Creative Thinking

- How do children learn?
- Asking penetrating questions
- Six "Thinking Caps"
- Spotting anomalies
- Deep meaning--what is it and how to get it
- How to tap in to your intuition and use it in your studies
- Making ideas come to life.

Week 9: Programming for Success

- Examination techniques
- Let's take another look at our beliefs
- Power of visualisation
- Tying it all together to give a dynamic presentation to any audience on any topic.

Week 10: Hidden Potential

- How to tap into your intuition and use it in your studies
- Just imagine
- The great museum of knowledge
- Making ideas come to life

Week 11: The Whole Picture

- How have I changed?
- Look at what I have achieved
- The end of the beginning
- Systematic plan of action for the future

Week 12: Oral Presentations

4. ASSESSMENT:

10% Tutorial Participation
10%  Learning journal
25%  Individual Project
5%   Mindmap
35%  Essay
15%  Oral Presentation

Required Text: Learn Faster Now - Jeffrey Hodges.

PLEASE NOTE: “Satisfactory Attendance” is seen as not less than 80% of all classes.
Appendix 4

Examples of journal entries submitted in week four, semester one, 1994
Learning to me means finding something out that I did not know before. It's realising things that I didn't realise before. When I learn, I feel as though I am expanding a space in my brain called 'intelligence'. I am adding to this every time I learn something. I sometimes get really frustrated when I can't bring a concept together. There are times when I simply don't understand what's going on and it's at this time when I begin to cry.

I get deeply depressed when I feel that I'm just not fulfilling my potential by not having 'learnt' something in class that I should have. Although, what's strange is that no matter how bad things get, I never think that I am stupid or unintelligent, even thou to the outside world it may seem as though I am.

What really decreases my confidence is when an instructor asks us to recall certain rules 'learnt' from the week before, and I just can't remember them.

I believe that a good memory is vital to the process of learning. A memory allows you to move on to new material when you have memorised the one at hand. Having a good memory is important, but having an understanding is even more significant.

What's learning? In essence, it's understanding. Understanding aspects of your own character, understanding why your friend gets upset and also understanding a certain concept in a subject that you've undertaken.

Learning means a lot of things. Many people believe that the best lessons are learnt by our mistakes. But then why is it that I always try never to make a mistake in the first place.

What's also important in the learning process is for me to become a complete individual - a whole person, balanced in every way and not dominated by any particular thing. This is where I am lacking. This degree is my whole life and I just can't handle being dominated by it anymore. It's time to really be me.

There are many things which are not academic which I would like to learn, Such as learning how people close to me reason things and how they perceive me. I think that learning is a lot more varied than what I first thought. It encompasses every part of you. Learning something is not just remembering, it's implementing.
In application to myself, I learn most effectively when I have had time to release the stress from my day. I have 'learnt' a lot of things about myself as a learner. Most importantly, I rely on being given the big picture and the details, in order to understand and completely learn my work. I never realised that I was classified in a specific group, but after this realisation, the reasons for certain shortfalls within my learning became apparent.

I've learnt a lot about myself, but if I was to classify myself as one specific type of learner, it would be impossible. There is still so much about my learning style that I would like to know about.

So far, 2 things are vital to me as a learner if I am to succeed.  
1) Time  
2) Relaxation  
Without them, I simply could not function.
Tuesday 8 February

Sitting down and writing a learning journal is hard work. The main thing I am learning from this experience is that I definitely let my worries about everything else get in the way of learning.

I haven't written a journal for a week, mainly because I've allowed my stress over another subject to get in the way of all my subjects. As yet, we haven't really done any work on learning how to focus. It is difficult to just "leave my baggage outside". The question I ask myself at this point is whether I am allowing outside factors to affect my learning. If I can take control over other areas of my life, why can't I take control over my worries.

I was reading on the weekend about inertia - the tendency of a body at rest, to stay at rest!. To a certain extent. I think that I suffer from inertia. I mean, when I am relaxing, say, lying on the beach my mind is at rest and I do manage to leave my problems aside. So it is tempting to stay in this state, in futile hope that maybe my problems will go away! Inertia is half the problem with writing this journal Once I start I am fine, it's just starting that is the problem. Everything requires motivation. I do reflect on my learning when I am walking along the beach. I always take time to reflect whilst relaxing. However, sitting down in my study time is another thing. What I have to do is make this writing period a relaxing time.

Now that I have griped for a whole page. I guess the time has come to make and find a solution: POSITIVE THINKING.
My solution starts with thinking positively. I can write my journal three times a week. The time has come to stop beating myself on the head for doing things which make me normal. Perfection is not the aim of this game - learning is.

William James said that "human beings can alter their lives by altering their attitudes of mind". I think I was this in my interpersonal text but I can't remember! However, I think that I will write it on a nice sheet of paper and stick it on my wall, next to my mandala.

I went to a meeting last night and took down my notes whilst also drawing pictures. I didn't draw a mind map - where everything is linked. Instead, I drew a little motif and then put an explanation beside it. Doing this made my revision of the meeting more interesting and certainly helped my recall as I think back now to remember what we spoke about.

It certainly takes time to find a visual association for some of the things we talked about. However, anything takes practice and with practice, we become better. What I noticed, however, is that the time I spent trying to think of a visual motif was equal to the time I would have spent trying to write down a detailed explanation. What do I remember? I definitely remember the motif because it forced me to make an association ON THE SPOT - rather than later. Wow - time saver! If I discipline and trust myself to do this, I can definitely see the potential. For now, however, I'll do half half - I feel safer this way!
LEARNING JOURNAL

Thursday, 10 February

I've been trying to think of something to reflect upon! And right now, nothing has come to me. So, I am just going to waffle on for a bit in the hope that some divine inspiration comes to me.

I've been thinking, and practising, some mind mapping skills and I realise that this habit of note taking will take work to break. After all, that's what it says in Hodges' text - any habit takes 21 days to break. I just wonder what would happen to my lecture notes if I did o - and then tried to make sense of it several weeks later. I am confident that mind mapping helps make associations, but I am unsure whether I will remember these associations as time goes by.

I am finding one of my classes particularly difficult at the moment and I think I will concentrate my assignment on this class. I thought Interpersonal Communication would be more practical than it is. The lecturer is definitely a stringer and she doesn't really work towards an overall conclusion at the end of class. This leaves me feeling insecure about what material I am supposed to know. The big word about this class in "insecure" because that's how I feel when I'm in class.

As yet, I haven't discovered the reason behind my feelings of insecurity when I'm in my interpersonal class. I could be that the teaching methods of my lecturer are making me feel insecure. Or maybe it is simply due to my lack of preparation before class. Maybe the learning environment in the class is not conducive to learning. When I recall our discussion about safe learning environments, I realise that I don't feel particularly safe in this
LEARNING JOURNAL

one. A class about interpersonal communications should be one that students feel safe in because such a class requires higher levels of disclosure, and more open discussion. The lecturer doesn't successfully create this environment and, furthermore, the lecturer seems to make me feel very conscious of the mistakes I make in class discussion.

That's another think I have to work on to improve my learning - fear of mistakes. I would have thought that I didn't suffer from this problem. Sometimes I'm not worried about making mistakes and other times I get really embarrassed. There could be several reasons for this. Firstly, maybe I don't make many mistakes so I can usually laugh the odd one off. However, if I start making quite a few mistakes, or if I realise that I'm on the wrong track, then I do get embarrassed. Social psychologists believe that people get embarrassed when their esteem is lowered. I guess that if my esteem relies on "being right" and "knowing all the answers", then I am going to dislike making mistakes because it erodes the face that I want the world to see?

I have to remember that people simply are not perfect, so we all make mistakes.
Appendix 5

TEVAL results Semester one, 1994 and Semester two, 1994
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for each rating.

**Section 1 - Standard items**

Students were asked to read each of the statements below and circle the number which corresponds most closely to their experience with this staff member's performance in teaching this class.

<table>
<thead>
<tr>
<th>1. Class sessions were organised to ensure maximum learning</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No Answer</th>
<th>Not Applicable</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Agree</td>
<td>53</td>
<td>47</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>Agree</td>
<td>47</td>
<td>47</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
</tr>
</tbody>
</table>

| 2. The objectives for each session were clear            | 48| 53| 7 | 0 | 0          | 15             |
| 3. The lecturer's explanations were clear               | 47| 47| 0 | 0 | 0          | 15             |
| 4. The lecturer seemed well prepared for each session   | 53| 47| 0 | 0 | 0          | 15             |
| 5. The lecturer stimulated my interest in the subject    | 53| 33| 7 | 7 | 0          | 15             |
| 6. The lecturer seemed willing to offer individual help | 67| 27| 8 | 0 | 0          | 15             |
| 7. The lecturer made assessment requirements clear      | 67| 27| 8 | 0 | 0          | 15             |
| 8. There were enough opportunities to ask questions     | 67| 27| 7 | 0 | 0          | 15             |

| 9. The lecturer motivated me to work hard                | 53| 47| 0 | 7 | 0          | 15             |

10. How would you rate this subject?:

<table>
<thead>
<tr>
<th>Key:</th>
<th>1 = very poor, 4 = satisfactory, 7 = outstanding</th>
<th>No.</th>
<th>Number</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>2</td>
<td>1</td>
<td>1</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>13</td>
</tr>
<tr>
<td>5</td>
<td>40</td>
<td>40</td>
<td>0</td>
<td>15</td>
</tr>
</tbody>
</table>
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for the rating.

Section 2 - Overall effectiveness

This question asks about the staff member's overall effectiveness as a university teacher, disregarding personality and the type of subject taught. Students were asked to compare the lecturer's performance with that of other staff they know.

11. All things considered, how would you rate this staff member's overall effectiveness as a university teacher?

Key: 1 = very poor, 4 = satisfactory, 7 = outstanding.

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>No answer used</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>20</td>
<td>47</td>
<td>33</td>
<td>8</td>
</tr>
</tbody>
</table>

Response Rate

The credibility of an evaluation of teaching as a true representation of student opinion depends strongly on what proportion of students who ought to have answered a question did in fact answer it. In TEVAL response rate is calculated only for the overall effectiveness rating of the teacher. Response rate is given as the number of students providing usable answers for this rating ('Number used'), expressed as a percentage of the number enrolled in the class doing the evaluation.

The number of students enrolled for the relevant class(es) was 25

The response rate for the overall effectiveness rating above is 68.8 per cent
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for each rating.

### Section 3 - Optional items

The following statements were chosen by this staff member to give his/her more feedback on specific aspects of teaching.

<table>
<thead>
<tr>
<th>Statement</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No Answer/Not Applicable</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>12. The lecturer is professional in attitude</td>
<td>47</td>
<td>47</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1.1</td>
</tr>
<tr>
<td>13. The lecturer is open to student opinion</td>
<td>40</td>
<td>60</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1.1</td>
</tr>
<tr>
<td>14. The lecturer welcomes student feedback on the classes</td>
<td>53</td>
<td>48</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1.1</td>
</tr>
<tr>
<td>15. The lecturer creates a feeling of goodwill in the class</td>
<td>67</td>
<td>27</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1.4</td>
</tr>
<tr>
<td>16. The lecturer treats students with respect</td>
<td>73</td>
<td>27</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1.3</td>
</tr>
<tr>
<td>17. I have learned to work independently</td>
<td>40</td>
<td>53</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1.7</td>
</tr>
<tr>
<td>18. I have learned to apply principles from this class in new situations</td>
<td>73</td>
<td>27</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1.5</td>
</tr>
<tr>
<td>19. I have learned the relevance of this subject to my future profession</td>
<td>67</td>
<td>27</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1.4</td>
</tr>
<tr>
<td>20. I have developed interest in this subject</td>
<td>68</td>
<td>33</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1.5</td>
</tr>
<tr>
<td>21. I reconsidered many of my former viewpoints</td>
<td>67</td>
<td>27</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1.4</td>
</tr>
<tr>
<td>22. I learned to feel responsible for my own learning</td>
<td>67</td>
<td>33</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1.3</td>
</tr>
<tr>
<td>23. The lecturer communicates his/her enthusiasm for the subject</td>
<td>88</td>
<td>28</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>1.2</td>
</tr>
</tbody>
</table>
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for each rating.

**Section 1 - Standard items**

Students were asked to read each of the statements below and circle the number which corresponds most closely to their experience with this staff member's performance in teaching this class.

<table>
<thead>
<tr>
<th>1. Class sessions were organised to ensure maximum learning</th>
<th>1 Strongly Agree</th>
<th>2 Agree</th>
<th>3 Uncertain</th>
<th>4 Disagree</th>
<th>5 Strongly Disagree</th>
<th>No Answer/Not Used</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>93</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
</tr>
</tbody>
</table>

| 2. The objectives for each session were clear              | 73               | 27      | 0           | 0          | 0                   | 0                   | 15 | 1.3 |

| 3. The lecturer's explanations were clear                  | 87               | 13      | 0           | 0          | 0                   | 0                   | 15 | 1.1 |

| 4. The lecturer seemed well prepared for each session      | 100              | 0       | 0           | 0          | 0                   | 0                   | 15 | 1.0 |

| 5. The lecturer stimulated my interest in the subject      | 93               | 7       | 0           | 0          | 0                   | 0                   | 15 | 1.1 |

| 6. The lecturer seemed willing to offer individual help   | 87               | 13      | 0           | 0          | 0                   | 0                   | 15 | 1.1 |

| 7. The lecturer made assessment requirements clear         | 67               | 27      | 0           | 0          | 0                   | 0                   | 15 | 1.4 |

| 8. There were enough opportunities to ask questions        | 87               | 13      | 0           | 0          | 0                   | 0                   | 15 | 1.1 |

| 9. The lecturer motivated me to work hard                  | 87               | 13      | 0           | 0          | 0                   | 0                   | 15 | 1.1 |

<table>
<thead>
<tr>
<th>10. How would you rate this subject?: (Key: 1 = very poor, 4 = satisfactory, 7 = outstanding)</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>No: Number answer used</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>13</td>
<td>87</td>
</tr>
</tbody>
</table>
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for the rating.

Section 2 - Overall effectiveness

This question asks about the staff member's overall effectiveness as a university teacher, disregarding personality and the type of subject taught. Students were asked to compare the lecturer's performance with that of other staff they know.

11. All things considered, how would you rate this staff member's overall effectiveness as a university teacher?

<table>
<thead>
<tr>
<th>Key</th>
<th>1 = very poor</th>
<th>4 = satisfactory</th>
<th>7 = outstanding</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
</tr>
<tr>
<td>5</td>
<td>6</td>
<td>7</td>
<td>No Number Mean</td>
</tr>
<tr>
<td>I</td>
<td>I</td>
<td>I</td>
<td>I</td>
</tr>
<tr>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
</tr>
<tr>
<td>6</td>
<td>7</td>
<td>8</td>
<td>9</td>
</tr>
<tr>
<td>10</td>
<td>11</td>
<td>12</td>
<td>13</td>
</tr>
<tr>
<td>14</td>
<td>15</td>
<td>16</td>
<td>17</td>
</tr>
</tbody>
</table>

Response Rate

The credibility of an evaluation of teaching as a true representation of student opinion depends strongly on what proportion of students who ought to have answered a question did in fact answer it. In TEVAL response rate is calculated only for the overall effectiveness rating of the teacher. Response rate is given as the number of students providing usable answers for this rating ('Number used'), expressed as a percentage of the number enrolled in the class doing the evaluation.

The number of students enrolled for the relevant class(es) was 18

The response rate for the overall effectiveness rating above is 83.3 per cent
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for each rating.

Section 3 - Optional items

The following statements were chosen by this staff member to give him/her more feedback on specific aspects of teaching.

<table>
<thead>
<tr>
<th>1 Strongly Agree</th>
<th>2 Agree</th>
<th>3 Uncertain</th>
<th>4 Disagree</th>
<th>5 Strongly Disagree</th>
<th>No Answer/Not Applicable</th>
<th>No. Used</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>12. The lecturer is professional in attitude</td>
<td>85</td>
<td>15</td>
<td>0</td>
<td>0</td>
<td>2</td>
<td>15</td>
<td>1.2</td>
</tr>
<tr>
<td>13. The lecturer is open to student opinion</td>
<td>93</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>1.1</td>
</tr>
<tr>
<td>14. The lecturer welcomes student feedback on the classes</td>
<td>100</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>1.0</td>
</tr>
<tr>
<td>15. The lecturer creates a feeling of goodwill in the class</td>
<td>100</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>1.3</td>
</tr>
<tr>
<td>16. The lecturer treats students with respect</td>
<td>100</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>1.3</td>
</tr>
<tr>
<td>17. I have learned to work independently</td>
<td>73</td>
<td>27</td>
<td>0</td>
<td>3</td>
<td>0</td>
<td>15</td>
<td>1.5</td>
</tr>
<tr>
<td>18. I have learned to apply principles from this class in new situations</td>
<td>93</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>1.1</td>
</tr>
<tr>
<td>19. I have learned the relevance of this subject to my future profession</td>
<td>100</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>1.0</td>
</tr>
<tr>
<td>20. I have developed interest in this subject</td>
<td>93</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>1.1</td>
</tr>
<tr>
<td>21. I reconsidered many of my former viewpoints</td>
<td>67</td>
<td>33</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>1.3</td>
</tr>
<tr>
<td>22. I learned to feel responsible for my own learning</td>
<td>88</td>
<td>20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>1.2</td>
</tr>
<tr>
<td>23. The lecturer communicates his/her enthusiasm for the subject</td>
<td>100</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>1.0</td>
</tr>
</tbody>
</table>
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for each rating.

Section 1 - Standard items

Students were asked to read each of the statements below and circle the number which corresponds most closely to their experience with this staff member's performance in teaching this class.

<table>
<thead>
<tr>
<th>Statement</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No Answer/Not Used</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Class sessions were organised to ensure maximum learning</td>
<td>77</td>
<td>15</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>2. 1. Objectives for each session were clear</td>
<td>85</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>3. The lecturer's explanations were clear</td>
<td>85</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>4. The lecturer seemed well prepared for each session</td>
<td>77</td>
<td>15</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>5. The lecturer stimulated my interest in the subject</td>
<td>85</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>6. The lecturer seemed willing to offer individual help</td>
<td>77</td>
<td>15</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>7. The lecturer made assessment requirements clear</td>
<td>69</td>
<td>23</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>8. There were enough opportunities to ask questions</td>
<td>92</td>
<td>6</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>9. The lecturer motivated me to work hard</td>
<td>85</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
</tbody>
</table>

8. How would you rate this subject?:  (Key: 1 = very poor, 4 = satisfactory, 7 = outstanding)

<table>
<thead>
<tr>
<th>Rating</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>No Answer</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>answer used</td>
<td></td>
</tr>
<tr>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
<td>6.3</td>
</tr>
</tbody>
</table>


Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for the rating.

Section 2 - Overall effectiveness

This question asks about the staff member's overall effectiveness as a university teacher, disregarding personality and the type of subject taught. Students were asked to compare the lecturer's performance with that of other staff they know.

II. All things considered, how would you rate this staff member's overall effectiveness as a university teacher?

Key: 1 = very poor, 4 = satisfactory, 7 = outstanding.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>No</th>
<th>Number</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>%</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>answer used</td>
<td>82</td>
<td>2</td>
</tr>
</tbody>
</table>

Response Rate

The credibility of an evaluation of teaching as a true representation of student opinion depends strongly on what proportion of students who ought to have answered a question did in fact answer it. In TEVAL response rate is calculated only for the overall effectiveness rating of the teacher. Response rate is given as the number of students providing usable answers for this rating ('Number used'), expressed as a percentage of the number enrolled in the class doing the evaluation.

The number of students enrolled for the relevant class(es) was 14

The response rate for the overall effectiveness rating above is 78.6 per cent
Below are the responses from students in the above class. M shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for each rating.

**Section 3 - Optional items**

The following statements were chosen by this staff member to give him/her more feedback on specific aspects of teaching.

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Uncertain</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
<th>No Answer/Not Applicable</th>
<th>M</th>
</tr>
</thead>
<tbody>
<tr>
<td>12. The lecturer creates a feeling of goodwill in the class</td>
<td>77</td>
<td>23</td>
<td>0</td>
<td>0</td>
<td>6</td>
<td>8</td>
<td>13</td>
</tr>
<tr>
<td>13. The lecturer treats students with respect</td>
<td>92</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>14. I have learned to apply principles from this class in new situations</td>
<td>92</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>15. I have developed interest in this subject</td>
<td>85</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>16. I reconsidered many of my former viewpoints</td>
<td>85</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>17. I learned to feel responsible for my own learning</td>
<td>85</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>18. Interaction with other students was encouraged</td>
<td>77</td>
<td>15</td>
<td>0</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>19. The lecturer presents material in an interesting way</td>
<td>85</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>20. The lecturer stretches my mind</td>
<td>85</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>21. The lecturer appears confident</td>
<td>92</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>22. The lecturer points out links to other subjects</td>
<td>77</td>
<td>15</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
<tr>
<td>23. The lecturer communicates his/her enthusiasm for the subject</td>
<td>85</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>13</td>
</tr>
</tbody>
</table>
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses "no answer" and "not applicable" are not used in calculating percentages or mean for each rating.

Section 1 - Standard items

Students were asked to read each of the statements below and circle the number which corresponds most closely to their experience with this staff member's performance in teaching this class.

<table>
<thead>
<tr>
<th>Statement</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No Answer/No Used</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Class sessions were organised to ensure maximum learning</td>
<td>58</td>
<td>42</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>1.4</td>
</tr>
<tr>
<td>2. Objectives for each session were clear</td>
<td>33</td>
<td>58</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>1.6</td>
</tr>
<tr>
<td>3. The lecturer's explanations were clear</td>
<td>73</td>
<td>27</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>1</td>
<td>1.3</td>
</tr>
<tr>
<td>4. The lecturer seemed well prepared for each session</td>
<td>92</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>1.1</td>
</tr>
<tr>
<td>5. The lecturer stimulated my interest in the subject</td>
<td>67</td>
<td>33</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>12</td>
<td>1.3</td>
</tr>
<tr>
<td>6. The lecturer seemed willing to offer individual help</td>
<td>67</td>
<td>33</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>12</td>
<td>1.3</td>
</tr>
<tr>
<td>7. The lecturer made assessment requirements clear</td>
<td>42</td>
<td>50</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>12</td>
<td>1.8</td>
</tr>
<tr>
<td>8. There were enough opportunities to ask questions</td>
<td>75</td>
<td>25</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>1.3</td>
</tr>
<tr>
<td>9. The lecturer motivated me to work hard</td>
<td>55</td>
<td>36</td>
<td>9</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1.5</td>
</tr>
</tbody>
</table>

10. How would you rate this subject?: (Key: 1 = very poor, 4 = satisfactory, 7 = outstanding)

<table>
<thead>
<tr>
<th>Rating</th>
<th>% 1</th>
<th>% 2</th>
<th>% 3</th>
<th>% 4</th>
<th>% 5</th>
<th>No Answer/No Used</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
</tr>
<tr>
<td></td>
<td>67</td>
<td>25</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>25</td>
<td>12</td>
</tr>
</tbody>
</table>
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for the rating.

Section 2 - Overall effectiveness

This question asks about the staff member's overall effectiveness as a university teacher, disregarding personality and the type of subject taught. Students were asked to compare the lecturer's performance with that of other staff they know.

11. All things considered, how would you rate this staff member's overall effectiveness as a university teacher?

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>No</th>
<th>Number</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>17</td>
<td>42</td>
<td>42</td>
<td>0</td>
<td></td>
<td>6.3</td>
</tr>
</tbody>
</table>

Response Rate

The credibility of an evaluation of teaching as a true representation of student opinion depends strongly on what proportion of students who ought to have answered a question did in fact answer it. In TEVAL response rate is calculated only for the overall effectiveness rating of the teacher. Response rate is given as the number of students providing usable answers for this rating ('Number used*), expressed as a percentage of the number enrolled in the class doing the evaluation.

The number of students enrolled for the relevant class(es) was 10

The response rate for the overall effectiveness rating above is 120.0 per cent
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for each rating.

### Section 3 - Optional items

The following statements were chosen by this staff member to give him/her more feedback on specific aspects of teaching.

<table>
<thead>
<tr>
<th></th>
<th>1: Strongly Agree</th>
<th>2: Agree</th>
<th>3: Uncertain</th>
<th>4: Disagree</th>
<th>5: Strongly Disagree</th>
<th>No Answer/ Not Applicable</th>
<th>No.</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>12. The lecturer creates a feeling of goodwill in the class</td>
<td>75</td>
<td>25</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>13. The lecturer treats students with respect</td>
<td>75</td>
<td>25</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>14. I have learned to apply principles from this class in new situations</td>
<td>55</td>
<td>45</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>15. I have developed interest in this subject</td>
<td>67</td>
<td>33</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>16. I reconsidered many of my former viewpoints</td>
<td>73</td>
<td>9</td>
<td>18</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>11</td>
<td></td>
</tr>
<tr>
<td>17. I learned to feel responsible for my own learning</td>
<td>67</td>
<td>17</td>
<td>17</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>18. Interaction with other students was encouraged</td>
<td>75</td>
<td>17</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>19. The lecturer presents material in an interesting way</td>
<td>58</td>
<td>58</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>20. The lecturer stretches my mind</td>
<td>58</td>
<td>42</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>21. The lecturer appears confident</td>
<td>75</td>
<td>25</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>22. The lecturer points out links to other subjects</td>
<td>67</td>
<td>25</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>23. The lecturer communicates his/her enthusiasm for the subject</td>
<td>92</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td></td>
</tr>
</tbody>
</table>
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for each rating.

### Section 1 - Standard items

Students were asked to read each of the statements below and circle the number which corresponds most closely to their experience with this staff member's performance in teaching this class.

<table>
<thead>
<tr>
<th>Statement</th>
<th>1 Strongly Agree</th>
<th>2 Agree</th>
<th>3 Uncertain</th>
<th>4 Disagree</th>
<th>5 Strongly Disagree</th>
<th>No Answer/ Not Applicable</th>
<th>Used N</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Class sessions were organised to ensure maximum learning</td>
<td>50</td>
<td>50</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1.5</td>
</tr>
<tr>
<td>2. The objectives for each session were clear</td>
<td>40</td>
<td>30</td>
<td>30</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1.9</td>
</tr>
<tr>
<td>3. The lecturer's explanations were clear</td>
<td>70</td>
<td>30</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1.3</td>
</tr>
<tr>
<td>4. The lecturer seemed well prepared for each session</td>
<td>70</td>
<td>30</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1.3</td>
</tr>
<tr>
<td>5. The lecturer stimulated my interest in the subject</td>
<td>70</td>
<td>30</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1.3</td>
</tr>
<tr>
<td>6. The lecturer seemed willing to offer individual help</td>
<td>80</td>
<td>10</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1.3</td>
</tr>
<tr>
<td>7. The lecturer made assessment requirements clear</td>
<td>60</td>
<td>20</td>
<td>20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1.6</td>
</tr>
<tr>
<td>8. There were enough opportunities to ask questions</td>
<td>80</td>
<td>20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1.2</td>
</tr>
<tr>
<td>9. The lecturer motivated me to work hard</td>
<td>60</td>
<td>20</td>
<td>20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1.6</td>
</tr>
</tbody>
</table>

### How would you rate this subject? (Key: 1 = very poor, 4 = satisfactory, 7 = outstanding)

<table>
<thead>
<tr>
<th>Rating</th>
<th>Number Used</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>0</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>10</td>
<td>6.3</td>
</tr>
<tr>
<td>5</td>
<td>10</td>
<td>6.3</td>
</tr>
<tr>
<td>6</td>
<td>10</td>
<td>6.3</td>
</tr>
<tr>
<td>7</td>
<td>60</td>
<td>6.3</td>
</tr>
</tbody>
</table>
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for the rating.

Section 2 - Overall effectiveness

This question asks about the staff member's overall effectiveness as a university teacher, disregarding personality and the type of subject taught. Students were asked to compare the lecturer's performance with that of other staff they know.

II. All things considered, how would you rate this staff member's overall effectiveness as a university teacher?

Key: 1 = very poor, 4 = satisfactory, 7 = outstanding.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>No answer</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>answer used</td>
<td></td>
</tr>
<tr>
<td>0</td>
<td>0</td>
<td>11</td>
<td>0</td>
<td>0</td>
<td>22</td>
<td>67</td>
<td>1</td>
<td>9</td>
<td>6.3</td>
</tr>
</tbody>
</table>

Response Rate

The credibility of an evaluation of teaching as a true representation of student opinion depends strongly on what proportion of students who ought to have answered a question did in fact answer it. In TEVAL response rate is calculated only for the overall effectiveness rating of the teacher. Response rate is given as the number of students providing usable answers for this rating ("Number used"), expressed as a percentage of the number enrolled in the class doing the evaluation.

The number of students enrolled for the relevant class(es) was 14.

The response rate for the overall effectiveness rating above is 64.3 per cent.
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for each rating.

**Section 3 - Optional Items**

The following statements were chosen by this staff member to give him/her more feedback on specific aspects of teaching.

<table>
<thead>
<tr>
<th></th>
<th>1 Strongly Agree</th>
<th>2 Agree</th>
<th>3 Uncertain</th>
<th>4 Disagree</th>
<th>5 Strongly Disagree</th>
<th>No Answer/Not Used</th>
<th>Me</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>12. The lecturer creates a feeling of goodwill</td>
<td>80</td>
<td>20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>13. The lecturer treats students with respect</td>
<td>80</td>
<td>20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>14. I have learned to apply principles from this class in new situations</td>
<td>80</td>
<td>10</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>15. I have developed interest in this subject</td>
<td>70</td>
<td>30</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>16. I reconsidered many of my former viewpoints</td>
<td>60</td>
<td>30</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>17. I learned to feel responsible for my own learning</td>
<td>80</td>
<td>20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>18. Interaction with other students was encouraged</td>
<td>80</td>
<td>10</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>19. The lecturer presents material in an interesting way</td>
<td>90</td>
<td>0</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1.2</td>
<td></td>
</tr>
<tr>
<td>20. The lecturer stretches my mind</td>
<td>80</td>
<td>20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1.2</td>
<td></td>
</tr>
<tr>
<td>21. The lecturer appears confident</td>
<td>70</td>
<td>30</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1.3</td>
<td></td>
</tr>
<tr>
<td>12. The lecturer points out links to other subjects</td>
<td>80</td>
<td>10</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1.3</td>
<td></td>
</tr>
<tr>
<td>13. The lecturer communicates his/her enthusiasm for the subject</td>
<td>90</td>
<td>0</td>
<td>10</td>
<td>0</td>
<td>0</td>
<td>10</td>
<td>1.2</td>
<td></td>
</tr>
</tbody>
</table>
Appendix 6

Responses from academics to the outcomes reported from the 1994 Education 101 experience

* Lack of theoretical basis to support my approach

As this was also my own point of reflection, it was not surprising to hear questions of where I was drawing my theory in order to teach gratitude and innermost attitude change. Despite the fact that students and parents noticed remarkable changes in the learning outcomes, the lack of theory was a valid concern. Of course, within an academic setting, it was not possible to invoke the various spiritual texts or practices, nor to speak from my own experience. Some also queried how the attention to the meaningful frameworks was different to that which was being advocated by the burgeoning "new age" courses on offer. How was this more than just a "feel-good" course? What was the true “educational” value in an traditional academic sense? It became clear that in order for these important aspects to be attended to in the way that I had started to do in these semesters, greater theoretical groundwork needed to be laid.

* That one cannot judge the value of the course by the students' responses

The data used to determine the relevance of the meaningful frameworks came mainly from the students' response to their experience of the course. Indeed it has been the importance given to the student's voice and the dissatisfaction expressed about current learning processes that has given rise to the very notion of the Education 101 curriculum. The main issues raised about the use of the student's experience as the main criterion of success included the need to have more objective data; the student's lack of ability to articulate a reflexive response to their experience of the learning process; and the hedonistic principle that could contribute a degree of bias to these responses.

Because the primary focus of the Education 101 course was the student, as distinct from any particular subject matter, there was an added incentive to include the student's voice as primary in this project. The phenomenographic methodology and other projects such as my own research have brought to the
fore both the need and the possibility to use both the students' experience and their reflection on this experience as a measure of the success of educational practices. Of course, one must accept that data drawn from the students may be less reliable in terms of establishing empirical proof. However, the criterion of validity in action research is not that of empirical proof, but rather that of worthwhileness. (Dadds 1995). My experience has shown that, for this purpose, the student's reflections on their learning experience are valid sources to ascertain the worthwhileness of teaching practices.

* University is "about" bodies of knowledge

The focus on the student rather than any particular body of knowledge was the most contentious aspect to the introduction of Education 101 as a university course. For many it seemed to be opposed to, rather than supplementing, the traditional foundations upon which universities are built. Although I attempted to position the outcomes in terms of my pursuit of how students could understand "the knowledge" at a deeper dimension of self, for many academics, my approach presented too much of a deviation from the primary aim of higher education. Such an objection also raised the issue of how attention to the ontological dimension which students see as important could be addressed within courses which clearly have the acquisition of a body of knowledge as their primary aim. Was it essential to initiate students into this dimension of learning in an actual learning-to-learn course, or was there a place for it in all academic courses? Moreover, should it be a factor which supplements or enhances the traditional aims?

d) The "Generic Skills" Issue

As the Education 101 course evolved it not only gave emphasis to skills directly related to learning strategies, but also many of the other generic skills and "attributes of graduates" which were tabulated in the Higher Education policy documents. As was mentioned in chapter one, a common generic skill which is mentioned in the policy documents, in particular those which are researched by Candy et al (1994), are related to "love of learning" or "life-long learning skills". In the most recent higher education policy document (prepared by David Kemp, the Federal Minister for Education and Youth Affairs, entitled Higher Education: Report for the 1999 to 2001 Triennium) we see an even wider parameter of generic skills which are recommended under the list of "attributes of graduates"
and which include: "love of learning", "sense of self", "social and environmental responsibility", and "be agents of positive change".

Aligning some of my findings with these "generic skills" in my presentations at the various forums and conferences automatically involved arguments and discussion related to the wider issues of the introduction of "generic skills" in the university context. It seemed that the most commonly held objections were those which were voiced by Clanchy and Ballard (1995) in their objections to the introduction of generic skills. That is, that the university is simply not set up to teach such aspects, nor is it the role of academics to do more than to impart the knowledge of their specific field to their students.

An additional issue about the recommendation for generic skills was the debate around their transferability. For the proposed generic skills were put forth without any accompanying analysis of methodology of how they were to be taught in the university context. Another question was raised as to whether or not the call for "generic skills", and the corresponding image of a broadened purpose, an attempt by universities to deal with "the crisis of knowledge".

However, such debate led me to ask the question: Without a course such as Education 101 to develop these desired attributes, is it not difficult to conceive how such skills are to be acquired by the mere process of osmosis? This would be particularly the case with those courses which emphasised a surface approach to learning and which adhered to the traditional goals of acquisition of bodies of knowledge.

* Learner involvement was too deep and involved too many subjective elements

Another major objection to the introduction of the ontological aspects of the student as relevant to a deep approach was that involvement of the learner at dimensions of the self besides the cognitive was not the terrain of the academic teacher. Reasons posed for this were that the academic is untrained in such dimensions; that the student may indulge in elements which the academic is ill-equipped to deal with; that these aspects are the terrain of psychology or counseling or values education, but certainly did not belong to the area of higher education. For instance, in most of the literature, "engagement of the learner" is restricted to the field of psychology and is dominated by theories on motivation.
Particular objections arose when mention was made of the relevance of the "spiritual" to the academic learning context. The most pressing concern was how I was deriving my "definition" of the term and how I could address the issue of plurality. There was also concern about the risk of conversion and the scope for possible indoctrination or risks involved if students were invited into the experiential dimensions of the spiritual.
Appendix 7

Education 101 Integrated Learning

TEVAL results Semester 3, 1996
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for each rating.

Section 1 - Standard items

Students were asked to read each of the statements below and circle the number which corresponds most closely to their experience with this staff member's performance in teaching this class.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No.</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Class sessions were organised to ensure maximum learning</td>
<td>92</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>1.1</td>
</tr>
<tr>
<td>2. Learning objectives for each session were clear</td>
<td>58</td>
<td>33</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>1.5</td>
</tr>
<tr>
<td>3. The lecturer's explanations were clear</td>
<td>58</td>
<td>42</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>1.4</td>
</tr>
<tr>
<td>4. The lecturer seemed well prepared for each session</td>
<td>75</td>
<td>25</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>1.3</td>
</tr>
<tr>
<td>5. The lecturer stimulated my interest in the subject</td>
<td>67</td>
<td>25</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>1.4</td>
</tr>
<tr>
<td>6. The lecturer seemed willing to offer individual help</td>
<td>64</td>
<td>27</td>
<td>9</td>
<td>0</td>
<td>0</td>
<td>11</td>
<td>1.5</td>
</tr>
<tr>
<td>7. The lecturer made assessment requirements clear</td>
<td>75</td>
<td>25</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>1.3</td>
</tr>
<tr>
<td>8. There were enough opportunities to ask questions</td>
<td>58</td>
<td>42</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>1.4</td>
</tr>
<tr>
<td>9. The lecturer motivated me to work hard</td>
<td>67</td>
<td>33</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>12</td>
<td>1.3</td>
</tr>
</tbody>
</table>

10. How would you rate this subject?: (Key: 1 = very poor, 4 = satisfactory, 7 = outstanding)

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>No.</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>67</td>
<td>33</td>
<td>0</td>
</tr>
</tbody>
</table>
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for the rating.

Section 2 - Overall effectiveness

This question asks about the staff member's overall effectiveness as a university teacher, disregarding personality and the type of subject taught. Students were asked to compare the lecturer's performance with that of other staff they know.

II. All things considered, how would you rate this staff member's overall effectiveness as a university teacher?

<table>
<thead>
<tr>
<th>Key: 1 = very poor, 4 = satisfactory, 7 = outstanding.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 2 3 4 5 6 7</td>
</tr>
<tr>
<td>0 0 0 0 9 27 64</td>
</tr>
</tbody>
</table>

Response Rate

The credibility of an evaluation of teaching as a true representation of student opinion depends strongly on what proportion of students who ought to have answered a question did in fact answer it. In TEVAL response rate is calculated only for the overall effectiveness rating of the teacher. Response rate is given as the number of students providing usable answers for this rating ('Number used'), expressed as a percentage of the number enrolled in the class doing the evaluation.

The number of students enrolled for the relevant class(es) was 16

The response rate for the overall effectiveness rating above is 68.8 per cent
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for each rating.

### Section 3 - Optional Items

The following statements were chosen by this staff member to give him/her more feedback on specific aspects of teaching.

|   | 1 Strongly Agree | 2 Agree | 3 Uncertain | 4 Disagree | 5 Strongly Disagree | No Answer/Not Applicable | No. Used | Me |
|---|------------------|---------|-------------|------------|--------------------|--------------------------|----------|
| 12. The lecturer creates a feeling of goodwill in the class | 75 | 25 | 0 | 0 | 0 | 0 | 12 | 1 |
| 13. I have learned to apply principles from this class in new situations | 83 | 17 | 0 | 0 | 0 | 0 | 12 | 1 |
| 14. I have learned to make connections between this subject and others | 58 | 42 | 0 | 0 | 0 | 0 | 12 | 1 |
| 15. I have learned the relevance of this subject to my future profession | 67 | 25 | 8 | 0 | 0 | 0 | 12 | 1 |
| 16. The lecturer encouraged me to participate in class activities | 83 | 17 | 0 | 0 | 0 | 0 | 12 | 1 |
| 17. The lecturer made me feel a valuable member of the class | 83 | 17 | 0 | 0 | 0 | 0 | 12 | 1 |
| 18. I reconsidered many of my former viewpoints | 58 | 42 | 0 | 0 | 0 | 0 | 12 | 1 |
| 19. Action with other students was encouraged | 92 | 8 | 0 | 0 | 0 | 0 | 12 | 1 |
| 20. The lecturer presents material in an interesting way | 67 | 25 | 8 | 0 | 0 | 0 | 12 | 1 |
| 21. The lecturer stretched my mind | 75 | 17 | 8 | 0 | 0 | 0 | 12 | 1 |
| 22. The lecturer communicates his/her enthusiasm for the subject | 75 | 25 | 0 | 0 | 0 | 0 | 12 | 1 |
| 23. Student presentations were a good way to learn | 67 | 33 | 0 | 0 | 0 | 0 | 12 | 1 |
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for each rating.

**Section 1 - Standard items**

Students were asked to read each of the statements below and circle the number which corresponds most closely to their experience with this staff member's performance in teaching this class.

<table>
<thead>
<tr>
<th>1. Class sessions were organised to ensure maximum learning</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No Answer/ No. Used</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>Strongly Agree</td>
<td>68</td>
<td>21</td>
<td>0</td>
<td>11</td>
<td>0</td>
<td>0</td>
<td>1.21</td>
</tr>
<tr>
<td>Agree</td>
<td>1</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Uncertain</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td></td>
</tr>
<tr>
<td>Disagree</td>
<td>11</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>1.21</td>
</tr>
<tr>
<td>Strongly Disagree</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Disagree</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>No Answer/ No. Used</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Not applicable</td>
<td>19</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mean</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| 2. The objectives for each session were clear              | 79| 21| 0 | 0 | 0 | 0                   | 1.21 |
| 3. The lecturer's explanations were clear                 | 89| 11| 0 | 0 | 0 | 0                   | 1.21 |
| 4. The lecturer seemed well prepared for each session     | 95| 5 | 0 | 0 | 0 | 0                   | 1.21 |
| 5. The lecturer stimulated my interest in the subject     | 99| 16| 0 | 5 | 0 | 0                   | 1.21 |
| 6. The lecturer seemed willing to offer individual help   | 78| 22| 0 | 0 | 0 | 1                   | 1.21 |
| 7. The lecturer made assessment requirements clear        | 74| 21| 5 | 0 | 0 | 0                   | 1.21 |
| 8. There were enough opportunities to ask questions       | 84| 5 | 0 | 11| 0 | 0                   | 1.21 |
| 9. The lecturer motivated me to work hard                 | 74| 16| 5 | 0 | 5 | 0                   | 1.21 |

10. How would you rate this subject?:

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>No</th>
<th>Number</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>No</td>
<td>Number</td>
<td>Mean</td>
</tr>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>No</td>
<td>Number</td>
<td>Mean</td>
</tr>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>No</td>
<td>Number</td>
<td>Mean</td>
</tr>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>No</td>
<td>Number</td>
<td>Mean</td>
</tr>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>No</td>
<td>Number</td>
<td>Mean</td>
</tr>
</tbody>
</table>

(Key: 1 = very poor, 4 = satisfactory, 7 = outstanding)
Section 2 - Overall effectiveness

This question asks about the staff member's overall effectiveness as a university teacher, disregarding personality and the type of subject taught. Students were asked to compare the lecturer's performance with that of other staff they know.

1. All things considered, how would you rate this staff member's overall effectiveness as a university teacher?

Key: 1 = very poor, 4 = satisfactory, 7 = outstanding.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th>Number</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>2</td>
<td>3</td>
<td>4</td>
<td>5</td>
<td>6</td>
<td>7</td>
<td>0</td>
<td>6.4</td>
<td></td>
</tr>
</tbody>
</table>

Response Rate

The credibility of an evaluation of teaching as a true representation of student opinion depends strongly on what proportion of students who ought to have answered a question did in fact answer it. In TEVAL response rate is calculated only for the overall effectiveness rating of the teacher. Response rate is given as the number of students providing usable answers for this rating ("Number used"), expressed as a percentage of the number enrolled in the class doing the evaluation.

The number of students enrolled for the relevant class(es) was 20.

The response rate for the overall effectiveness rating above is 90.0 per cent.
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for each rating.

**Section 3 - Optional items**

The following statements were chosen by this staff member to give him/her more feedback on specific aspects of teaching.

<table>
<thead>
<tr>
<th></th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Uncertain</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
<th>No Answer/Not Applicable</th>
</tr>
</thead>
<tbody>
<tr>
<td>12. The lecturer creates a feeling of goodwill in the class</td>
<td>95</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>19</td>
</tr>
<tr>
<td>13. I have learned to apply principles from this class in new situations</td>
<td>76</td>
<td>22</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>18</td>
</tr>
<tr>
<td>14. I have learned to make connections between this subject and others</td>
<td>74</td>
<td>11</td>
<td>11</td>
<td>5</td>
<td>0</td>
<td>19</td>
</tr>
<tr>
<td>15. I have learned the relevance of this subject to my future profession</td>
<td>74</td>
<td>16</td>
<td>5</td>
<td>0</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>16. The lecturer encouraged me to participate in class activities</td>
<td>83</td>
<td>11</td>
<td>6</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>17. The lecturer made me feel a valuable member of the class</td>
<td>89</td>
<td>11</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>18. I reconsidered many of my former viewpoints</td>
<td>72</td>
<td>22</td>
<td>6</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
<tr>
<td>19. Interaction with other students was encouraged</td>
<td>89</td>
<td>11</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>20. The lecturer presents material in an interesting way</td>
<td>89</td>
<td>5</td>
<td>0</td>
<td>0</td>
<td>5</td>
<td>0</td>
</tr>
<tr>
<td>21. The lecturer stretches my mind</td>
<td>84</td>
<td>16</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>22. The lecturer communicates his/her enthusiasm for the subject</td>
<td>89</td>
<td>11</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>23. Student presentations were a good way to learn</td>
<td>83</td>
<td>17</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
</tr>
</tbody>
</table>
Appendix 8

Education 101 Integrated Learning

Course Outline, Semester 3, 1997
1. WHO IS THIS COURSE FOR?

Every learner should be succeeding. Stewart Emery says that "Mastery" in one's career and consciousness growth simply requires that we constantly produce results beyond and out of the ordinary. Mastery is a product of consistently going beyond our limits." Education 101 assists students to attain mastery in their learning process and a commitment to consistently going beyond their limits in their other subjects at Bond University.

Often there is a gap between the learner's own preferred learning style and the requirements of academic study. This course aims to bridge that gap and to provide the learner with many proven techniques which equip him/her to use his/her full potential in any learning situation. It is also designed to enable students to erase habits, beliefs and techniques which have not been conducive to learning in the past. Therefore, Education 101 is for any student who would like to be performing at their optimum level with greater ease, confidence and skill.

The philosophy at the heart of the Education 101 course is that the primary aim of education is positive transformation of the student through empowerment and motivation. This course therefore also assists students to examine their intention for studying at Bond university and their vision of themselves in the future. The goal is students who are able to approach their studies and their daily lives and relationships with others in a more fully integrated way. This is achieved by looking at how we can change our innermost attitudes and make a difference.

2. AIMS OF THE COURSE

- To examine how to integrate the three aspects of spirit-mind-body more fully in the learning process.
- To explore the student's own preferred learning style and ways of adapting this to his/her other courses here at Bond University.
- To enable the student to recognise where optimum learning is not occurring and to equip him/her with learning strategies to rectify this.
- To create awareness of other people's preferred learning and teaching styles and provide the skills to apply this knowledge to any situation.
styles and provide the skills to apply this knowledge to any situation.
- To provide the student with techniques which enable more efficient learning and improved memory retention and reading comprehension
- To enable the student to adapt to any learning situation with greater ease and to learn techniques to deal with exam stress and other study pressures.
- To examine the contemporary research in the area of deep approaches to learning in university education.
- To set goals which ensure continued success.
- To examine the power of innermost attitudes which can contribute to deeper understanding of academic learning.

3. COURSE STRUCTURE:

The course is taught in an intensive form and is skills and task-based. It will be taught in the form of two workshops per week, of three hours duration each. (PLEASE NOTE: "Satisfactory Attendance" is seen as not less than 90% of all classes.) The course format is outlined below.

Week 1: The Integrated Learner

Daily practice: Awareness

- Creative group work - how to make it succeed
- Problems achieving what you want to achieve at Bond
- The principles of mastery
- What is your intention?
- What's in it for me i) in my being at Bond? ii) in my particular subjects?
- Introduction to journal-writing
- What is your preferred learning style?
- Audio-Visual-Kinaesthetic

Week 2: The Whole Picture

Daily practice: Learning is giving

- Finding the big picture and the details
- Are you a grouper or a stringer?
- Finding deeper meaning by looking for connections
- Improve your reading comprehension
- Getting in the right state to read
- Empowering yourself by looking at innermost attitudes
- Motivation for exceptional achievement
- The role of emotions in learning

Week 3: Memory
Mind mapping

Daily practice: Gratitude
- Exploring the myths about memory
- How to transfer information from short-term to long-term memory
- Principles of good memory retention
- How to remember more from any learning situation.
- The note-taking of the past and the note-taking of today
- The psychology of learning and memory retention
- The power of association and images
- How to mindmap
- How to apply mindmapping to other university studies and lectures

Week 4: Many Ways to Learn

Daily practice: Treating materials precisely

- Organisation- the key to mindmapping.
- Asking the right questions
- The 4-MAT system
- What is Intelligence?
- Seven different types of intelligence
- Seven more ways to explore your subjects at Bond
- How to become totally intelligent
- Tying it all together to give a dynamic presentation to any audience on any topic.

Week 5: Getting into the Right Frame of Mind
The Gift of Time

Daily practice: Positive words

- What is failure?
- Look at what I have achieved
- Walking through fears. Replacing B-Grade movies with A-Grade movies
- Affirmations and the power of language
- Creating your vision
- Goal setting
- Creative time-management

Week 6: Let's Reflect

Daily practice: The art of deep listening

- Tying it all together
- Oral presentations
- How have I changed?
- The end of the beginning
- Systematic plan of action for the future
4. ASSESSMENT:

10%   Tutorial Participation
10%   Learning journal
25%   Individual Project
 5%    Mindmap
 35%   Essay
15%   Oral Presentation
APPENDIX 9

Education 101 Integrated Learning: Teaching Points and Methodology - Semester One 1997

The following is a summary of the techniques used to implement “A State of Preparedness” in the Education 101 subject. It should be noted that all of the following are continuously related back to their relevance to academic learning.

*Focus/Presence and Awareness*

- The students start with an image of where they would like to be by the end of the semester, what factors they would like to change, and strategies to assist in achieving this.
- Looking at blockages to learning
- Identifying ways and situations in which they are taking a reactive orientation and blaming the factors outside themselves
- Stories are used to bring home the notion that between stimulus and response we have a choice and this is one of the defining characteristics of being a human.
- Practice of attitude change and reflection on the effect this has on their learning
- Exploration of all the different ways in which a student can be present (using Levin’s examples)
- Seeing learning as happening in every moment, not just at the institution and certainly not only for the sake of studying for the exams
- Encouraging students to give their whole being - body, mind and soul - to the task in front of them. That is, practicing a living presence, one that is a practice of being in the now with all one’s being.
- Responding to the “there-is-ness” of concepts through the process of drawing associations while mind-mapping or journaling.
- Encouraging the use of the language of literature – especially poetry – in their response to academic texts or concepts.

*Gratitude*

- reading from various texts and literature to give an example of dimensions of gratitude
- inviting students to encapture the practical dimension of gratitude by expressing it to others.
- inviting students to discuss the lack of gratitude in their lives and the impact of this.
- bringing the imagination and senses into play and gratitude for each of the senses and awareness of the tastes, sights, sounds, feelings and smells associated with the learning situation or the text at hand.
- Inviting students to feel gratitude for all the other aspects that are involved in the learning process: all that is present to the learning situation, and all that is involved in bringing the present to be. Students could be asked to explore their own answers to this question and would possibly come up with answers such as
the senses, the body, the mind, parents, teachers, learning materials, the environment, other students, money, time, opportunities and abilities to learn and even being alive and well in the present moment.
- treating materials precisely: Students were taken through a guided visualisation where they were asked to sit under a tree and feel connected with the tree and then watch the tree go through a process of being cut down and turned into paper for the book they were holding in their hands and for the author who wrote the book. They were then asked to discuss how they could treat the other materials in their lives more preciously and then reflect on the results of such interconnectedness on their studies.
- using positive words towards themselves and others as a way of expressing this gratitude and being more conscious of the effect it has on their overall motivation for studying and their learning outcomes.

Learning is Giving

- Practicing the art of philosophical or what I have called in the course “deep” listening, by moving beyond their ego and various listening techniques which help them do this
- Valuing silence after the introduction of key ideas/ concepts or when a profound statement is made in class
- Looking for questions, not just answers
- Learning just to be with what they are learning and not having to do something in the form of a task of writing or speaking
- Moving past the traditional dynamic where the teacher is there to give all the information and the student is there to receive.
- Exploring different ways in which the student can give more to the learning situation - by being humble, listening more, being prepared in and before class, taking greater responsibility for the dynamics of the class themselves, by being more present and grateful, giving (as distinct from ‘helping”) other students, thinking of ways they can give what they are learning back to society, coming from an attitude of interconnectedness

Interconnectedness

- Some practical suggestions could include student-centred learning; student-to-student discussion; co-operative learning; exercises which promote a sense of relationships and community; sensitivity and greater understanding to the needs and backgrounds of the members of the group; problem-solving from the perspective of interdependency; the inclusion of education to the emotions; cross-cultural exchange; empathic abilities; role-playing; and validating subjective experience
- Drawing the connection between this innermost attitude and that of “learning is giving”
- Exploring the wide variety of ways of honouring the connections students have with other members of each of their classes. These include remembering names, treasuring and being awake and empathetic in the connection, affirmation cards, caring for each other as a class.
- Looking for their highest intention for being a student and then to draw connections with their studies, their higher purpose, and their external sources of the self.
Honouring their interconnectedness with their environment by having an innermost attitude of treating materials precisely.

To encourage a further sense of interconnectedness with their studies, students explore the concept of the big picture and details and are invited to relate to the big picture of their studies on a variety of levels. For example, how does each of their subjects relate to each other, and how do these relate to their bigger picture of the world? How does what is learned each week relate to the last week and the ever-expanding big picture? This could be further enhanced by the process of mindmapping, involving all the senses, imagination, creativity, body and emotions as they map out the big picture and relevant details.

Teaching the concept that the student can learn from everything and everyone around them and can see how their thoughts, actions and behaviour effect everyone and everything else. From this we are able to draw richer and more personal connections with others and with their learning material.

Looking at connections through mind-mapping

- If you could be a color - getting them to be their studies, absorbed in them, not just looking at it from a disengaged state

- Name game - honouring the persons name, having perspective of no such thing as an accident; art of deep listening, going beyond the self; choosing the perspective from which they are coming from.

- innermost attitude of positive words

- attitude of treating materials precisely

Looking for meaning purpose and value

Students were encouraged to articulate and continuously refine their highest intention by asking the following questions:

- Why is this important to me?
- Why am I studying this?
- Where does it fit into my world view and how does it expand it?
- Is there another dimension to this that I may not be considering?
- How does this relate to the big picture of the course and the other subjects and other courses?
- What impact is this having on the world?"

The sacredness of learning was emphasised by inviting students to treasure the significance of every moment and to take every moment preciously. The invitation was also to see a design unfolding: that there is something to be learned here; that each person and event in this class is significant; that these students came into this class and are together for a certain reason.

- Students were invited to see every experience as a learning experience; and as part of the bigger picture of creating themselves.
- Invitation to explore Taylor's theory that the highest good is that of "the worthiness of every human being", including the deformed and less able members of society. - that is, the "divine affirmation of the human".
- Looking for the big picture and forcing connections.
- Mind mapping
- Exercises which ask the students to find their intention for studying and which sets up a framework of meaning from which they draw their motivation for studying
- Visioning themselves in the future and concrete goals for steps along the way.
- Continuously asking the why and what if of what they are learning
- Oral presentation where the student talks passionately about a topic which represents a strong evaluation, or that which gives meaning to their lives.
- Invitations to express personal resonance both in class discussion and in their reflective writing
- Relating their purpose back to their spiritual beliefs

_Humility_

- Attitude of treating materials precisely - the awe and mystery of nature
- Art of deep listening - listening from the other person’s perspective and for differences rather than what feels most comfortable
- Exercise on 2 plus 2 - could be any answer if there is a good reason for it - the essence of genius is not getting the right answer, but good reasons for the answer they give
- 4 MAT system (Bernice McCarthy) - encouraging students to ask questions of not only what? how? (promoting surface approaches to learning), but also why? and what if? (looking for connections and hidden possibilities)
- Value of learning from mistakes and constantly looking for data which is telling them they are off course
- How to come from a position of discovery - which is open to the unknown, rather than a position of perfectionism or complacency
Appendix 10

Education 101 Integrated Learning

Example of full individual projects

Semester 3, 1997
SUBJECT:

(1) LEGAL ETHICS & PROFESSIONAL CONDUCT [LAWS 402]

WEEK 2

TECHNIQUES APPLIED:
Theories of punishment
Incorporating developed intention
The principles of fairness
Addressing Kinaesthetic types of learning

Myself:
Method:

Firstly, I attempted to discover my intentions of studying here in Bond University and doing law in particular. I did this via an exercise of writing non stop until I came to a conclusion that my goal was to reform civil liberties and the rule of law in my home country.

I made it a point to reflect upon my intentions often everyday and become aware of the things I do everyday so that I can reflect on those things to determine if they match or are consistent with my intentions. If they are inconsistent, I would avoid or change the activity until it was consistent with my intentions. Keeping up with my journal writing also helps me to keep reflecting on myself, my daily routine and my intentions and my awareness of things around me.

I am also adopting a highly positive attitude towards excellence in line with the pursuit of mastery.

This Week's Work & Revision:
Method:

Having determined that I was more inclined towards kinaesthetic and visual learning, in lectures, I started to use my imagination more. In my imagination I would sketch scenes and kinaesthetic scenarios to fit the rules being taught in class.

To suit my visual tendency, I converted most of my notes into flow charts and in reading them I have started to utilise my imagination to put myself in the scenario as if I was role playing in my mind.

EFFECT:
Myself

Discovering my intentions of studying here has helped give me more purpose in a course I felt was getting boring and rhetoric. I discovered that legal ethics is central to what I need to know to achieve my goals and intents.
This Week’s Work & Revision:
My lectures have gotten livelier not by any external means but by my own creativity. Not only do I take better notes in flow chart form but I understand and remember better. I also identify parts of which I don’t understand immediately, because suddenly in my role play for example if I am handling a case, I am at a dilemma as to the next best course of action.

I have never kept such organised, systematic and comprehensible notes. Now my revision becomes easier and quicker. Like the lectures, through imagination while going through my flow charts, I understand, remember and iron out problems better. Legal ethics is complex to read on its own but once broken down in to chart form, it looks a lot less intimidating.

WEEK 3

- Myself:
  Method:
  'Learning is giving’ I wipe out all the negative thoughts about my learning situation and re-examine my contribution to the learning situation (especially since my worst tutorial is that of legal ethics).

  A study group was formed to help prepare for tutorials to enhance my contribution to the tutorial and to give all of us a chance to ‘give’ while we learn.

- This Week’s Work & Revision:
  Method:
  To improve my focus and appreciation of legal ethics, I performed the ‘gratitude exercise’ between myself and the textbook. I remind myself of my intention and why I am reading the book. I also make sure that from now onwards I keep my body well hydrated with water and have drinking water by my side when I study and also I note my reading posture and position.

  As a group and a highly visual learner, I make it a habit to create charts from headings and introductions to the book before I go in to the actual detail. Lastly, on reading, I incorporate more of my body in to the reading process, reading in different places and positions where most comfortable and also utilise the speed-read methods as suggested in class.

  I make it a point to not only to flow chart my lectures out in detail (serial form) but also in an overview format as a summary (grouper form).

EFFECT:
Myself:
The most important thing about giving is the ‘feel good factor’ and that one tends to treat others nicely and others would do so too vice versa. Besides that, the ability to give adds to my confidence tremendously as placing the onus on myself to perform. It is very helpful in reducing the fear of being wrong. It helps cultivate a positive attitude in that sense as one is humble and willing to learn from errors - mastery.

Now I have a better impression and rapport with my lecturers and with that a lot of negativity towards the subject is lost. I am really a lot happier studying legal ethics now.

**This Week's Work & Revision:**

With the overview charts, I felt like I’ve got to grips with the subject and its only week 3! In particular it has been much less traumatic experience in using thick texts now. The journals really help to keep me in touch with myself and to keep myself reflective. The journals are also useful in ethics especially as they give me the opportunity to reflect on my own values and the high moral grounds of the profession. Listening methods are easily implemented as they flow from the added attentiveness in using my imagination during lectures.

---

**Myself:**

**Method:**

‘Gratitude’ is like an extension of awareness. It is important to become aware of the connectiveness of my being and other people, things and events. If I add love and positive vibes to that connection, I create a habit of gratitude.

**This Week's Work & Revision:**

**Method:**

Since our brain’s long term retention of information can only be achieved by storing images and meaning or understanding, I converted my notes from flow charts to another set of notes which are in images which are bizarre or outstanding to act as memory triggers.

All this while in lectures I have been utilising imaginative mental role playing. This time I would focus on certain key objects, person, and events to create ‘triggers’ so as to facilitate recalling information.

Above all, I started to mind map lectures and tutorials ten minutes after each class where possible. Then I would review this mind map in a mind map diary 24 hours after the first mind map. Following the graphs provided in Integrated Learning class I started noting in my mind map diary when the next times I would have to review the work again.

Besides mind mapping, I also now arrange my study schedule so that I take a break after 20 minutes for 5 minutes so as not to exhaust myself. This is because memory works better when one is relaxed.
**EFFECT:**

**Myself:**
Adopting the attitude of ‘gratitude’ has given me a positive outlook. Instead of becoming bogged down by legal ethics and depressed about work and life’s challenges, I now take them in my stride and count myself lucky that it could all be a lot worst. Because I am not bogged down worrying, ‘work’ suddenly is not just ‘work’ anymore as it is now seen as positively challenging and not a strenuous task studying legal ethics. This way, I take failure better and see it as a precious tool for learning and improving. I find it positively thrilling and have not missed a single legal ethics class.

**This Week’s Work & Revision:**

Although mind mapping can be tedious at times, the more practise I get, I get more proficient at it. What I did not recall from the first mind map is usually something I often failed to understand in the first place.

The memory tools are working so far so good for me and my understanding of my work has improved in that there are less grey areas now. I suppose this is because now I make it a point to understand the subject matter in more than one format - images, charts, words, mental keys etc. Especially since there are so many rules in ethics, mind maps are really useful for long term memory retention. Even if I forget, I always find the mind maps easy and fun to refer to.

**WEEK 5**

- **Myself:**
  **Method:**

This week’s attitude I expanded out of ‘gratitude’ to pay special interest upon the things around me. This includes taking good care of things and giving names and communicating positively to things around me.

I’ll make it a point to be constantly aware of Lazear’s ‘7 ways of knowing’ is not only to get the best out of my learning situation but also to be aware of the areas I am good at and be aware of my weaknesses and work at them to make myself a better all round learner.

- **This Week’s Work & Revision:**
  **Method:**

To apply 4-MAT, I first determine what type of learner I am within the 4-MAT system. Since I am a type 3 learner, that means I learn best through the practical application of ideas, there are several ways I can structure my study habits to utilise my natural affinity. I have already got a study group which allows me to brainstorm, tackle problems and test the conclusions. The other thing I will do is to focus more effort on practising past semester papers. Lastly I should also note the questions I often ignore ie. those from other learner types-what if?, Why?, What? This is to get the entire picture, answer any question
completely and also to improve myself as a learner. In this, I will also devote 25% of my time in each tutorial asking the question from each quadrant of the 4-MAT system.

**EFFECT:**

**Myself:**

It is a great shot in the arm for my confidence in adopting this new paradigm (the ways of learning), that no one is stupid. Thus, I can do and achieve anything if I create the proper environment conducive for it (including at least a distinction for ethics). Again, I have learnt from treating materials preciously that indeed I used to take so much for granted. It creates a much happier work place.

**This Week’s Work & Revision:**

Using the 4-MAT system gives me a better all round picture in that I’m tackling questions from different angles and from the view points of different learners. I knew for a long time now that I learnt best by the practical application of knowledge to set questions but in the past I never really got enough practice. Now I certainly will.

I handed my legal ethics tutorial in for marking incorporating all the 4-MAT questions and the lecturer agreed that that it was a very complete answer.

---

**WEEK 6**

---

* • **Myself:**
  
  **Method:**

  Again, I will persevere to become aware of the words I use everyday. Not only will I avoid using negative words but I will use only positive words and this must reflect through and through my attitude. After all, if one treats others kindly, they will inadvertently do so in return.

  In the context of my University life, I don’t usually realise that time is precious until 3 weeks before the examination. This semester, I will make sure that I am aware of that importance everyday.

  In the context of everything else in my life, this attitude will help me further appreciate all the things and people around me.

* • **This Week’s Work & Revision:**

  **Method:**

  The first thing is to utilise the Integrated Learning concepts to control fear. This week I
faced my fear by being as participative as I could in my worst tutorial - Legal Ethics. Secondly, I will get my fear in to perspective through self talk and imagine removing this holographic image of fear from my body, mind and soul.

Goal setting. Now that I have fear out of the way, I will not hesitate to set the highest goals. I note these goals in my diary and reproduce a large copy on my bedroom work area to remind me of them daily. These goals are short term academic ones (including at least a distinction in legal ethics) and long term life-long goals. Since time is precious I will have to plan out each and every goal to be reached. Shorter goals to be planned out meticulously.

Getting to ‘Discovery Mode’. This is something which in a way I have been building up to be cumulatively over the past few weeks of Integrated Learning. To me there are three important things I will incorporate in myself- a positive work attitude, no fear as a result willing to make mistakes. Many of these traits already accumulated over the weeks. With this I will never again settle for mediocrity in anything including in ethics.

Using the profile of my strengths in intelligence used in class, I used the positive self talk & affirmations to change my core negative belief in to a positive one. This is to enable me to have the frame of mind and confidence to face my fears without any self doubt. I think my fear of legal ethics seems to have stem from a very tough compulsory ethics paper which I barely passed in school. This stigma has since been removed and has been replaced with a positive affirmation.

To motivate myself internally, I used the ‘strategies to stop avoiding’. In particular not thinking about the work but the good results and feelings.

**EFFECT:**

**Myself:**

The realisation that time is precious has two notable effects on me. Firstly, I take less for granted the things and people around me. Secondly, I live life fuller in that I appreciate everyday of my life to its maximum. On positive words, I find that now that I have replaced the negativity with positivity within myself, my relationships with other people improve and so does my image and self image and personal feeling of well-being...positively is truly the vitality of mental health.

As a result, I now take legal ethics in my stride with fresh enthusiasm. I really even felt privileged to be given the opportunity to study ethics.

**This Week’s Work & Revision:**

It is very true that fear contributes greatly to procrastination. I feel so much better and stress free now that I have seemingly regained control of my academic situation by correcting myself to make sure that I am on course this time.

The process of identifying the core reasons for fear and negativity is excellent as now I know why I fear something. Not knowing why I fear or how to control fear is where all the fear is, it is not the fear itself! Now slowly I am beginning to do things with no self doubt and can hopefully look forward to learning via ‘discovery mode’.

At this point, I feel so silly that I have been bogged down by an oldexam phobia of ethics. Now that the phobia has gone, I feel so odd that it was there in the first place.

Goal setting has helped give structure, organisation and purpose to work. It also reflects my intentions seen in week 2 and gives purpose, structure and organisation to that too. Lastly, it also means that I dictate what I want to do in my life which is something I rarely thought of in the past.
I applied all the techniques in the procedures outlined above for the next six weeks cumulatively and the effects and evaluation of the results are as follows:

- My attitude towards life, academia, people, things and events has changed from non-chalance to a positive attitude. I also have high morale, no fear and the enthusiasm of a child. It's just a huge appetite for living to the maximum and just enthusiastic curiosity about the world. Every chapter of ethics is like a new discovery. It is not merely legal ethics but everything else. Because there is nothing to hold me back, I feel that I could reach and attain anything.

- Instead of merely aiming for a pass or credit, my sincere goal is for at least a distinction in legal ethics. I no longer say I cannot do it, or as an excuse I don't want it or need it. I now thrive on it, the desire to achieve my goals is burning, no longer am I contented to be among the mediocre.

- I am now by far more organised, have written, charted and mind mapped notes in a more systematic fashion than I have ever before.

- The mind mapping certainly do work and are vital for improving memory retention. My revision now becomes so much easier and quicker.

- Lectures are no longer boring for me and I seem to get so much more from them now. My awareness of myself has helped me to improve myself to adapt to different lectures now. It was all in me after all!

Overall, the way I perceived it, the results of applying Integrated Learning techniques are highly effective and I have greatly benefited from the practice of them not least with regard to legal ethics. More importantly I feel that the most effective methods are those of attitude. Most other benefits whether in life or academic subjects like legal ethics are off shoots of the success of personality and attitude and awareness of our connections. Building on top of that, techniques like mind mapping would be outstanding. Why? Because the prerequisite for any success is still at the end hard work, but in this day and age hard and intelligent work prevails. Therefore with such attitude, diligence and application of intelligent techniques I will persevere for success in legal ethics and it is so far looking very promising - the results of Integrated Learning techniques are outstanding!

(for the effects and evaluation of each method, refer to the record of effects for each week)
Introduction

This paper is going to report on how the integrated learning course, which I undertook this semester, has impacted on my studying of takeovers and securities industry law. The paper is broken down into various headings and each of these headings represents a topic of the integrated learning course. The paper is going to report under each of these headings how a particular aspect of the integrated learning course has impacted on my studying of takeovers and securities industry law. The paper is going to conclude with a summary of the topics discussed in the paper.

The Integrated Learner

Applying the concept of 'awareness' has improved my learning in takeovers and securities industry law. Lectures in this subject are very 'dry' as the information that is taught is quite complex and difficult to understand. With lectures running for two continuous hours it makes paying attention for the entire time very difficult. I have found that by applying the practice of 'awareness' I have improved my attention span. It is hard to stop your mind wandering when you are subjected to such complex information for such a long period of time, however, I believe that by consciously making myself pay attention in lectures I am learning more and becoming a better student.
I am also approaching lectures differently now. The thought of spending two hours in a lecture room with complex information being lectured to me made me feel tired even before I attended the room. Now when approaching the lecture rooms I am awake and mentally prepared to sit and listen to the lecturer. I still have times where my mind wanders but this is far less than it used to be. I can recall sitting through some lectures where I barely listened to a single word that was spoken. My attitude that I have adopted now is that I have elected to learn the information I am listening to and I am being taught by a highly respected lecturer so I should respect every moment that I am in the class. What I have found by adopting this approach is that I am finding the information more interesting and not as complex. Although it is logical, it is surprising how less complex information seems when you listen effectively to the majority of the information that is given to you. In the past, as I was not listening effectively to the lecturer, the information always seemed daunting in its amount and complex in its nature.

Through this course I have also found out that my learning style is visual. I have been able to alter some of my thinking to accommodate my preferred learning style. I previously tried to make myself understand what was being taught to me by focusing on the words that confused me. I know create images in my head to help me understand information. It is not always possible to do this but I have found that when I am able to utilise visual
images to help me learn the speed that it takes to understand information increases.

The whole picture

I have found that by participating more in tutorials my understanding of takeovers and securities industry law has increased. To make sure that I am able to 'give' in tutorials I have prepared more for tutorials this semester than I have for any other. By giving more your understanding of the subject increases because you get feedback on your input that allows you to clarify your understanding of the subject. It has also become apparent to me that lecturers collect feedback from students who 'give' more. What I have noticed is that when a lecturer is giving information to a class the lecturer will determine whether the group has understood the information by focusing on whether students who 'give' have understood the information. This results in these students always understanding lecture material as they are encouraged to speak up if they do not understand.

I have not been able to incorporate any of the benefits of the 'grouper' learning style. As a 'stringer' I feel that if I learn each week's material by the end of the semester I will have all the information that I require to do well in the exam. However, I do concede that all the information that I learn through a semester does not really make sense until the end of the semester when I
put all the information together. It is at this stage of the semester that I get the 'big picture'. I know many of Bond University lecturers try and 'give you the 'big picture' at the beginning of the semester. Because I know virtually nothing about the subject I find, for me personally, there is no point to a lecturer providing this information. In my opinion the summary that the lecturer gives at the end of the semester is a lot more informative. I can see the strengths of being able to think as a 'grouper' but I also believe that there advantages of being a 'stringer'. Because I believe this I am unable to adopt the 'grouper' style of learning.

The whole picture also incorporates the art of listening. I know that I have had listening blocks that have inhibited my ability to effectively listen. I believe that I have rectified many of these problems by adopting the practice of 'awareness'. Effective listening is vital and important for success in any form. I have learnt that I was not always an effective listener. What I have found out though is that if I minimise the distractions that hinder listening and respect the moment I am able to learn a lot more and listen more effectively.

I have not been able to incorporate any of the speed reading techniques that were introduced to me in this course. I feel that to use such reading techniques you have to be confident that you are understanding the information that you are reading. I also believe that to use speed reading techniques it takes time. It is not something that you can start half way
through a semester. When I have attempted to speed read I feel that I am missing the meaning of the information that I am reading. Therefore, I then have to go back and read the information again. Because I am double reading information it is taking a lot more time to read. I also believe that the information that I currently read is not that compatible with speed reading. I feel that when reading law cases or text books the meaning of one word can change the entire meaning of the information. For this reason I have not been able to implement the speed reading techniques into my learning thus far.

Memory

I can see the merit behind mind mapping, however, it is difficult to incorporate this learning technique mid way through a semester. Out of the mind maps that I have completed for takeovers and securities industry law I have found that it is a time consuming process. I can see that if you continue to use this process you will build up a vocabulary of images but initially the process is slow as you have to develop new images for everything that you want to remember. It is also a slow process because my expertise in the technique is so limited that after I have taken down lecture notes I then have to sit down and design a mind map that represents my lecture notes. However, I have noticed that the lectures that I have taken mind maps of are
far easier to recall than lectures where I have not done a mind map. I have also found it difficult to mind map some lectures as the information that is given in these lectures is not easily put into images.

As takeovers and securities industry law is a partial open book exam, in that we are allowed to take eight pages into the examination, memory is not essential for doing well in the exam. One of my other law subjects, however, does have a closed book exam. In this subject I believe that some of the memory techniques that I was introduced to in integrated learning will be of great benefit. After I have summarised my notes for this law subject I intend on going through and creating images that represent portions of the notes. Then to complete my exam preparation I will just create a story that chronologically incorporates all the images I have created. I am confident that this exam preparation is going to give me excellent recall of my notes in the exam.

Many Ways to Learn

During this course I have identified some of my weaker intelligences. After completing the questions that are designed to determine intelligence I realised that I am very inefficient in terms of interpersonal, musical, and linguistic intelligences. Although this is something that I believe will take time to correct I intend on strengthening my linguistic and interpersonal
skills especially. I feel that I have both skills I just have to develop them and become confident in them.

Getting into the Right Frame of Mind

Since doing this course I have set myself goals. The first goal that I have set myself is to finish university this semester and to find articles with a law firm within the next six months. I have found since setting these goal that I have more direction in my immediate life. I have previously wondered where or what I am going to do when I graduate but now with these goals I am controlling my own destiny. I have read books about goal setting and how it helps you achieve what you want but I have never before set goals. By setting this goal I have become keener to do better in my last semester to make sure that I give myself every chance of achieving my goal. I am intending to set long term goals but at the moment I am just concentrating on completing my exams.

When I am studying now and I am finding it difficult to motivate myself I visualise myself completing my final exams. I also vary my vision to include me standing at my graduation. Just doing this helps me motivate myself to keep working. As I am able to motivate myself by using the visualisation
technique integrated learning has helped me with studying takeovers and securities industry law.

With some of my negative beliefs I have created affirmations. I feel that with takeovers and securities industry law I initially had trouble understanding the concepts that were being lectured. I have an affirmation that states that I am enjoying the subject and that the subject is not difficult. I felt that initially I was worried about the subject and that I would find it difficult because I had trouble with corporations law. I feel that by creating this affirmation it has helped me overcome any negative feelings that I was experiencing at the beginning of the semester in regards to this subject. This affirmation has helped me to understand the concepts lectured in takeovers and securities industry law quicker.

Lets Reflect

I found the techniques that I used in the oral presentation to be very useful and I know that throughout my degree there would have been many occasions where I could of used such techniques. Fortunately this is my last semester at Bond University so I will not be giving many more oral presentations. I found the use of mind maps as aids to public speaking were far better speech aids than manuscripts or point form notes. In the past I have tried to use point form notes as speech aids but I have never found such aids
to be very useful. The key points that I am taking from this integrated learning oral presentation exercise is that you have to either believe in what you are saying or have some experience in the topic. I also believe that a mind map helps in oral presentations as you get a lot more meaning out of a picture than a point form speech aid. With written speech aids you have to take time to look and read the information while a visual speech aid only requires you to look at the pictures. If I have any speeches to give in the future I know that I am going to adopt the mind map speech aid technique.

Conclusion

In conclusion I have found this subject to have been very useful. It is disappointing that I never chose to complete this subject earlier in my degree. The concepts taught in this course do create a better learner. Simple things like respecting each moment in time seems very basic but many people, including myself, do not give each moment the respect that it deserves. It has also been helpful to learn the ways in which I learn best. Knowing now that I learn better visually has enabled me to adopt approaches to learning that suit me better that I never before would have considered adopting. In this course I have been taught that learning is giving and since I have adopted this practice I feel that this also has allowed me to become a better learner. In summary I believe that by undertaking integrated learning I have improved my learning
techniques. As a result I feel more confident that I will achieve more in takeovers and securities industry law than I would have if I hadn’t undertaken this subject.
Appendix 11

Example of journal entries submitted in week 12 on the topic: "How I have Changed"

Education 101

Semester Three, 1997
Gratitude

Man in nature is a social animal. We cannot stand alone and everything that we had are came from somebody. Life and nature is from God; material things and wealth are provided for us by our fellow beings, and securities are extended to us by our neighbors and loved ones. All the things we possess are things that start from dot, then was develop into something meaningful, then turn to a worthy and useful kinds. We are blessed with natural wealth, embellished with graces and filled with intelligence. Having all these kind of possession makes us the highest creature in the Earth.

Everyday, we face various things of differing use to us. Yet sometimes we don't bother to give them attention. We don't even consider them as something of importance to us. What we always expect are to conquer all those things that are useful to us, and after having and use them, we forget their presence and leave them behind. Sometimes, we make use of things that were not meant for us. We destroyed, we misused, and don't care about them. Insects, plants, non-living things, animals or whatever, we don't care about them. But without our knowledge, they too have their own role in this world. They are with us to enjoy what God has provided for all creatures. Interdependence is a vital concept of living. That is, one has to work something for his fellow beings, and in return, the others will follow. We survive, we gain cultural advancement out from uncivilized lifestyles because of social interaction. God has given us everything to make use of it to its full extent provided that its fair to others. We should learn to be thankful for all of these. Without the Divine being, we do not exist. Gratitude is one of the higher virtues of existence. We should be aware of this. We need to act, mobilize and do good deeds for others as well as giving value to the presence of non-living things by taking care of them.

Of all the things that I have, words are insufficient to express my sense of gratitude. I almost forget the intrinsic concept of this word. But I was awaken by my subject Integrated Learning. I believe this subject is a propelling force for awareness. This is the only time that I can express my sense of gratitude for this subject, so I will grab this chance by saying, Thanks to Kerry McNeill for all those beautiful things that she shared to us. It is more than the things she can do, in the way that she can. I hope this
will not be something for something, but rather a thing to be reckoned with. I love this subject and it help me a lot more than what I expect.

To move ahead, thanking is just one way of expressing gratitude. I thank for everything that I have and for what I am. I am very close to my mom, so being a child I want to thank her for everything. My sense of gratitude is explain in the poem that I composed by my own. I hope this journal will give me a space for free expression:

The Face of the Mother

She wore that beauty that lingers for so long.
Scented with robust power of enthusiasm.
The strip behind her clothes lies the shadow of her intricate work.
With her smile that flowed out the mirror of transparency which magnifies the beauty of an angel touch.

She lives in serenity. ...
Inspired by her cute little baby.
An endless touch of her perpetual love, filled with her nature-loving care.
A gift which she treasure, throughout the hours of her life.
And value it as worthy kind.

An inspired soul as she work her onus.
Less she confabulates but most she stints.
Patience and sacrifice are her concealed wealth.
A footnote of child upbringing.
And virtues were her figurehead.
The molder of the child-habit perfection.
INTEGRATED LEARNING JOURNAL

HOW HAVE I CHANGED OVER THE PAST SEMESTER?

I have not felt like this for a year and a half. The Nazi saying is true that if you tell them once, they'd not believe you but if you tell them again and again and again, they'd believe you. The negativity has been so great since I arrived in University. I could feel it coming straight at me. I resisted, I was told I was arrogant. A year later, I still had not become one of them but I was tired, tired of fighting. Was there no positive energy left here?

The answer is yes! And I have rediscovered it and experienced even more. This semester has been nothing short of rebirth and rejuvenation. Life is not miserable, why should it be when I get to study at the pomp University? What could be so wrong? Why should work be so strenuous? Why even the brasserie food tastes just heavenly.

People tell me, that's growing up, that's becoming an adult. Yes, becoming an adult is to learn cynicism, to learn how to deflate other's confidence, to be given the license to lie, to be realistically sceptic, to understand bureaucracy but not one's self. Worst of all...to stop believing. Childhood is not only over, the soul and spirit is also killed.

Is it worth becoming an adult? No, I don't think so, therefore this semester I have decided to remain a child, a sensible and rational child. Indeed, this semester I have rediscovered the child in me. I have never been happier. I used to think the grass was greener in the past, that I have seen the best part of my life but now I am looking forward to greater things. I now have goals and a brand new direction to set sail for. I have buried the past just like that. I have no past to hold me back, I can achieve anything. I am learning all the time. I love it here.

As for the academics side, it's been a tough semester and when it all seems to go wrong the results come back to surprise me. Yes, the assignments have been excellent and I can feel a new refreshing wave coming to wash out and bury the negativity of the past semesters. I will achieve the very highest in time, I just need to keep on plugging in the work. I need to keep on giving 300% of effort. That way, I have no regrets, just pride. Never disheartened for failure is the stepping stone to success. It is the last bitter lesson that makes true victors. Yes, I have changed, I am now positive but not necessarily a blind optimist.

But what's more important this semester is that I believe I have become a better person. The concept of connectiveness at first seemed vague but now it seems like the panacea for all our problems and if all of us were like that, the world's problems. That and positivity is the difference between now and before, that is my measure of change. I will spread the word.
Appendix 12

Education 101 Integrated Learning

TEVAL results Semester 3, 1997
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for each rating.

**Section 1 - Standard Items**

Students were asked to read each of the statements below and circle the number which corresponds most closely to their experience with this staff member's performance in teaching this class.

<table>
<thead>
<tr>
<th>Statement</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Strongly No Answer/ No.</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Class sessions were organised to ensure maximum learning</td>
<td>84</td>
<td>16</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>25</td>
</tr>
<tr>
<td>2. The objectives for each session were clear</td>
<td>84</td>
<td>16</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>25</td>
</tr>
<tr>
<td>3. The lecturer's explanations were clear</td>
<td>80</td>
<td>20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>25</td>
</tr>
<tr>
<td>4. The lecturer seemed well prepared for each session</td>
<td>92</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>25</td>
</tr>
<tr>
<td>5. The lecturer stimulated my interest in the subject</td>
<td>84</td>
<td>16</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>25</td>
</tr>
<tr>
<td>6. The lecturer seemed willing to offer individual help</td>
<td>88</td>
<td>12</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>25</td>
</tr>
<tr>
<td>7. The lecturer made assessment requirements clear</td>
<td>76</td>
<td>24</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>25</td>
</tr>
<tr>
<td>8. There were enough opportunities to ask questions</td>
<td>92</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>25</td>
</tr>
<tr>
<td>9. The lecturer motivated me to work hard</td>
<td>92</td>
<td>8</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>25</td>
</tr>
</tbody>
</table>

1. **Would you rate this subject?:** (Key: 1 = very poor, 4 = satisfactory, 7 = outstanding)

<table>
<thead>
<tr>
<th>Rating</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>No.</th>
<th>Number</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>0</td>
<td>0</td>
<td><em>0</em></td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>1</td>
<td>24</td>
<td>6.7</td>
<td></td>
</tr>
</tbody>
</table>
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for each rating.

### Section 3 - Optional Items

The following statements were chosen by this staff member to give him/her more feedback on specific aspects of teaching.

<table>
<thead>
<tr>
<th>Statement</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No Answer/</th>
<th>No. Used</th>
</tr>
</thead>
<tbody>
<tr>
<td>12. The lecturer treats students with respect</td>
<td>93</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>13. I have learned to apply principles from this class in new situations</td>
<td>80</td>
<td>20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>14. I have learned the relevance of this subject to my future profession</td>
<td>67</td>
<td>33</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>15. The lecturer made me feel a valuable member of the class</td>
<td>93</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>16. I learned to feel responsible for my own learning</td>
<td>87</td>
<td>13</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>17. Interaction with other students was encouraged</td>
<td>87</td>
<td>13</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>18. The lecturer presents material in an interesting way</td>
<td>80</td>
<td>20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>19. The lecturer stretches my mind</td>
<td>80</td>
<td>20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>20. The lecturer appears confident</td>
<td>87</td>
<td>13</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>21. The lecturer communicates his/her enthusiasm for the subject</td>
<td>93</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>22. I have learned the relevance of this course to my academic studies</td>
<td>67</td>
<td>33</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>23. Student presentations were a good way to learn</td>
<td>80</td>
<td>20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
</tr>
</tbody>
</table>
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for the rating.

Section 2 - Overall effectiveness

This question asks about the staff member's overall effectiveness as a university teacher, disregarding personality and the type of subject taught. Students were asked to compare the lecturer's performance with that of other staff they know.

11. All things considered, how would you rate this staff member's overall effectiveness as a university teacher?

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
<th>No Number Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>X</td>
<td>answer used</td>
</tr>
<tr>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>8</td>
<td>23</td>
<td>69</td>
<td>2</td>
<td>13</td>
</tr>
</tbody>
</table>

Response Rate

The credibility of an evaluation of teaching as a true representation of student opinion depends strongly on what proportion of students who ought to have answered a question did in fact answer it. In TEVAL response rate is calculated only for the overall effectiveness rating of the teacher. Response rate is given as the number of students providing usable answers for this rating ("Number used"), expressed as a percentage of the number enrolled in the class doing the evaluation.

The number of students enrolled for the relevant class(es) was 16

The response rate for the overall effectiveness rating above is 81.3 per cent
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for each rating.

Section 1 - Standard items

Students were asked to read each of the statements below and circle the number which corresponds most closely to their experience with this staff member's performance in teaching this class.

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>No Answer/ Not Used</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Class sessions were organised to ensure</td>
<td>87</td>
<td>13</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>1</td>
</tr>
<tr>
<td>maximum learning</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. The objectives for each session were clear</td>
<td>80</td>
<td>20</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>1</td>
</tr>
<tr>
<td>3. The lecturer's explanations were clear</td>
<td>93</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>1</td>
</tr>
<tr>
<td>4. The lecturer seemed well prepared for each</td>
<td>93</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>1</td>
</tr>
<tr>
<td>session</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. The lecturer stimulated my interest in the</td>
<td>87</td>
<td>13</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>1</td>
</tr>
<tr>
<td>subject</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. The lecturer seemed willing to offer</td>
<td>93</td>
<td>7</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>1</td>
</tr>
<tr>
<td>individual help</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. The lecturer made assessment requirements</td>
<td>73</td>
<td>27</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>1</td>
</tr>
<tr>
<td>clear</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. There were enough opportunities to ask</td>
<td>87</td>
<td>13</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>1</td>
</tr>
<tr>
<td>questions</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. The lecturer motivated me to work hard</td>
<td>67</td>
<td>33</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>15</td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

16. How would you rate this subject?:

(Key: 1 = very poor, 4 = satisfactory, 7 = outstanding)

<table>
<thead>
<tr>
<th></th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>No</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>Used</td>
<td>14</td>
<td>43</td>
<td>50</td>
<td>1</td>
<td>14</td>
<td>6.4</td>
<td></td>
</tr>
</tbody>
</table>
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses 'no answer' and 'not applicable' are not used in calculating percentages or mean for each rating.

Section 3 - Optional items

The following statements were chosen by this staff member to give him/her more feedback on specific aspects of teaching.

<table>
<thead>
<tr>
<th></th>
<th>1 Strongly Agree</th>
<th>2 Agree</th>
<th>3 Uncertain</th>
<th>4 Disagree</th>
<th>5 Strongly Disagree</th>
<th>No Answer/Not Applicable</th>
<th>No. Used</th>
<th>Mean</th>
</tr>
</thead>
<tbody>
<tr>
<td>12. The lecturer treats students with respect</td>
<td>92 %</td>
<td>8 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0</td>
<td>25</td>
<td>1.1</td>
</tr>
<tr>
<td>13. I have learned to apply principles from this class in new situations</td>
<td>80 %</td>
<td>20 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0</td>
<td>25</td>
<td>1.2</td>
</tr>
<tr>
<td>14. I have learned the relevance of this subject to my future profession</td>
<td>80 %</td>
<td>20 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0</td>
<td>25</td>
<td>1.2</td>
</tr>
<tr>
<td>15. The lecturer made me feel a valuable member of the class</td>
<td>92 %</td>
<td>8 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0</td>
<td>25</td>
<td>1.1</td>
</tr>
<tr>
<td>16. I learned to feel responsible for my own learning</td>
<td>80 %</td>
<td>20 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0</td>
<td>25</td>
<td>1.2</td>
</tr>
<tr>
<td>17. Interaction with other students was encouraged</td>
<td>92 %</td>
<td>8 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0</td>
<td>25</td>
<td>1.1</td>
</tr>
<tr>
<td>18. The lecturer presents material in an interesting way</td>
<td>80 %</td>
<td>16 %</td>
<td>4 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0</td>
<td>25</td>
<td>1.2</td>
</tr>
<tr>
<td>19. The lecturer stretches my mind</td>
<td>84 %</td>
<td>16 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0</td>
<td>25</td>
<td>1.2</td>
</tr>
<tr>
<td>20. The lecturer appears confident</td>
<td>88 %</td>
<td>12 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0</td>
<td>25</td>
<td>1.1</td>
</tr>
<tr>
<td>21. The lecturer communicates his/her enthusiasm for the subject</td>
<td>92 %</td>
<td>8 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0</td>
<td>25</td>
<td>1.1</td>
</tr>
<tr>
<td>22. I have learned the relevance of this course to my academic studies</td>
<td>84 %</td>
<td>16 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0</td>
<td>25</td>
<td>1.2</td>
</tr>
<tr>
<td>23. Student presentations were a good way to learn</td>
<td>88 %</td>
<td>8 %</td>
<td>4 %</td>
<td>0 %</td>
<td>0 %</td>
<td>0</td>
<td>25</td>
<td>1.2</td>
</tr>
</tbody>
</table>
Below are the responses from students in the above class. N shows the number of students selecting each option. The responses ‘no answer’ and ‘not applicable’ are not used in calculating percentages or mean for the rating.

Section 2 - Overall effectiveness

This question asks about the staff member’s overall effectiveness as a university teacher, disregarding personality and the type of subject taught. Students were asked to compare the lecturer’s performance with that of other staff they know.

11. All things considered, how would you rate this staff member’s overall effectiveness as a university teacher?

<table>
<thead>
<tr>
<th>Key</th>
<th>1 = very poor, 4 = satisfactory, 7 = outstanding.</th>
</tr>
</thead>
<tbody>
<tr>
<td>%</td>
<td>%</td>
</tr>
<tr>
<td>0</td>
<td>0</td>
</tr>
</tbody>
</table>

Response Rate

The credibility of an evaluation of teaching as a true representation of student opinion depends strongly on what proportion of students who ought to have answered a question did in fact answer it. In TEVAL, response rate is calculated only for the overall effectiveness rating of the teacher. Response rate is given as the number of students providing usable answers for this rating (“Number used”), expressed as a percentage of the number enrolled in the class doing the evaluation.

The number of students enrolled for the relevant class(es) was 24

The response rate for the overall effectiveness rating above is 104.2 per cent
Appendix 13

Education 101 Integrated Learning

Independent course evaluation

Semester One, 1998
1. Did the course meet your needs and expectations?

Yes, I have learnt so many new and exciting concepts which I have applied to both my learning and other aspects of my life.

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?

I am more motivated and willing to learn.
I am using cocon for mind maps to brainstorm for ideas for both essay and oral presentation.

3. Do you think you are more aware of including the "spiritual" dimension of yourself in the learning process?

Yes, I am using all of my senses in my learning I am using concepts of giving and gratitude.

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?

Yes, it is possible to apply Integrated learning techniques to any course, but more importantly - you can adapt it to your family and relationship communication.

5. How do you think that the course could be improved?

Time in class (maybe once a week) to do some journal writing with music. That way we do it in comfort & we are relaxed & we actually do.

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mind mapping, more on attitude)

Maybe more on giving, conflict resolution (reflect change, be grateful) and speaking techniques.
1. Did the course meet your needs and expectations?

Yes, I have learnt so many new and exciting concepts which I have applied to both my learning and other aspects of my life.

2. What changes have you noticed in yourself as a learner as a result of doing the integrated Learning course?

I am more motivated and willing to learn. I am using colour for mindmaps to brainstorm for ideas for both essays and oral presentation.

3. Do you think you are more aware of including the “spiritual” dimension of yourself in the learning process?

Yes, I am using all of my senses in my learning. I am using concepts of giving and gratitude.

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?

Yes, it is possible to apply integrated learning techniques in any course, but more importantly - you can adapt it to your family and relationship communication.

5. How do you think that the course could be improved?

Time in class (maybe once a week) to do some journal writing with music. That way we do it in comfort and we are relaxed (i.e. we actually do it).

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mindmapping, more on attitude)

Maybe more on giving, conflict resolution (reflect, change & be grateful) and speaking techniques.
1. Did the course meet your needs and expectations?

YES!

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?

I discovered what type of learner I am and I am able to work on my weaknesses. I found I have a total attitude change in the way I study. I now more

3. Do you think you are more aware of including the “spiritual” dimension of yourself in the learning process?

YES!

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?

YES! The techniques can not only be applied to learning but to everyday life.

5. How do you think that the course could be improved?


6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mindmapping, more on attitude)

More of Everything!

I love it!
1. Did the course meet your needs and expectations?
   Yes, I have learned a lot of new techniques for learning and reinforced old values that I needed to concentrate on.

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?
   I have been very relaxed and very friendly this semester. I have really enjoyed my classes and I told a lot more in my tutorials.

3. Do you think you are more aware of including the "spiritual" dimension of yourself in the learning process?
   Yes, I believe I have become even more focused on developing a balance between my mind, body, spirit, etc.

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?
   Definitely. Everything we did can apply to my other courses.

5. How do you think that the course could be improved?
   I think that too many people did not take the class seriously. This lack of interest and participation made it difficult for those who were interested to benefit from the course. I don't have any suggestions for how to change this.

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mindmapping, more on attitude)
   More on attitude and on our various intelligences, how we can better use all of our ways of learning.
1. Did the course meet your needs and expectations?
   Yes - and a lot more. I didn't really know what to expect when I started.

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?
   Heaps + Heaps. I have become so much more self aware.

3. Do you think you are more aware of including the "spiritual" dimension of yourself in the learning process?
   YES YES YES

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?
   Initially I find it difficult because it is hard to change - I am very set in my ways.

5. How do you think that the course could be improved?

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mind mapping, more on attitude)
   Attitude definitely. I think that is so important. All things to do with spirituality + self awareness because it all helps in everyday life.
1. Did the course meet your needs and expectations?

   Yes. I only wish it could go on for the whole semester.

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?

   I have been able to give a chance to others to voice their opinion. I have also been more aware of my surroundings.

3. Do you think you are more aware of including the "spiritual" dimension of yourself in the learning process?

   Definitely, I have been meditation almost everyday. The basic purpose is for self discovery and self realisation.

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?

   Definitely, I have noticed better results in my other subjects as well. I have been able to develop a liking for all mathematical subjects.

5. How do you think that the course could be improved?

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mindmapping, more on attitude)

   Self realisation, self awareness. I wanna learn more about the self!
1. Did the course meet your needs and expectations?  
   Yes

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?  
   I am more open minded, an aware of my strengths and weaknesses.

3. Do you think you are more aware of including the “spiritual” dimension of yourself in the learning process?  
   Yes

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?  
   Yes very much so

5. How do you think that the course could be improved?  
   Be longer

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mindmapping, more on attitude)  
   More on self awareness
1. Did the course meet your needs and expectations?  
   yes.

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?
   
   change my attitude more positive than before.
   and also before I think bad things, I will try to
   think good things first. Moreover, my study ability changed

3. Do you think you are more aware of including the “spiritual” as we
   dimension of yourself in the learning process?  
   yes.

4. Is it possible for you to apply the Integrated Learning techniques to
   your other courses?  yes.

5. How do you think that the course could be improved?
   
   a small group (like this semester)

6. If you were to take the Education 201 Advanced Integrated Learning
   course in January semester 1999, what aspects would you like to see
   included in the new course? (e.g. more mindmapping, more on attitude)
   
   more mind mapping and also
   more things to help us to change
   our attitude.
1. Did the course meet your needs and expectations?
   yes.

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?
   Change my attitude more positive than before. and also before I think bad things, I will try to think good things first. Moreover, my study ability changed.

3. Do you think you are more aware of including the "spiritual" dimension of yourself in the learning process?
   yes.

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?
   yes.

5. How do you think that the course could be improved?
   a small group (like this semester)

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mindmapping, more on attitude)
   more mind mapping and also more things to help us to change our attitude.
EDUCATION 101 Integrated Learning
SEPTEMBER SEMESTER 1998
COURSE EVALUATION

1. Did the course meet your needs and expectations? 
   - Yes

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course? 
   - I am looking through slightly and carefully. The course has helped me think more positively about other things.

3. Do you think you are more aware of including the "spiritual" dimension of yourself in the learning process? 
   - Yes

4. Is it possible for you to apply the Integrated Learning techniques to your other courses? 
   - Yes

5. How do you think that the course could be improved?

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g., more mindmapping, more on attitude)
   - More mindmapping.
1. Did the course meet your needs and expectations?
   Yes, I really enjoyed the course. It was exactly what I needed.

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?
   Too many to write down in this space. Positive thinking is probably one that comes to mind.

3. Do you think you are more aware of including the "spiritual" dimension of yourself in the learning process?
   Yes, before I was a little afraid of the spiritual side, now I am becoming more aware of it.

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?
   Yes, I have and so far it has been good.

5. How do you think that the course could be improved?
   No real ways.

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g., more mind-mapping, more on attitude)
   An extension on all that was taught in this class would be good. There have been times when I have been interested in topics talked about and I have wanted to know more about it.
EDUCATION 101  Integrated Learning

SEPTEMBER SEMESTER  1998

COURSE EVALUATION

1. Did the course meet your needs and expectations?
   Yes!

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?
   I am much more receptive to the 3 types of learning styles. I have become more of a positive learner looking at the glass half full of not half empty when dealing with academic work.

3. Do you think you are more aware of including the "spiritual" or work dimension of yourself in the learning process?

4. Is it possible for you to apply the Integrated Learning techniques to your other courses? 
   Certainly, I now apply these new techniques to everyone of my courses.

5. How do you think that the course could be improved?
   Stretch the course the full term 13 versus 7 weeks with only 2 hour periods.

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mind mapping, more on attitude)
   I would like to see a more in depth analysis of attitude of how it effects your studies.
1. Did the course meet your needs and expectations?
   Yes a bit. I have started to implement some positivity in my subjects I study.

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?
   Well, I have learned to take risks in life and have a slightly good retention memory.

3. Do you think you are more aware of including the "spiritual" dimension of yourself in the learning process?
   Yes

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?
   Yes

5. How do you think that the course could be improved?
   Yes

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mindmapping, more on attitude)
   A class like Kerry McNeill's one. She keeps the classes rolling.
1. Did the course meet your needs and expectations?
   Yes, my intention toward study really changed since I had learned so much about learning attitudes.

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?
   I noticed myself that I was very visual learner which helped me to improve my study style.

3. Do you think you are more aware of including the "spiritual" dimension of yourself in the learning process?
   Yes, because I didn't realize how important to have strong "spiritual dimension".

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?
   Yes.

5. How do you think that the course could be improved?
   Perfect.

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mindmapping, more on attitude)
1. Did the course meet your needs and expectations?
   Yes, absolutely!

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?
   Got to know what type of a learner I am and also learnt how to study effectively.

3. Do you think you are more aware of including the "spiritual" dimension of yourself in the learning process?
   Yes, very much so.

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?
   Definitely.

5. How do you think that the course could be improved?
   More outdoor teaching.

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mindmapping, more on attitude)
   More on speed reading and learning techniques.
1. Did the course meet your needs and expectations?
   Yes it did plus more. I feel though I didn't get into it enough for it to fully take advantage of it.

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?
   My attitude towards study, participation, liking my subjects, as well as my attitude towards each other.

3. Do you think you are more aware of including the "spiritual" dimension of yourself in the learning process?
   A little bit.

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?
   Yes.

5. How do you think that the course could be improved?

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mindmapping, more on attitude)
EDUCATION 101       Integrated Learning
SEPTEMBER SEMESTER   1998
COURSE EVALUATION

1. Did the course meet your needs and expectations?
   Yes

2. What changes have you noticed in yourself as a learner as a result
   of doing the Integrated Learning course?
   more confidence in my memory
   and in my intelligence.

3. Do you think you are more aware of including the "spiritual"
   dimension of yourself in the learning process?
   Yes

4. Is it possible for you to apply the Integrated Learning techniques to
   your other courses?
   Yes. gratitude, mind mapping

5. How do you think that the course could be improved?
   Perhaps more hours.

6. If you were to take the Education 201 Advanced Integrated Learning
   course in January semester 1999, what aspects would you like to see
   included in the new course? (e.g. more mindmapping, more on attitude)
   more in depth mind mapping, mastery
   positive visualisation please
1. Did the course meet your needs and expectations?
This course has far exceeded my expectations and helped me discover a lot which I will use personally and also professionally with my Music and Movement classes.

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?
I have discovered talents and strengths within myself that I was not aware of. I have gained tools to help myself learn and also a sense of focus with the areas I can improve.

3. Do you think you are more aware of including the “spiritual” dimension of yourself in the learning process?
This part of the course was one of the most valuable to me. As the class learnt various tools for memory and physical learning we grew together spiritually thus inspiring each other!

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?
I will be able to apply this course to all aspects of my life - not just Uni Study - also in Personal Relations and business.

5. How do you think that the course could be improved?
I would love to do further study with Kerry McNeil. She is inspiring. Any improvement could be an extension to this course - so I can keep learning!

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mindmapping, more on attitude)
More use of music (not just tapes during lesson)
Hands on experience for students, to help them recognise another aspect of their Intelligence!

Thank you very much for this opportunity to learn and grow.

Kristie Alexander
1. Did the course meet your needs and expectations?
   Yes especially when we are doing exercise about speed reading and journals. It is really helping me to deal with text books and how to make a case.

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?
   Could it be made to be a full course e.g. one semester.

3. Do you think you are more aware of including the “spiritual” dimension of yourself in the learning process?
   Yes.

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?
   Yes, I have applied one of it study like speed reading and I think it works and helps me so much.

5. How do you think that the course could be improved?
   Just make it full one semester because student can learn more in the length of time.

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mindmapping, more on attitude)
   The deep study about mindmapping, speed reading.
1. Did the course meet your needs and expectations?
   The course certainly met my expectations.

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?
   I have become more committed to learning and am able to see the big picture now.

3. Do you think you are more aware of including the "spiritual" dimension of yourself in the learning process?
   Somewhat but still not there. I am sure if I keep practicing the theories I learnt in Integrated Learning, I will be better.

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?
   Yes, it has become evident that I can apply these theories in my other subjects, especially using the speed reading.

5. How do you think that the course could be improved?
   More speed reading & mind maps.

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g more mindmapping, more on attitude)
   I would love to but hopefully this is my last semester.
1. Did the course meet your needs and expectations?
   Yes, it did. I was a little skeptical at first -- but I ended up learning so many valuable ideas about life, studying and myself.

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?
   I have learned that it's really important that I motivate myself so I'm successful in my course.

3. Do you think you are more aware of including the "spiritual" dimension of yourself in the learning process?
   Definitely! I can't believe how in touch I am with my spirituality.

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?
   Absolutely.

5. How do you think that the course could be improved?
   I think that there should be a special room for the Integrated Learning classes. All the chairs and tables should always be shaped in a circular form.

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mindmapping, more on attitude)
   I'd like to see the students teach other students about Integrated Learning. I think that this course could benefit children at an early age.
1. Did the course meet your needs and expectations?  
   Yes

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?  
   More aware of the techniques of studying

3. Do you think you are more aware of including the “spiritual” dimension of yourself in the learning process?  
   Yes

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?  
   Yes

5. How do you think that the course could be improved?  
   Speed reading could have been emphasised

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mindmapping, more on attitude)  
   1. Speed reading more weightage given (25%)  
   2. Visual memory skill  
   3. Meditation to overcome stress
1. Did the course meet your needs and expectations?
   Yes.

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?
   I've become more aware of myself as a learner.

3. Do you think you are more aware of including the "spiritual" dimension of yourself in the learning process?
   Yes - Giving myself to the learning process
   Connecting with others.

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?
   Yes - Mind maps.

5. How do you think that the course could be improved?
   It's just great.

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mindmapping, more on attitude)
1. Did the course meet your needs and expectations?
   Yes, it was more than I expected.

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?
   I feel as if I am accomplishing more. More relaxed, retaining more in memory.

3. Do you think you are more aware of including the “spiritual” dimension of yourself in the learning process?
   Yes, more aware of balance.

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?
   Yes.

5. How do you think that the course could be improved?

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mindmapping, more on attitude)
1. Did the course meet your needs and expectations? Yes... more than I expected actually.

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course? Confidence: !

3. Do you think you are more aware of including the "spiritual" dimension of yourself in the learning process? Yes, very aware.

4. Is it possible for you to apply the Integrated Learning techniques to your other courses? Yes. I am enjoying my studies now.

5. How do you think that the course could be improved? ?? I have enjoyed this course the most.

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g. more mindmapping, more on attitude). Unfortunately, I will be graduating next semester. But fortunately I attended this course.
1. Did the course meet your needs and expectations?
   Yes - I realised the posture of studying can be created by each student.

2. What changes have you noticed in yourself as a learner as a result of doing the Integrated Learning course?
   I realised my way of learning is always to accept from lectures and that. In my opinion, I have to be more active to learn.

3. Do you think you are more aware of including the "spiritual" dimension of yourself in the learning process?
   Yes and I could understand how to develop more about it.

4. Is it possible for you to apply the Integrated Learning techniques to your other courses?
   Yes, of course! I can study more actively than before taking this course.

5. How do you think that the course could be improved?
   I think some students think the content of course is boring. But I never think like that. I think you should make more clear for students to realise this course is wonderful.

6. If you were to take the Education 201 Advanced Integrated Learning course in January semester 1999, what aspects would you like to see included in the new course? (e.g., more mindmapping, more on attitude)
   I'd like to know more about that system.
Appendix 14

Course Outline: "Education 201: Advanced Integrated Learning"

Semester One, 1999
SCHOOL OF HUMANITIES AND SOCIAL SCIENCES

EDUCATION 201

Advanced Integrated Learning

Course Outline

JANUARY SEMESTER 1999

Consultation Times: Mondays 9-10 and Tuesdays 9-10

1. COURSE DESCRIPTION

This subject provides an opportunity for those students who have partaken in Education 101 Integrated Learning, to explore in greater detail the principles of the acquisition of deep understanding. Students will be introduced to more innovative learning strategies as well as being provided with the opportunity to further develop those which they have acquired in Education 101. They will gain a more in-depth theoretical understanding of the principles of Integrated Learning and will also research and discuss contemporary issues in Higher Education.

2. AIMS OF THE COURSE

- To examine how to integrate the three aspects of spirit-mind-body more fully in the learning process.
- To further experience the role of innermost attitudes in determining success in academic studies.
- To provide opportunities for students to practice skills and principles they have acquired in Education 101.
- To facilitate the acquisition of further memory, reading and exam skills.
- To build on students' learning profile of their preferred way of learning.
- To enhance students' ability to become skilled co-operative learners.
- To provide a greater theoretical understanding of the principles of Integrated Learning.
- To acquire motivational tools which ensure continued success.

3. COURSE STRUCTURE:

The course is taught in an intensive form of two workshops per week, of three hours duration each. It is centred around tasks which facilitate the acquisition of learning strategies and principles through direct experience and application.
Week 1: The Empowered Learner

Daily practice: Presence

Theory: Metacognition: Learning to learn
       A New Kind of Subjectivity

- Exploring the difference between presence and awareness
- Looking for data from last semester which said "you are off-course"
- Revising the building blocks from Education 101
- Exercising integrity in the moment of choice
- The shape of your spaceship- blockages to maintaining physical, mental
  and spiritual health
- Mind-mapping skills and unblocking your potential
- Concept-mapping
- Intuitive mapping: What you already know about your subjects
- Developing "thinking logs"
- Symbols of "presence" and finding a learning partner
- Journal Writing: Being in the present by analysing the impact of a lesson

Week 2: The 'Deep' Learner

Daily practice: Humility

Theory:  
1) Surface/Deep Distinction
2) What is Left out of the concept "deep" in this distinction

- Humility to the unknown dimensions of your subject matter
- Humility as a "deep listening" skill
- The keys to asking the right kind of questions
- Fat and Skinny questions
- Acquiring deeper understanding by applying the "Seven Ways of Knowing"
- Applying "Seven Ways of Knowing" to become an Integrated Teacher
- Memory Improvement through "Registering"
- Imagining yourself remembering it when you need it
- Organising memory meaningfully
- Journal Writing: Exploring What you Don't Know

Week 3: The Co-operative Learner

Daily practice: Apology and Forgiveness

Theory:  
1) Engagement of the Learner
2) Experiential and Holistic Learning
- Forgiveness: the key to being present
- Respecting differences: The DISC model
- Support the person and confront the issue
- Principles of "Creative Cooperation"
- Becoming a skilled "co-operative learner" and making group-work a success
- Effective brainstorming
- Review of reading skills
- Mindmapping a Textbook
- Making reading a memorable experience
- Journal Writing: Exploring the "Should's"

Week 4: The Reflective Learner

Daily practice: Awe, Mystery and Wonder

Theory: A State of Preparedness

I) "Logos" and "Legein"

II) Innermost Attitudes as the Vehicle

- Awe, mystery and wonder: the secret to enjoying your studies
- Asking questions which incite wonder
- Integrating the worlds of the senses
- Telling your subject as a story
- Chunking: 4 by 4 by 4
- Building on the 4-MAT system
- 4 Levels of Reflection
- Focusing on the possibility, not the difficulty
- The Ten-Day Mental Challenge
- Journal Writing: Stepping Stones into the Future

Week 5: The Radiant Learner

Daily practice: Gratitude for Family

Theory: A State of Preparedness and Spirituality

I) Difficulties with Introducing Spirituality into University Education

II) Common Denominators of the concept of "Spirituality"

- Gratitude for family as the heart of a successful learner
- Urgently putting the important before the urgent
- Dealing effectively with a new field of time
- Strategies to assist you to stop avoiding
- Journal Writing: Letters of Gratitude
- Finding the message and releasing the fear
- Organising your learning through prioritising and hierarchies
Week 6: The Connected Learner

Daily practice: Interconnectedness

Theory: “Towards a Concept of “Deep Meaning in University Education In the Twenty-first Century”

- Mindmapping connections between all your subjects
- Exploring connections through Venn Diagrams
- Paradigms of interdependence
- Interconnectedness as the key to deeper understanding
- Goal setting: To Live, To Love, To Learn, To Leave a Legacy
- Anchoring and other keys to exam success
- Creating empowering definitions of "success" and "failure"
- Back to the present
- Journal Writing: Snapshots of the past and present

4. ASSESSMENT:

10% Tutorial Participation
10% Learning Journal
25% Individual Project
35% Essay
20% Integrated Teaching

"The only way to deal with the future is to function efficiently in the Now" - Gita Bellin

"I know I'm not seeing things as they are. I'm seeing things as I am" - Laurel Lee

"Man cannot discover new oceans until he has courage to lose sight of the shore" - Unknown

"Your questions indicate the depth of your belief. Look at the depth of your questions." - John and Lyn St Claire-Thomas, Eyes of the Beholder

"The most effective way to achieve right relations with any living thing is to look for the best in it; and then help that best into its fullest expression." - J. Allan Boone, Kinship with All Life

"Thoughts are things: they have tremendous power. Thoughts of doubt and fear are pathways to failure. When you conquer negative attitudes of doubt and fear you conquer failure. Thoughts crystallise into habit and habit solidifies into circumstances" - Brian Adams, How to Succeed

"The most powerful thing you can do to change the world, is to change your own beliefs about the nature of life, people, reality, to something more positive.....and begin to act accordingly" - Shakti Gawain, Creative Visualisation