

THE SPIRITUAL DIMENSION OF EDUCATION

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DEDICATION

This paper is dedicated to the memory of my father Rabbi Hilel Rudavsky ז"ל, Who taught me that there are many ways to be spiritual and that the ways of all people should be respected in their quests for answers.

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Spiritual Dimension of Education:

Chapter 1

Introduction

The field of spirituality in education has emerged in recent years as a topic of interest. Palmer (1998a, 1998b, 1993, 1999) has written extensively on this topic providing a philosophical foundation for spiritual education, and suggestions how it can be included in public school education. Miller (2002, 2003), Noddings (1992), and Kessler (2000) have added further insight into the definitions of the field, and practical examples how it can be incorporated into schools. An entire issue of *Educational Leadership* entitled *The Spirit of Education* (1998) was devoted to describing different applications of spiritual education in varied educational settings. The combined effort on the part of all of these writers has been to raise awareness of the subject, to define it, and to legitimize its use as a worthy component of a public school curriculum.

There are various definitions as to what constitutes spirituality in an educational curriculum. Going as far back as Buber (1966) over fifty years ago, one can find strains of spirituality in his model of I-It and I-Thou relations. Buber clearly promoted the adoption of I-Thou relations between teachers and students in order to promote mutuality, and a special relationship based on trust and respect between the two partners of the relationship. Additional elements of Buber's approach call for authentic role modeling and mentoring by the teacher.

Work in the field that is more recent has ranged from a focus on the spiritual life of the teacher (Palmer, 1993, 1998a, 2000) to the spiritual lives of the children (Coles, 1990, Kessler, 2000, Miller, 2002, 2003, Noddings, 1992). Each approach focuses on a different aspect of what spirituality could refer to in a secular school setting. Spirituality can be seen to

overlap with and include elements of affective education such as teacher- student relations, student-student relations, and student community relations, as well as feelings of connection to other life forces beyond the individual.

The Research Questions and Hypotheses

A key component to including spiritual education in schools regards the attitudes of teachers to this curriculum. Teacher cooperation has proven to be a precondition for implementing new curriculum (Doll, 1982, Klein, 1991, Oliva, 1997, Ornstein and Hunkins, 1998, Reynolds, 1992, Taba, 1962). Consequently, teachers who would incorporate spiritual education in their teaching must agree that there is a place for it in the public school curriculum, and not see it as a breaching the separation of church and state. This would be based on their recognition of definitions of spirituality that bypass religious views and confine themselves to secular viewpoints. Such recognition may be dependent on their exposure to the different models of spiritual education mentioned above, and the practical methods for applying these models. Furthermore, they must identify with the different goals of such a curriculum.

As noted above, Palmer (1993, 1998a, 2000) focuses on the spiritual identity of teachers and the impact that the development and awareness of this dimension has on their teaching in general. His basic claim is that teachers who are spiritually in touch with themselves will be more satisfied and successful as teachers. A teacher's spirituality is dependent on their developing their identity and integrity, which are two concepts that he defines in spiritual terms. A teacher who has developed these characteristics will be a calmer and more effective teacher.

In accord with these claims, the qualitative portion of this study will consider the following questions:

1. What are teacher's attitudes to spirituality in public schools?
2. Will their attitudes be affected by workshops introducing them to the range of options defining and describing spiritual education?
3. Will teachers exposed to models of spiritual education ultimately use some of them in their teaching?

The quantitative portion of the study proposes the following hypotheses:

1. Teachers in a treatment group who are exposed to models of spiritual education will score lower on a survey of teacher levels of stress and burnout, than a control group of teachers who do not have the intervention.
2. Teachers in a treatment group who are exposed to models of spiritual education will score higher on a survey of levels of teacher satisfaction with their school than a control group of teachers who do not have the intervention.

Definition of Terms

Spirituality - Spirituality will embrace a number of themes derived from a variety of sources. Spiritual education is seen as overlapping other fields such as affective and character education, but spanning a broader array of themes including:

- Connection to one's self
- Recognition of a bond between all life and a unifying force beyond all life.
- A sense of wonder
- An urge to understand ultimate questions about existence, life and death.
- Connection to others
- Connection to community
- Connection to the planet

Overview of the Study

In order to define the context of spirituality upon which the research will focus, the second chapter of this paper will present different models of spirituality as described in the literature. This is a necessary step, because the study itself will involve presenting teachers with different models of spiritual education based on the different definitions and perspectives. Chapter 2 will additionally present research on topics that are related to and can be seen as overlapping or falling under spiritual education.

Chapter 3 will describe the research methods in the study that will be comprised of two components. The first is a measure of how teachers respond to presentations of models of spiritual education. The second component will involve obtaining baseline levels of stress and anxiety of the teachers, to form the basis of a longitudinal study that will examine if inclusion of spiritual education will affect these emotions.

The fourth chapter of the study will present the research results. The fifth chapter will discuss and interpret the results, and raise issues for further study. An appendix at the end will include transcripts from the research procedures, including interviews, and teacher workshops.

Limitations and Assumptions of the study

A limitation of this study is that the population of teachers selected will be from a private parochial school. However, they will be teachers whose function in the school is to teach secular subjects including math, language arts, science, and social studies. Their own religious affiliation is mixed, and not necessarily that of the school. The vast majority of them send their children to public schools in the communities where they live. All of them have taught in public schools at least during their student teaching, and most of them even beyond. Nevertheless, a limitation of this study is that it is not being conducted with public

school teachers. The teachers selected here may be somewhat effected by the environment in which they teach, in either direction of supporting or opposing spiritual education in public schools. A further study would be required to examine teachers in a public school setting.

Another assumption of the study is that a certain degree of teachers may initially reject the idea of dealing with spirituality in schools. However, it is hoped that some of the teachers may change their positions after they are exposed to information describing different conceptions of what constitutes spirituality and consequent different models of dealing with spirituality based on these conceptions.

A further assumption of the study is that teacher satisfaction and consequent longevity in the field is related to finding meaning and relevance in their work. This premise is based on literature such as written by Frankel (Frankel, 1962) which regards the search for meaning as the primary human motivation. According to Frankel, because people are capable of deciding actions for themselves, they are also responsible for their decisions. A human being is not a mere puppet of biological, hereditary and environmental forces, but is always free to take a stand toward inner conditions and outer circumstances. Frankel's approach demonstrates that the healthy psychological makeup of humanity is dependent on feeling a source of connection to something beyond the individual. Consequently, affording the opportunity for teachers to familiarize themselves with the opportunities for such connections in their classroom, and affording their students with such opportunities may have a positive impact on the teachers' satisfaction and retention in their profession.

Lastly, this study is based on the assumption that students come to school with spiritual sensitivities that are not necessarily predicated on a religious framework. They have questions about the ultimate workings of the universe, and they are concerned about their relations with all things around them (Kessler, 2000). Building a curriculum that relates to

these concerns of students can help build trust in the school environment between student and teacher and foster positive bonds between them, again affecting teacher levels of calmness, and perhaps even student levels of calmness and ultimate academic achievement.

Importance of the Study

In recent years, there has been a growing emphasis on a standards based education in the United States as evidenced by Congressional Acts such as No Child Left Behind. Themes of accountability, testing, and meeting minimum knowledge content criteria are at the forefront of educational policy. Similarly, there has also been recent interest in character education approaches as the number of organizations and curricula providing guidance for such instruction has proliferated such as the Character Counts Program, the Character Education Partnership, and the Center for the Advancement of Ethics and Character at Boston University. These programs have stressed creating educational environments which promote the granting of mutual respect and consideration of all students, especially in this period when cultural and racial ethnicity are at their highest since the country was founded. The importance of this study is that it expands the role of the school to an additional realm of human character, namely the spiritual dimension. Schools should be responsible for all dimensions of a child's growth and development. This includes the cognitive/ intellectual domain, the character/affective domain, and the spiritual domain of both individuals and the community at large. To date no studies have been conducted in this realm. There is a growing body of literature that will be reviewed in chapter 2, which is partly philosophical in nature. This study is important for it could pave the way for drawing attention to spiritual education as a topic worthy of study.

Chapter 2

Literature Review

This literature review will focus on several themes.

Various definitions of spirituality in the educational domain will be explored. Examples will be brought from the writings of Buber (1966, 1970), Noddings (1992), Weaver and Cottrell (1992), Dallaire (2001), Miller (2000), Kessler (2000), Palmer (1993, 1998a, 1998b, 2000), and the British tradition (Best, 1996).

Next, a review of empirical studies that have relevance for different components of spirituality derived from the various definitions will be presented. These will include relations among peers, relations between students and teachers, attitudes of youth to ecological concerns and the Earth, and issues of teacher formation, introspection, and reflection.

The topics of character education, and affective education that overlap aspects of spiritual education, will be discussed.

A section will be devoted to a review of Frankel's (1962) concept of search for meaning on the assumption that it is related to the teachers' searches for meaning in their lives and professions, and may have implications on their levels of stress. This will be followed by an empirical review of issues of teacher retention, stress, and satisfaction that may be reduced through exposure and practice of spiritual models of education.

Lastly, there will be a description of different strategies that can be employed to apply spiritual education in schools.

*Definitions of Spirituality**Buber*

The idea of spirituality as connection was expressed strongly in educational as well as philosophic terms through the writings of Buber (1966, 1970). Buber's philosophical work on spirituality centers on his theory of the relationship between "I-Thou". His primary statement on education was a lecture delivered at a Conference in Heidelberg in the year 1925 (Buber 1966).

Buber (1966) explained that creativity is an insufficient goal of education because it causes people to be alone. Creating things does not bring people into contact with others, which should be the real goal of education. The ultimate form of spiritual contact that Buber described is the I-Thou relationship. Spirituality is achieved when one embraces another in an I – Thou relationship as opposed to an I – It relationship.

An I –It relationship is characterized by the superficial presentation of one's self, the setting up of a false self through which no true relationship can be established. It is a relationship that can be established solely for utilitarian reasons while it represents fear and lack of confidence. It is considered as if one is relating to an object.

There are three forms of an I-Thou relationship. The first is when two people who disagree on an intellectual level reach a complete understanding of each other's positions. They become aware of the legitimacy of the opposing position and feel illuminated, while maintaining their own positions. This is a mutual form of inclusion, as a possibility for co-existence emerges. Buber used the term "inclusion" to describe the process that is occurring.

The second form of the I-Thou relationship is connected to an educational type of experience. It is based on the teacher-student relationship. The educational form of the I-Thou relationship is not mutual. It is the teacher who is relating to the student through

inclusion. If there was full mutuality, Buber (1966) feared that the class dynamics would be threatened. The only time that mutuality could occur in an educational setting might be between a tutor and a pupil, or two mature adults.

The third form of the I-Thou relationship is that which exists between true friends and in which true depth of encounter is achieved. Cohen (1983) reviewed the basic elements which characterize the I – Thou relationship. People have a drive and the potential to find ultimate truth in their lives. However, they can only accomplish this through an I-Thou encounters which compel them to wrestle with the truth. Through these encounters, they share their own conceptions and become aware of others' perceptions of the truth. The encounters cannot last very long because they requires very strong bonds to sustain them. Therefore, people reach an I-Thou relation, revert to an I –It relation, and can reverse again. Kaufman (1976) elaborated on these points. In the encounter, individuals are involved with another to the exclusion of attention on anything else. Each person presents her/himself in total honesty without mask or disguise. It occurs through ease and grace rather than through effort. The focus is on the present moment, and not any other period. The interaction between the two people creates a presence, a process which is a whole consisting of more than just the two individual parts. Of paramount importance is the sense of reciprocity and mutuality in the relationship between the individuals. There is no manipulation or taking advantage of each other. To be sure, Buber's ultimate expression of the I-Thou relation is with G-d. This is the one I-Thou relation that is irreversible to an I-It relationship. According to him, the development of I-Thou relations with humans opens one up to the ultimate I-Thou encounter with God. It is in these human relations that people may eventually attach themselves to an I-Thou relation with G-d.

Murphy (1988) explains that Buber decried the decline in spiritual development caused by institutionalized religions (Buber, 1963). Among Buber's proposals for stemming this tide was to encourage children to ask open questions, to challenge critically, and to be led search for authentic answers to the questions they ask rather than be led to abstract truths. He also discussed exposing children to elements that arouse a sense of wonder and appreciation for the world around them. The continuous development of authentic relationships is of course an integral element of his model. He explained how spirituality should touch on every part of one's life, and be integrated throughout rather than be limited to a particular time or place.

Noddings

Noddings (1992) approached the topic of spirituality from the theme of teaching caring in school. She was in favor of revamping the school curriculum for this goal. Noddings decried the educational reforms of the last half a century that have not kept up with social changes. She traced these reforms from a period of concentration on curriculum reform to catch up with the Russians and the Sputnik orbit, to focusing on educational objectives that would break up the curricular demands into distinct operations. The next trend included programs of assertive discipline on the assumption that the previous efforts had failed due to problems with class management. Finally, there appeared a trend of emphasizing methodology. However, according to Noddings, none of these efforts addressed the problem. Children should be cared about as individuals, not just economic resources, and they should be taught to care.

Noddings (1992) defined caring in terms of relations, and not as the act of an individual person. Noddings explains that:

A *caring relation* is, in its most basic form, a connection or encounter between two human beings – a carer and a recipient of care or cared-for...both parties must contribute to it. A failure on the part of either carer or cared-for blocks completion of caring and, although there may still be a relation...it is not a *caring* relation. No matter how hard teachers try to care, if the caring is not received by students the claim ‘they don’t care’ has some validity. (Noddings, 1992, p.15)

A caring relation is one characterized by listening on the part of the carer. Another element termed motivational displacement refers to the readiness to displace one’s own activities for the sake of the cared-for. The role of the cared-for is to receive and recognize the care afforded to her/him. In mature relationships, the roles of carer and cared-for interchange.

There are also other forms of care, but they differ from the interpersonal care in human relations. There can be care for an idea or an object. These elements, in their own way can inspire the carer.

Weaver and Cottrell

Weaver and Cottrell (1992) were concerned with increasing students’ motivation to continue to learn after college. They asserted that through personalizing education and touching the students’ inner essence, there is more of a likelihood that this will happen. This involves the inclusion of spiritual education into the curriculum. Their view of spirituality is derived from theories forwarded by James and James (1991) regarding seven urges of the human spirit, “to live, to be free, to understand, to enjoy, to create, to connect, and to transcend.” (p. 43 cited in Weaver & Cottrell, 1992, p. 427)

Each of these urges is related to a goal of life, and is conditional on certain powers. For example, the urge to understand is related to the goals of knowledge, and depends on curiosity. Weaver and Cottrell (1992) maintained that different teaching techniques could be integrated in the curriculum to address each of these urges.

Dallaire

The concept of spirituality as representing a relationship between one's self and others is a common theme to be found in the literature. Dallaire (2001) defined spirituality as "the living from and acting out of awareness of the creative energy that flows from the 'unbreakable bond of relatedness that makes the whole of the universe (p.35)'" . Dallaire also discussed spirituality in terms of contemplation. However, the contemplative sphere is insufficient in itself for it is lacking action. Professional reclusive contemplation such as that practiced by monks was not promoted. Instead, political action for the sake of effecting social change was given preference. "Praxis" taken from the Greek, was chosen to emphasize the need to "transform social structures rather than 'reformist' approach that seeks to put cultures back on track with their foundations" (Dallaire, 2001, p. 86).

Miller

Miller (2000) began with the claim that a spiritual renaissance is taking place, as evidenced by the emergence of the concept of soul in many areas of life including business and politics. According to Miller, there is a pervasive feeling of a lack of soul and spirituality throughout society today. He therefore addressed this need through an exposition of how these issues of soul and spirituality can be introduced in the educational domain of the classroom. The soul was preliminarily defined as "a deep and vital energy that gives meaning and direction to our lives" (Miller 2000, p. 9). The spirit emanates from a divine source. However, the notion of divine cannot be limited to the conception of any one religion.

Miller claimed that approaches to education should consider the soul for four reasons. The first reason is that any division between the spiritual and the secular is false, and leads to compromise of the holistic nature of humans. Secondly, education can be reenergized by

infusing it with the dimension of the soul. Thirdly, education that considers the soul restores a balance in the educational sphere between the rational and intuitive, or qualitative and quantitative. Lastly, this inclusion helps to ponder and face the ultimate questions of life about reality, the purpose of life, the nature of humanity, and so forth, with which children are involved

Miller (2000) declared:

A soulful curriculum recognizes and gives priority to the inner life. It seeks a balance and connection between our inner and outer lives. Traditionally, schools have ignored the child's inner life; in fact, our whole culture tends to ignore the inner life. The child and adolescent's lives are filled with TV, videos, computer games, and with little unstructured time. Children's lives often lack the environment where the inner life can develop. (p. 49)

Kessler

A somewhat different approach is presented by Kessler (2000). She initiated a program based on discussions with high school students. She formulated a model of seven gateways to the soul in education, which was presented to educators as a map for fostering spiritual development in students. They include: 1. the yearning for deep connection, 2. the longing for silence and solitude, 3. the search for meaning and purpose, 4. the hunger for joy and delight, 5. the creative drive, 6. the urge for transcendence, and 7. the need for initiation.

Apart from this model, Kessler did not provide any other definition of spirituality. Theology per se was not a part of the model, and she stressed this point. Kessler related stories of the lives of students and in turn raised questions about which students might be thinking. These refer to issues of ultimate questions regarding illnesses, life and death, relationships, divorce, romance, and ultimately personal religious belief systems. Kessler demonstrated that students are constantly involved in asking questions that have spiritual

ramifications. Whether or not these questions are attended to, the agendas persist. Teachers and educators may choose to ignore them but they are alive within students.

Kessler (2000) referred to the element of deep connection as one of seven yearnings in the model of seven gateways to the soul in education. This is part of a map for fostering spiritual development in students.

Kessler (2000) described “deep connection” as a situation which “arises when there is a profound respect, a deep caring, and a quality of ‘being with’ that honors the truth of every participant in the relationship” (p.18). She claimed that those who have forged such relationships are more likely to survive stress, and to discover and contribute the positive characteristics of their identities.

In this context, Kessler (2000) described a number of examples of deep connection. The first is connection to the inner self that is a prerequisite to the development of a healthy identity and a sense of personal autonomy. Many features of modern life, such as television, video games, and the Internet serve as impediments to developing this sense of connection as they divert attention away from one’s self. However, when one does get in touch with the self, that person feels a sense of nourishment. As an example, Kessler (2000) cited a student who exclaimed “I find my spirit when I’m all alone, and I have to look at myself deep down inside. (p. 20).”

The next level is deep connection to another referring to authentic intimacy, deep caring, and mutual respect. Humans yearn for someone to whom they can tell all of their secrets and intimate thoughts. Sometimes they get involved in a sexual relationship hoping for and seeking this connection, though they may not be ready for such intensity due to the pressures and confusions of such relationships, and their own poor ego strength. Romance on its own serves as a healthier form of expression for this yearning. The drive for autonomy

often strains relations with parents, though such connections can be re-established once the child becomes secure in their new independent role.

Other deep connections include those to community, lineage, nature, and some higher power. Regarding connection to lineage, Kessler (2000) discussed the importance of researching one's ancestry, and heritage and feeling "a sense of connection to something larger and more enduring than friends or family" (p. 27).

The drive to community connection is especially powerful among teens. As Bennet (1984) wrote, "The spiritual hunger starts really with this necessity for us to belong, to have a place, to feel that we are not isolated, that there is something beyond our psyche that is not a stranger to us, which is not outside of us. (p.4)" These connections can be provided through a healthy classroom environment, or another group may provide a sense of resiliency for those who experience crises and problems.

Palmer

Palmer (1998b) defined spirituality as a power turning the individual to truth, and connecting the person with "something larger and more trustworthy than our egos – with our soul, with one another, with the worlds of history and nature, with the invisible winds of the spirit, with the mystery of being alive (p.6)." His educational view of spirituality is "to teach is to create a space in which the community of truth is practiced" (Palmer 1983, p. xii). However, understanding of this model requires analysis of Palmer's concept of truth, as well as his views on knowledge, truth, objectivity, space, and community. Taken together his epistemological theories have practical implications for teaching.

According to Palmer (1993), knowledge in the modern world is seen through the eye of the mind. The motivation for such knowledge is control or curiosity. Detachment and objectivity are prerequisites for this knowledge. This knowledge is based only on facts, and is

neutral of any context. However, within humans there lies the capacity to sense knowledge through intuition, feeling, empathy, and compassion. This is known as the eye of the spirit. The modern world is in contrast to this latter method of perception because it is subjective. This alternative approach is a knowledge based on love of the object being known. Knowing in this model is much more dependent on the formation of a relationship between the knower and the known. Crucial components of this process of knowledge are the knower and the community.

Knowledge seen through the eye of the spirit regards truth as a relationship between the knower and the known rather than a statement about reality. In pre-modern times, Palmer (1993) claimed there was an over identification between the knower and the known. The world of nature was regarded as containing spirits, which led to fantasies, superstition, and ultimately the burning of witches and heretics. However, the effects of the over identification has led in modern times to a reaction of alienation between the knower and the known. Only recently, has there been some effort to re-establish the relation between the knower and the known in the scientific community, as portrayed in the writings of Zukav (1979), and Polanyi (1958). Truth involves a relationship that is mutually transforming and based on trust and faith in each other. The intention of the human knower is not to observe, analyze, manipulate, or project one's own perceptions upon the matter being known. Instead, it is to enter into a genuine, intimate relationship with it. These relations are recognized and common between humans, but should not be limited to this dimension. Rather, all tools for knowing should be used in the quest for knowledge. The facts of reality that may remain the same are not as important as the knowledge that the process of knowing the relationship between knower and known must change.

Palmer (1993) stressed the two-way nature of this relationship. He described how people are as affected by material objects as the reverse, and consequently the truth knows humanity as humanity knows truth. One example is how the character of a novel may speak to the reader, and become alive as the book is read; talking to the reader, relating to the reader and knowing the reader. Similarly, the study of inanimate objects such as fossils teach the history of civilization, while earth, rocks and trees talk to humanity regarding its ecological dependency, the history of civilization, and perhaps even the limitations of prospects for survival. A world that is known solely in logic could not establish this relationship. It is only the relations based on the eye of the spirit that can establish such an intimate and authentic connection, exposing a holistic truth.

Although Palmer (1993) was wary of objective knowing, he did not deny the dangers of subjective perception. The reduction of truth to personal knowledge could result in avoidance of being affected by that which is known. The knower would constantly impose personal perceptions upon the known, at the risk of not receiving from it and listening to it. The safeguard in the model is the concept of community.

On the surface, the notion of community includes three models: The therapeutic, the civic, and the marketing models (Palmer 1998). The therapeutic model involves images of creating intimacy between individuals, but it is limited because it cannot include the entire community. The civic model enlarges the scope of the therapeutic model and involves the mission of finding the broadest range of connections between members of society. However, the civic model is limited in application because it applies political strategies of democracy through bargaining, negotiating and compromise, thereby bending to majority opinion and sometimes leaving sizeable populations behind. The marketing model places the service of the needs of all consumers at its center.

Although recognizing the contribution of each of the models described, Palmer (1993) went a few steps further in describing a notion of community. He traced the role of community in the fields of ontology, epistemology, pedagogy, and ethics. He asserted that theories of physics and social Darwinism focused on the individual creature and the competition between them. More theories that are modern are recognizing the mutual relationships between organisms. Similarly, epistemological theory is advancing to understand the communal nature of knowing and the importance of consensus in advancing knowledge. Pedagogic theory is rediscovering the benefits of cooperative learning theory, and ethical education is stressing community service.

In essence, Palmer (1998) was delivering a model in which the dialogue between all knowing members establishes truth as an ongoing, communal pursuit. He quoted Barbour (1990), an interpreter of modern science, in saying that: “‘Reality is constituted by events and relationships rather than separate substances or separate particles’...we are now compelled to see nature as a ‘historical community of interdependent things (p. 97).’” Humanity exists in a community with all knowers and all known things. Members must participate in seeking, sharing, and receiving images of truth that arise through a shared process of reconnecting to the unity that connects everything. Recognition of this expanded notion of truth protects humanity from the perils of pure subjectivism.

The British Tradition

Spiritual development has been a required component of the school system in England since 1944. It appeared in The National Curriculum Handbook of England (DfEE & QCA, 1999). Watson (2003) reviewed different definitions of spirituality appearing in the educational literature. Her study focused on articles in the International Journal of Children’s Spirituality. It found that most authors consider spirituality to be a universal phenomenon

that has “evolved biologically because it is vital to human survival” (Watson, 2003, p.11). She quoted Hay and Nye (1996) who explained that conceptions of spirituality range on a sliding scale from “‘a delicacy of awareness’ like ‘musical or poetical sensitivity,’ to ‘mystical experience’ in which a person discovers ‘their oneness with the rest of reality’”(p.7). Although some writers insisted on a religious based definition, others distanced themselves from such a limited perspective, as Mallick and Watts (2001) who wrote:

Unsurprisingly we have failed to develop any one single definition of spirituality... We are less interested in – say – formal religious definitions, than more general understandings of the word such as a sense of the meaning of life, ‘life satisfaction,’ ‘wellbeing,’ or ‘self-actualization,’...It is a willingness to look continuously for meaning and purpose in life.” (p. 71-72)

Although originally journal articles discussed spiritual education in the context of religious education, later articles separated between the two and described spiritual education in a broader context such as literature, film, television, drugs and sex education. Some articles stressed the affective, experiential aspect of spirituality, while others took a cognitive approach. There was both a focus on development of the individual as well as concern for the self in relation to others. A degree of criticism was leveled against western educational methods that stressed economic values, political aims, and utilitarian approaches to life. Such methods are therefore generally at odds with spiritual goals of promoting creativity, encouraging moral sensitivity.

Members of The School Curriculum and Assessment Authority in Great Britain explained that the 1988 Education Reform Act “sets education within the context of the spiritual, moral, cultural, mental, and physical development of pupils and of society. These dimensions underpin the curriculum and the ethics of the school.” (School and Curriculum Assessment Authority, 1995, p. 3) The document asserted that the spiritual dimension is not

limited to people with religious belief, because it is fundamental to all humans. Spirituality is defined as having to do with “relationships with other people...the universal search for individual identity – with our responses to challenging experiences, such as death, suffering, beauty, and encounters with good and evil. It is to do with the search for meaning and purpose in life and for values by which to live” (School and Curriculum Assessment Authority, p. 3). While everyone experiences different answers to questions of spirituality, the aspects of spirituality include Beliefs; A sense of awe, wonder and mystery; Experiencing feelings of transcendence; Search for meaning and purpose; Self – knowledge; Relationships; Creativity; Feelings and emotions. An important claim made in the document was that dimensions of spirituality like curiosity, imagination, insight, intuition, self – understanding, understanding others, and feelings of awe and wonder for the world of the arts and nature are all preconditions for learning and intellectual development.

Best (1996) has edited a volume of articles on spirituality in education in Great Britain. A majority of the articles attempt to define spirituality within parameters that do not include a religious component. One such definition that clearly bears out this trend is by Kibble (1996), who wrote: “ I would wish to rephrase the definition of spiritual development as follows: *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*” (cited in Best, 1996, p. 71).

Kibble (1996) went on to describe a program of spirituality presented by Beesley (1993) that included:

- (1) Helping children and young people to *acknowledge* the spiritual experience and learning which they already have,
- (2) Offering them regularly a variety of ways to *explore* and develop this

aspect of their being

(3) Helping them to find a language, not necessarily in words, to *express* their spiritual experience, learning and insight. (Beesley 1993, p. 23, in Kibble, 1996, p. 71)

Components of spirituality

Introduction

Palmer(1998b) writes that: spirituality is “the ancient and abiding human quest for connectedness with something larger and more trustworthy than our egos – with our soul, with one another, with the worlds of history and nature, with the invisible winds of the spirit, with the mystery of being alive” (p.6). In line with his views, this section will review the following dimensions that are related to spirituality:

1. Palmer’s (1998b) view was that spirituality is based on the “human quest for connectedness” (p.6). Kessler’s (2000) concept of spirituality included a dimension of “yearning for connection”. Consequently, a variety of relevant studies involving connections between students to their peers, and between students to teachers will be reviewed.

2. Palmer’s (1998b) statement explains that the world of nature is contained in the realm of spirituality. Miller’s (2000) concept of spirituality also includes ecological concerns. Therefore, literature describing the connection between students and ecological forces and nature will be presented.

3. Both Palmer (1993) and Miller (2000) focus on the dimension of teacher formation, introspection, and reflection. A discussion of these themes will be included in this review.

A major assumption of this study is that spirituality in an educational context incorporates all these levels of connection while encompassing an even wider sphere of meaning. All of these connections are dimensions of the self-relating to something beyond

itself. This includes being sensitive to, aware of, and caring for the other. This is all in accord with Nodding's (1992) concepts of the spiritual self and spiritual life.

Peer Connections

According to some studies, peers can affect behavior in each other, and increase prosocial behavior. (Skinner, Cashwell, & Skinner 2000, Skinner, Neddenriep, Robinson, Ervin, & Jones 2002). Furthermore, peers can influence each other's degree of academic motivation (Berndt, Laychak & Park, 1990, Kinderman, 1993).

A proactive approach to increasing prosocial behavior using peers has been described by Skinner (Skinner, Cashwell, & Skinner 2000, Skinner, Neddenriep, Robinson, Ervin, & Jones 2002). Skinner et al. (2000) described a practice called tootling in which students learn to reinforce each other's positive behavior instead of tattling on them. Most control of negative behavior is usually accomplished in schools through punishing. In order for the teacher to know whom to punish for what, children are encouraged to tattle. This compromises peer relations, and results in much negative behavior being unrecorded since students may be threatened and intimidated to report to the teacher. Many teachers miss opportunities to give positive reinforcement that induces positive behavior. They do not witness the positive behavior, are too busy punishing negative behavior, or refrain from the reinforcement since they feel that the good behavior is to be expected.

In Skinner's et al. (2000) experiment with a fourth grade class, students were trained to tell the teacher when a peer did something helpful. This reporting was entitled tootling. Tootling events were collected and recorded in an ABAB pattern. The A time period was one in which a prize was promised to the students for a certain number of tootling events recorded class wide, and the results of reported incidents were posted publicly. The prize rose in value each time from extra recess for one hundred events to a movie for one hundred and

fifty. The B periods were withdrawal breaks in which the students were encouraged to continue recording tootling events, but no reward was offered. Daily number of tootles reached up to sixty a day during the A periods. During the B periods, they did not reach over twenty. The study suggested that the program increased student awareness of their peers' prosocial behavior as well as decreasing anti social behavior. More research would be needed to ascertain whether the program could be sustained over time.

Skinner et al. (2002) presented arguments to explain why social skills mastery curricula can often be ineffective. One reason is that while many students do have the skills, the programs do not emphasize fluency and generalization of these skills. Those who may need the opportunities to practice the skills the most in a social setting may be those who are more reticent to do so since they are withdrawn, intimidated and rejected. Students with behavior disorders have fewer incidental social interactions because they are rejected, and tend to avoid contact with peers. When such students are segregated, they have more reinforcement for their negative behavior, and do not practice the positive prosocial skills.

Skinner et al. (2002) reviewed the practice of tootling and offered another related method of encouraging classroom prosocial behavior. The second method was called positive peer reporting (PPR). PPR involved drawing a child's name from a pool of all students and instructing all students to pay special attention to that child's positive behavior. A special time of day was devoted to hearing all of the positive reports. Every week a different child was chosen. Reinforcing rewards were offered to encourage the reporting. A number of studies that contained positive results with this model were mentioned.

Berndt, Laychak, and Park (1990) studied the effects of peer influence on academic motivation by asking two questions. The first question was whether similarity in answers of friends to school related motivation dilemmas would increase after they had discussed the

dilemmas together. The second question of the study was whether the discussions with friends would lead to more extreme decisions in congruence with the initial direction of motivation.

The study was conducted with direct methods in an experimental design as opposed to the typical questionnaire method that had been utilized in previous studies. The motivation related dilemmas included situations in which junior high school students were instructed to choose their preferences between activities entailing filling of academic tasks as opposed to some social goal. Responses were scored to determine whether students had high motivation as indicated by a high priority to school related tasks, or a low level of academic motivation as reflected by little interest in doing well in school and avoiding challenges that required more work. Validity for the motivation related dilemmas was assessed through teacher ratings of the students. The children then met in pairs with friends to discuss the dilemmas. The model of sitting with friends was chosen under the assumption this influence is stronger than other peers are. Following the discussions, the individual students were directed to reply once more to the dilemmas with specific instructions not to feel bound by their original answers or to be swayed by the discussion with their peers.

The results confirmed the first hypothesis. Furthermore, the results were more marked in pairs that were observed and rated as demonstrating higher levels of closeness between the friends. This is significant because it showed that the discussions changed the students' attitudes towards academic achievement, and that close relations between friends increased the degree of this change. However, the second hypothesis regarding more extreme decisions was not upheld by the data. Results for boys showed a shift to more neutral positions, while girls' attitudes did not significantly shift. This finding is significant because

it suggests that the effects of contact with peers to change their motivation levels to extreme levels are limited.

Kinderman (1993) also studied the relationship between peer group influence and motivation. He researched the relationships between choice of peers and personal motivational levels, and whether these relationships are constant over time. Students filled out questionnaires regarding their degrees of motivation as evidenced by classroom engagement, and teachers rated children's behavior as well as their perceptions of how the student would rank themselves. Peer relations were determined through reports of a chosen select number of students who ranked which students hung around with whom. This procedure took place at the beginning and end of the year. The study showed that students tended to choose peers according to their own level of engagement in the classroom. Furthermore, although individual friends changed over the course of the year, there was stability of the groups over the year in respect to their degree of motivation.

Teacher – Student Interaction

Rosenthal and Jacobson (1968) conducted landmark research in the field of teacher student relationships. Their work centered on the concept of the self-fulfilling prophecy, in the sense that the relationship between the teacher and the student may be influenced by the teacher's expectations of the students' abilities and potential achievement. In this study, teachers in a public elementary school setting were told in the beginning of the year that certain children had scored high on intelligence tests. The children however were chosen randomly without attention to their actual scores. At the end of the year the children were retested, and those who had been singled out scored higher in many tests, regardless of their actual intelligence scores at the beginning of the year, indicating that the teacher's perception of them was what caused the rise in test scores. Cotton (1989) reviews much of the

subsequent research surrounding these findings, including criticisms by Snow (1969) and Thorndike (1968) regarding flaws in design and data analysis.

Adams and Cohen (1974) study the effects of physical and interpersonal characteristics on teacher child relationships in kindergarten, fourth and seventh grade. Their work is an attempt to study such relationships without recourse to artificial laboratory style manipulations, as they choose to study in a more naturalistically based study design. Teacher's perceptions of their students were obtained through questionnaires on their perceptions of the students' facial attractiveness, physical appearance, disruptiveness, and verbal fluency. The frequency of different types of interactions with the students were then recorded and compared in relation to the attitude of the teacher's to certain student characteristics, as expressed in the questionnaires. The study examined whether in the first days of school the teacher student interactions would be affected by physical characteristics rather than interpersonal characteristics. Furthermore, they asked whether age, as an additional component of physical characteristics would have any effect on these relations. Teachers for the study were selected by principals and a professor of education to insure as much similarity as possible between the teachers in the study, as indicated by moderate attentiveness, moderate flexibility, highly affectionate, and having a structured teaching style. Graduate students observed the teachers during the third and fourth day of the new year. The only significant student characteristic found to effect teacher student interaction was correlated with the teacher perception of facial attractiveness.

Davis (2003) reviews the different approaches that appear in the literature for studying the relations between students and teachers. She identifies three general approaches which guide these studies, including: attachment theory, motivational theory, and sociocultural perspectives.

In general, all three approaches have determined that the teacher child relationship is regarded as influencing social and intellectual development of students from an early age throughout adolescence. Attachment theory looks at the relationship between children's beliefs about adults, and the teacher-student relationship and its subsequent impact on academic and social performance. Motivation theory focuses on the teacher's motivations and their effects on the child. Sociocultural theory looks at the overall culture of the classroom and the school. Davis (2003) reviews examples of studies from each of these perspectives, and points out that each of them is aligned with a specific theory of ontology and epistemology, and is ultimately limited to the research methods and tools associated with that theory. After recommending directions and further questions to be explored by each of the perspectives, she also calls for studies that will integrate the theories together.

Pianta (1999) presented a broad view of the dynamics in relations between teachers and students. He emphasized the following points.

Adult-child relationships, and particularly teacher-student relationships, can influence child development. Many children are at-risk today due to social problems such as unemployment, drug abuse, poor childcare, divorce, child abuse, and homelessness. Positive adult-child relationships can help to offset the effects of these conditions. Adequate theories have not been developed to educate at risk children, but it is clear that the teacher-student relationship is a substantial factor.

Risk factors such as low academic achievement have been linked to negative outcomes such as dropping out of school. However, risk is not an absolute condition that will necessarily lead to negative consequences. There are three types of intervention that may be applied. Primary and secondary intervention that relate to entire populations or groups within

a population respectively, are introduced before negative factors appear. Tertiary intervention is targeted to those groups and individuals in whom negative factors have already occurred.

Teacher-student intervention can act as a protective factor minimizing the potential effects of risk factors as demonstrated in a study on kindergarten through second grade retention conducted by Pianta (Pianta, Steinberg, and Rollins, 1995). In the study, at risk children who had positive relationships with their teachers were ultimately not retained.

Drawing on the image provided by Sroufe (1989), Pianta (1999) explained that children might start out with the same risks, yet develop onto different paths. Still, by third grade, the direction and degree of the branching is pretty well set, lending to the concept of a “window of opportunity” for positive change and impact until the third grade.

Adopting the jargon of Sameroff (1983, 1989), Pianta (1999) explained that the development of the child can be seen through the perspective of general systems theory. Children develop within a number of overlapping systems whose interactions can be traced in an organized schema as opposed to a haphazard system.

The broadest system is the culture and the large community that place macroregulations on its members. In educational terms, these include setting expectations for developmental standards such as entering school, learning to read, being tracked in classes, etc. These milestones are based on chronological age as opposed to actual developmental readiness. Consequently, insufficient consideration is given to the degree that a child has mastered the preconditions of a certain developmental level being met.

The next system is families and small groups such as the classroom, which poses mini-regulations on its members, followed by the system of interpersonal relations that consist of dyads such as teacher-student, peer- peer interactions, etc. In this last system, individual codes develop which are dependent on long-term interactions between members of

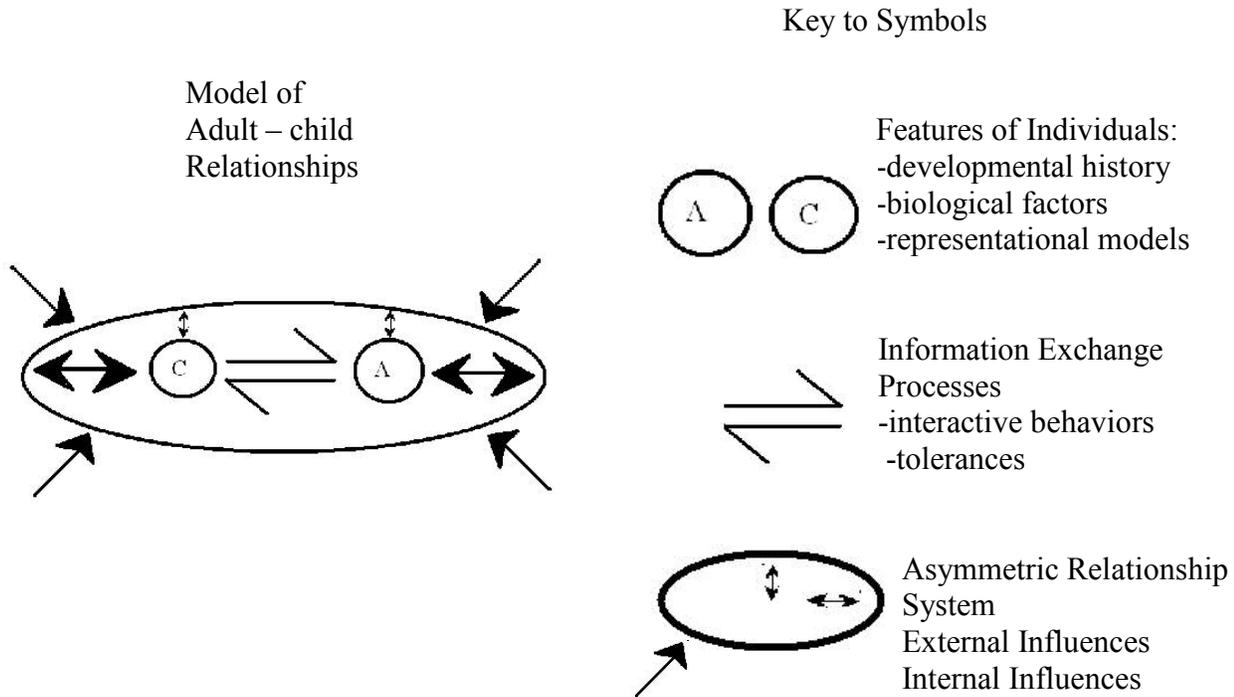
the dyads. Schools often fail to meet this condition due to the minimal actual close contact between teachers and students resulting from multiple teachers in any class setting.

Finally, the child is also regarded as a system as he/she develops motor, social, cognitive, and emotional skills, all of which need to be considered holistically when viewing the individual child. In order to understand the teacher–student relationship, consideration must be given to the child’s development of physiological arousal, attachment relationship, self-reliance and autonomy, organizational ability, peer relations, and a sense of self.

Pianta (1999) reviewed many studies of teacher-student relationships ranging from themes such as comparing the role of parents and teachers, and the surrogate role of the teacher, to the teachers’ perceptions of relationships that forge between them. Figure one shows his model of the dynamics of the adult-child relationships. These relationships include input of each individual, depicted by the letters A and C (adult and child respectively). Each member brings into the relationship patterns from experiences of past relationships, though these patterns are not fixed and are subject to change. Further, there is an intricate feedback process between the individuals including the actual content of the communication as well as the style of how each reacts to each other and in turn respond to the reactions of body posture, tone of voice, timing of response and similar elements of the interaction. Lastly, the effects of external influences are considered.

The burden remains on the teacher to develop healthy, nurturing relationships because there is an asymmetric relationship between children and teachers. Among the ways that Pianta (1999) suggested doing this are explaining the children’s developmental processes to the teacher, helping adults become aware of the current relationship by describing it, observing the relationship through video, and identifying and labeling the different aspects of the current relationship with an eye to improving it.

One strategy for improving the relationships is termed banking and refers to setting aside regularly scheduled private time for the teacher and student to interact, regardless of the student's prior behavior. The agenda for the use of this time should be set by the student with



(Pianta, 1999, p. 72)

the teacher remaining neutral and observational, to the exclusion even of positive comments. The teacher should reinforce messages of acceptance, interest, and availability to the student at these times. The purpose of these times is to change the dynamics of the relationships between the teacher and the student through the development of different types of interactions other than those usually seen in the classroom. The student is more empowered, though not in a controlling way vis a vis the teacher, and feedback is not limited to classroom achievement and meeting the expectations of the teacher during a certain academic task.

Teacher relationships should be developed positively with groups and the class as a whole through strategies such as reducing the degree of multiple teacher exposure within the

class. While recognizing the importance and value of behavioral management systems, Pianta (1999) also emphasized the dangers inherent in them when rewards and punishments are mixed together. Such cases undermine the role of the teacher by confusing the student and failing to meet preconceived expectations.

Those that set school policies should be mindful of the conditions they impose on the teacher – child relationship. This may involve increasing the ratio between teachers and students. Another technique is to maximize the opportunities for time spent with a teacher through practices such as looping which keeps students with the same teacher over the course of more than one consecutive year. It can be helpful to reduce the number of transitions between the numbers of teachers seen by a student in one day. A forum should be provided for teachers to express their feelings about their relationships with their students and not limit their discussions to academic and achievement concerns alone.

Yoon (2003) conducted a study of the correlation between teacher's self-perceived levels of stress, negative affect, and self-efficacy, to the quality of student-teacher relationships. A questionnaire was filled out by 113 teachers in elementary school classes. Likert style questions were posed to ascertain the effects of behaviorally difficult students on the teacher, as an indicator of stress. A similar style was used to determine levels of self-efficacy through reactions to questions posed in positive terms regarding the teachers' evaluation of themselves in difficult situations. Three questions measured the degree to which the teacher was prone to expressing negative emotion in front of the students. The student teacher relationships were determined by reporting the percentage of different levels of relationships that the teachers had with their students.

The expectation of the study that the teacher reports would be correlated with both the number of good and bad relationships that teachers have with their students. The results

showed that while the teacher variables did predict the number of negative relationships, they did not predict the positive relationships. This may be because the positive relationships are dependent on a wider range of factors than those that were included in the study. Recommendations for future study included direct observation in order to understand the interactive nature of both teacher and student characteristics.

Babad, Avni-Babad, and Rosenthal (2003) conducted a study to determine the correlation between teachers' nonverbal behavior, and student evaluation of those teachers. Their study involved videotaping twenty-eight teachers, and identifying ten-second segments that typified one of five types of instructional situations including administrative behavior, disciplinary action, using the board, frontal teaching, and interaction with students. Individual tapes were prepared with ten second examples from each teacher in these situations. Two more tapes were prepared with examples from eighteen of the teachers who were found to have had separate interactions with a weak and a strong student. The seven tapes were judged by students who were unfamiliar with the language on the tape, and the content of the class. The judges were instructed to rate each ten second clip on three 9-point scales including friendliness, competence, and interesting. Their only indication on which to judge these scales was the teachers' nonverbal behavior. At the end of the semester, the students in the classes that had been videotaped filled out two questionnaires evaluating their teachers. One questionnaire evaluated characteristics of the teacher such as style, accessibility, and fairness. The other questionnaire focused on predicting differential behavior of the specific teachers measured on two dimensions of emotional support and learning support, as it related to a strong and weak achiever.

Conclusions from the study reported that the judgments of the teachers' behavior could predict the student evaluations. The study indicated that teacher nonverbal behavior

can affect the students' perception of the teacher, and therefore carries implications for their relations.

Tal and Babad (1990) studied the phenomenon of teachers' pets. Eighty fifth grade classes containing 2,079 students participated in the study. The students filled out questionnaires including questions about sociometric information, the emotional climate of the classroom, and teachers' interactions with the students. The sociometric segment was intended to identify teachers' pets and other degrees of status that students hold. The purpose of the emotional climate portion was to determine what were the effects of the teacher pets on the other students. The questions about teacher interactions especially focused on teacher pets, leaders, and academically strong students. Teachers also filled out questionnaires. Their questions included predicting the sociometric responses of the students, analyzing the social interactions in the class, and measuring tendencies of the teachers to be traditional or progressive.

Analysis of the questionnaires identified classrooms that had exclusive- pets (only one), non-exclusive pets (two or three pets), or no-pets. Pets were found in 80% of the classrooms, including exclusive pets in 26% of them. Although many of the pets were high academic achievers, there was a difference between pets and strong students, as demonstrated by the fact that not all strong students were pets, and not all pets were academically the best. While teachers could guess the student choices for strong students they could not predict the students that were identified as teachers' pets. There was more of a tendency for authoritarian teachers to have pets. Evidence of lower class morale, poor class climate and low positive affect were found associated with classrooms that had pets, and fewer students expressed a desire to continue the following year with their teacher.

Ecological dimension - Introduction

Miller (2000) described how souls need a sense of place. Since the earth is nourishing the soul through the direct experience of the sun, trees, grass, flowers, and the earth, the soul is often experienced and found in nature. He claimed there is a sense of awe is felt when encountering nature, due to the beauty of the myriad of colors and sensuous experiences that nature provides. Quoting Moore (1992), Miller described how a pair of chestnut trees affected Moore's soul through their transference of nobility and kindness. Consequently, Moore (1992) coined the phrase "soul-ecology, (p. 402)," which describes the ultimate relationship between humans and nature. This relationship implies that children should be taught to treat the earth as home, and hence protect and care for it, as a home would be maintained.

Miller stressed the relation of the earth and the soul. Stories are related from schools that were able to combine learning experiences in nature, or by bringing nature into the classroom. Most prominent were those schools that were situated around forest or pasture grounds. Alternatives included creative ways to fill the school with plants and animals, or minimally to center literature on stories and poems describing earth scenes.

Dallaire (2001) discussed spirituality in terms of contemplation, which includes knowing the environment experientially. Although he did not discount the intellectual aspect of knowledge, he proposed contemplation as a stage when intellect is at rest, and the individual allows the senses to take in the wonderment of all that surrounds her/him, while being awestruck by the scenes of nature, the awareness of the universe, and the unity of being. Dallaire was not referring to an inner meditation, but rather an outer focus on the world. He did not limit these experiences to the religious person, although he did refer to

them as reaching possible mystical heights, which can be attained by all, and therefore he even proposed changing the word mystical to contemplative.

Swimme and Berry (1992) proposed developing an overarching universe curriculum that embodies all other aspects of school curriculum. This is an alternative to delivering an ecology curriculum as a separate topic. The universe should be seen as the central dimension of the curriculum with emphasis on the earth, the life systems embodied within it, and the story of the human role in relation to the universe and all that it holds.

Noddings (1992) devoted an entire chapter to caring for animals, plants, and the earth, thereby equating them to a priority comparable with caring for the self, and for other humans. In this chapter, she suggested aspects of curriculum that may be included in schools to promote awareness of and activity for human interdependence on and relatedness to earth and its life forms. Regarding animals, she sets forth three goals including studying the animals and their behavior, learning to place judgment values on animals' behavior, and consequently making choices regarding human reactions to different animal behavior. Additional suggestions are to conduct conversations about vegetarianism and using animals for research. Plants should be learned from a historic perspective as well as a cultural one that teaches how different cultures use different plants.

Students' attitude to ecology

Szagun and Mesenholl (1993) conducted a questionnaire gauging West German adolescents' attitudes towards nature and ecology. They quoted previous studies that teens have little content knowledge about the environment, but high degrees of emotional concern for it. The study assessed ethical and emotional concern about nature as well as attitudes to environmental destruction and enjoyment of nature. Ethical concerns for the environment were found to be high, while twelve year olds scored higher than fifteen and eighteen year

olds did. In general, females showed higher concern and enjoyment from nature than males. In general, damage to an ecosystem was deemed more serious than harm done to humans. The implications suggested for this study were that since there is a high level of consideration and sympathy with living beings, environmental education should make use of ethical questions. Such concerns may be strong motivators for preserving nature. Reaching out to emotion may be more practical and effective than mere knowledge and projects. Further, different approaches may be necessary for boys and girls.

Kowalewski (2002) described a course in “deep ecology” taught at the university level. “Deep ecology” refers to an ecocentrist approach as opposed to an anthropocentrist approach to ecology. In the former, the goal is to save nature for man; in the latter, the goal is to save it from man. The assumption is that if nature is left alone and free instead of being tamed and controlled by humans, it will be free to heal itself. The course included both a cognitive and an experiential dimension. The cognitive dimension included lectures and assigned reading in three novels. The experiential dimension involved exercises in class and at home designed to develop awareness, attachment, and metaphysical, mystical participation with earth forces. The students assessed all of the activities and the journal writing assignments that were an integral part of the course.

In a pre-test given at the outset of the course, the students expressed frustration and embarrassment at their total lack of knowledge of the basic essential facts of the environment surrounding them. The anecdotal quotes from the journals, and the assessments of the activities, demonstrated that the students felt they had both learned from and enjoyed the course extensively.

Ecological dimension – Curricular programs

McComas (2003) reviewed the major ecology curricula in use in secondary schools whether embedded in biology textbooks or as separate texts all by themselves. It was found that ecology accounts for almost ten per cent of current biology textbooks. Some books teach it throughout their other units, but almost half include it as a concluding chapter to be taught if the class has time. There were cases of books that included an ethical decision approach to their curriculum. The units in the different books were in general very similar. Activities and laboratory work were additional components of the curricula. The North American Association for Environmental Education guidelines were also reviewed and found to have little content specific vocabulary. These guidelines did contain many suggested advocacy activities to help develop responsibility for the environment. McComas concluded in accord with the National Science Education Standards that a spiral approach to environmental education is beneficial. A proper curriculum includes a combination of teaching facts, principles, laboratory investigations, and decision-making strategies, in order to create a link between content and application.

Vance, Miller, and Hand (1995) described two constructivist approaches to teaching ecology in middle school. The first involved using newspaper articles to generate discussion around an ecological topic. The activity involved small group work that spread into a class exercise. The class discussions revolved around recurring themes of ecology such as ecological balance, food chains, and interdependency. Each group had an assignment that they presented to the class. The other activity was the use of imaginative stories that were then analyzed to trace the path of ecological elements that are transformed from one form to another, e.g. plant, animal, human, waste, etc. The conclusion was that these methods provided a richer development of ideas than a purely frontal teaching approach.

Lauer (2003) described a learning cycle approach to teaching ecology. He described games in the classroom as a method of introducing and reinforcing the language and terms of ecology. The games covered three phases of instruction including exploration, term introduction, and concept application. Exploration referred to the students' initial introduction to new concepts and objectives. In the term introduction phase, they organized and analyzed data. The concept application phase involved expanding the knowledge to apply it to a new situation. The games were taught in a college course, but could be adapted to high school and middle school.

One example of such a game was an ongoing game throughout the year titled ecosystem ecology. In the exploration phase, each student was given a role such as carnivore, herbivore, or plant. Specific directions were given to these different organism designations, depending on the month. Throughout the year, the organisms interacted according to certain guidelines, with the result being that some survived and others did not. At the conclusion of the year, in the term introduction phase, scientific expressions were introduced which described the process that had occurred. Discussion was conducted around who survived, who did not, and why. The concept application phase involved students looking for parallels between the ecosystem in the game and other ecosystems.

Balancing the scene of ecological concerns, and the educational messages taught to children, Adler (1992) reviewed ten myths that most ecological curricula contain and tried to dispel them with counter arguments. He talked about recycling, the use of plastic the ozone effect, plastics, and pesticides, as well as other ecological issues, demonstrating that the conventional wisdom taught in the schools does not always provide a balanced picture and tends to over-dramatize risks at the expense of actual truths.

Ecological projects

A variety of ecological projects have been discussed and described in the literature. Budianto and Thorsch (2002) described an elementary school program in Santa Barbara California. In this project entitled Kids in Nature (KIN), students emulated ecologists by restoring natural habitats. The students visited a nature reserve where they heard explanations about efforts to preserve diversity in the region. They were taught different methods of controlling pest invasions, creek erosion, and plant addition at sites while watching research technicians and scientists at work. In class, they underwent a curriculum teaching about the same things. A visit to museum of ecology helped to reinforce their learning. Once the students were prepared, they went out to different plots in the nature reserve. Different tasks were assigned to them including planting cuttings, observing and recording their growth, and photographing the progress.

Stanley (1995) described a fifth grade project in which students learned about their local environment and ecosystem management through studying about a local river, its evolutionary history, and value to the community. The lessons included a classroom unit including building models of the river and all of its features, together with visits to the river and observation of the flora, fauna, and history of the area.

Additional examples of ecological experiences for students included restocking a salmon river in which the native fish had become extinct (Kredit, 2003), and clearing a creek and learning about the human impact of waterways (Gilford, 2003). Elser, Musheno, and Saltz (2003) described a program linking students and scientists in surveying birds and researching the impact of the expanding urbanization of Phoenix Arizona into the Sonoran Desert. A program in New York City entitled EXPLORE to help meet science curricular requirements in which the school system offered after school activities to teach students basic

ecological concepts and their applications, culminating in a project to design a sustainable village ecosystem (Colley and Pitts, 2003).

Teacher Formation

Palmer (1998a) discussed teacher formation in terms of three paths that weave together in lives of teachers. They are the intellectual, emotional, and spiritual paths. Palmer defined the spiritual path of education as “the diverse ways we answer the heart’s longing to be connected with the largeness of life” (Palmer 1998a, p. 5). His discussion centered on teachers reflecting about their inner spiritual lives as teachers. He stressed the two concepts of identity and integrity and the process of developing them. Identity refers to the inner core of all of the experiences that make up and define the individual. Integrity refers to how consistently the individual is able to express her/his inner identity across life experiences and situations. In order to have an identity one may be inspired by a mentor, yet must be true to her/himself and not attempt imitating the mentor at the expense of expressing one’s own true self. One must listen to her/his own authentic inner voice, and be true to the calling of her/his vocation in a style that is appropriate to her/his self. Therefore, success as a teacher does not depend on the technique of teaching that is chosen, rather on the authenticity of conveying the form of one’s own soul in choosing a style.

The process of finding the form of one’s own soul is difficult, because from early on schools direct students to satisfy other people’s goals, rather than their own. In the first half of life, “birthright gifts,” (Palmer, 2000, p.12) are abandoned due to abusive social pressures that peg people into cubicles intended for preserving the social order. Consequently, a journey into darkness is needed that will help in “re-membering” (Palmer, 1998 p. 20), or re-connecting with the inner self. The choice lies between either following the ecology of one’s own life, or violating one’s own nature. Among other things, this involves letting go of

omnipotent fantasy ideals and recognizing both personal limitations, and those imposed by others. Trying to exceed one's own personal limits distorts what can be given, and hurts others in the process. This leads to burnout from trying to give something that is not there.

Another process that Palmer described is that of fear (1998). According to Palmer, teachers, students, and administrators are disconnected from each other in educational institutions due to departmentalization, grading practices, competition, bureaucracy, and fear. The fear is of failure, and of diversity. Recognition of diversity leads to acceptance of truths that may threaten one's own identity and require change. Therefore, the culture of education perpetuates the fear of live encounters. This must be overcome by teachers through recognizing their own fear and that of their students, but not allowing themselves to become victims of it.

As a guide to support teachers who are interested in engaging in the formation process, either with a group, or on their own, a companion volume to Palmer's book *The Courage to Teach* (1998a) was written by Livsey, in collaboration with Palmer himself (Livsey & Palmer, 1999). This book followed the format and order of Palmer's book suggesting activities for each of the themes raised.

Character Education

Character education is a curricular field that deals with topics ranging from moral education to values. It can include both a cognitive and a behavioral component. Its range overlaps the concerns of connections between people to each other, as well as to the environment, and consequently it may be regarded as relevant to spiritual education.

The definition of character education is closely linked to the strategies employed to teach it. According to Lickona (1991), the foundation of the debate in strategies goes back to the time of the Greek philosophers. He explained that Plato taught that one had to know the

good in order to be good, while Aristotle stressed that practicing just deeds forged the path to a virtuous character. Lickona himself preferred a merging between the two approaches.

Early American approaches to moral education appeared through the guise of such books as the popular McGuffey Reader (McGuffey, 1837). The rhymes in the book depicted qualities, characters, and behavior that children were to emulate. According to Ingall (1999), the approach in these readers was one of a “hidden curriculum, (p. 18),” presumably since the avowed purpose of the books was to teach reading, though Benninga (1991) referred to it as the direct approach since the expected behavior is so clearly spelled out. Gutman (1987) referred to this direct approach as moral conservatism that focuses on the behavioral result of the education as opposed to the cognitive approach.

The next stage in character education was teaching through biographical models such as those appearing in the series by Blaisdell and Ball (1915.) A following stage dealt with promoting social reproduction that encouraged children to follow their gender-like parent’s example, through classes like home economics for the girls, and industrial shop workshops for the boys. Such courses emphasized the expectation of maintaining group norms and being good citizens.

Obstacles such as research by Hartshorne & May (1928) beset the efforts to effect behavior in character education programs. Their work cast doubt on the notion that people could develop personality traits such as honesty. This conclusion came from studies observing over 11,000 children in activities that were set up without any chance of cheating. Next, the children repeated the same activities with conditions that allowed them to lie, cheat, steal, as representative of behavior that attest to a lack of honesty. In the second stage, insufficient time was given to complete the tests without such cheating. As expected, cheating occurred, although it was impossible to predict who and when someone would cheat

Accordingly, the study failed to find consistency in examples of the children's honesty across situations, leading to the belief that such a characteristic could not be trained since it did not exist within the individual, rather it was situation specific (Lickona, 1991, Lockwood, 1997.)

The approaches reviewed so far centered on the indoctrination of behavior upon which behavior was defined. The next phase of character education approaches were the indirect approaches, as termed by Benninga (1991). The first such approach was actually that of Dewey (1916) who believed in inculcating the values of democracy through the entire atmosphere of the school. Dewey believed that students should govern the school themselves through a student run democracy, which would develop their characters in consonance with democratic values and principles. This process did not call for exhortation and lecturing, rather the absorption of character through the exercise of process.

A classic form of indirect approaches was values clarification. The objectives of the values clarification approach were to make students verbalize their values so that they can recognize, be aware of, and be responsible for the decisions they made based on them (Simon, et al., 1971). This approach did not assume that a certain set of values is higher or lower than another is. The strategies of values clarification included games and activities in which the participants were asked to divulge their feelings on certain topics in a safe environment that permitted no mocking of others for their views. These games could be role playing, simulations, role reversals, and word associations.

In contrast to the values clarification approach, a cognitive model was developed by Kohlberg (1981, 1984). The objective of Kohlberg's work was to stimulate the student to ascend levels of the taxonomy of moral development. Kohlberg's famous taxonomy of moral development included three main stages, the pre-conventional, conventional, and post-conventional. Each stage was divided into two sub-stages. In the pre-conventional level,

children do things to both gain reward and avoid punishment, or to fulfill the sense of the maxim, you scratch my back, and I will scratch yours. In the conventional level, the lowest sub-stage is when children do things to conform to the image of a good girl or good boy and avoid the bad boy/girl image. The next sub-stage of the conventional level is doing things because they are in accord with the norms of the group. The post conventional level starts with the concept of doing things because they are agreed upon norms that the group has taken upon itself. The highest sub-stage is to recognize the values behind the laws and hold them above all else, including the rules themselves. The strategy of Kohlberg's methodology was to engage the students in conversations of moral dilemmas and through these discussions to raise their awareness and cognitive thought to a higher level of thinking.

Both the Kohlberg cognitive approach and the values clarification approach had their adherents and critics. The Kohlberg approach was criticized as focusing too much on reasoning to the exclusion of behavior. The values approach was seen as too open-ended. A fair review of criticism of these approaches was provided by Deroche and Williams (1998). Nevertheless, social concerns posited the need for some character education approaches to help address the spiraling statistics with teen pregnancy, drugs, and a variety of other social ills. Deroche and Williams provided a review of recent institutional and government attention to this matter, as well as a plethora of programs and new initiatives in schools throughout the country. Examples of current programs include service learning, word of the week or month programs, mediation programs, conflict resolution programs, problem-solving /decision-making models, literature based programs, integrated curricula, electives, comprehensive school wide programs, packaged curricula, and teacher initiated materials (DeRoche and Williams, 1998, Berkowitz, 2002).

Lickona (1998), a current spokesperson for the character education movement related character to virtues. According to him, “The more virtues we possess and the more fully we possess them, the stronger our character” (Lickona, 1998, p.77). Examples of the virtues he considered include wisdom, honesty, kindness, patience, perseverance, and courage. Virtues differ from values in that they are more permanent. Lickona’s model of character education emphasized moral knowing, feeling, and action. The goals are good people, good schools, and a good society. Lickona serves as Director to the Center for the 4th and 5th Rs, which refer to Respect and Responsibility. Among his guidelines to the teacher are acting as mentor, creating a moral community, practicing moral discipline, creating a democratic environment, teaching character throughout the curriculum, and using cooperative learning. He also recommended guidelines for schools to follow (1997). This approach includes a combination of many of the former methods all integrated together under one model.

The definitions to character education range from behavior management, to democratic process, from virtues and values to moral cognition. Berkowitz and Bier (2004) added the psychological dimension to the moral one when they explained that character is “sociomoral competence. Character is a complex set of psychological characteristics that enable an individual to act as a moral agent.” (p. 592). Whatever the definition, there is agreement that the prime influence comes from the home (Berkowitz & Grych, 1998, Lickona, 1983), although the school has a role to play also (Berkowitz & Grych 2000, Lickona 1991).

Current popular trends have approached defining the field through broad descriptors. For example, a program called Character Counts devised by the Josephson Institute of Ethics refers to six pillars of character being trustworthiness, respect, responsibility, fairness, caring and citizenship. Alternatively, the Character Education

Partnership, that is a coalition of organizations dealing with character education, holds to the premise of eleven principles that they elaborate.

DeRoch and Williams (1998) provided a guide of a number of ways that character education programs could be assessed. Early studies were done informally through school surveys and were unpublished in scholarly journals. Recently, more research has been carried out in this field, as evidenced by a new journal that just started publication entitled *Journal for Research in Character Education*.

The Heartwood curriculum is a literature based approach to teaching ethics and promoting character development through multicultural stories that the teacher reads aloud and discusses with the students. The curriculum includes fourteen illustrated books that cover the seven attributes of courage, loyalty, justice, respect, hope, honesty, and love. Leming (2000) studied the effect of Heartwood on the students' ethical understanding, ethical sensibility, and openness to ethnocentrism. Ethical understanding was defined as comprehension of the attributes covered by the curriculum, while sensibility referred to expressing a preference for behavior that would reflect the attributes. Ethical conduct was measured through teacher-filled surveys. Questionnaires were written on two academic levels to cover the Grade 1-3 and 4-6 age groups before and after the curriculum was administered to an experimental group. The internal consistency of all of the instruments ranged from coefficients of 0.70 to 0.95 except for that of ethical understanding that was 0.46. ANCOVA was implemented in all but one case where a t-test was utilized because the homogeneity of regression assumption was not met. Indications of ethical understanding were higher for the Heartwood group in both grade levels while regarding ethical sensibility, both the control and experimental groups in grades 1-3 raised their levels slightly. Leming gave the possible explanation that there was a ceiling effect in that there was so little room for upward

movement from the pretest to the posttest. However, this explanation left open the question why a similar pattern was not found for ethical understanding also, given that the behavior is presumably based on understanding. In grades four through six, there was a statistical difference in favor of the control group in the topic of ethical sensibility. One possible explanation forwarded is that the teachers had in the fifth and sixth grades had felt skepticism regarding the appropriateness of the academic level of the stories they were teaching, and therefore may have passed along a negative attitude towards the values in general to their students. Ethnocentrism scores favored the experimental group in both age ranges. The teacher rated behavioral conduct more ethical for the control group, in grades one through three, while the reverse was true in grades four through six. The explanation afforded for the grade one through three finding was that teachers of experimental groups often have higher expectations when filling out such forms. In conclusion, the strongest effects of the curriculum were found to lie in the cognitive domain, though it is interesting to note that the internal consistency coefficient of the instrument with the most significant finding was that which was lowest.

Covell and Howe (2001) studied the impact of a curriculum on children's rights, as defined by the United Nations Convention of the Rights of the Child, understandings of rights, levels of self-esteem and support of rights of others, and perceived levels of support from peers and teachers. A major premise of the study was that understanding the specific concept of one's own rights would increase sensitivity to the rights of others. Further, the democratic style of teaching was expected to affect the concept of rights and the atmosphere of the classroom. The study was conducted with eighth grade students, and involved a half year curriculum delivered weekly of children's rights including basic needs, equality, alcohol and drug abuse, the environment and health, juvenile justice, sexuality and education. There

were five experimental and five control groups, with one special education class in each group.

Following implementation of the curriculum, scales were administered to measure self-esteem, perceived teacher and peer support, rights values, perceived acceptance of others scales, class reports by the students, and student evaluation of the program. MANOVA analyses were performed and results indicated that those who learned the curriculum showed significantly increased levels of self – esteem, perceived peer and teacher support, and support for children’s rights. There were no appreciable differences in behavior measured by teasing and bullying. However, two explanations were advanced to explain this finding. The first was that a similar study conducted by the authors with sixth graders showed gains that are more significant over a full year curriculum; hence, maybe the eighth grade curriculum was too short. Furthermore, the students had recently been engaged in an anti-bullying curriculum that may have skewed the results. Covell and Howe (2001) summarized three questions regarding the study that would require further study. The first regarded the relationship between the curriculum and the type of school in which it is taught, since it is predicated on an open teaching style and many schools are more authoritarian in nature. Related to this question is what would happen if one class taught this curriculum in a school that delivered a contrary message. Lastly, is whether the results can be demonstrated to maintain themselves over time. A final concern is whether the attitudinal gains can be translated into behavioral results. This factor was supported by teacher responses although more directed research would have to be conducted to substantiate reliably between the two.

The success of character education depends among other things on the preparation of teachers. Berkowitz (1998) identified six obstacles to teacher training in the realm of character education including lack of an accepted definition to the term character, lack of

agreement to what character education should be, limitations in time for teacher training in this field, limited studies proving what actually works in the field, lack of expertise and resources, and ambivalence about its place in schools. He then attempted to remedy these obstacles. He explained that while there is a wide range of definitions of character, they should all include dimensions of cognition, affect, behavior and personality in a moral – psychological dimension. Character education is perceived by him to be “the intentional intervention to promote the formation of any or all aspects of moral functioning of individuals (p. 3). Instead of addressing the issue of lack of time in teacher preparation, he turned to the time constraints in the school curriculum and advocated integrating character education throughout the curriculum as well as focusing on running the entire school in an atmosphere that models respect for character. The issues of lack of research and resources are hard to solve, although Berkowitz did review some of the most recent developments in these areas. Regarding the controversy as to whether character programs belong in the school, he fell back on the claims that it is a legitimate enterprise of the schools, and the best way to disarm opponents is by including them early on in the process.

In 1998, Jones, Ryan & Bohlin reported results of a study on how prospective teachers were being trained to incorporate character programs in their teaching. Surveys were sent to 600 teacher education programs, with a 35 percent response rate. The schools included public and private, secular and parochial schools. The study sought to examine degree of commitment to character education, philosophical approaches, state certification, and satisfaction of schools with their own programs in this area. Although over ninety percent of respondents supported the concept, less than twenty-five percent reported it as emphasized in their programs, with a remarkably low number of 6.6 percent public institutions ranking it as highly emphasized. There was little agreement as to what character

education comprises and how it should be taught, although process approaches like caring communities and service learning were rated more highly as approaches in the field than content approaches. Religious schools had stronger commitments to character programs as evidenced by their inclusion in mission statements, and their reflection through honor codes, and rituals. A majority of respondents felt that character education should become requirements for teacher certification. In conclusion, the study summarized a noticeable gap between recommendations and actual practice in the field.

Mathison (1998) studied the attitudes of teachers towards the field of character education. She administered 287 questionnaires to respondents divided into two groups of experienced and student teachers. The questionnaires were identical except for seven additional questions posed to the student to gauge their knowledge of legal issues surrounding this topic. She found that most teachers in both groups supported character education and felt it should be integrated throughout the curriculum although more experienced teachers still felt the primary responsibility lies with the parents.

While a majority of both experienced and student teachers reported that moral issues enter into their teaching, more of the experienced teachers were cognizant of it, 90% as compared to 60%. Another finding was that 80% of English teachers reported such issues as entering their teaching compared to 38% of math teachers. There were strong indications that insufficient preparation was provided during teacher training, though the trend was that student teachers did report more preparation than their experienced counterparts did. Still, the experienced teachers felt more prepared to deal with moral issues in the classroom. The biggest obstacle to teaching character education was time as opposed to ages of students, fears of mixing morals and religion, or fearing the diverse backgrounds of the students. However, student middle school teachers were twice as wary of the issue of separation of

church and state, again perhaps due to their inexperience as well as the sensitivity of such issues in the age group that they were preparing to teach and its focus on social growth.

In 1996, the National Council of Social Studies published a position statement endorsing the view to renew efforts to include character education in the social studies curriculum. Accordingly, Milson (2000) conducted a survey of social studies teachers to determine their attitude towards character. To offset the lack of any consensus in defining character education he identified six themes from literature in the field, and tested teacher attitudes to them through a questionnaire sent out to 298 elementary and high school teachers, of which 68% responded. In reviewing the results, Milson pointed out that in accord with much of the literature in the field, a clear majority of teachers favored the establishment of a moral climate in the school (97%), favored the inclusion of character education in the schools (96%). Furthermore, most of them saw the importance of teacher role models (77%) recognized universal moral values (92%), and felt there is enough time to include it in their courses (82%). However, there were very mixed results between those strongly agreeing, uncertain, and strongly disagreeing with questions regarding the degree of moral decline on society today, the need for didactic instruction intended to mold student values, and teaching specific character traits. In his conclusion, Milson raised questions as to how character education courses can be included in teacher training. For example, he asks how much of a priority is character education, in what area of the curriculum should it be taught, and should it be a required course for teacher education

Research is beginning to surface regarding the relation of character education programs to promoting academic achievement. Beninga et al. (2003) reviewed a number of these studies in their own study of this issue. Among the reports is a study of the Peaceful Schools Project of the Menninger Clinic that tackled bulliness. The program has led to

significant gains in Metropolitan Achievement Test Scores (Twemlow et al, 2001). Beninga et al mentioned a longitudinal study of the Character Education Project that showed no academic gains in elementary school, but did show gains later in middle school.

Affective Education

The affective domain covers many related terms. According to Kaplan (1986), it includes emotions, values, attitudes, appreciations, impressions, desires, feelings, preferences, interests, temperament, integrity, character, love-of-beauty, aesthetics, and the like” (p. 9). . Ringness (1975) added interests, philosophical orientation, tastes, and principles to this list. Affective education is not often formally stressed in school curricula. As opposed to the physical, behavioral, cognitive goals of schooling, it is more concerned with emotion. Since spirituality is also concerned with emotional elements such as relationships and connections, the two realms overlap.

The general objectives of affective education are (1) to help students become aware of their own feelings, attitudes, emotions, etc. (2) to analyze them and evaluate them, and (3) to be prepared to change them.

In order to understand objectives of the affective domain that are more specific, it would help to look at the reasons for teaching it altogether, as reviewed by Kaplan (1986). First, however, some brief attention may be devoted to the view opposing to teaching the affective domain in schools. According to such a view, the affective domain belongs in the realm of the home. The school is primarily responsible for teaching the three R’s. Schools would be overstepping their bounds if they taught affective education, and thereby risk indoctrinating children to believing values differing from those of the home. Furthermore, it is difficult to evaluate progress and grades in the affective domain because the criteria are subjective and progress is slow.

However, there remain many reasons to include the affective domain in education. Glasser (1969) maintained that the homes do not do a thorough job of dealing with affect and therefore it should be relegated to the school... We need the affective domain in order to direct us to solutions that go beyond purely academic cognitive considerations. Ringness (1975) brought a poem written by Samuel Foss entitled *The Calf Path* (Foss, 1895) in which he described how a calf walked on a crooked path one day going aimlessly from hither to fro (Foss 1895, cited in Ringness, 1975, p. ix – x). A lamb followed his path, and then a goat and other furry animals. Within time, the path became a well-worn beaten path. Eventually humans followed the same path and it turned into a major thoroughfare until people cruising through cursed out the curves of the uneven road. The only reason for the crooked path of course was that a cow had walked haphazardly on it one day. However, humans follow such paths blindly without learning to question the values of the past, choosing instead to conform to ritual and habit. As such, rigidity transfers from generation to generation, personal interest, emotion, and creativity become stifled. The affective domain is that which directs people to think and be aware of what they are doing and why. Ringness stressed that attention must be directed to the affective domain because it exists in the school in any case. He brought examples of children who are misplaced in a tracking group. They are often times angry, lacking confidence, and turned off to learning. Students who do not receive feedback may be frustrated.

According to Kaplan (1986) and Krathwohl, (Krathwohl, Bloom, & Masia, 1964), the objective of affective education is to stimulate the student to ascend in the levels of the affective domain. The affective domain was described in a taxonomy by Krathwohl. It consists of six levels. The first level is receiving, the next is responding. The third level is organizing. The fourth and fifth levels are valuing and characterizing. These refer to how

connected an individual is to a value. At the lowest level, one only receives the value in the sense of being aware of its existence. At the next level, the individual responds somewhat to the value. Ascending through the levels, the individual identifies with the value and ultimately builds her/his life around it in the sense of characterizing it.

The strategy that Kaplan (1986) proposed to guide students through the taxonomy is by “asking the next question (p. v.)”. This is a phrase he coined to describe the process of always asking students questions beyond the lowest factual level, and getting them to consider aspects of a situation that are more complex and abstract. For example, instead of just asking when Columbus sailed, how many ships he had, and what were their names, a teacher would ask what would have happened if Columbus had sailed in the opposite direction or if the sailors had rebelled, etc. The point is to personalize the question by challenging the student to answer what he /she would have done in a certain situation.

Glasser (1969) claimed that schools have two functions in affective education, namely to teach children to love and be loved, and to help raise their self-esteem. He explained that many homes fail in these tasks, and leave many children feeling dejected and lonely. Children have to learn to care about each other. The way to promote this feeling is behaviorally, by setting up an environment in which feelings of failure are diminished. He opposed tracking, report card grades, and other common practices that tend to lower self-esteem. He promoted adding to the curriculum a discussion time where sensitive issues are brought up and discussed by the class as a whole. Glasser expressed that once this type of environment is established, children can be pushed behaviorally and to take risks. He cited the example of Annie Sullivan who pushed Helen Keller to take responsibility for her actions, and not to hide behind excuses. The formation of positive feelings will follow the behavior according to Glasser. This is what he called reality therapy.

Ringness (1975) explained that the affective goal of education is to help children choose goals and the ways that they will pursue them. To do this best, schools must increase the degree of “education” as opposed to “training (Ringness, 1975, p.9).” He distinguished between these two roles of the school in that training refers to teaching the child to conform and follow the beaten path, while educating is teaching the child to be creative, with a sense of inner direction. . He lamented that most schools usually train their pupils instead of educating them. The emphasis here is on the child expressing her/his self as an individual and ultimately learning to take responsibility for her/his choices.

Ringness (1975) reviewed the two basic streams of thought of behaviorism and humanism and described how they each can contribute to affective education. He went through classical conditioning and operant conditioning, and describes how these methods can extinguish or eliminate negative feelings and perceptions associated with parts of school like test anxiety, or how positive reinforcement can promote positive values. He also elaborated on humanistic models like values clarification, and Kohlberg’s model.

The philosophy of Victor Frankel

An assumption of this study is that teachers’ levels of stress, anxiety, and retention may be due to the feeling that they a sense lack of meaning to their lives. The main proponent linking spirituality to meaningfulness in life from a psychological, philosophical perspective was Frankel (1962).

Frankel (1962) was a survivor of the World War Two concentration camps and attributed his survival to the capacity for finding meaning in his life. According to Frankel, a spiritual core is the key to healthy psychological living, which can also affect physical health. The spiritual foundation of the human personality is known as the noetic dimension. Frankel was quick to assert that: “It must be kept in mind however, that ... ‘spiritual’ does not have a

primarily religious connotation but refers specifically to the human dimension (Frankel, 1962, p. 103).

According to Frankel (1962), spiritual issues deal with the human aspiration for a meaningful existence. Meaning could refer to an immediate sense of present meaning, or an ultimate meaning. Healthy people find their own meaning in life through the values that they choose. Meaning is not something people invent in themselves, but rather, something they discover as it pulls them. Every person's meaning is unique and has to be found on one's own.

Frankel (1962) cited three ways to find meaning in life. One is through deeds, the second through experiencing values, and the third through suffering. Deeds refers to the creative aspects of activity in arts, music and other forms of self-expression. The highest level of experiencing value is through love. Frankel described how the image of his love for his wife sustained him through the concentration camp experience, even though he did not know if she was physically alive. Frankel regarded suffering as a healthy source of finding meaning. As long as there is a reason for the suffering, and meaning in life it becomes tolerable. Each person's suffering is unique and leads that person to find his or her own meaning in life. In Frankel's words "mental health is based on a certain degree of tension, the tension between what one has already achieved and what one still ought to accomplish....Such a tension is inherent in the human being and therefore is indispensable to human suffering" (Frankel 1962, p. 107). Finding a sense of meaning in life assists one in transcending the immediate effects of suffering.

Meaning also refers to having an optimistic sense of future goals in one's life. Frankel (1962) described different psychological illnesses and how they are related to a lack of any substantial meaning. In this case, the role of the therapist is to help the patient find their own

meaning in life, in a process of looking forward, as opposed to the traditional psychoanalytic models of looking towards one's past.

Teacher stress, retention and satisfaction

An assumption being studied in this current study is that teacher stress levels, and strategies for promoting retention of teachers may be linked to spirituality. No studies to date have been conducted to study this link. While the "Teacher Formation Program," partnered with the Fetzer Institute, and run by Parker Palmer has conducted workshops on spirituality with teachers, no empirical studies have yet been published reporting on their work. Current research only remains silent or at best hints at the links between aspects of spirituality and teacher retention.

Dunham (1984) described three models of depicting stress on teachers. They include the mechanical model, the medical model, and the interactionist model. The mechanical model viewed stress as the ratio between the load or strain exerted by external conditions on an object, and those properties of the object that enable it to reform itself to its original state once the pressure is relieved. This model emphasized the causes of stress. The medical model focused on the physiological and emotional symptoms of stress. The interactionist model combined the two previous models and defined stress as "a process of behavioral, emotional, mental, and physical reactions caused by prolonged, increasing or new pressures which are significantly greater than coping resources." (p. 3). Dunham continued to describe the sources of stress on teachers as being from organizational and curricular changes, role conflict and role ambiguity, children's behavior and attitudes, and working conditions. Working conditions include physical conditions in the school, wages, heavy workloads, and inappropriate leadership styles.

Dunham quotes Caplan (Caplan 1964) in listing seven characteristics of coping behavior for stress. One of them involves trusting in one's self and optimism in the future. This is reminiscent of Frankel's (1962) reference of meaning in life having a future oriented perspective. In another perspective on coping resources, Dunham referred to dealing with the body's reactions to stress rather than trying to change the source of stress itself. In this context, he mentioned meditation, yoga, and self-relaxation techniques, all of which could be seen as related to the spiritual domain. Furthermore, he expanded on the importance of developing interpersonal relations with people out of the work sphere, which also overlaps another aspect of spirituality, namely, the connectedness to others.

Statistics describing teacher burnout are consistent in reporting twenty two per cent leaving the field in the first two years, and up to fifty percent in the first five years. (Merseth 1992) As in the Dunham (1984) report mentioned above, studies often focus on the difficulties in the profession, and why people choose to leave (Darling – Hammond 2003). One key element is salary that is more important among beginning teachers than veteran teachers (Gritz and Theobald, 1996). Experienced teachers are more concerned with working conditions than salaries (Loeb and Page, 2000). These include class size, decision-making roles access to textbooks, and administrative support. Teacher preparation and degree of mentoring are also important factors affecting teacher satisfaction

A different approach is that taken by Bobek (2002) who studied what keeps teachers in the field. She wrote about teacher resiliency and resources that will help maintain teachers' longevity in the field. Her conclusions came from a mini – study of young adults who had undergone stress, yet not to the extent that it displaced them from their life course. The resources she found include significant adult relationships, a sense of personal responsibility, social and problem solving skills, a sense of competence, expectations and goals, confidence,

a sense of humor, and a sense of accomplishment. Again, a number of these may overlap with elements of spirituality, like interpersonal relations and personal responsibility, while having a sense of humor is reminiscent of Frankel's (1962) ingredients for finding meaning in life.

Williams (2003) conducted interviews with twelve teachers identified by their principals as outstanding, and who have been in education over fifteen years, averaging twenty-three years (2003). Her study included in-depth interviews with the teachers, in an effort to find common threads through their narratives. One factor she found keeping teachers was the presence of intangible rewards in teaching. She stated, "These educators say that the personal bonds they form with young persons are a kind of spiritual connection that often lasts for years. (p. 72). She quoted a teacher who said, "Yes, it's spiritual. It touches my soul – like... the love of a friend...That's part of being a fulfilled, whole, spiritual person. Teaching certainly satisfies that for me." (p. 72). Again, the prominence of the spiritual dimension as a possible source of teacher stress relief is implied.

Nieto (2003) conducted a similar study with a group of veteran teachers meeting regularly to discuss factors affecting perseverance in the field. Among the elements identified were a sense of personal identity, feelings of love towards their students and subject material, and the feeling of hope and possibility. These themes again echo strains of Palmer's (1998) and of Frankel's (1962) writings on spirituality.

Applications of Spiritual Education in Schools

Buber

Buber's (1970) model of spirituality stressed the I-Thou relationship. Accordingly, he placed high emphasis on the relation between the teacher and the student (Buber 1966). While educators often follow contemporary trends and define their goals based on current

societal and cultural norms, he set the relationship of educator and student as a central factor of the educational process, and not subject to change due to other societal pressures.

Buber (1966) emphasized that there must be trusting reciprocation between teacher and student. One of the symbolic ways that Buber described this relationship is the image of a mother and her unborn child, whose bodies respond to each other. Each is dependent on the other, anticipating, reacting, and deriving satisfaction from the response of the other. Still, the teacher is the primary figure in the relationship.

In this relationship, two things are incumbent upon the teacher. The first is to see students and to accept them unconditionally. In Buber's words (1966), the teacher

Enters the schoolroom for the first time, he sees them crouching at the desks, indiscriminately flung together, the misshapen and the well proportioned, animal faces, empty faces, and noble faces in indiscriminate confusion, like the presence of the created universe; the glance of the educator accepts and receives them all. (p. 227)

The second condition incumbent upon the teacher is to see her/himself as the student sees her/him. The teacher must feel the effect of her/his actions upon the students, and how they are experienced by each student. Buber (1966) explained the teacher "must experience this action of his ever anew from the other side. Without the action of his spirit being in any way weakened, he must at the same time be over there, on the surface of that other spirit which is being acted upon (p.100).

Buber (1960) describes the role of the *Tzaddik*, (a Hebrew term for an ultimate righteous person). According to Murphy (1988), there are similarities between Buber's image of the *Tzaddik* and a teacher. The *Tzaddik* engaged in authentic dialogue with the followers, and through active and loving concern served them, assisted them and directed them to solve their daily problems and inner challenges. Likewise, it is the task of the teacher to serve as counselor and guide to his students.

Noddings

Noddings (1992) outlined a program for secondary schools in which half of the day be dedicated to the theme of caring in the form of curricular units around the concepts of caring. These include caring for one's self, caring for one's inner circle of family and friends, caring for strangers and distant ones, caring for animals, plants and the earth, caring for the human-made world, and caring for ideas. The last category referred to academic goals and motivating children to appreciate and feel challenged by this portion of the curriculum

Noddings's (1992) position was that: "The spiritual aspect of self...gets no attention in today's public schools" (Noddings, 1992 p. 49). She was referring to children asking existential questions like: Is there life after death, Is there anything beyond the phenomenal world, and Are there spirits with whom one can communicate.

Noddings (1992) also incorporated "forms of meditation, prayer, laughter, poetry, ritual, song, and dance" (p.82) under the curriculum of spirituality. She did not object to teaching about religion in schools, and maintained it cannot and should not be ignored. She opposed indoctrination, but not academic study for the sake of learning how different religions and culture approached spiritual issues. She raised questions such as why do some believe the story of Adam and Eve in the Bible literally, while others regard it as a myth, and how these different views can all be respected

Noddings (1992) recommended some clear practical steps to creating a caring school. Among them are keeping students and teachers together for more than one year, getting rid of competition, reducing testing and promoting methods for self-evaluation. She also mentioned enriching the curriculum for students who are not bound for college. Every daytime should be devoted to spiritual concerns and themes of caring should be raised in different contexts.

Weaver and Cottrell

Weaver and Cottrell (1993) brought examples of techniques that represent a combination of urges and related goals will help exemplify their model. The urge for life is related to the goals of a search for meaning, and the power of hope. School courses can and should include opportunities within the range of the curriculum to explore questions of life's purpose, in a non-threatening environment through assignments and readings that address these concerns. Instructors should encourage students to find meaning in their lives:

by alerting them to common experiences such as stopping to view the leaves as they emerge in early spring, the squirrels as they begin gathering nuts for winter, flowers opening, noticing a beautiful sunset, catching an unexpected smile from a stranger... Such experiences can bring meaning to their lives and sometimes can be enough to keep them going during the tough times. Life can sometimes seem more desirable when we can look around and see ourselves as part of a larger universe. Instructors can assist students in their urge to live, too, by trying to keep their lives in balance... Instructors need to spend time in pacing assignments...and allowing time to talk about what they have to do, how worried they are, or the stresses in their lives. We have found that such opportunities allow them to compare their plight with that of other students, They quickly realize that they are normal – there is hope. (Weaver & Cottrell, 1993, p. 428)

Regarding the urge to connect, James and James (1991) wrote:

It is through such *cooperation* (working together in groups), *companionship* (coming together as friends), *compassion* (revealing sympathetic concern for others and a desire to help them), and *communion* (moments when we let go of preconceived ideas about each other and communicate as openly and authentically as we can), that spirituality is nurtured in the classroom. (p. 189-92, cited in Weaver & Cottrell, 1992, p. 433, emphasis added)

Dallaire

In order to develop people who are spiritually tuned into the needs of the community and have the inner spiritual strength to work to improve the needs of society, Dallaire (2001)

suggested including the following activities in the educational curriculum to attain each set of goals.

Contemplative Goals:

1. Nurturing the ability to maintain silence and solitude so one can be aware of themselves and their surroundings.
2. Meditation intended to increase awareness of the underlying unity in life, while also maintaining a sense of external social and political concerns.
3. Learning to attend to emotions
4. Promoting the development of relations with family, friends and community
5. Reading, playing, and celebrating

Liberating praxis goals:

1. Locating one's self within the community and expressing solidarity with others
2. Gaining power of knowledge through dialogue
3. Active involvement, especially through community means, to change existing social structures
4. Reflecting on one's actions
5. Contemplating during moments of action.

Dallaire (2001) emphasized the role of the teacher to practice these steps, acting as a visible role model, and working constantly to develop the same skills among students. Although it was recognized that on the surface schools appear to be formal, conservative institutions that are not conducive to such teaching, it was concluded that it is possible and even desirable to engage in the attempts specifically in the school setting so that they can set the example for transforming society.

Miller

In order to introduce spirituality into the curriculum, Miller (2000) recommended the use of meditation, guided imagery, dreamwork, and journal writing. He described ways in which the various arts such as music, drama, and visual arts can be invigorated and integrated by spiritual curricular methods. Furthermore, he quoted research by Leveté (Leveté 1995, cited in Miller 2000) who claimed that meditation by students led to higher academic achievement, and other research that suggested that it lowers stress and blood pressure (Benson, 1976 in Miller 2000).

In addition to specific curriculum, Miller (2000) discussed the concept of a soulful school. Drawing on the work on Secretan, (1996), three types of schools are described. They are the mechanistic school, the chaotic school, and the sanctuary. The sanctuary corresponds to the soulful school in that it relates to technology imbued with feelings. In such types of schools, love predominates over fear, and a deep sense of community is felt. Creating a soulful school, according to Miller, involves many steps. These include paying attention to nonverbal cues, working on the aesthetic environment, and telling stories about the school. Creating celebrations and rituals, emphasizing truth and authenticity, and providing a place where people can talk openly without fear are also important elements. Examples of soulful schools are the Waldorf schools, and a variety of alternative schools including one in Maine, which is explicitly based on the concept of a soulful school.

Miller (2000) devoted a chapter to the development of the soul of the teacher in the belief that a teacher who has not reflected on the development of their own soul cannot inspire and guide students to do the same. One key method is contemplation, as opposed to reflection. In contemplation, one becomes the object that is being contemplated through a softening of the boundaries between them. The main strategy of contemplation proposed and

described is meditation in different forms, including breathing, mantra, visual and movement meditation. Other techniques include intentionally slowing down the pace of one's life (through shortening to-do lists, creating quiet gaps during the day and being mindful of tension), music, journalizing, honoring space, and silence.

Kessler

Kessler (2000) proposed the technique of talking to students about spiritual issues. She learned that students have many spiritual questions on their minds. They fall within all of the domains of the seven gateways described above. Sample questions that may arise are: How can I change feeling lonely, Is there life after death, Do all people have the same capacity to feel joy and sorrow, Is there a God, and What makes people evil. Discussion of these issues is not considered a breach of the separation between church and state because the teacher is not directed to give her/his own opinions. The goal is to create an open atmosphere in which the students have an opportunity to open and share their questions and answers. In this trusting environment, they come to realize that they are not alone in asking their questions.

In contrast to Dallaire (2001) and Miller (2000), Kessler (2000) cautioned against utilizing techniques of meditation with adolescent children. She sensed that it might represent a surrender of the ego at a fragile time in development. Instead, she settled for very short moments of quiet reflection.

Palmer

Palmer's (1998) pedagogy avoids the classic controversy between the teacher and student centered educational models. Instead, he proposed a subject centered model. In this view, both teacher and student transcend themselves and each other in pursuit of the truth of the subject.

True community in any context requires a transcendent third thing that holds both me and the accountable to something beyond ourselves...the third thing has a presence so real, so vivid, so vocal that it can hold teacher and students alike accountable for what they say and do... teachers and students have a power beyond themselves to contend with – the power of a subject that transcends our self-absorption and refuses to be reduced to our claims about it. (Palmer, 1998, p. 117)

Palmer's (1993, 1998) epistemology was based on a spiritual model of acquiring knowledge in which the knower forges a mutual personal relation with the known. The known objects are infused with a life of their own as they integrate with the lives of the knowers. There is an overall holistic connection between all knowers and all objects being known which ties them together into a unity with which the process of knowing aspires to connect.

In a traditional classroom, the teacher is viewed as the repository of truth and knowledge, while the student is a passive recipient expected to soak up the facts thrown out to the class. The students are regarded as blank slates, and must compete as spectators. They are bidden to engage in mechanical memorization, as they remain uninvolved in the pursuit of truth. The teacher must shield them from any subjective expression, which may dilute the truth.

In applying Palmer's (1993, 1998) model of spirituality to education, a key step is creating a space for learners. A space helps people know who they are as their feelings are given a forum for expression. Space involves the three components of openness, boundaries, and hospitality.

Openness is the removal of the borders that are created by fear of encounters between the knower and the known. These fears are often expressed through excessive verbiage that is intended as a cover up for ignorance. People must learn overcome their fears and thereby

make room for silence. They can do this by being open to new knowledge as they experience what they already know, remaining cognizant and humble in the face of what they do not know, and maintaining openness to learn new things. Fears can destroy teaching and learning as both the teacher and student feel they are expected to know certain facts and to present them upon demand from each other. This is a fear based on the mistaken attitude that the person must know everything, and on a view of truth as the knowledge of reality through cold facts. The open space may itself initially create fear as one becomes in touch with her or himself, and her or his strengths and limitations. However, this is a fear that may be overcome as truth and expectation become re-conceptualized and realigned along a new understanding of what truth comprises.

Although the space of learning is important, its boundaries must also be defined. Otherwise, the openness is limitless, and overextended. The boundaries will depend on the context of the learning. Hospitality refers to the process of listening to each other, receiving from each other and entering into relationships together.

The contrast between providing space and boundaries requires further discussion. Palmer (1998) asserted that there is a paradox in the learning paradigm that allows both opposites to live side by side; indeed, it calls for them to act together. In this vein, he enumerated six paradoxes regarding space that must be present in the classroom. They include the need for openness and boundaries, hospitable (calm, reassuring) and charged, inviting the voice of the individual and the community, honoring the little stories of the individual together with the big stories of the disciplines, supporting solitude and community, and welcoming both silence and speech (Palmer, 1998, p. 75 – 77).

Varieties of strategies are recommended to promote these processes. Open seating arrangements where all class participants face each other foster hospitality. The setting of

discussion guidelines can limit the monopolization of such discussions by a select few students in order to create spaces of silence as the group waits for everyone to choose more selectively when they will speak and what they will say. Furthermore, the modeling of expression of feelings by the teacher may promote more sharing of feelings by the students in a safe environment. The reaction of the teacher to student expression must be guided by an authentic intention to encourage such expressions by them without making them feel vulnerable.

Another key step in Palmer's (1998) education vision is creating a relationship of truth between the teacher and the student. The student is a partner in seeking out sources of truth and not a mere recipient of facts. The teacher is a partner who is guiding and facilitating the search for truth and not a mediator whose role is to transmit data. The student should not be engaged only in taking notes, reflecting upon them and memorizing them, but rather should be attempting to pursue a mutual personal relation with the teacher through experiencing and sharing images of the truth.

Although Palmer (1998) did not outright negate the value of lectures, he downplayed their effectiveness in comparison to other pedagogic techniques. The focus is not on the teaching technique, rather on the epistemological view behind it. While each technique may have its time and place, the focus is on student discovery methods, and courses that prioritize depth over breadth.

An example described is the McMaster University medical school program in Hamilton, Ontario (Palmer 1998). Its students were graduating with apathy to their patients and the pursuit of new medical knowledge as well as antipathy to their fellow students due to unrestrained competition. Consequently, there was a need felt for a change in curriculum and teaching methodology. In the original course of study, students learned the basic medical

courses for two years. Then, they were faced with actual patients. In the new program, the students diagnosed and treated patients from their first day onwards. With the assistance of a mentor, they shared whatever pre-existing knowledge and experience they had. Over time, they accumulated the medical knowledge required for treating patients. The new program proved itself effective as students' standardized test scores rose, as well as the level of their medical ethics and bedside manner. Palmer refers to this as teaching from the microcosm, which is in this case, the patient. Instead of filling the heads of students with facts, they learned more effectively from in-depth examples with which they interacted to establish a community of truth.

How can the spiritual realm be promoted in education overall? Palmer proposed a four-step process by which this goal will be achieved. First is the development of the individual who will form an identity with integrity consistent with spiritual ideals. This involves finding a balance between the inner voice and the external forces surrounding the individual. The next step involves individuals who have past the first stage becoming aware of each other and creating a community together. Third, is these communities publicizing the process they have undertaken and expressing their concerns about the lack of such movement in society. Lastly is a process of creating a framework of authentic relevant rewards that help maintain the system.

CHAPTER THREE

METHODOLOGY

Introduction

This study will serve two purposes. The first purpose is to compare the attitudes of teachers to spiritual education before and after a series of workshops that they undergo on the topic. The second purpose is to set the baseline for an ongoing longitudinal study on the effects of studying and teaching with methods of spiritual education. Specifically, the long-term goal is to see whether such education has an impact on teachers' levels of stress and longevity in the field.

Methodological Framework

This study will be comprised of a combined qualitative and quantitative framework. The first portion of the study will be qualitative, based on interviews and observational data while the second portion will be quantitative based on surveys.

Population Sample

Twenty teachers who regularly teach secular studies in a parochial religious school will be selected, most of whom send their children to public school and have taught there. They are a heterogeneous group of teachers with different cultural, religious, and secular backgrounds. The teachers will be randomly assigned into a control and experimental group.

One or two teachers will be selected from the experimental group to be interviewed regarding their attitude regarding including spiritual education in classrooms of secular education and public schools. Many of these teachers send their children to public schools, and are therefore appropriate participants for responding to these questions.

Curriculum

The teachers will participate in a workshop comprised of three sessions regarding spiritual education. The first session will be devoted to setting the scene by gauging the teachers' initial conceptions regarding spiritual education, having them share their impressions, and introducing them to Noddings (1992), and Miller's (2000) contributions to

the field of spiritual education through reading selections from their writings. Buber's (1960) model will also be introduced through the facilitator's explanation and conducting of discussion. The next session will present Kessler's (2000) and Palmer's (1993, 1998a, 1998b) models of spiritual education. The last session will involve brainstorming a model for personal implementation of spiritual education by the teachers.

Research Design and Hypotheses

The first part of the study will be conducted as a qualitative study which will ask the following questions:

1. What are teacher's attitudes to spirituality in public schools?
2. Will their attitudes be affected by workshops introducing them to the range of options defining and describing spiritual education?
3. Might a change in their attitudes lead to a change in teaching style?

This part of the study will involve experimental group, and it consists of two stages. The first stage is the interview of two participants from this group intended to determine their initial understandings of what spiritual education could be, and its appropriateness to public school.

Following these interviews, in the second stage, the entire experimental group will participate in a series of workshops introducing them to models of spiritual education that have developed for public schools. They will become familiarized with the concepts and techniques proposed through these models. During the sessions, which will include discussion and sharing of reactions to the different models, those who were interviewed will be directed to play a passive role and serve as observers recording the dynamics discussion process, in order to minimize the potential risk of their pulling the discussion in particular directions due to their individual intervention as interviewees. At the end of the workshops,

the original two teachers will be interviewed again so as to see if there was any change in their perspectives. The specific questions of these second interviews will be based partially on preliminary analysis of the observed data collected until this point, and therefore cannot yet be produced in advance in the appendix.

Following the qualitative study, the quantitative study will be conducted. The following are the hypotheses of the quantitative study:

1. Ho: $\bar{X}_{\text{MBI}} \text{ subscale scores treatment group} = \bar{X}_{\text{MBI}} \text{ subscale scores comparison group}$,
 Ha: $\bar{X}_{\text{treatment group MBI subscale scores}} < \bar{X}_{\text{MBI subscale scores comparison group}}$.
2. Ho: $\bar{X}_{\text{CASE subscale scores treatment group}} = \bar{X}_{\text{CASE subscale scores comparison group}}$,
 Ha: $\bar{X}_{\text{treatment CASE subscale scores}} > \text{than } \bar{X}_{\text{CASE subscale scores comparison.group}}$.

In the quantitative study the baseline will be determined for the longitudinal part of this study. Information will be collected to determine what effect may be found in teachers who implement spirituality development strategies in their classrooms. This will permit later comparisons of satisfaction, stress, and retention rates between the teachers who received the workshop training, and followed-up use of the concepts acquired there, to the teachers in a control group who received no such training and do not implement the models in their classrooms.

Instruments

Following the workshops, two fifteen minute surveys will be administered to both

groups. The first survey is the *Comprehensive Assessment of School Environments*, (Halderson, Kelley, Keefe, Berge, Glover, Sorenson, Speth, Schmitt, Loher, 1986) that comprises four surveys assessing with their school. Three of these are separate surveys for parents, teachers, and students. The fourth is a survey on school satisfaction that all of the groups complete. This study will implement the teacher survey. Internal consistency coefficients for this survey have been found to be 0.88 with a range from 0.80 to 0.93 based on data from pilot and normative studies administered to more than 1,500 teachers (CASE, 1987). The correlation for reliability of subscores across time ranges from 0.62 to 0.92 Test-retest reliability ranges from 0.66 to 0.92

The second survey is the *Maslach Burnout Inventory* (Maslach & Jackson, 1996). The authors of this test define burnout among educators as emotional exhaustion, indifference, and reduced personal satisfaction. The survey assesses these indicators within twenty-two items that respondents answer on a Lichert scale from one to seven. The scores for the three aspects are combined for a total score of burnout. Wright (in print) reviewed the test and reported that Cronbach alpha scores for internal consistency reliability range from .90 for emotional exhaustion, to .79 for indifference, and .71 for personal accomplishment. Test retest coefficients after a few weeks were .82, .60, and .80 respectively for these sections, and after a full year, the scores for the respective sections were .60, .54 and .57. Data regarding validity reported low to moderate correlation among the different scale scores. The correlation between emotional exhaustion and indifference was .52, between emotional exhaustion and personal accomplishment -0.22, and between indifference and personal accomplishment -0.26. Other studies compared respondents' answers on the Maslach survey to indicators such as peer ratings, personal assessments of satisfaction and meaningfulness of the job, substance abuse, and changes in interpersonal relationships. The coefficient levels of these studies were also low to moderate, ranging from .15 to .56, and most of them were statistically significant at or below the .05 level.

Data Collection

There will be three sources of data for this study. The first source is the interviews conducted with two teachers before and after the series of workshops on spiritual education. These data will be transcribed by the interviewer, and recorded on cassette tape, as recommended by Spradley (1980, p. 124). This could be both to insure accuracy of the transcription as well as to help analyze for any special features such as hesitation or delays in answering,

The second source of data is the record of the workshops conducted for the teachers. This record will be both recorded, and transcribed by the two teachers who had been interviewed previously. The recording will help to assure accuracy and completeness of the record while the transcribing will help to indicate who the speaker is. The third source of data will be the survey forms that the teachers complete following the workshops.

Data Analysis

The content of both sets of interviews, as well as the transcripts of the workshop sessions will be analyzed through qualitative methodology in order to determine what attitudes may be ascertained among the teachers regarding spiritual education. The data will be analyzed using the NUD*IST computer software program. The structure for interpreting the data will be in accord with LeCompte & Schensul's (1999) and Miles and Huiberman's (1994) designs for conducting qualitative research. Spradley's (1980) model of participant observation will be applied when found to be relevant.

LeCompte & Schensul (1999) described the analysis of qualitative data to be an iterative, recursive cycle, rotating between inductive and deductive analysis. The process is recursive because it entails constantly transitioning back and forth between collecting new data, analyzing it, and then using the analysis as a guide for collecting more data. The researcher starts out with a theory regarding a problem to be solved. S/he observes and gathers information from relevant sites. The researcher may use inductive analysis that involves building abstract, general theories from the concrete, specific data collected.

Alternatively, the researcher may use deductive analysis in which the abstract theories are applied to interpreting the concrete details. Throughout this process, the researcher returns to collect more data, using some of the preliminary theories to guide her/him in interpreting the new data.

According to LeComte & Schensul (1999), there are three stages of the actual analytic process. They call the first stage item analysis. Miles and Huberman (1994) refer to this as coding. After observing and recording the data, item analysis or coding entails labeling pieces of the recorded text with titles that differentiate them from other portions of the text. These differences are found through comparing and contrasting units of the data. Spradley (1980) described this stage a little differently and calls it domain analysis. In domain analysis, different sections of text are analyzed in order to identify cultural patterns that are reflected in them. Describing cultural patterns is similar to presenting the specific social situations that had been observed. However, presenting social situations merely involves a surface level process of portraying what had been seen. Describing cultural patterns requires more in-depth analysis in order to discover connections and relationships between the elements presented from the data observed in the social situation. Once connections are found linking together certain elements, these “included terms” are labeled by a “cover term” (Spradley, 1980, p. 89). Taken together, these combined units of included terms and cover terms reflect cultural patterns embedded in the environment that has been observed.

The second stage of analysis identified by Le Comte and Schensul (1999) is termed pattern analysis. After the initial coding, more data is collected and introduced to be analyzed in accord with the recursive cycle of the analysis process. As the new data is coded, the analysis becomes more complex. The goal begins moving from naming and classifying elements of the data to understanding them, and recognizing patterns within them (LeComte and Schensul, 1999, Miles & Huberman 1994).

The pattern analysis stage overlaps three phases in Spradley’s (1980) model. First, is

the process of defining semantic relationships between included terms and cover terms in the domain analysis. These semantic relationships include eight possibilities such as “strict inclusion” (p. 91) where the elements are included by the cover term. An example of such a relationship would be the cover term friend which could be comprised of included elements like loyal friend, enemy, and acquaintance. Another type semantic relationship is the “spatial” (p. 93) in which the included terms are found in the area of the cover term, such as classrooms, cafeteria, and gymnasium located in a school.

The pattern analysis stage also overlaps Spradley’s (1980) concept of taxonomic analysis. This refers to expanding the list of included terms through more focused observation, looking for ways to combine all of the terms into smaller subunits, and then looking for the relationships between the subunits and the cover terms. For example, if the study were to be on shopping in supermarkets, and one of the cover terms was shopping stages, the list of stages (entering the store, choosing a cart, choosing a route, etc.) would be expanded as widely as possible. Then combinations such as picking out meat, getting dairy products, buying frozen goods, etc. would be grouped together under the sub-stage of selecting groceries.

Lastly, this pattern analysis stage also contains Spradley’s (1980) concept of componential analysis that focuses on identifying contrasts between the elements in the categories, instead of the similarities. The contrasts are then examined sorted, and grouped, concretized into a paradigm that distinguishes the differences, and presented visually.

The final stage of the analysis is the discovery of the themes and the structure embedded in the data. Miles & Huberman refer to this as “generating meaning” (1994, p. 245), and identify several possible steps in this stage such as noting patterns and themes, clustering, making metaphors, and subsuming particulars into the general. LeComte and Schensul (1999) use the label “constitutive or structural level of analysis,” which refers to seeing the entire picture (p. 156).

Spradley (1980) talks about theme analysis. He defines cultural theme as “any

principle recurrent in a number of domains, tacit or explicit, and serving as a relationship among subsystems of cultural meaning” (p. 141). Themes are often cognitive principles or assertions that people believe to be valid. They can be generalized over several domains. The contrasts discovered and described in the componential analysis help to shed light on the relationships between the domains. After these relationships are identified across domains, overall principles are sought under which they can be integrated. These principles form the basis for the cultural themes.

The quantitative data of the surveys will be analyzed showing the mean responses, and the range of standard deviation. Results will be provided in chart and histogram formats. A quantitative study will be conducted comparing between the responses of both the experimental and control groups using variance and co-variance statistical procedures. All statistical analyses will be conducted at the 0.05 alpha level, and conducted using SPSS software. Follow up discussion will analyze the results and suggest directions for further follow up study.

Reliability and Validity Issues

Qualitative studies have their own terms and methods of measuring reliability and validity. Ary, Jacobs, & Razavieh (2002) refer to credibility (internal validity), transferability (external validity), reliability (dependability) and objectivity (confirmability). The credibility of this study relies on implementation of structural corroboration in the form of both interview analysis and workshop discussion analysis. The results will be shared with the interviewed participants to ask for their feedback. A journal will be maintained throughout the study by the investigator to offset the occurrence of researcher bias, as suggested by Krefting (1991). An audit trail will be maintained and reported to assure dependability and confirmability. Peer review will be employed to insure credibility and confirmability. Since this is a preliminary study that is the first effort of its kind to test its premises, transferability will not be possible to assess in this study. Similarly, triangulation will be left as a recommendation for further studies.

Chapter Four Data Analysis

Qualitative Analysis

The qualitative portion of this study includes analysis of the following elements:

1. The initial interviews of the two participants who would later be transcribers during the workshops. The texts of their interviews appear in appendix 1.

2. The definitions of spirituality provided by the workshop participants. These definitions are brought in appendix 2.

3. The texts of the workshops conducted with the participants, as transcribed by the interviewed participants, and recorded on cassette tape. These transcripts are to be found in appendix 3.

4. The final definitions of the workshop participants, which appear in appendix 4.

5. The exit interviews of the two participants who were initially interviewed, and which appear in appendix 5.

6. The condensed data of each of the individual workshop participants, including both their oral contributions, and written texts in the form of the two definitions of spirituality which they provided, all of which is brought in appendix 7.

The process of the analysis as explained in Chapter 3 began with domain analysis followed by semantic analysis, taxonomic analysis, componential, and thematic analysis. A first domain analysis was conducted on the initial interviews. An extended domain analysis, integrated the initial analysis domains with materials provided by the definitions of spirituality that teachers wrote in the first workshop. Following the first workshop, the domain analysis was again restructured in accord with light shed by the vocabulary and expressions in the new data, culminating in a final version of the domain analysis, together

with a semantic analysis of these elements. After the second workshop, a more exhaustive taxonomic analysis was undertaken, whose scope was expanded to include the data from the third workshop.

Subsequently, the componential analysis was performed. Following the last set of definitions, the oral text excerpts and written data provided by each individual workshop participant were analyzed to determine if any change or patterns of development could be detected in their positions on the topic of spiritual education in schools, as well as what might be the catalyst for these changes. The positions were analyzed for comparisons and contrasts between the participants.

The process of the first domain analysis involved coding terms that were used either in a specifically secular or religious context. Table 1 reviews all of these different terms.

Table 1

Terms reflecting spirituality appearing in initial teacher interviews

<u>Religious</u>	<u>Secular</u>
Belief	Human
Believe	Life
G-d	Live
Image	Self
Religion	Within
<u>Religious</u>	<u>Satisfaction</u>

A close reading of the definitions of spirituality provided by the workshop participants revealed a wider range of characteristics than those identified in the original domain analysis stemming from the interviews. These additional categories, which were not limited to the distinction between religious and secular dimensions of spirituality, were

instrumental in shedding additional light on the attitudes of the participants to spirituality. They are presented in the extended domain analysis and include the categories of: 1. connections, 2. meaning of life, 3. concern for others, 4. introspection, 5. regard for beauty in life, 6. feelings, and 7. elements of divinity. Table 2 displays these categories with examples of relevant expressions that reflect them in the definitions.

This process of analyzing the categories of spirituality reflected in the teachers' thought was further refined following the first two workshops. The elements of spirituality included in the final form of the domain analysis were: 1. relationships and feelings, 2. goals of spirituality, 3. spiritual actions, 4. forms of spirituality, 5. components of spirituality, and 6. educational dimensions of spirituality. These categories form the basis of Table 3.

A semantic analysis of these terms revealed the relations described in Table 3. Select examples of their appearance in all of the data collected until this point also appear in the Table. Some of the examples could perhaps be seen as representative of more than one category, and in fact do appear so twice. The conversion of the domain analysis categories to the form describing their semantic relations was considered to be useful in analyzing the data that would follow during the rest of the study.

The expanded list of examples of the refined categories as presented in Table 3, led to the taxonomic analysis that was conducted after the third workshop. The taxonomic analysis facilitates developing an awareness of the relationships between the different elements within the categories of the domain analysis. The taxonomic analysis appears in Figure 1 in outline form. The main headings correspond to the categories introduced in the domain analysis. The sub-headings denoted with capital letters exhibit the related sub-categories that were identified within each category. Examples of these sub-categories are illustrated in the units that are labeled by numbers.

TABLE 2

Characteristics of Spirituality According to Teachers' Pre Workshop Spirituality Definitions

<u>Characteristic</u>	<u>Example one</u>	<u>Example two</u>
Connections	Spirituality is...being connected to someone (Participant A).	connect with others (Participant C).
Meaning of Life	Spirituality is the search for meaning and purpose (Participant B).	The part that finds meaning – that looks for higher purpose. (Participant E)
Concern for others	Spirituality is ...caring (Participant D).	
Introspection	Spirituality is looking inside yourself (Participant C).	Spirituality is... knowing who you are (Participant D).
Regard for beauty	Spirituality means to see the beauty and the miracle in everyday living, in every moment and in every event. (Participant G).	Inside you have feelings...about the mystery of life, the grandeur of life (Participant C).

(Table 2 continued)

<u>Characteristic</u>	<u>Example one</u>	<u>Example two</u>
Feelings	Spirit is a feeling and belief system (Participant F).	Spirituality means something from within (Participant J).
Elements of divinity	Spirituality means a G-d given yearning or desire to seek after Him (Participant H).	It's our feeling about G-d and religious ideas (Participant F).

Table 3

Final Domain Analysis and Semantic Analysis

<u>Categories</u>	<u>Semantic Analysis</u>	<u>Examples</u>
Relationships and Feelings	Cause-effect (see Note)	Spirituality is a feeling of being connected to someone (Pre Workshop Spirituality definitions, Participant A). Spirituality is the feeling of sensitivity, caring (Pre Workshop Spirituality definitions, Participant D).

(Table 3 continued)

Categories	Semantic Analysis	Examples
Goals	Rationale	<p data-bbox="760 415 1406 594">Spirituality...becomes a relationship-lifestyle to the seeker (Pre Workshop Spirituality definitions, Participant H).</p> <p data-bbox="760 632 1406 884">there's a very strong sense of spirituality in relationship with human beings, how we speak to each other, relate to each other and so on. (Workshop 1, Participant G, lines 88-89).</p> <p data-bbox="760 924 1406 1102">Spirituality is to see it from the eyes of the student. Empathize. (Workshop 1, Unidentified Participant, line 171).</p> <p data-bbox="760 1142 1406 1320">every moment with the students in the classroom can change, (Workshop 2, Participant G, line 242).</p> <p data-bbox="760 1360 1406 1539">Spirituality is the search for meaning and purpose (Pre Workshop Spirituality definitions, Participant B).</p> <p data-bbox="760 1579 1406 1761">Spirituality ... refers to the part that finds meaning – that looks for a higher purpose (Pre Workshop Spirituality Definitions, Participant E).</p>

(Table 3 continued)

Categories	Semantic Analysis	Examples
Actions	Means to an end	<p>To be spiritual is to live a life with a mission of being good for the sake of good, and appreciative (Pre Workshop Spirituality definitions, Participant G).</p> <p>Spirituality is looking inside yourself and out towards the other (Pre Workshop Spirituality definitions, Participant C).</p> <p>it's how we treat each other (Workshop 1, Participant A, line 254).</p> <p>letting yourself go into another area, (Workshop Two, Participant F, line 112).</p>
Type	Strict Inclusion	<p>It's our feeling about G-d and religious ideas (Pre Workshop Spirituality Definitions, Participant F).</p> <p>to connect everything that is happening in our lives to a universal G-d (Pre Workshop Spirituality Definitions, Participant G).</p> <p>that there's a very strong sense of spirituality in relationship with human beings (Workshop One, Participant G, line 88).</p>

(Table 3 continued)

Categories	Semantic Analysis	Examples
Components	Attribution	<p>I see these as extending more community wide, school, community, family. (Workshop 2, Participant I, lines 255-56).</p> <p>he is focusing more on the emotional, and you are dealing more with the philosophical aspect. (Workshop 2, Workshop Leader, lines 121-122).</p> <p>Spirituality is the part of you that is intangible (Pre Workshop Spirituality Definitions One, Participant E).</p> <p>these questions that you're asking, whether you mention G-d or not in them, could be considered spiritual questions (Workshop 1, Workshop Leader, lines 27- 28).</p> <p>it's your outlook to the world (Workshop 2, Participant G Lines 15-16).</p> <p>that it can be anything that inspires you. (Workshop 2, Participant A, line 19)</p>

(Table 3 continued)

Categories	Semantic Analysis	Examples
Educational		
Dimensions	Means – end	to take that feeling and share it with others, and connect with others, with kids in school, and get them to recognize it and it and be in touch with it (Pre Workshop Spirituality Definitions One, Participant C).

Note: The reference to this type semantic relationship is the closest to be found in Spradley’s choice of options, though it may not be the most accurate here, for it could be considered more of a scientific, rationalistic term as opposed to a more affective one that could be seen as more appropriate, such as Social Manifestations. Nevertheless, Spradley’s terminology was retained since it could be still seen as relevant in the sense that each member of the relationship causes an effect in the other. The label was applied here for the sake of clarity, albeit with some reservations.

Figure 1

Taxonomic Analysis

I. Relationships and Feelings

A. Inner Feelings

1. looking inside yourself (Pre Workshop Spirituality Definitions, Participant C)
2. know who you are (Pre Workshop Spirituality Definitions, Participant D)
3. self-image (Pre Workshop Spirituality Definitions, Participant D)
4. in tune with yourself (Workshop 2, Participant I, line 107)

(Figure One continued)

B. Feelings Towards Others

1. being connected to someone (Pre Workshop Spirituality Definitions, Participant A)
2. looking out towards others (Pre Workshop Spirituality Definitions, Participant C)
3. sensitivity, caring, consideration (Pre Workshop Spirituality Definitions, Participant D)
4. open-minded (Workshop 2, Participant I, line 108)
5. feel beyond one's self (Workshop 2, Participant F, line 111)

C. Feelings About Nature

1. feelings about the mystery of life, grandeur of life (Pre Workshop Spirituality Definitions, Participant C).

D. Feelings About G-d

1. beliefs... how G-d operates in the world... (Pre Workshop Spirituality Definitions Participant C)

II. Goals

A. Reflection and transcendence

1. Spirituality is... the search for meaning and purpose. (Pre Workshop Spiritual Definitions, Participant B)
2. Spirituality is the part of you... that looks for higher purpose. (Pre Workshop Spirituality Definitions, Participant E)
3. Taking spirituality as striving towards...something beyond yourself (Workshop 1, Participant E, lines 90-92)

(Figure One continued)

4. Something you feel beyond one's self...letting yourself go...

(Workshop 2, Participant F, line 111)

B. Benefiting the individual

1. every person has that (spirituality) within them, and I think it behooves us to bring that out from within the child (Workshop 1, Participant D lines 76-77)

2. see it from the eyes of the student. Empathize. (Workshop 1, Unidentified Participant, line 171)

3. Yes, the key word here is acceptance. You accept the students exactly as they are. (Workshop 1, Workshop Leader, lines 158-159)

4. Children have needs and try to meet the ("spiritual and", line 98) nonacademic needs when you are doing the curriculum. (Workshop 3, Participant E, lines 95-96)

C. Benefiting Society

1. they talked more of the global and community... extending more community wide, school community, family community. (Workshop Two, Participant I, lines 253-256)

2. realization in society that there is a very technological aspect to life, and something is missing... In other words, they had the knowledge but they didn't have the soul. (Workshop 3, Workshop Leader and Participant E. lines 73-76)

3. When the bullying stops we'll know that we've succeeded. (Workshop 3, Participant E, lines 240-241)

(Figure One continued)

D. Benefiting the Individual and Society

1. To raise lovable, caring, competent people, competent, caring lovable, loving people is the goal of education. (Workshop 3, Participant E, lines 109-110)

2. bring out the best of the child, meet their spiritual needs... making kids who can function in society (Workshop 3, Participant E, lines 161-164)

E. Educational Methodology

1. saying integrate the spirituality into the general curriculum, teach math in a spiritual way, teach writing in a spiritual way (Workshop 3, Workshop Leader, line221-223)

III. Actions

A. Directed inwardly to self

1. getting in touch with yourself (Workshop 2, Participant I, line 103)

2. to be more in tune with yourself, (Workshop 2, Participant I, line 107)

B. Directed outwardly to others

1. take that feeling and share it with others, and connect with others, with kids in school, and get them to recognize it and be in touch with it. Spirituality Definitions, Participant C)

2. to see the beauty and the miracle in everyday living, in every event, and to share it with others. (Workshop 2, Participant G, line 157)

(Figure One continued)

IV. Types of Spirituality

A. Religious

1. Feelings and impressions and beliefs about... how G-d operated in this world. (Pre Workshop Spirituality Definitions, Participant C)
2. Spirituality is a feeling and belief system It's our feeling about G-d and religious ideas. (Pre Workshop Spirituality Definitions, Participant F)
3. When a child asks you if there is G-d, I think that he is spiritual (Workshop 1, Participant B, line 84)

B. Secular-humanistic

1. when I thought about spirituality, I always thought it had some relation to religion or G-d, but after this session, I realized that it can be anything that inspires you. (Workshop 2, Participant A, line 17)
2. there's a very strong sense of spirituality in relationship with human beings, (Workshop 1, Participant G, line 88)

C. Emotional – Cognitive

1. He's more with the affect, and you're more with the rational part... (Workshop 2, Workshop Leader, line 145)

V. Components of Spirituality

A. Intangible soul

1. Spirituality is the part of you that is intangible. The "soul" is another name for this. (Pre Workshop Spirituality Definitions, Participant E)

(Figure One continued)

B. Conscience

1. the conscience aspect, but it is the part of the person that causes him to feel good (Workshop Definitions, Participant E)

C. World Outlook

1. moving it into a larger outlook on life or living life (Workshop Two, Participant D, line 150)

D. Inspiration

1. it can be anything that inspires you (Workshop 2, Participant A, line 19)

E. Ultimate Questions

1. a spiritual curriculum, big questions of life (Workshop 3, Participant E, line 113)

VI. Educational Dimensions

A. General Goals

1. connect with others, with kids in school, and get them to recognize it and be in touch with it. (Pre Workshop Spirituality Definitions Participant C)
2. it behooves us to bring that out from within the child, (Workshop 1, Participant D, lines 76-77)

B. Pedagogy

1. you have to be willing to accept whatever... Accept them as they are, acceptance... You accept the students exactly as they are. (Workshop 1, Participants F and Workshop Leader, lines 156-159).

(Figure One continued)

2. I was thinking he must see it from the eyes of the student.

Empathize. (Workshop 1, Unidentified Participant, line 171).

3. there should be a gentle authority (Workshop 1, Participant B, line 195).

4. Freedom so it's a very fine balance between freedom, and authority and submission. (Workshop 1, Workshop Leader, lines 202-203).

5. doing the team teaching in the middle school, having the teachers stay with the same group of kids now, (Workshop Three, Participant H Lines 267-268).

C. Curricular Areas

1. This exercise is one of a category that he calls visual imagery or guided imagery. It's one of the strategies that he promotes for doing spiritual education. (Workshop 2, Workshop Leader, lines 32-33).

2. meditation for teachers. (Workshop 2, Workshop Leader, line 66).

3. doing research on meditation for students. (Workshop 2, Workshop Leader, line 71).

4. called dreamwork, in which kids write down their dreams, think about them, and talk about them. (Workshop 2, Workshop Leader, lines 80-81)

(Figure One continued)

5. writing autobiographies and journals. (Workshop 2, Workshop Leader, line 91)
6. ecology and how important it is to be connected to the earth. (Workshop 2, Workshop Leader, line 92)
7. find the soul is integrated in just about everything, and the school uses terms like olam haba (the afterlife) and is it a mitzvah (commandment), and we do that here as well. We try to make the kids, with mensch cards – the whole concept of integrating (Workshop 3, Participant E, lines 260-262)
8. fourth and fifth graders were trained as mediators (Workshop 3, Participant F, lines 246-247)

In an effort to refine understanding of these headings on a higher level, which stemmed from the original domains, the next step was to go beyond merely organizing them, to comparing them. This is the purpose of the Componential Analysis that appears Table 4. Table 4 brings the major components which were identified thus far in the spiritual realm, and asks key questions to help qualify them and to distinguish between them. The first two questions are an attempt to identify the range of the domains. One key question is whether the domain is focused on the religious aspect of spirituality. Another key question was intended to see whether the domain could provide any significance beyond the level of character education which already exists on schools.

Another set of helpful questions attempts to analyze which domain recognizes either individual or group dimensions of spirituality, or both. A last set of questions highlights the

distinction between concepts of spirituality that reflect inner processes, and those which have behavior implications, an important distinction to make if any curricular goals were ultimately derived from these domains. These questions will be instrumental in forming the foundation for a thematic analysis in the next stage of data analysis.

TABLE 4

Componential Analysis

	Relationships/ Feelings	Goals	Actions	Types	Components	Educational Dimensions
Does the domain express religion?	Yes	Yes	No	Yes	No	Yes
Does the domain include a secular dimension?	Yes	Yes	Yes	Yes	Yes	Yes
Does the domain overlap with character education?	Yes	Yes	Yes	Yes	No	No
Does domain focus only on individual?	No	No	No	No	No	No

(Table 4 continued)

	Relationships/ Feelings	Goals	Actions	Types	Components	Educational Dimensions
Does the domain include group/community aspects of spirituality?	Yes	Yes	Yes	Yes	Yes	Yes
Does the domain operate in the realm of emotions and/or cognition?	Yes	No	Yes	Yes	Yes	Yes
Does the domain include a behavioral aspect?	Yes	Yes	Yes	Yes	No	Yes

As a precursor to the final thematic analysis, an overview of the progression of thought which can be traced for each of the different participants throughout the proceedings was deemed instrumental in providing additional analysis of the data. The main focus of the analysis is to uncover whether the workshops resulted in a change of thought and perspective among the participants regarding their conceptions of spirituality, and what these changes may be.

Participant A began the workshops expressing a seemingly secular view on spirituality referring to it as “a feeling of being connected to someone. (Pre Workshops

Spirituality Definitions, Participant A).” She refers to this same approach towards the end of the first workshop when she reviews Buber’s views of spirituality and says that “he thinks that the most important thing is to build trust between the student and the teacher” (Workshop 1, Participant A, line 230). However, shortly thereafter her own authentic underlying perceptions are revealed, together with a sense an increased developing ambiguity as to what spirituality really means, through her stating that: “My question is if we define it...to me spiritual always means something that has to do with religion, but if we define it as relationships, it’s how we treat each other. (Workshop 1, Participant A, Lines 250-252).” By the beginning of the second workshop she appears to have resolved the ambiguity in declaring that: “I thought after the session was done that actually, always when I thought about spirituality, I always thought it had some relation to religion or G-d, but after this session, I realized that it can be anything that inspires you. It doesn’t need to be only connected with G-d. I think it opened my way of thinking a little bit, in looking at it. (Workshop 2, Participant A, Lines 17-20).” It is worth noting that at the end of the workshops she chooses once more to define spirituality in totally humanistic terms: “Caring, inspiring someone, opening new avenues of thinking. (Post Workshops Spirituality Definitions, A Participant A).” In conclusion, the key concepts she mentioned were connections, trust, religion, and caring.

Participant B offers an initial definition of spirituality that is neither primarily religious, nor necessarily totally secular in nature through her choice of words: “Spirituality is the deeper meaning of an event or story. The search for meaning and purpose (Pre Workshop Spirituality Definitions, Participant B).” This last phrase leaves open many possibilities of interpretation that could be religious, although are not definitively so. In the first workshop she discloses that there is a religious component to her thought on spirituality

as she tells that: “When a child asks you if there is G-d, I think that he is spiritual he’s thinking about what’s behind the mysteries of what life really is (Workshop 1, Participant B, lines 44-45).” In the second workshop, Participant B was more involved in asking questions than providing insights into her own perceptions of spirituality. Although she is absent during the third workshop, she does provide a final definition which leaves open the same windows for interpretation as her first definition did, namely: “Spirituality is promoting self-esteem, a feeling of self-worth, getting in touch with the inner feeling, and the search for the deeper meaning of an event. It is something that comes out from the soul and enters into the soul (Post Workshop Definitions, Participant B).” Again, there are expressions here that may hint of religious dimensions through transcendental notions like deeper meaning, but they are not spelled out directly. Her main concepts were deep meaning, purpose, and inner feeling.

Participant D maintained a consistent presentation of spirituality on humanistic terms. In her first definition she writes: “Spirituality is the feeling of sensitivity, caring, knowing who you are, consideration and a self image of what it means to be ‘you’” (Pre Workshops Definitions, Participant D). In the first workshop she converts this understanding to pedagogic terms while explaining that: “it behooves us to bring that out from within the child, and out into the classroom, and out into their life, so when you’re taking these into how you, it’s not just teaching them to spew back an answer to you, but how does this emerge inside of you, and how does it effect you (Workshop 1, Participant D, Lines 76-79) ” She only hints at a religious component in her continuation which says that: “does this emerge inside of you, and how does it effect you, and I think even more so because we’re in a day school, I mean I see it every day in our classrooms when we bring in, and it still can be done in a public school setting, you (Workshop 1, Participant D, Lines 79-81),” implying that a religious school has somewhat more of an opportunity to provide a spiritual education.

During the beginning of the second workshop she does express that she has thought about the topic and that maybe her views have shifted in theory or in practice: “I was just rethinking about what I wrote down, if I wanted to change anything or if there were going to be things that I was going to add about spirituality. (Workshop 2, Participant D, Lines 7-8).” In summary, she succeeds in wrapping up a complete package which combines a humanistic perspective on spirituality together with an approach as to how it can be approached educationally: “Spirituality is who you are, what you bring to the classroom, as a person and teacher, and how you relate to the people around you. (Post Workshops Definitions, Participant D).” The main themes she expressed were caring, self- image, and the relation between one’s inner life and outside contacts.

Participant E adopts a religious perspective on spirituality from the outset, including in the definition: ““soul” is another name for this. It refers to the part that finds meaning – that looks for higher purpose – that seeks a connection with God. (Pre Workshops Definitions, Participant E).” By the middle of Workshop 1, this participant is entertaining the possibility of a definition of spirituality that is not dependent on religion: “If you take spirituality as something not necessarily in the formal confines of religion, but something that is a meaning beyond the physical, striving towards something beyond yourself, or to a greater good, then any one of these is really a tie, or a part of raising, or appealing to the spirituality of the person, and certainly of a student and teacher relationship. (Workshop 1, Participant E, Lines 90-94).” However, regarding pedagogy, she asserts strongly that this should not be the prime focus of education because: “if they can’t get a job at the Ford factory, we’ve failed them. So, to me the purpose of the school is to see to it that when the kids finish they can function in society which they cannot do. (Workshop 3, Participant E, Lines 165-167).”

Yet, she appears to struggle with this issue of the purpose of the school, and as to whether it is to prepare students academically, or also mold their characters, as she says: “But the trouble is again what is the purpose of school. If the purpose of school is to prepare the kids for the outside world then we have to figure out what that outside world is going to demand of the kids, and then what happens when that outside world keeps changing? Then you have to give the kids the personality to deal with, and the character traits to deal with that. (Workshop 3, Participant E, Lines 193-197).” She claims that the work of the school will not be done until: “I won’t know until the bullying stops in school. When the bullying stops we’ll know that we’ve succeeded. (Workshop 3, Participant E, Lines 241-242).” It is likely that she feels that it is more the role of the religious school to deal with these topics overall in that: “a great deal of this has to do with the religious school, you’re going to find the soul is integrated in just about everything, and the school uses terms like *olam haba* (the afterlife) and is it a *mitzvah* (commandment), and we do that here as well. We try to make the kids, with *mentsch* cards – the whole concept of integrating (Workshop 3, Participant E, Lines 259-262).” In her summary definition on spirituality she says: “In class you have to be aware that the student is not an automaton but can be easily embarrassed or hurt by hurtful attention, and made to feel like a million dollars by constructive attention....Over all the teacher has to balance the whole child in her day to day interactions. One must share and enlarge knowledge of facts while helping the inner self blossom as well.(Post Workshops Spirituality Definitions, Participant E)” In summary, her main themes are religion, intangible soul, higher purpose, as well as relationships.

Participant F was mostly quiet during the workshops. Her initial definition included both humanistic and religious components: “Spirituality is a feeling and belief system. It’s how a person handles life situations. It’s our feeling about G-d and religious ideas. How we

put religious ideas to work in our daily lives and decision (Pre Workshop Spirituality Definitions).” Her concluding statement was more poised to the humanistic direction, devoid of any mention of any religion: “Spirituality is the way we think about life and how we relate to others. The best way to teach is by example and discussion, use classroom situations as a springboard for discussion. If it’s something important to the students at the time they will be more open to discuss and be more receptive to ideas. It is more important to be a good, caring person than just being smart. (Post Workshop Definitions, Participant F).” The main ideas mentioned here are religion, as well as caring.

In her introductory definition, Participant G incorporates both religious and humanistic features of spirituality. The religious component is expressed in the phrases: “Spirituality means to see the beauty and the miracle in everyday living, in every moment and in every event, to connect everything that is happening in our lives to a universal G-d who created every human in His image (Pre Workshop Definitions, Participant G).” The humanistic appears towards the end of the definition: “To be spiritual is to live a life with a mission of being good for the sake of good and appreciative more receptive more receptive (Pre Workshop Definitions, Participant G).” In the middle of Workshop 1, this participant clearly recognizes this dual element of spirituality and exclaims: “I think that even without connection to G-d there are things that we’re discussing that there’s a very strong sense of spirituality in relationship with human beings, and how we speak to each other, relate to each other and so on (Workshop 1, Participant G, Lines 87-89).” The beginning of Workshop 2 displays more reflection on this dual nature of spirituality when she says: “I was thinking, you know we ended up the conversation, or part of the conversation, was about why does G-d do certain things, His involvement, if spirituality necessarily is involving G-d, or it’s your

outlook to the world, without necessarily bringing in G-d or religion (Workshop 2, Participant G, Lines 13-16).”

The final definition clearly expands on the role of the humanistic elements of spirituality: “If my thoughts are what I wrote then I see in every student the beauty of an individual who has needs, and I can possibly be one of the people who helps him to fulfill them. I always teach in my class to care (hopefully they see me modeling it) and try very hard to integrate spirituality in my curriculum (stories, comments, quotes, etc.). Spirituality is a feeling and belief system (Post Workshop Definitions, Participant G).” Still, the overall understanding here appears to be that the humanistic elements of spirituality are products of the religious basis: “I think so, I look at it that every moment with the students in the classroom can change, and our relationships are those of caring for each other, and we are all created in the image of G-d, and care comes directly from that (Workshop 3, Participant G, Lines 242-244).” In summary, the main themes here are recognizing G-d which leads to appreciating life and being good.

Participant J starts out by defining spirituality in transcendent terms that are ambiguous in their relation to any religious components in stating that: “Spirituality means feeling something from within – a deeper sense of being – feeling moved – feeling there’s something else you’re connected to – something beyond one’s self. (Pre Workshop Definitions, Participant J).” There is no real description to what is the “something beyond” alluded to here. However, in the second workshop, Participant J refers to her definition and claims that it did have a religious basis as she says: “Mine had a little bit more of a connection to religion. (Workshop 3, Participant J, Line 42).” This participant makes an astute observation between the difference of definitions which focus on the personal elements of spirituality, and those which broaden to the communal aspect: “When I was

looking at these I was thinking that they talked more of the global and community, whereas mine was more of personal revelations and more intimate within myself, whereas I see these as extending more community wide, school community, family community (Workshop 2, Participant J, Lines 253-256).”

Later during the third workshop discussion comparing all of the models resented, she saw a continuity between all of them and says: “You know it’s almost circular, like you have to accept to care, maybe you have to care to accept. I see them as interchangeable, I see them as parallel. Workshop 2, Participant J, Lines 133-134).” In her final definition, she extends this concept of integrating the definitions of spirituality, to how one can integrate the dimension of spirituality pedagogically: “Spirituality is integrated throughout activities of daily life, i.e. feel spiritually moved by a loving comment a student may remark to you. Example – I listen to my students when they speak. I make modifications to let the child know I understand what they feel/mean. Talk to kids respectfully. (Post Workshop Definitions, Participant J)” The main themes for Participant J could be described as transcendence, personal vs. communal spirituality, and integration.

In comparing the themes that the different participants expresses, it is worthy to trace the patterns as to which of the four models that were covered may be expressed in their comments. Elements of Noddings’ perspective can be found in most of the participants’ statements. This often overlapped with elements of Buber’s thought. For example, Participant A begins with a definition that includes strains of Buber as she refers to connections and writes: “Spirituality is a feeling of being connected to someone” (Pre Workshop Definitions, Participant A),” while in the conclusion, she expands to adopt the language of caring ascribed to Noddings, writing: “Caring, inspiring someone, opening new avenues of thinking,” (Workshop Definitions, Participant A). Participant D hovers between the approaches of

Noddings and Buber in discussing caring, and relating to others. Participant E begins with a uniquely religious perspective, while concluding with one that employs Buber's vocabulary very directly, writing: "the I-Thou has to be particularly nurturing so that the child doesn't collapse under the weight of feelings of inferiority or incompetence, (Post Workshop Definitions, Participant E)."

Participant F also began with a religious perspective and expanded to one that reflected more of Buber of relations and role modeling, as well as Nodding's perspective, as she writes in her final definition: "Spirituality is the way we think about life and how we relate to others relate to others. The best way to teach is by example and discussion...It is more important to be a good, caring person than just being smart. (Post workshop definitions, Participant F)." Likewise, Participant G starts out with a religious tone, and eventually adopts some of Noddings vocabulary about caring, Buber about role models, and Miller's vocabulary regarding integration writing: "I always teach in my class to care {hopefully they see me modeling it} and try very hard to integrate spirituality in my curriculum, (Post Workshops Definitions, Participant G)."

Participant J, who talked about inner feelings and connections also adopts Miller's concept of integration in her final definition: "Spirituality is integrated throughout activities of daily life (Post Workshops Definitions, Participant J)." Participant B goes in a different direction, and refers throughout to elements of meaning, purpose, and inner self-esteem, which are probably most aligned with the views of Palmer that were not covered in the workshops.

What is most noteworthy in all of the final definitions is that although the directions were identical to the first set, the final definitions expressed some representation of an educational dimension of spirituality which had not been requested, but apparently which the

participants began to see as embedded in the essence of spirituality. These expressions are noted in Table 5.

Table 5

Teachers' Expressions of Educational applications of spirituality

<u>Participant</u>	<u>Expression of education in final definition (all taken from post workshops definitions)</u>
A	In my teaching experience when I show a student that I care deeply...
B	Spirituality is promoting self-esteem, a feeling of self-worth...
D	Spirituality is who you are, what you bring to the classroom...
E	In class you have to be aware...
F	The best way to teach is by example and discussion.
G	I see in every student the beauty of an individual...
J	I listen to my students when they speak...

In summary, most of the participants expanded their perspectives of spirituality, and through an awareness of the different models, began referring to the terms which the different models employ, and to express them in educational contexts.

The two participants who were interviewed differed from each other both at the outset and at the conclusion of the workshops. Participant C began by defining spirituality primarily in a religious perspective, but one that included humanistic components such as knowledge of self. Furthermore, she implied that spirituality could be used in a nonreligious sense depending on who was interpreting the concept of a greater power, and how this was being understood. Although she maintains a fairly parochial view of spirituality throughout both

interviews, she does concede from the outset that there were moments in her teaching career that she expressed spirituality and dealt with spiritual themes as a public school teacher. One of the key themes she discusses is that of feeling awe and wonder relating to the inner workings which operate the forces of nature, and how they reflect a spiritual essence of the world. This is an area in which spirituality can be introduced in the classroom, saying: “I think, talking about the wonders of life, of the world, is very easy to talk about with children, and that’s part of what spirituality means to me, (First Interview, Participant C, lines 144-145),” although without reference to G-d as the ultimate Creator. Similarly, when probed she finds room for expressing spiritual values such as liberty and respect, as long as the strategy employed does not include reference to religion. In summary, despite a strong foundation of spirituality as a religious concept, Participant C did acknowledge a variety of ways that it could be incorporated in the classroom.

Her thinking becomes clearer second interview as it appears she has reconsidered some of her original views. On the one hand, she originally felt that: “I felt that these are aspects of good teacher student relationships. It never struck me that that was quote unquote spiritual. To me it was more the ultimate of what a good teacher should be (Second Interview, Participant C, lines 28-29).” Later she repeats this sentiment and says that: “the search for meaning and purpose, the yearning for deep connection, to me those are human elements. I mean if you want to call it the soul in education I can appreciate that, I never thought of it in those terms, but the compassion, the character, the creative drive, those are all part of what should be in any education situation (Second Interview, Participant C, lines 43-45).” In other words, she had seen much of what was passed off under the banner of spirituality as simply good education and not necessarily indicative of spirituality. It’s not until she starts thinking about Miller that she recognizes a truly spiritual theory, and says:” I think that’s taken in some

way out of the context of education in talking about life in general.” I equate that to my immersion in yoga, and meditation with yoga, that same kind of thing, it isn’t necessarily part of a challenge within my expertise as an educator, it’s who I am as a person, not necessarily in a pedagogic environment. (Second Interview, Participant C, lines 71-74).”

However, despite her original objections, after exposure to all of the workshops she does feel that her definition of spirituality has expanded somewhat, and explains that: “spirituality is not quite, it’s not just as I defined it, but it’s more of, it’s almost understanding the students with whom we work, understanding their needs to a greater level, that seems to be a lot what’s being stated here... I think I’m relearning it. In other words it’s something I never thought necessarily was, but according to the way they’re purporting it, I can see why it’s stated as spirituality (Second Interview, Participant C, lines 80-89).” She has reached a new understanding that: “I guess the word spirituality in my provincial thinking is related to religion and G-d, and that’s what put a block in front of me, that spiritual to me denotes religious spirituality, and even when I’m impressed with the wonder and all of what the world is all about, it still relates back to the concept of a greater Being, G-d, so to divorce spirituality from G-d is hard for me, but I can see where they’re going without using the concept of a Deity, a G-d, of a greater Supreme Being (Second Interview, Participant C, lines 145-150).” Regarding that which she previously conceptualized only in terms of humanism she now says: “In other words that’s humanism I guess. But I guess what I didn’t realize is what I’m seeing here, and I agree with all of this, is that you really call it spiritual education, or spirituality in education. (Second Interview, Participant C, lines 140-143).”

In the course of the interview the question arose as to whether the participant regarded spiritual education in religious terms to be fundamentally different than that which was defined in humanistic terms, or whether it was different levels of spirituality on the same

continuum, with religious spirituality being on a higher level. Her ultimate resolution was that they were different things, an answer which most likely would not have been consonant with what she had claimed previously, although this cannot be claimed with certainty because the question had not been conceptualized that way at the outset.

Nevertheless, even with the participant's new understanding of the concept, it was pointed out that some parents in a public school setting may not subscribe to this view. They would feel threatened by labeling any such humanistic educational pursuits as spirituality, because this reflects a watering down of the real meaning of spirituality, and this constitute a compromise and intrusion of their religious beliefs.

It would take a veteran professional teacher time to overcome this obstacle in thought until they could refer to their teaching publicly as spiritual, but she believed that such a roadblock could be overcome.

Participant H began her interview with a much stronger view of spirituality as dealing with G-d and says: "that there are three parts to every person, a body, a soul, and a spirit, and you have to feed and nourish each one. The body would be your physical realm, the soul would be your emotional and mental realm, intellectual, and your spiritual realm has to do with the intrinsic G-d-given nature and need to communicate with G-d, that He has put inside all of us. (First Interview, Participant H, lines 153-157)." She was reticent about equating spirituality with religion, because religion has historically not lived up to its own spiritual demands, and leads to a condition in which: "the word religion has negative connotations to it... where religion comes in is where religion has imposed who G-d is or how things should be, perhaps contrary to what G-d had meant it to be. So religions have somewhat, depending, distorted, in my view, a lot of the heart of G-d. (First Interview, Participant H, lines 192-198)." Nevertheless, she certainly stressed the divine element of spirituality: "And the spirit

refers to a connection to G-d which a person can choose either to develop, or to ignore, and the way of developing it is through prayer or through studying, not through cognitive or intellectual processes alone. (First Interview, Participant H, lines 171-173).”

Along the same lines she felt that incorporating spirituality into a public school curriculum is a very slippery slope, at least politically speaking, as she says things like: “you have to be politically correct,” and “I think in the public school it’s a very dangerous ground if you were to post your Ten Commandments, (First Interview, Participant H, lines 214-215, 222-224).” However, she was not opposed to it in principle, and felt that there was room even in public schools for discussion of such documents as the Ten Commandments, “and it’s really sad and I see the Ten Commandments is basically a moral code for society, (First Interview, Participant H, lines 229-230),” and she decried those parents who rejected such things as: “Those are the parents that are the squeaky wheel, that are getting all of the attention like the guy who didn’t want his daughter saying the Pledge of Allegiance, because it referred to G-d,. (First Interview, Participant H, lines 297-298).”

According to Participant H, the only way you can include such spiritual material is by watering it down sufficiently so that its roots are not visible. So in teaching at a religious junior college she could teach things like:

G-d gave us a body, and we need to respect it and take care of it, it’s beautifully designed, and I referred to them about their anatomy classes, and how everything is depending on this, and every down to the miniscule little molecule, and cell, OK, and the design, and everything going on at once, that we don’t even realize what’s going on, and if one thing goes wrong how it could throw the, just the miraculous nature of the body... but with a public school with younger children, I would say: We have design, we have beautiful bodies, we only have one body for life, and you gotta take care of it, but I don’t think at this point in time if I was teaching in a public school, that I would feel comfortable, or I think it would be pretty dangerous saying; G-d has given us a beautiful body, and designed and given us these bodies to take care of, because of what is happening in the courts and all of that. (First Interview, Participant H, lines 236-247)

The only other way to include any awareness of such material is to send the child back to their parents or clergy to hear their explanations and answers to questions whose answers may have spiritual ramifications such as why people have disabilities, as she suggests: “you can always say: That’s a good question, you might want to go home and ask your parents about it, perhaps if you go to church, if, or synagogue, you might want to talk to your rabbi or your pastor about it, because right now, this isn’t the time to do it. I think when it comes to some things like that, as to why, spiritually, you gotta watch it in public schools, you really have to guard yourself, sorry to say, but I would defer, I would put that back on the parents. (First Interview, Participant H, Lines 225-230).”

The only source of authentic spiritual references that would be legitimate would be those emanating from the children themselves who may express their own views in spiritual terms such as in a discussion about death, “the children would respond according to the way they had been brought up and taught by the parents, so your responses would be different, as far as how the children would write and react to that story because one child writes: ‘Ooh yeah this woman’s living in heaven now with Jesus,’ or something if they’re Christian, or one would say: ‘She’s in Abrahams bosom,’ or whatever, so depending on where the child’s coming from, from their spiritual upbringing, that I think would be how they respond or glean out of that story. (First Interview, Participant H, Lines 279-284).”

In alignment with her original views, Participant H began the second interview by rejecting all of the theories which had been covered in the workshops as examples of character education but not spiritual education. She again reasserted that spiritual education was impossible because: “and I think teachers would be very leery of treading into those waters if it deals with matters of spiritual, because for different people spirituality means different things. And so I don’t know in the public school setting how that would come into

play legally even (Second Interview, Participant H, Lines 33-36).” She is therefore questioning the inclusion of spirituality on two grounds, the lack of a consensus as to what it comprises, and the legal ramifications. Toward the end of the interview she mentions another reason preventing inclusion of spirituality in the curriculum, that being the attitude of the parents. She explains that: “I would be very concerned from a parent point of view, from an atheist teaching my child anything of a spiritual matter. Bottom line. And that’s why introducing spirituality into a public arena, I would as a parent like to say, who’s teaching my child, and what are they teaching them? Because with parents, as you know, spirituality is a very, very personal aspect of their family and their lives (Second Interview, Participant H, Lines 132-137).”

For Participant H, the definition is still clearly resting on ground that deal with G-d as she says: “For me spirituality is the issues dealing with G-d and man, and the relationship, and the beliefs, (Second Interview, Participant H, Lines 40-41).” Does she see this a difference of kind between spirituality based on divine versus other foundations, or merely a difference in degree? On this to she is very clear that the conceptions are of a different nature, although she takes care to state that neither is better nor higher than the other. She does consider the religious view, “fuller,” while the humanist view is “missing out on the totality of our being and why we were created (Second Interview, Participant H, Lines 94-95).”

Despite all of her assertions that spiritual education does not belong in public schools, and that it deals with relations with G-d, she makes an interesting comment towards the end of the interview. In defining the relation between spirituality and character education she remarks that: “there’s character education within your spiritual beliefs, (Second Interview, Participant H, Lines 143-144),” and she goes on to explain that we can’t use the term

spiritual education because of the associations it evokes, nevertheless, she does appear to be opening the door to including elements of character education as a subset of spiritual education in the schools, as long as the actual semantic term is not employed.

In conclusion, following the workshops, there is evidence of a number of the participants struggling with the challenge of defining spirituality, and deciding what role it may play in public school education. This is particularly true in the case of participants A, E, F, G, and J whose analyses above demonstrated the progression of their thought, and the incorporation of vocabulary from the workshop into their perspectives. Similarly, interview Participant C developed a new awareness and openness to the possibility of defining spirituality in a manner that would allow its entry into the public school arena.

A variety of different issues and questions have been unfolded through the analysis of all of this data. They focus on three main themes, namely, the definition of spirituality, the object of spirituality, and the expression of spirituality. The definitions of spirituality ranges from those who include a foundation of the divine as the essence of all spirituality, to those which downplay and even dismiss any divine element in spirituality. The two extremes of these definitions may be seen by some as a difference of kind, or by others as a difference of degree. Most participants began the workshop with a clear sense of what their definition was, though the discussions promoted them to rethink their original conceptions. The definition, which leans on association with the divine may be clearly regarded as a religious definition, though one interview participant was reluctant to employ this label. The alternative definition may be regarded as secular or humanistic, which have been used synonymously throughout this study. On the surface it appears difficult to reconcile the two extremes together, although one participant did attempt to do so by explaining that the religious conception was the core of spirituality which led to its expression in humanistic terms.

The object of spirituality emerged as a theme that branched out in many different directions. Initial definitions may have served to limit its application in two areas, relations with G-d, and relation with fellow people. However, many other alternatives surfaced in the discussions. Spirituality could be expressed in terms of self-awareness, relation to a higher power/being, or in relation to other people. The sense of a higher being was not necessarily limited to G-d. Relations with others could be limited to individual contract, or extended to communal outreach. Elements of nature could also be regarded as an object of spiritual connections. Self-awareness could include psychological introspection or philosophical speculations.

Perhaps the most widely extended theme is that of methods of expression of spirituality. It is interesting to note that the word prayer was not mentioned once during the entire study. However, many venues for expression of spirituality arose within the different contexts of the workshops and interviews. The first and most obvious expression was in regards to connection to G-d. The method of such expression was not elaborated. Reflection on meaning and purpose of life were mentioned often. Expression of spirituality in terms of character education also became prominent. There were allusions to the distinction between cognitive, emotional, and behavioral expressions of spirituality.

It is important to note that different combinations and permutations of these themes were constantly discussed. Therefore, religious spirituality was not confined to discussion of connections with G-d, but also included humanistic elements. The themes developed and overlapped within the texts of the workshops. As elaborated above, there was clear transition and rethinking of views among the participants.

Quantitative Analysis

The quantitative portion of the study was intended to set baseline values for a longitudinal study that would compare the stress and satisfaction levels of teachers who study and incorporate educational models of spirituality with those who do not. The gauges utilized for determining these levels were the *Maslach Burnout Inventory for Teachers (MBI)* and the *CASE Teacher Satisfaction Survey*.

The *MBI* examines teacher burnout on three subscales including: 1. measures of emotional exhaustion (EE), 2. perceptions of depersonalization (DP), and 3. feelings regarding personal accomplishment (PA). The Pearson correlation scores brought in Tables 6 and 7, between the three subscales for both the treatment and control groups, indicate that the subscales were lowly correlated with each other. This is evidence that each subscale was orthogonal and measured different characteristics of burnout, and that the test was indeed parsimonious.

Tables 8 and 9 display the raw scores of the participants on each subscale. The instrument scoring key provides cut-off points for each subscale, and labels them as high moderate or low, as appearing in Table 10.

The Primary analysis of the multivariate Hotelling's Trace=.405, which compares the combined raw scores for these three subscales between the experimental group who had the workshops on spirituality, and a control group who had no introduction to the topic. The significance value of $p=.178$, demonstrating that there was no significant difference between the two groups. However, upon eliminating the DP subscale because the all values were the same for both experimental and control group, a modified Hotelling's trace value was calculated to be .625, with a corresponding statistical significance of $p=.026$.

In a subsequent analysis comparing the two groups on each individual subscale, the results show no significant difference between the groups on two of the subscales, DP and PA, with significance values of $p=.634$ and $p=.924$ respectively. However, in the third subscale of emotional exhaustion (EE) there was a statistically significant value of $p= .032$, as four control participants scored the only moderate scores on the test.

Table 6

Correlation Matrix For Treatment Group:

		<u>EE Raw</u>	<u>DP Raw</u>	<u>PA Raw</u>
EE Raw	Pearson Correlation	1	-.30	-.22
	P (2-tailed)		.43	.58
	N	9	9	9
DP Raw	Pearson Correlation	-.30	1	.28
	P (2-tailed)	.43		.47
	N	9	9	9
PA Raw	Pearson Correlation	-.22	.28	1
	P (2-tailed)	.57	.46	
	N	9	9	9

Table 7

Correlation Matrix For Control Group:

		<u>EE Raw</u>	<u>DP Raw</u>	<u>PA Raw</u>
EE Raw	Pearson Correlation	1	.18	.04
	P (2-tailed)		.65	.91
	N	9	9	9
DP Raw	Pearson Correlation	.18	1	-.02
	P (2-tailed)	.65		.95
	N	9	9	9
PA Raw	Pearson Correlation	.04	-.02	1
	P (2-tailed)	.91	.95	
	N	9	9	9

Table 8

Raw scores of control group on MBI subscales

N	Emotional Exhaustion	Depersonalization	Personal Accomplishment
1	18	1	46
2	5	0	43
3	11	2	40
4	17	0	43
5	14	3	46
6	1	1	38
7	25	1	36
8	17	5	41
9	16	1	47

Table 9

Raw scores of control group on MBI subscales

N	Emotional Exhaustion	Depersonalization	Personal Accomplishment
1	7	1	38
2	3	0	45
3	7	12	38
4	8	1	38
5	10	1	45
6	14	3	46
7	10	2	42
8	10	0	48
9	2	0	48

Table 10

Cut-off Points for MBI subscales

Subscale	Low	Moderate	High
Emotional Exhaustion	0-16	17-26	27 or over
Depersonalization	0-8	9-13	14 or over
Personal Accomplishment	37 or over	31-36	0-30

The *CASE* survey on teacher satisfaction includes nine scales of satisfaction. They are satisfaction with: 1. administration, 2. compensation, 3. Opportunities for advancement, 4. student responsibility and discipline, 5. curriculum and job tasks, 6. co-workers, 7. parents

and community, 8. building supplies and maintenance, and 9. communication. Cronbach's alpha, a measure of internal reliability, was .95.

Tables 11-14 show the correlations between the subscales for both the experimental and control groups. The data indicated that there were statistically significant correlations between the communication and student subscales ($p=.02$), curriculum and parents subscales ($p=.04$), and communication and building subscales ($p=.03$) in the control group. In the treatment group there were significant correlations between the subscales of opportunities for advancement and compensation ($p=.005$), the subscales of students and compensation ($p=.04$), the subscales of students and opportunities for advancement ($p=.02$), and the subscales of students and co-workers ($p=.04$).

A two prong analysis was conducted on the data. Initially, both the control and experimental group's raw scores were compared to national norms. This comparison yields information regarding two aspects of the study. First, it serves to examine the baseline quality of the groups, and to ascertain how representative the control group was of a random population. Additionally, it sheds light on the effective of the intervention in the form of the workshops. Next, the two groups were compared to each other as an additional indicator of what effect the workshops may have had thus far. Table 15 provides the comparative data between the two groups on each subscale.

Table 11

Correlations for CASE subscales for control group

	Administration	Compensation	Advancement Opportunities	Students	Curriculum
Administration	r =1				
Compensation	r= .58 p=.14	r=1			
Opportunities for advancement	r=.29 p=.50	r=.58 p=.11	r=1		
Students	r=.39 p=.34	r=.07 p=.85	r=.42 p=.27	r=1	
Curriculum	r=.23 p=.59	r=.32 p=.40	r=.22 p=.57	r=.49 p=.18	R=1
Co-workers	r=.23 p=.58	r=.26 p=.50	r=.36 p=.34	r=.01 p=.98	R=.005 p=.99
Parents/ Community	r=-.08 p=.86	r=-.14 p=.71	r=-.45 p=.23	r=.36 p=.34	R=.67 p=.04
Building/ Materials	r=.14 p=.74	r=.42 p=.27	r=.65 p=.06	r=.39 p=.29	r=.08 p=.85
Communication	r=.53 p=.17	r=.08 p=.85	r=.50 p=.17	r=.76 p=.02	r=.19 p=.61

Table 12

Correlations for CASE subscales for control group (continued)

	Co-Workers	Parents/ Community	Building/ Materials	Communication
Co-workers	r=1			
Parents/Community	r=.46 p=.22	r=1		
Building /Materials	r=.36 p=.37	r=-.34 p=.30	r=1	
Communication	r=.44 p=.23	r=-.15 p=.70	r=.72 p=.03	r=1

Table 13

Correlations for CASE subscales for treatment group

	Co-Workers	Parents/ Community	Building/ Materials	Communication
Co-workers	r=1			
Parents/Community	r=-.19 p=.62	r=1		
Building /Materials	r=.38 p=.32	r=-.57 p=.10	R=1	
Communication	r=.64 p=.07	r=-.12 p=.75	r=.28 p=.47	r=1

Table 14

Correlations for CASE subscales for treatment group (continued)

	<u>Administration</u>	<u>Compensation</u>	<u>Advancement</u>	<u>Students</u>	<u>Curriculum</u>
Administration	r = 1				
Compensation	r = .29 p = .45	r = 1			
Opportunities for Advancement	r = .45 p = .32	r = .91 p = .005	r = 1		
Students	r = .08 p = .84	r = .69 p = .04	r = .83 p = .02	r = 1	
Curriculum	r = .27 p = .48	r = -.07 p = .87	r = .17 p = .71	r = -.19 p = .63	r = 1
Co-workers	r = .32 p = .40	r = .63 p = .07	r = .65 p = .12	r = .68 p = .04	r = -.19 p = .62
Parents/ Community	r = -.29 p = .46	r = -.26 p = .50	r = -.05 p = .92	r = -.004 p = .99	r = .38 p = .32
Building/ Materials	r = -.12 p = .75	r = .48 p = .20	r = .48 p = .29	R = .13 P = .74	r = .19 p = .61
Communication	r = .52 p = .15	R = .36 P = .34	r = .47 p = .29	R = .59 P = .09	r = .29 p = .46

Table 15

Comparison of control and treatment groups on CASE subscales

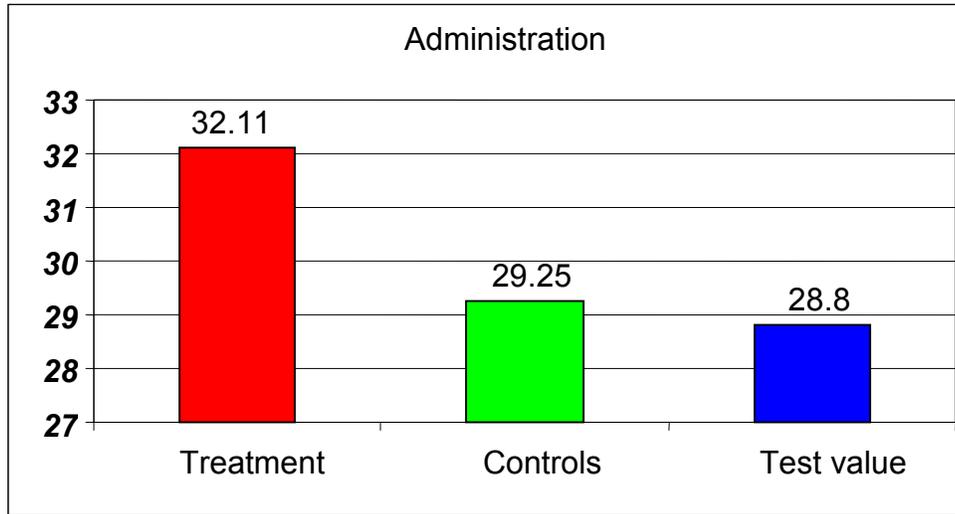
Scale	Group*	N	Mean	Standard Deviation	Standard Error Mean
Administration	1	9	32.11	5.86	1.95
	2	8	29.25	9.84	3.48
Compensation	1	9	16.56	4.48	1.49
	2	9	16.44	8.19	2.73
Advancement	1	7	12.29	4.54	1.71
	2	9	9.56	8.71	2.90
Students	1	9	18.67	4.39	1.46
	2	9	16.56	4.14	1.39
Curriculum	1	9	30.67	4.00	1.33
	2	9	30.74	3.21	1.07
Co-workers	1	9	33.22	2.17	.72
	2	9	31.35	2.63	.88
Parents	1	9	26.56	2.46	.82
	2	9	23.53	2.50	.83
Building	1	9	28.11	2.26	.75
	2	9	27.86	3.84	1.28
Communication	1	9	28.11	4.31	1.44
	2	9	24.2	4.49	1.50

 Note: 1=Treatment, 2=Control

The following tables, 16-24, each display the data comparing the scores between the experimental, control and national norms on each scale of the *CASE* survey.

Table 16

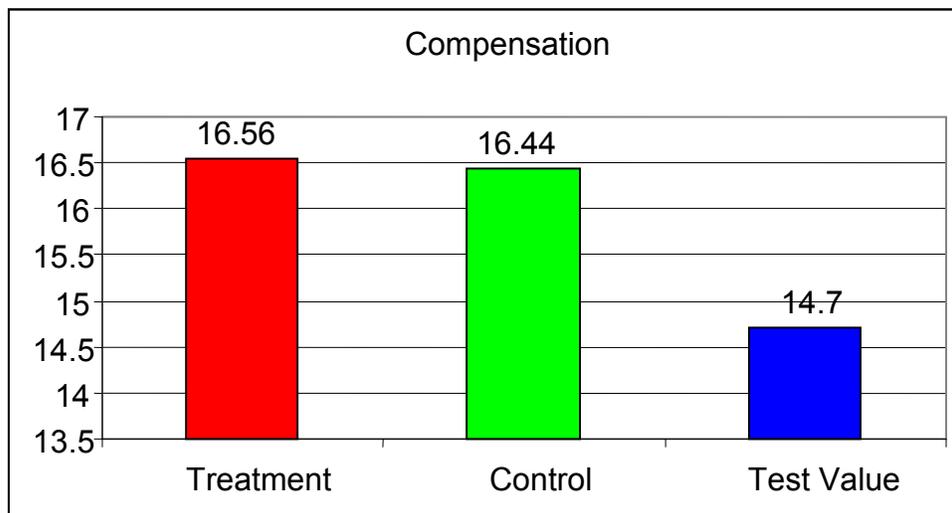
Comparison of experimental, control and national norms on CASE administration scale



On the administration scale, neither the treatment group, ($t = 1.70$, $df=8$, $p=.130$), nor the control group ($t=.130$, $df=8$, $p=.90$) were significantly different from the national norm.

Table 17

Comparison of experimental, control and national norms on CASE compensation scale



In the scale of compensation appearing Table 17, again neither the treatment group ($t=1.24$, $df=8$, $p=.250$) nor the control group ($t=.64$, $df=8$, $p=.54$) were statistically different from the norm. Similarly, in the third and fourth scales, (Opportunity for advancement, and Students), whose scores are illustrated in Tables 18 and 19, the results demonstrate that there were no significant differences from the norm. The corresponding values for the t scores, degrees of freedom and significance values were $t=.81$, $df=6$, $p=.45$ for the treatment group, and $t=.46$, $df=8$, $p=.66$ for the control group in the scale of advancement opportunities. In the scale of Satisfaction with Students, the values were $t=1.61$, $df=8$, and $p=.14$ for the experimental group, and $t=.18$, $df=8$, and $p=.86$ for the control group.

Table 18

Comparison of experimental, control and national norms on CASE advancement opportunities scale

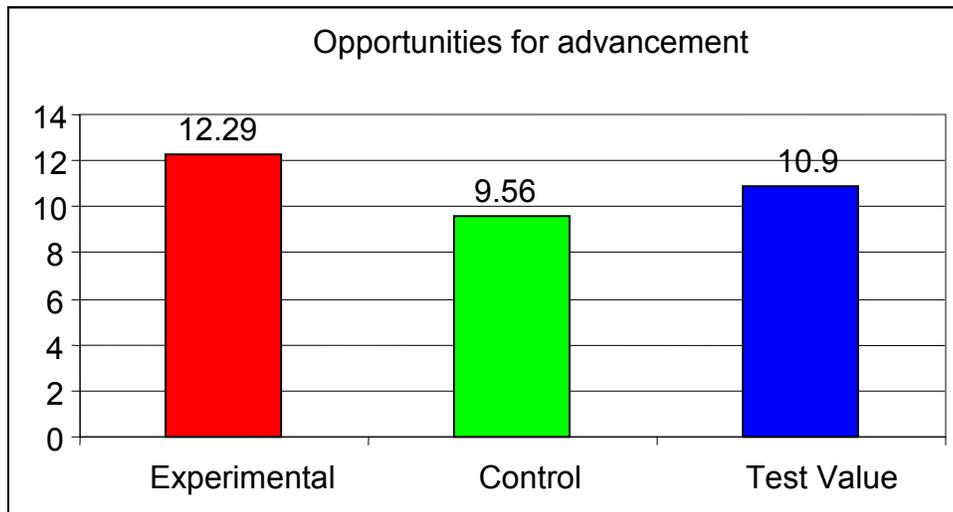
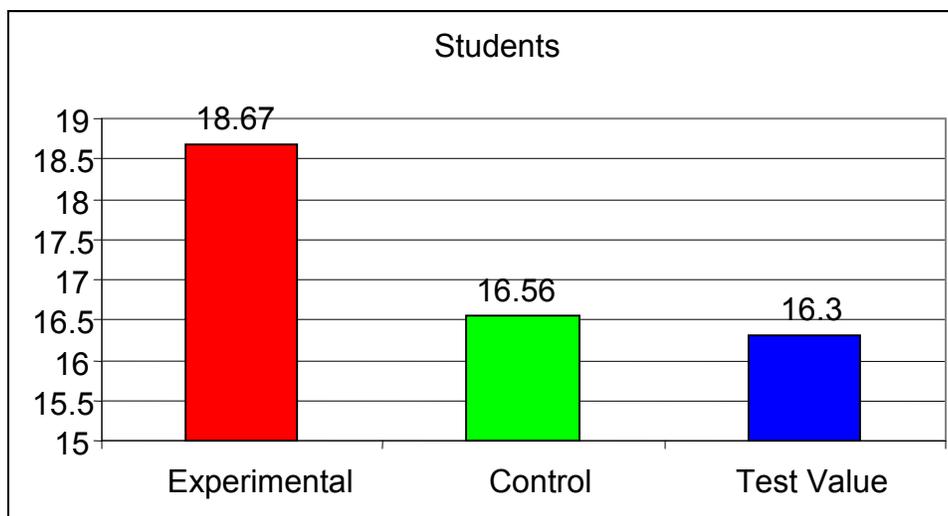


Table 19

Comparison of experimental, control and national norms on CASE student scale



In the scales of satisfaction with curriculum, co-workers, and parents/community, the difference in raw scores from national norms by both the experimental and control groups were statistically significant. Tables 20 through 22 contain the bar charts depicting these norms. Values in the Curriculum scale, as shown in Table 20 were $t=3.725$, $df=8$, $p=.006$ for the experimental group, and $t=4.71$, $df=8$, $p=.09$ for the control group. Values in the satisfaction with co-workers scale were $t=6.4$, $df=8$, $p=.00$ for the experimental group, and $t=3.14$, $df=8$, $p=.01$ for the control group. In the scale of satisfaction with parents and community, values were $t=9.36$, $df=8$, $p=.00$ for the experimental group, and $t=5.56$, $df=8$, $p=.001$ for the control group. In the last two scales of satisfaction with building supplies and maintenance, and communication, only the experimental group showed significant differences from the norm. Tables 23-24 illustrate the values.

Table 20

Comparison of experimental, control and national norms on CASE curriculum scale

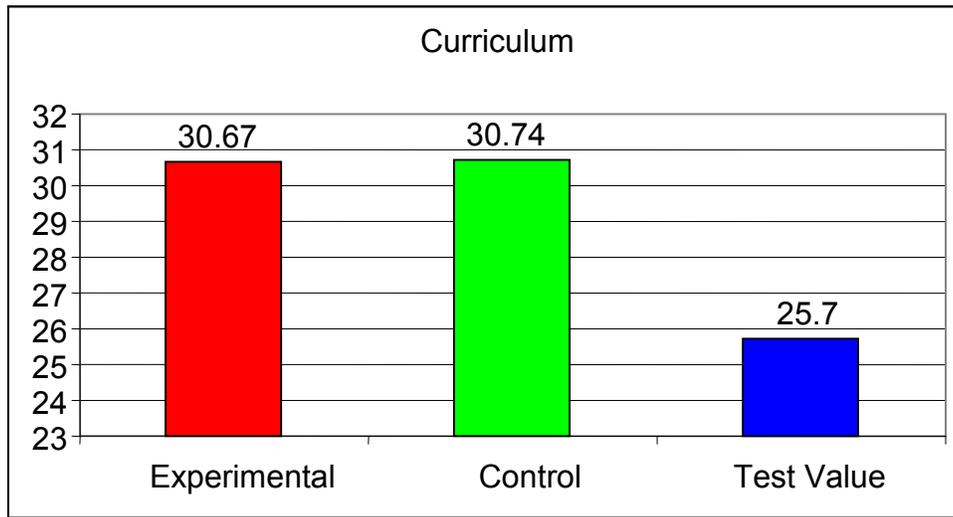


Table 21

Comparison of experimental, control and national norms on CASE co-workers scale

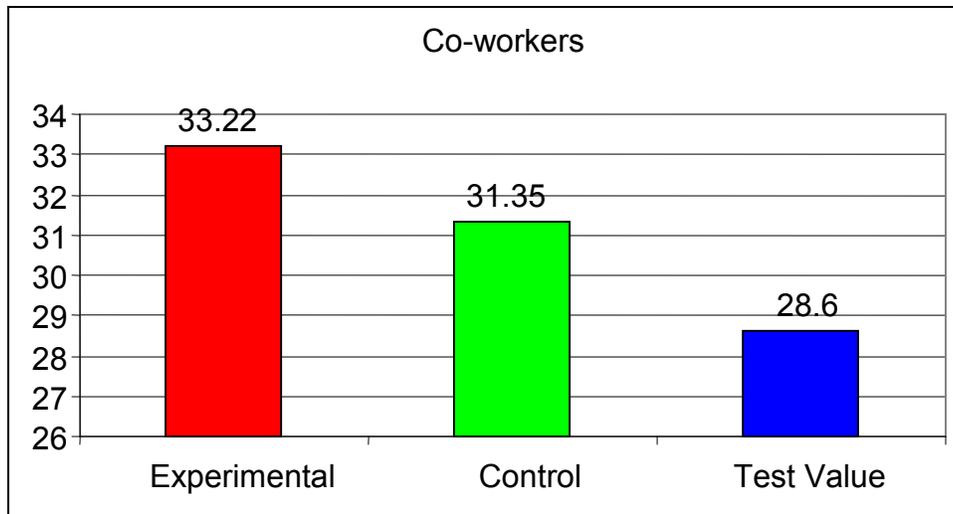


Table 22

Comparison of experimental, control and national norms on CASE parent and community scale

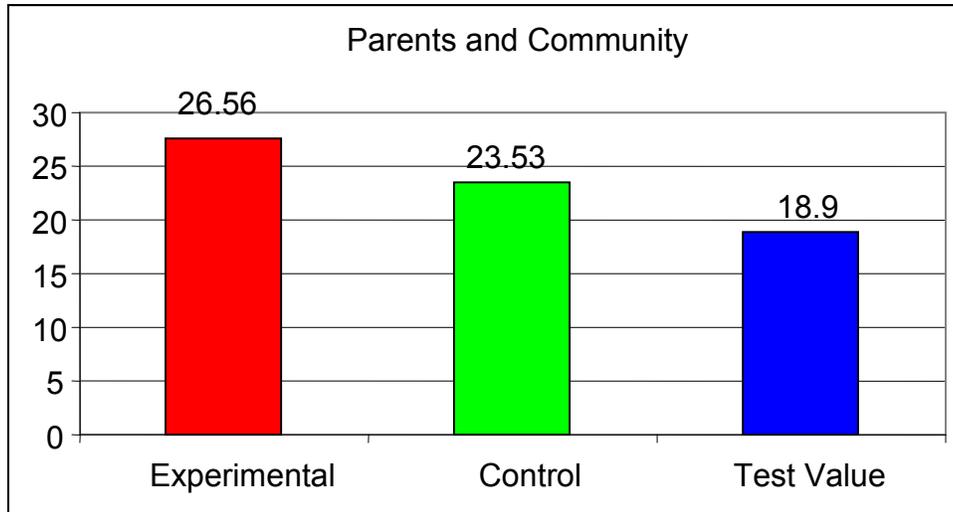
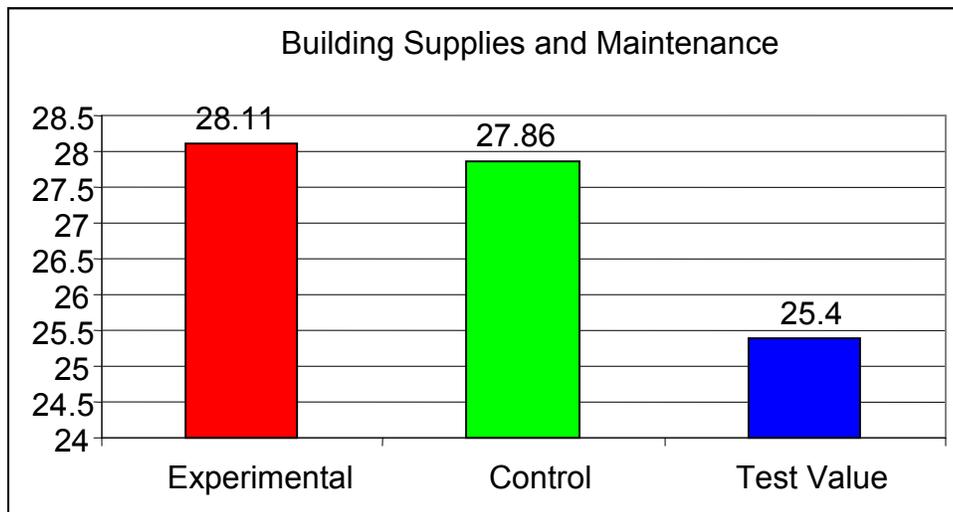


Table 23

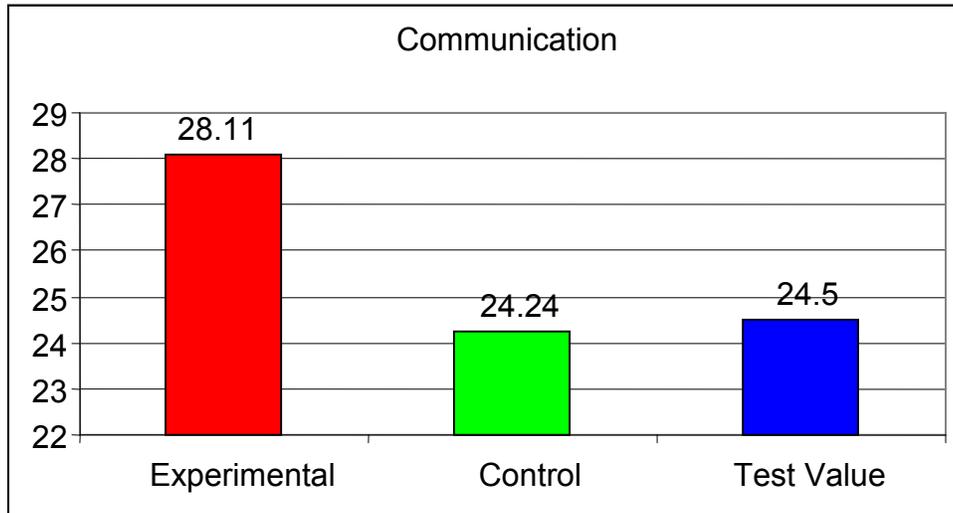
Comparison of experimental, control and national norms on CASE building supplies and maintenance scale



In the Building supplies and maintenance scale, values were $t=3.60$, $df=8$, $p=.007$ for the experimental group, and $t=1.92$, $df=8$, and $p=.09$ for the control group.

Table 24

Comparison of experimental, control and national norms on CASE building supplies and communication scale



The corresponding values in this last scale, Communication, were $t=2.5$, $df=8$, $p=.036$ for the treatment group, and $t=-17$, $df=8$, and $p=.86$ for the control group.

The secondary step, as mentioned above, was to compare the experimental and control groups to each other. This analysis appears in Table 25 which shows that the sole scale with a significant difference between the control and treatment groups was Parents and Community ($p=.02$).

Table 25

Comparison of treatment and control groups in CASE subscales

Scales	T	df	P
Administration	.73	15	.47
Compensation	.03	16	.97
Opportunities for advancement	.75	14	.46
Students	1.04	16	.31
Curriculum	-.04	16	.97
Co-workers	1.64	16	.12
Parents- community	2.58	16	.02
Buildings	.16	16	.87
Communication	1.86	16	.08

Chapter Five

Discussion and Conclusion

This pilot study had two main goals. The three questions addressed by the first goal were: (1) What are teacher's attitudes to spirituality in public schools, (2) Will their attitudes be affected by workshops introducing them to the range of options defining and describing spiritual education, and (3) Will the teachers' styles change after the workshops? The second goal was to set baseline levels for a longitudinal study comparing stress and professional satisfaction levels of teachers who did and did not study in workshops teaching educational models of spirituality.

Regarding the first question, the two teachers who were interviewed expressed severe reservations about teaching spirituality in schools, as they understood the term. During the second interview this participant was more open in seeing possible inclusion of teaching spirituality by an experienced teacher, albeit still with some hesitations, and in a veiled form. The second interviewed participant remained opposed throughout both interviews. The other teachers who participated showed clear positive expressions of teaching spirituality in the classroom through the definitions that they wrote at the end of the workshops, which all included educational dimensions.

Regarding the second question, during the preliminary interviews and definitions most of the teachers described spirituality in religious terms, and some more humanistic conceptions were also evident. By the conclusion of the workshops, the final sets of definitions and the final interviews of the participants exhibited alternative and expanded conceptions of spirituality, sometimes integrated together with and overlapping the religious framework expressed initially. A number of conclusions surfaced from the study.

The first conclusion is that discussion of spirituality among teachers, even such a short framework as that conducted in this pilot study, can affect the perceptions and attitudes of teachers towards spirituality. Their understanding of what may fall under the realm of spirituality has been shown to expand. As the analysis of each participant has demonstrated in Chapter 4, their notions of spirituality evolved and took on new dimensions as the workshops presented different models of spirituality. Especially noteworthy in this respect is Participant E who flatly stated that education should not be concerned with caring, and should focus exclusively on competency. Yet in her final definition of spirituality, she focuses primarily on the educational aspects of spirituality, and concern towards the sensitivity of the student. On the other hand, a participant who had strong views on the topic such as Participant H who was one of those interviewed, did not exhibit this tendency to be swayed by the material presented in the workshops. She maintained her objection to any formulation of models of spirituality in humanistic terms, though she would have promoted inclusion of spirituality in some way in schools were it only more politically correct, and legally permissible.

A second conclusion regards the development of a vocabulary of spirituality. A prime example is evident in the progression of thoughts expressed by Participant A. She initially formulated her definition of spirituality in basically humanistic terms. She continued to explain in the first workshop how her understanding of the concept was actually religious in nature, although she had not written her definition with any religious components. Apparently, she did not really have an adequate vocabulary to discuss her own notions of spirituality. The teachers employ different terms that were reflective of the different models taught at the end of the workshop.

A third conclusion is that the workshops resulted in the inclusion of terms denoting educational pedagogic techniques for how to teach and include spirituality in the classroom, as shown in Table 4. It is apparent that a paradigm shift had developed which enabled the parents to think of spirituality in educational terms, even though they had not been asked to do so in these final definitions. Nevertheless, they felt that a definition of spirituality intrinsically included an educational dimension, which was not expressed by any of the participants in religious terms.

Whatever process the teachers may have undergone, the participants who were interviewed remained the gatekeepers by warning that parents could be very offended by the intrusion of the school into a domain that they want to define on their own terms. Both participants stressed that parents are likely to feel threatened if the school usurps the authority to enter this realm of instruction. However, Participant C did express that an experienced teacher could approach this challenge through methods that may not be threatening.

There were hints that the models of spirituality presented in the workshops were simply metaphoric uses of the term, denoting perhaps character education. This left open the question as to whether the difference between spiritual education and other character and values development centered curricula was merely a contrived, semantic distinction.

Although the original question regarding spirituality was conceived in the study as the difference between religious based spirituality, or secular humanistic based spirituality, other modes of spirituality emerged in the discussion. The difference between internal and external directed spirituality, philosophical and affective spirituality are examples of these different dimensions of spirituality. Clearly, there is more to explore and present in a dialogue of this concept that goes beyond the religious/secular dimensions.

The third question posed at the outset would have to be addressed in an expanded longitudinal study, and was not intended to be emphasized during the present study. Nevertheless, it is worth mentioning that already in Workshop Two, one of the participants expressed thoughtfulness about how she was teaching, and if she should maybe alter some of her techniques and approached in light of what she was learning in the workshops.

The quantitative data collected in this study sets the scene for a longitudinal study. The purpose was to set baseline levels for the experimental and control groups. Primarily there was no intention necessarily to compare between the groups at this point yet, because the treatment group heretofore had participated in only a partial program of exposure to educational spiritual models. Nevertheless, inevitably the data were compared between the groups to see if any preliminary conclusions could be drawn.

On the *MBI* survey, there was no correlation found between the subscales, indicating that they were each independent. There are no national norms for this tool, and hence statistical analysis was limited to making comparisons between the two groups in the study. While the Hotelling's trace for all three subscales taken together showed no difference between the scores of the treatment and control groups, the more significant finding was that after the workshops, there was a statistical difference between the scores of the control and treatment groups in the subscale of emotional exhaustion, with the treatment group showing a reduced rate of emotional exhaustion. The Hotelling's trace may be due to small sample size, or conditions within the school itself which render it less pressuring than public schools. Nevertheless, the workshops did affect feelings of being emotionally overextended and exhausted by one's work. However, it did not affect feelings of depersonalization, marked by an unfeeling and impersonal response toward recipients of one's service, care treatment or instruction, or a sense of personal accomplishment such as feelings of competence and

successful achievement in one's work. It is to be noted that in these latter two subscales, the scored surveys demonstrated that neither group felt depersonalization or lack of personal accomplishment from the outset, explaining why there would be no difference between them after the workshops.

The only possible change in this regard would have been for the workshop participant to have increased their feelings of depersonalization and lack of personal accomplishment, which did not occur. In this regard, it is important to recognize that in the chosen school, burnout is not a threatening issue as borne out by two of the three scales on the test. A consideration of future study would be to select in advance a school which demonstrated higher levels of burnout, in order to measure the effects of the workshops in an environment with more potential for change.

The analysis of the CASE survey also hints at the uniqueness of the school that was chosen for this study. Cronbach's alpha, a measure of internal reliability, was .95, indicating a significant level of reliability. Still, examination of the correlations between the subscales found that there was a statistically significant correlation in the Control group between several subscales including communication and student subscales, curriculum and parents subscales, and communication and building subscales. Similarly, there were statistically significant correlations between subscales in the treatment group, including subscales of opportunities for advancement and compensation, the subscales of students and compensation, the subscales of students and opportunities for advancement, and the subscales of students and co-workers. The pairs of correlated subscales from both groups do not overlap. Although it may be inferred that the treatment was what produced the high correlation for the experimental group, and narrowed the distinction between the subscales, this explanation could not apply to the control group. Any serious explanations to why these

particular subscales were found to be correlated with each other would require more in-depth analysis of conditions in the school, and the teaching population.

An advantage of the *CASE* survey is that it includes national norms against which internal school scores can be compared. This opened the way for a two prong analysis comparing both the treatment and the control to the national norms, as well as to each other. This enabled ascertaining the conformity of the groups selected, and perhaps the school itself to national norms, as well as determining whether the workshop had any effect as measured by these subscales represented in this survey.

Both the treatment and control groups differed from the national norm in the subscales of curriculum, co-workers and parent/community. In addition, the treatment group differed from national norms in the subsets of building/maintenance, and communication. The treatment group and control group were found to differ significantly from each other in the subscale of Parents and Community.

There are a variety of possible explanations for these findings. The small size of the population participating in the study may have skewed the results. Alternatively, the particular individuals who were volunteers and hence to some degree self selected, may in fact be unique to the degree that in the noted subscales, there was significant differences between the school population and national norms. It may be that the type of individual who will volunteer and express an interest in such a study may not be representative of a typical teacher body. Furthermore, it may be that in accord with one of the limitations of the study pointed out at the outset, the unique nature of the school lends itself to creating a different environment than other schools. All of these reasons, or some combination of them could account both for the correlation between the subscales as well as differences between the school and national norms.

Still, it is to be noted that despite all of these factors, there were subscales which did demonstrate the effectiveness of the workshops in effecting levels of satisfaction with school through the finding that in these subscales the treatment group either differed as reported from the national norm or from the control group.

A number of questions have surfaced here regarding the place of spirituality in schools. This study was implemented as a pilot study, and was set up with certain limitations including the setting in which it was performed, the small number of teachers, and the few number of workshops. The following suggestions are recommended as possible components in any follow up study of this topic to expand the study and account for the limitations.

Clearly, a follow up study would have to be conducted with a population of teachers in an actual public school setting. While this study has demonstrated a model that was effective in gauging the attitudes in the teachers who have had experience in public schools, and promoting some change in their perceptions, a more valid study would have to be conducted in the actual public arena. Such a study could be initiated parallel to this study, and the two populations of the schools of this school and public schools could be further examined and compared.

A further study would be most effective if it included more than one school, in order to compare and see if differences emerged in different types of schools, be they urban or suburban, elementary or high school schools, charter or public schools, etc. It may also be beneficial to make sure and include a population of teachers that is more diverse in terms of gender.

The number of workshops in this pilot study was very limited. Indeed, some teachers requested additional sessions. More accurate data could be generated with more time devoted to each model, and a few additional models presented, such as that of Palmer. Furthermore,

more time could be devoted to the teachers actively discussing the models amongst themselves.

The transcribers were not always accurate in the text that they prepared of the workshops. The cassette recording helped to determine the text, yet the identity of the speaker was still not always evident. Alternative strategies for collecting the data may be more effective such as video, or a more sophisticated audio taping device with separate microphones for each participant.

An additional consideration to be addressed is how to conclude the workshops. In this study, the structure called for the teachers writing refined definitions of spirituality. More information may also be gleaned from some sort of feedback form filled out by the participants. If worded properly, such a form could be analyzed and may yield new insights into what the teachers are thinking.

Some modifications would have to be made in the Maslach and CASE survey questionnaires. The teachers expressed discomfort with some of the questions that asked them to express views regarding their administrators; there was the fear of reprisals should anyone discover what they wrote. Despite assurances of anonymity, the process of the questionnaire itself aroused some stress at the time of answering the questions. It would therefore be recommended to take out certain questions that may threaten the feeling of security among the participants.

The ultimate goal of this pilot study would be to lead to a more extensive field study concerned with spiritual education in public schools. Such a study could be designed to study several dimensions. One aspect of such a study would be to compare the effects on the teachers of teaching spirituality using different models. An important question of any such study would be to see how these different strategies affect student learning, motivation, and

academic achievement, as well as character development. Another aspect would include specifically comparing the difference between techniques that incorporate and integrate spirituality themes and strategies throughout the curriculum, as opposed to those that present it as a discipline unto itself. An extension of such a study could be the description of the development of children's stages in spiritual development. Such information could be valuable in ascertaining which strategies would be beneficial at different ages.

Another important component of any such study would involve the attitudes of parents to incorporating strategies of spirituality in the curriculum. Such an analysis may include using the same strategies in different schools, labeling it spirituality in some schools, and finding a different label for the same strategies in other schools. This would help to isolate what role the semantic element plays in molding attitudes towards among administrators, teachers, and parents aids towards teaching spirituality.

This study has examined the possible effects of training teachers to implement the use of nonreligious models of spirituality in their teaching both in terms of influencing teachers' perceptions of spirituality in public schools, as well as impacting their own personal sense of satisfaction and stress in their jobs. This is an era of rapidly expanding technology which makes humanity more dependent on material comforts and wizardries, as well as connects people to each other with the ease of rapid communication. The need for development of spiritual outlets may become more and more essential to preserve the health and atmosphere of learning and education, as is becomes distracted by daily graphic scenes from the news and questions emanating from such disasters such as the tsunami, 9-11, and the Manila landslide. Hopefully, this study will provoke others to be more comfortable to pursue this avenue of pedagogy, and to consider its appropriateness and effectiveness with an open mind.

APPENDIX 1

Interview Transcript Participant C

(Before Workshops)

January 17, 2005

1 *Interviewer:* I'd like to thank you in advance for participating in this survey.

2 *Participant:* My pleasure!

3 *Interviewer:* As you know, the theme of the study is spirituality in schools. I would
4 like to address a number of questions to learn about your familiarity with, and feelings about
5 this topic. I hope you will feel comfortable, there are no right or wrong answers, and you're
6 free to pass on any questions which you don't feel comfortable answering. In order to help
7 me review this later, I am going to tape record this. I hope that is not a problem. I'll destroy
8 the tape afterwards. I want to start with some broad questions first. The first question may be
9 a sensitive one because it reveals your age bracket, but how long have you been in
10 education?

11 *Participant:* I've been in education for forty-seven years. Well, intermittently, I did
12 take time off to raise my children till the first grade level.

13 *Interviewer:* What guided you in your original decision to become a teacher?

14 *Participant:* You don't really want to know (softly – emphasis on word “really”).

15 *Interviewer:* Yes, yes.

16 *Participant:* Well, in those days, it was not my first choice but when I was growing
17 up women didn't have many choices. So, we could be, according to the powers that be,
18 including my parents, a social worker, a nurse or a teacher. So, I thought teaching sounded
19 more like anything I wanted to do. I went into it with some, not with the most positive, but
20 after just a short time in teaching I realized how much – how important a profession it was.

21 *Interviewer:* So you didn't enter it for idealistic reasons but after a short time, you
22 actually found that you enjoyed it.

23 *Participant:* Right.

24 *Interviewer:* and got satisfaction out of it.

25 *Participant:* Exactly.

26 *Interviewer:* Was that during your studies or once you were actually teaching?

27 *Participant:* No, the studies did not particularly engender feeling, those feelings. It
28 was getting out in the workplace, whether it was working with students prior to graduation,
29 or after, you know, it was the teacher on the job.

30 *Interviewer:* Where was your first position?

31 *Participant:* In Detroit. Then I stopped to be with children and then I went to Livonia
32 for several years. Those were all public schools.

33 *Interviewer:* And what were you teaching there? What subjects?

34 *Participant:* I taught grades five, grade six. At the beginning sixth grade was part of
35 the elementary school, but I primarily taught grades five and six.

36 *Interviewer:* So you taught everything, all the different topics.

37 *Participant:* Um Hm. Um Hm.

38 *Interviewer:* And later you became a specialist, you taught,

39 *Participant:* I was never a specialist.

40 *Interviewer:* You weren't teaching language arts for a while or what is math?

41 *Participant:* Well here at this school when I came I started teaching fourth grade and
42 then fifth grade and then, when we departmentalized I became the English teacher. I taught
43 English from fifth grade through eighth grade. And that's when I became involved with
44 middle school ages and I truly enjoyed working with them.

45 *Interviewer:* Can you describe the development of the enjoyment that you are talking
46 about from when you finished studying until you're saying about middle school? What did it
47 give you? You say you enjoyed it.

48 *Participant:* Well, teaching elementary students was sort of cakewalking. It wasn't
49 difficult. Kids loved their teachers primarily, ninety percent of them did, and even my first
50 position in Detroit was a middle class, you know, neighborhood, and the students, and their
51 parents were very respectful of education, and the teacher was always right, it was fairly easy
52 to teach in those days in lower school or as they call it elementary school. When I came here
53 times were changing, you know there were the seventies, the eighties, there was a different
54 feeling. I maintain Sesame Street changed the whole picture of education. Children could sit
55 in time periods of ten minutes and you had the entertainment kinds of work, so there was a
56 pace that was different, and of course a lot of innovations in teaching, looking at the child, as
57 the center of education and not the curriculum, a lot of those changes for the better obviously
58 came to be, but when I approached the middle school, somewhat under duress because they
59 needed a middle school teacher, and I didn't know that I wanted to be there, but I realized
60 that these were young adults one minute, and children the other, and those years are such
61 important years as they're trying to answer all those questions about their world and
62 understand themselves, but I found it to be, a wonderful challenge.

63 *Interviewer:* I want to go back to those questions a little bit later on.

64 *Participant:* OK.

65 *Interviewer:* I think it's a very important point that you mention and before that you
66 touched upon child centered education, and you mentioned Sesame Street which you said
67 was a change for the good in general,

68 *Participant:* Right.

69 *Interviewer:* Can you describe your general philosophy and teaching style?

70 *Participant:* Then, or now?

71 *Interviewer:* Either, or both.

72 *Participant:* Well, I mean obviously I mean, I can think more carefully and honestly
73 about what I feel now, and I believe you are educating a whole child, you are not teaching
74 math, or science, or social studies, or reading, you're teaching a whole child, and children
75 learn in many different ways, and a good teacher today knows how to reach every child, no
76 matter what way that child learns, we're taught that there are many styles, and we, as good
77 teachers, need to understand how to individualize, how we differentiate, how we address
78 children's needs.

79 *Interviewer:* How do you go about handling difficult students and discipline
80 problems?

81 *Participant:* Well, it depends what the discipline problem is. First of all, I believe in
82 segregating the child, and that child and I can listen to each other. I believe in listening to the
83 child, and let him or her tell me what the issues are, ask them questions, and see if together
84 we can't find a solution to whatever disciplinary issue has come up. Maybe it means calling
85 the teacher in, so that the child and I can share with the teacher, and then hear things from the
86 teacher's perspective. It may also mean including the parents in this discussion. But, I think
87 the child has to feel that he or she has been listened to, understood, and somebody wants to
88 make that world important for him.

89 *Interviewer:* Did you always feel this way?

90 *Participant:* No, no.

91 *Interviewer:* Do you think that two kids could do the same thing wrong and there be
92 two different outcomes disciplinary wise?

93 *Participant:* Absolutely.

94 *Interviewer:* So you don't need the same detention system for every kid who is late or
95 for every kid who forgot his book.

96 *Participant:* Absolutely not, no, but there has, here should be a shell of rules because
97 I think children need to know what the rules are. Children cannot function in a totally, what's
98 the word, you know, without system there's anarchy; I mean there have to be rules within the
99 world. We have rules in our country, we have rules in the world, we have rules in our
100 schools, in our classroom. I don't think we can live with wide-open borders and no
101 boundaries. Does that answer your question?

102 *Interviewer:* Yes, you answered my question. I'd like to move my questions to the
103 specific theme of my research, which is maybe more difficult to discuss, namely spirituality.
104 First, I was hoping you could share with me what you think spirituality means, what does the
105 term refer to?

106 *Participant:* Without taking into account the religious question?

107 *Interviewer:* I'm asking you what it means to you.

108 *Participant:* I think spirituality, it's a tough question, I should have thought of it
109 before, spirituality is looking inward and looking outward. You look into, at your own self, at
110 how you feel about the world around you, how you feel about the concept of G-d, of
111 whatever religion perhaps you believe in or are part of, but how you relate to the wonder and
112 awe of the world, do you see it, do you feel it, do you appreciate it, that's part of what
113 spirituality is, what makes me feel that there is a spirit, to me, a G-d in the world. When do I
114 feel that most – how do I make children feel that sense of, it's hard for me to define what that
115 sense of means, so I'm gonna leave it open ended.

116 *Interviewer:* I want to repeat what you said to make sure I understood it.

117 *Participant:* OK.

118 *Interviewer:* You're referring to two aspects of spirituality. One is looking inwards,

119 *Participant:* Right.

120 *Interviewer:* at yourself,

121 *Participant:* Right.

122 *Interviewer:* And who you are and what you're made up of,

123 *Participant:* Right.

124 *Interviewer:* And then taking that stage and moving yourself outwards to see how you
125 connect to something beyond yourself,

126 *Participant:* Right.

127 *Interviewer:* Some spiritual essence, be it G-d of a certain religion, which is the term
128 that you used, and then you talked about showing children how to do that, to go through
129 these two processes.

130 *Participant:* Right.

131 *Interviewer:* OK, Would you consider this a religious definition?

132 *Participant:* Only because I used the word G-d. For someone who does not believe
133 it's religious, they would not use G-d. I think that's the only piece that makes it, I believe
134 someone who is not a believer in religion or a believer in G-d, would feel the same way,
135 could use that same thinking, but wouldn't use the concept of a greater being, G-d.

136 *Interviewer:* Going back to your own career as a teacher, let's first take the public
137 school part of it; do you think it's important to reflect your definition in your teaching when
138 you were in public school?

139 *Participant:* I didn't think as carefully about it then, but yes, today I do.

140 *Interviewer:* Do you feel you would have had to hide the spiritual parts of yourself
141 from expressing themselves in the classroom?

142 *Participant:* No, no. I think, talking about the wonders of life, of the world, is very
143 easy to talk about with children, and that's part of what spirituality means to me.

144 *Interviewer:* So if your child in public school came home using vocabulary like
145 spirituality and related terms, you wouldn't have any problem with that?

146 *Participant:* No, no.

147 *Interviewer:* And if they came back from public school using terms like G-d or Jesus
148 would you have a problem with that?

149 *Participant:* Yes.

150 *Interviewer:* Do you think it is against the law to talk about spiritual matters in public
151 school?

152 *Participant:* No, but again, I think you have to do it in basically a nonreligious way.

153 *Interviewer:* Can you give any examples?

154 *Participant:* Again, I use those two words, whether you're talking about an
155 astronomy class and you're studying the comets, and you're studying the planets and you're
156 studying the stars, and just thinking about it, doesn't one feel a sense of spirituality? A
157 question was once, it's a statement that a great educator answered, and I've lived with it all
158 the time. This great educator said I don't know if there's a G-d, but I know that someone
159 greater than man created this. And that's what I think the question, I would, if I were
160 teaching science, for instance, even mathematics, how everything works when you get into
161 higher mathematics. I think understanding that the world from this perspective is a very
162 complex place.

163 *Interviewer:* There was a television program last night, I don't know if you saw it, it
164 was an episode on the program Boston Legal, and one of the cases was a principal who fired
165 two teachers from the Boston school district because he insisted that, in addition to evolution,
166 they teach creationism as an option, and they refused to teach it, because they didn't consider
167 it scientific, so he fired them, and the case came up to court.

168 *Participant:* How did it end up?

169 *Interviewer:* How do you think it should have ended up?

170 *Participant:* Well I know what they just did I believe in, was it Alabama or Georgia?
171 They had that piece in the books and they were ordered to remove it. And I happen to agree
172 that they should.

173 *Interviewer:* That they should remove it?

174 *Participant:* Yes.

175 *Interviewer:* Why?

176 *Participant:* Why? Because again you don't bring in religion to public schools. You
177 know it's one thing if it fits your needs, your belief, but tomorrow you don't know whose
178 belief they're going to be bringing in, so it's easy for us to say as Jews we believe in G-d, and
179 we believe G-d created the universe, but tomorrow it may be Jesus or Muhammad, or
180 Buddha, or whomever, and someone is bound to be offended and resentful.

181 *Interviewer:* In Social Studies, we teach the religious views of the Native Americans
182 and what they believe.

183 *Participant:* We also teach Hinduism, and uh the belief of the Moslems, and we teach
184 Christianity,

185 *Interviewer:* So can't we in science also teach that there is a point of view that says
186 that there was some, that the world couldn't have been a matter of chance alone, that

187 evolution can't account for everything, and that there many scientists who believe that there
188 must have been some planner who did it this way.

189 *Participant:* No, there are many theories, but when we talk about creating, the world
190 was created in six days, and on the seventh G-d rested and you know, created the Sabbath, I
191 understand that, but to my way of thinking, I don't want to get into religion. That's strictly an
192 example, you know one day could have been one million years, but to teach creationism is
193 different.

194 *Interviewer:* Did you ever teach the American Revolution and Patrick Henry's
195 famous line "Give me liberty or give me death."

196 *Participant:* I probably have.

197 *Interviewer:* Is that an example of a spiritual message do you think?

198 *Participant:* Yes.

199 *Interviewer:* How so?

200 *Participant:* How so – because if I can't live as a free one, do I want to live at all?

201 *Interviewer:* So in that context what does spirituality mean?

202 *Participant:* Well, it again that's the inner, how I see myself, now someone can
203 interpret that as, killing, death, is not, when one is not ready for death one doesn't commit
204 suicide, one doesn't purposively throw himself in front of the bullet, because one can't live
205 in this world, it goes against who we are, from my perspective, if we have to live in anything
206 less than a free world, a rational world however, helping to make the change is important to
207 me, not death. I believe that as human beings we all have the capacity of life, of what we
208 believe in, so given liberty and if you didn't get liberty the first time, that's why people
209 continue the battle until they get it.

210 *Interviewer:* So spirituality now is becoming a sense of values?

211 *Participant:* Um hm.

212 *Interviewer:* If you teach a literature story in which a main character passes away, and
213 in the story someone is consoled about death and what happens to the person, and in the
214 discussion comes up the question what happens to people when they die, and it is explained
215 that their memory lives on, and you give other answers, is that a spiritual lesson?

216 *Participant:* Definitely.

217 *Interviewer:* So that's a possible example of how spirituality

218 *Participant:* Absolutely.

219 *Interviewer:* can appear in the curriculum.

220 *Participant:* Absolutely, absolutely.

221 *Interviewer:* When you talk about handicapped people and people afflicted with
222 cancer, is there a spiritual component to that conversation?

223 *Participant:* Right absolutely, I mean here in this school, I mean, we can openly say
224 we all are created in the image of G-d whether we are have handicaps or you are a marathon
225 runner we're all created in the image of G-d.

226 *Interviewer:* and in the public schools?

227 *Participant:* It's a little harder to say that. We respect each other.

228 *Interviewer:* But if we talk about these issues in a public school?

229 *Participant:* Oh, we talk about them I wouldn't use that statement, we were created in
230 the image of G-d.

231 *Interviewer:* So would it still be a spiritual issue?

232 *Participant:* Yes, yes absolutely.

233 *Interviewer:* When you started teaching do you think that you would seen these issues
234 as such?

235 *Participant:* I think so, yes I think so, maybe not, I mean obviously over the years
236 with growth wisdom becomes part of who you are too, hopefully. I was very young when I
237 started teaching. Looking back, I would say yes, when I was twenty-two I'm not sure I would
238 have said yes. You know hindsight is saying Of course.

239 *Interviewer:* Any questions you expected that I haven't asked you?

240 *Participant:* Not right off. I'll think about it, but right now, nothing comes to mind.

241 *Interviewer:* For a last question I'd like to ask you what is your understanding of this
242 project and how have you felt so far as a participant in this interview?

243 *Participant:* I feel it's made me think more about what spirituality is and how I
244 perceive it. Maybe I should have thought more about it before we sat down to talk But I liked
245 it because it makes me focus on the topic which I think is a topic that works for all in terms
246 of educating children. I really believe that spirituality is part of what makes us human beings,
247 otherwise what are we, robots, automatons, it's given me food for thought.

248 *Interviewer:* Very Good, Thank you for your cooperation.

249 *Participant:* Sure.

250 *Interviewer:* And we'll meet again after the workshops and see where we go OK?

251 *Participant:* OK Thank You.

APPENDIX 2

Interview Transcript Participant H

(Before Workshops)

1 *January 19, 2005*

2 *Interviewer:* Good morning.

3 *Participant:* Good morning.

4 *Interviewer:* First of all, I want to thank you for taking part in this interview.

5 *Participant:* You're welcome.

6 *Interviewer:* And, as you see, I'm going to record this session. I hope you don't
7 mind. I will destroy it after we'll all done so that nobody will,

8 *Participant:* (laughter) or it will self-destruct!

9 *Interviewer:* Hear it Right, exactly. As you know, our topic is spirituality in
10 education. There are going to be no right or wrong answers, don't be concerned, just say
11 whatever seems right to you, whatever comes to your own mind. I'm gonna start out with
12 some general questions about education and yourself in general, and then I'll get to the main
13 specific topic.

14 *Participant:* OK.

15 *Interviewer:* So I want to start by asking how long have you been a teacher and in
16 education.

17 *Participant:* Well, let's see, I got my degree initially in 1975, from the University of
18 Michigan, and I taught a couple of years in the junior college level, and then I began, of
19 course, having children and all that, so I would do part time work, and I also did a lot of
20 substitute teaching in the Waterford school district, some long term, some just every day to

21 day, you know, depending on when I could substitute teach, and just did a lot of freelance
22 work in the education field, as well as being involved in teaching Sunday school at our
23 church on a consistent basis, and being in charge of programming there, and so then when
24 my children were pretty much independent, I went back and updated my certification, and
25 beefed it up, and then I have now been here for seven years, this is my seventh year.

26 *Interviewer:* So you've really been teaching all age ranges.

27 *Participant:* Yes.

28 *Interviewer:* All grades.

29 *Participant:* Yes.

30 *Interviewer:* The whole gamut.

31 *Participant:* Yes.

32 *Interviewer:* OK, let's go back to where it all started. Why did you come into
33 education? What attracted you to the field?

34 *Participant:* Well, number one, there were teachers throughout my educational
35 experience that I respected, and I was drawn to the fluidity of being able to change and not
36 having the same thing every day, because in education, as you know, every day is a new day
37 and there are new things coming at you, students are changing. I don't like to be stuck in one
38 type of mode. I like something that gives me challenges and changes, and I thought that was
39 interesting when no two days were alike in education, and just observing kids growing up,
40 and also in my field, physical education, because I was always drawn towards sports even
41 before they had sports for women, I graduated right before title IX kicked in, so I try to
42 convey to students that they're very blessed having the amount of choices that they have,
43 both males and females. I was drawn to sports and fitness because my family has always
44 been involved in sports. My dad was a national member of the North American champion

45 crew team when I was growing up, and he's coached rowing all his life, so I've been around
46 that as a sport, and following the Olympics, and I just find that level of competition, and
47 attaining, and striving, and the preparing, very motivating to me, and to learn from other
48 people how they overcome obstacles. Then the other side of that was I also had teachers who
49 were not good at all, and, sad to say, a lot of them were in the physical education field,
50 whereas I could not really look at them as a role model, because, number one, they smoked,
51 number two, they were totally out of shape, number three, they had kind of a lackadaisical
52 attitude, it's just gym class type of attitude which was pretty much conveyed to the students,
53 and that really turned me off, and I had said, I told myself, if I were to go into that field, that I
54 would make sure that I would try to exemplify what it means to be physically fit, and to be a
55 role model for students, and that's basically what I did.

56 *Interviewer:* Your answer is very interesting to me. I'm trying to decide, when I hear
57 you talking about how every day is different and it's a new challenge, and the fluidity, are
58 those things that you think you were aware of when you started, or are those things that
59 you've learned while you've been a teacher. In other words, are those things which initially
60 drove you to be a teacher, or are they factors of which you are more aware now looking
61 back?

62 *Participant:* Well, for one thing, in our field, you're, for instance, you have units, of
63 instruction. So you're not doing basketball all year, or one sport all year. You're doing
64 basketball, you're doing gymnastics, you're doing field events, you're doing track events,
65 you're doing all of these different events, so as you go out of one unit, and the different skills
66 that you've taught students and worked on, it's time to move on and it is time to move to
67 another unit, and to a new aspect of sport, or fitness, so it just never stays the same. You're
68 always going into something else, and yet tying it in, because one thing can lead into the

69 other, and one thing is linked to the other, so there's the tie in aspect from each thing, as far
70 as telling the younger kids: You have to learn these skills in order to work up to do this, in
71 order to get on the sports team, in order to compete. So there is a common thread running
72 through it all, and yet it changes, and it's just different challenges, and tweaking different
73 things to present it another way, so you know the kids who think they know it all realize that
74 they really don't, just when they think they do, then you change it, or you do a new
75 challenge, so you're constantly able to challenge the students. Then it challenges us to keep
76 coming up with new ideas, or studying, or networking with other educators, so that's what I
77 mean.

78 *Interviewer:* OK. Can you describe your general philosophy of education?

79 *Participant:* As far as in my field or overall?

80 *Interviewer:* Overall.

81 *Participant:* Well, I think that no matter who the student is, they can learn.
82 Sometimes there could be impairment, to different degrees, and I think everyone is, in one
83 aspect or another, whether it is a physical or mental impairment. There could be emotional
84 impairments even from day to day, depending on what children are facing at home, and when
85 they're in school, it almost becomes like a little, it can become a refuge and an island, where
86 they're getting support throughout the day, and perhaps that's the only time in the day when
87 they have that support. Or there could be the students, who are pretty well balanced, and
88 they're here, and they're contributing and enabled, because they are a little bit more balanced
89 in maybe all the different realms, that they're able to contribute, and help bring up the
90 students who don't have that. So I think between the teachers, the students themselves, the
91 administrators, the support staff, that we all work together, and I see that here in this school a
92 lot of us try and insure that the children are being supported, educationally, emotionally,

93 physically, and almost become like their cheerleaders in life in the different areas that we're
94 teaching in, like, we would be the cheerleaders in life, saying things like: Come on, you can
95 do it, you can do it, you can get in better condition, you can take care of yourself, you can
96 rise above this, or what not. And a teacher teaching reading would say: You can do this, you
97 can learn this, you know well, start here we'll do this well, work here well, work there, so
98 we're always encouraging, and I really like the encouraging aspect of being a teacher, and, I
99 think, over and above the content, that they're learning, that developing their character and
100 giving them the support is just as important if not even more. And when you talk to students,
101 even myself, when you look back, you don't necessarily, I mean, even though the content
102 that you learn has become a part of you, some things you remember more than others, and
103 the things you really remember are the relationships, the socialization, the teachers who were
104 really supportive, and fun, and encouraging. That's what you remember most of all, first and
105 foremost.

106 *Interviewer:* OK picking up on that idea, when you have a student with discipline
107 problems who is posing difficulties, what is your approach to that child?

108 *Participant:* Well first, I will, if it's a difficulty where it could pose a safety issue for
109 the child, or other students in our class, we have to set them aside, and I cannot necessarily
110 deal with it at that moment, because of the rest of the class. So I need to just kind of get
111 them sitting out, time out, or whatever, to get them to think about their behavior and remove
112 them from the situation, if it's a physical thing that could harm or create a problem. Then I
113 will talk to the classroom teachers, and see if this has been something going on in the
114 classroom as well, and from there you would talk to the social workers to see if there is
115 something going on at home, and should I talk to the parents. Sometimes the social worker or
116 the principals would be privy to something we don't know as teachers that may be going on

117 in the child's life, and they'll say well ya I think that the parent would want to know. So then,
118 we would follow up and do a home call. Some of the things that come up with the students
119 are that they're just being silly, and they need to just know that their negative behavior is not
120 going to get the attention. If it's a matter that they just need to be set aside for a minute so
121 that they know their negative behavior isn't going to capitalize and hold hostage the class,
122 and that's essentially what happens with some of these students who want the attention, and
123 they're holding the class and the teacher hostage to their behavior, simply because it hurts the
124 class. The teacher has to take the energy to deal with that situation at that time. The students
125 who are paying attention and on task have to sit, so it does disrupt. So rather than deal with it
126 then, which takes away from the rest of the class, if possible I sit them out for a few minutes,
127 and usually, especially in our situation, they want to enter into the activity, so it's enough
128 once they sit there a minute and they think OK, and then I will ask them, I'll follow up after
129 a few minutes: Now do you think that you can return and participate without, and nine times
130 out of ten that nips it right there and they're able to continue. But the ones who, it's more
131 than that, that's where I'll stop afterwards or make a point to talk to the teacher during the
132 exchange, and get some info, and perhaps follow it up with the social worker, principal, and
133 then of course a phone call home and talk with the parents.

134 *Interviewer:* If you have two kids that are doing the same thing wrong, let's say they
135 forget their gym shoes, or let's say two kids who are constantly late, or whatever, do you
136 think that they both should get the same disciplinary treatment or not necessarily?

137 *Participant:* Well, if they forget their shoes, they can't participate in class. That's
138 kind of an equal opportunity consequence, because they have to sit out, and they, depending
139 on if they're friends, because then you have to figure out, did they both forget their shoes on
140 purpose so they could sit to the side together and not be able to play, then you have to discern

141 well you're going to have to sit over there and you're going to have to be over here, so you
142 kind of have thwarted their plans that way. So you have to discern as far as why they're
143 consistently late if they don't have a pass, I mean, they have to have a pass in our school, and
144 usually if they're consistently late it's because a teacher has kept them back to finish a paper
145 or project and they do have a pass. Sometimes it's I forgot my shoes and I had to go run
146 back. You just kind of go with it, depending on what the reason is behind it and you can't
147 have it cut and dry, oh you were late boom. It depends on the reason why they were late.

148 *Interviewer:* OK I want to move forward to our main topic.

149 *Participant:* OK.

150 *Interviewer:* Now that we've talked a little bit about you as a teacher and gotten a bit
151 of a sense of the way you do things, I'm going to throw this big scary word out,

152 *Participant:* (Laugh)

153 *Interviewer:* And I want to ask you to see if you can define what spirituality means,
154 what does it refer to – to you?

155 *Participant:* OK spirituality to me means, I believe that there are three parts to every
156 person, a body, a soul, and a spirit, and you have to feed and nourish each one. The body
157 would be your physical realm, the soul would be your emotional and mental realm,
158 intellectual, and your spiritual realm has to do with the intrinsic G-d-given nature and need to
159 communicate with G-d, that He has put inside all of us. Some people nourish that and seek
160 to develop that, and have that relationship with G-d, and others don't, so spirituality to me
161 would be a person who is seeking to, study, to pray, to know, and to respect and to respect
162 and to acknowledge that there is a G-d.. And it carries over into their everyday life. It's just,
163 it's not just a mental ascent but it is something that is completely a part of them, just like

164 their body and their soul is. And just like people can ignore to be physically fit and take care
165 of their physical body, they can ignore to be spiritually fit as well.

166 *Interviewer:* OK I want to repeat what you said to make sure that I understand it
167 correctly.

168 *Participant:* (Laughter) OK.

169 *Interviewer:* What I hear you saying is that there are three parts to the humans being,
170 there is the physical, the soul and the spirit.

171 *Participant:* Right (*Editorial note: This response is said in a thoughtful manner as if*
172 *participant is thinking through what she had said to make sure she agrees with it herself.*)

173 *Interviewer:* And the spirit refers to a connection to G-d which a person can choose
174 either to develop, or to ignore, and the way of developing it is through prayer or through
175 studying, not through cognitive or intellectual processes alone,

176 *Participant:* Right. (*Editorial note: This response is said in a thoughtful manner as if*
177 *participant is thinking through what she had said to make sure she agrees with it herself.*)

178 *Interviewer:* But more through contact, direct contact with G-d.

179 *Participant:* And with other people who are also seeking the same thing and
180 conversing and seeking together, and through other people's experiences you can learn a lot
181 about G-d, and certainly through Bible you learn a lot. I mean that He shows Himself
182 through history and some people believe that, and some people don't.

183 *Interviewer:* Do you consider your definition a religious definition?

184 *Participant:* Well, for people who do not believe in the Bible it would probably be
185 religious, but for those who do believe in the Bible, it is a spiritual thing, because we see that
186 as the historic record of G-d communicating with man. So if you don't believe that the Bible

187 is G-d's history and His communication with man, then you would have your own I guess
188 idea of who G-d is, if you even believe in a G-d,

189 *Interviewer:* But the way you're looking at spirituality is that it refers it relates to G-
190 d.

191 *Participant:* Right.

192 *Interviewer:* And therefore, it's a religious issue in essence.

193 *Participant:* Right, yes, it is and it isn't.

194 *Interviewer:* Why would it not be?

195 *Participant:* Well, because the word religion has negative connotations to it.

196 *Interviewer:* Why?

197 *Participant:* Through history. If we go just on the historic record, and G-d's
198 communication with man throughout history, that would be one thing, but where religion
199 comes in is where religion has imposed who G-d is or how things should be, perhaps
200 contrary to what G-d had meant it to be. So religions have somewhat, depending, distorted, in
201 my view, a lot of the heart of G-d.

202 *Interviewer:* We may come back later to explain that – it depends where the
203 conversation goes. Let me ask you the next question, Given the way that you define
204 spirituality, do you think that spirituality belongs in public schools?

205 *Participant:* Well, go back to the Bible, G-d's communication with man. G-d had the
206 boundaries, and I always tell this to my kids in health class: Who was the first – where do the
207 boundaries come from? – and they say: My parents, or this, or that, you know related to
208 sports, and I said: But who was the initiator of boundaries?, and then I, of course, have to
209 throw out hints, and I said There's ten of them, and then they realize it's the Ten
210 Commandments. And you know most, I would say, the major religions of the world believe

211 or espouse to the Ten Commandments or that they acknowledge that those were the
212 commandments, given to man to live by. If we were to support and teach just those
213 commandments alone in the schools, in our world, we would not be in the position we're in.

214 *Interviewer:* Do you feel that in American public schools, if you were still teaching
215 in American public schools, would you be teaching the ideas you just explained?

216 *Participant:* Oh, I think you would probably be on Fox news (laughter) later that
217 night. It depends on who would oppose it within the classroom. I might, it's so sad, because
218 you have to be politically correct, and unless you're in a religious school, you can say: "Well
219 what about the Ten Commandments, what did you know G-d say about this or that,?" and the
220 children can refer back and know, because they've been taught that, but if you're in a public
221 school, and students haven't been taught that either at home or through a synagogue or
222 church or what not, they've never learned it, then what do they have to, they don't have the
223 prior knowledge of that.

224 *Interviewer:* So you're not concerned that the separation of religion and state would
225 prevent you from teaching the kind of spirituality that you're talking about?

226 *Participant:* I think in the public school it's a very dangerous ground if you were to
227 post your Ten Commandments, or even have a discussion about them, depending on the
228 grade level, maybe. Even in college, my daughter just graduated from Eastern and U of M,
229 and even there if you believed, if you were spiritual at all, it was very dangerous for you to
230 speak out, it's very anti religion or spirituality, however you want to put it, and especially at
231 the college level it's almost scary that the level that it has reached and I think teachers think
232 twice before referring to anything that has to do with spirituality in the public schools
233 because of all the lawsuits, and all the entanglements, and it's really sad and I see the Ten
234 Commandments is basically a moral code for society, I mean we're in, the court system, who

235 was that initiated by, OK, and I mean that was initiated a long time ago, out of necessity from
236 the Bible, but if you're not learning history correctly, you're not getting that, you don't know
237 that.

238 *Interviewer:* When you taught in public schools, did you bring in things that you
239 think were spiritual at the time?

240 *Participant:* When I taught at the junior college level I was teaching a fitness class I
241 did refer a lot to: G-d gave us a body, and we need to respect it and take care of it, it's
242 beautifully designed, and I referred to them about their anatomy classes, and how everything
243 is depending on this, and every down to the miniscule little molecule, and cell, OK, and the
244 design, and everything going on at once, that we don't even realize what's going on, and if
245 one thing goes wrong how it could throw the, just the miraculous nature of the body, and I
246 would say: It's your responsibility to take care of it, so I would relate on the junior college
247 level that their body is precious and they need to take care of it, and it's their responsibility,
248 but with a public school with younger children, I would say: We have design, we have
249 beautiful bodies, we only have one body for life, and you gotta take care of it, but I don't
250 think at this point in time if I was teaching in a public school, that I would feel comfortable,
251 or I think it would be pretty dangerous saying; G-d has given us a beautiful body, and
252 designed and given us these bodies to take care of, because of what is happening in the courts
253 and all of that.

254 *Interviewer:* OK You are again describing spirituality in Divine, G-dly terms, our
255 connection, our relationship to G-d.

256 *Participant:* Right.

257 *Interviewer:* And our relationship to a community of people who are seeking G-d
258 also,

259 *Participant:* Exactly.

260 *Interviewer:* I want to give you a couple of other examples that come up in a regular
261 school curriculum, and I want to ask you if you think that these are spiritual in nature.

262 *Participant:* OK.

263 *Interviewer:* The first one, if you remember the American Revolution, is about
264 Patrick Henry, and his famous line Give me Liberty or Give me Death. When you're
265 teaching that in a fourth or fifth grade classroom, do you think there is a spiritual message
266 behind that saying Give me Liberty or Give me Death?

267 *Participant:* Well, I believe all men are created equal, our constitution, we have to
268 look at the constitution, and liberty to me means freedom, and I believe all people are created
269 to have freedom and not have total restraint by a government on them, and I think Patrick
270 Henry was referring to governmental freedom, and I think that was more governmental, and
271 wanting freedom from some of the restrictions and things going on at the time, more than
272 spiritual freedom. I mean I could I could turn it into something spiritual if I wanted, but I
273 think at that time it meant freedom from, I mean, liberty from what was going on at the time
274 politically and in the nation so.

275 *Interviewer:* OK let me throw out a different example. If one is teaching a language
276 arts class teaching a story about someone who died, and in the story they show how people
277 try to console the mourners by saying things like the person's memory lives on, the person's
278 not completely dead, and we remember them, and all these kinds of consolations, do you
279 think feel there's a spiritual lesson in that kind of a lesson even though,

280 *Participant:* You mean in the public schools?

281 *Interviewer:* Yes, even though it's not referring to G-d at all.

282 *Participant:* I think a lot of, I would say, most parents probably teach in order to
283 comfort and give hope, and not this Oh, G-d when your dead that's all there is boom you're
284 gone, a continuity, of the soul you know or of the person, to give comfort to the child, and I
285 think if there was in a language arts, say you gave that lesson, and then the children were able
286 to respond, the children would respond according to the way they had been brought up and
287 taught by the parents, so your responses would be different, as far as how the children would
288 write and react to that story because one child writes: "Ooh yeah this woman's living in
289 heaven now with Jesus," or something if they're Christian, or one would say: "She's in
290 Abrahams bosom," or whatever, so depending on where the child's coming from, from their
291 spiritual upbringing, that I think would be how they respond or glean out of that story.

292 *Interviewer:* So you're saying the spirituality comes from the children actually, not
293 from the teacher necessarily,

294 *Participant:* Well she could give the scenario, and how the children interpret it and
295 then respond to it, react to it, and write about it, would be based on the child's upbringing
296 and the child's spirituality, if there's any in the home I mean. You know it would be hard,
297 what if you have a child who was brought up in an atheistic, or there is no G-d, and when you
298 die you're dead BOOM that's over. I don't know how that child would react to a story like
299 that.

300 *Interviewer:* Let's say that you are a teacher and you brought up the story and you
301 brought it up as you said food for thought, and some kids ended up talking about Jesus or
302 Moses or Abraham or whatever, and a parent came to you, an atheistic parent, and said, you
303 had no right teaching that, my kid is coming home talking about Jesus, and I don't want my
304 kid to talk about Jesus. How would you respond to that parent?

305 *Participant:* G-d gave us a body that are the squeaky wheel, that are getting all of the
306 attention like the guy who didn't want his daughter saying the Pledge of Allegiance, because
307 it referred to G-d, and the same one who doesn't want it in prayer in the Inauguration
308 tomorrow. You know one person can be the one to thwart any dialogue or discussion, which,
309 America, the freedom to discuss different beliefs, and it's happening. I'm telling you on the
310 college level as well, there isn't open dialogue, and exchange of ideas, from all different, I
311 mean, people don't think alike and it's interesting to hear how other people are thinking, or
312 how they believe, and that's just part of leaning and being a part of a community, but when
313 you cut that off because you're afraid that someone like this person, then I think it's a scary
314 place for our nation to be, and I think we're in the middle of that right now.

315 *Interviewer:* OK, Another question. When a teacher is teaching about children with
316 disabilities, and how to accept them, and how to deal with them, and why they have
317 disabilities, do you think there's a spiritual aspect to that kind of a conversation – even if it
318 doesn't mention G-d and doesn't go into,

319 *Participant:* You mean as far as why they have disabilities or accepting it?

320 *Interviewer:* Of either.

321 *Participant:* Well, I mean as far in a public school situation, if kids ask why does this
322 person, why was this person born that way or whatever, I would think an honest answer from
323 anyone would be, we don't know exactly why. It could be one of many reasons. It could
324 have been trauma during birth, it could be a genetic mutation in the family, it could be a lack
325 of prenatal care. I mean there's a lot of reasons why people have disabilities, so unless you
326 know for sure, some people say perhaps they're deaf and they contacted meningitis as an
327 infant, and then they became deaf, that could be a reason why, but in some we don't know on

328 some of these cases. I would suspect it's genetic but that's basically that's how I would
329 approach that.

330 *Interviewer:* Could you approach in class discussion of the level to the questions
331 beyond the scientific explanation as to why someone has this disability? – more on the
332 philosophical level? Do you think that those kind of questions are appropriate in school, and
333 are they spiritual if they're discussed on that level?

334 *Participant:* Well I think it depends on the age level of the child, and then again, you
335 can always say: That's a good question, you might want to go home and ask your parents
336 about it, perhaps if you go to church, if, or synagogue, you might want to talk to your rabbi
337 or your pastor about it, because right now, this isn't the time to do it. I think when it comes
338 to some things like that, as to why, spiritually, you gotta watch it in public schools, you
339 really have to guard yourself, sorry to say, but I would defer, I would put that back on the
340 parents.

341 *Interviewer:* I want to try to summarize what I hear you saying and make sure that I
342 have it right.

343 *Participant:* OK.

344 *Interviewer:* I understand you saying in general that spirituality has a dimension of
345 connection to G-d, and a reaching out to G-d. Understood that way, it's not acceptable in
346 public schools to deal with it and to present it. You think that perhaps that approach is
347 misguided, because spirituality should be in schools, because there would be a lot of value to
348 be derived were it there, but given the way the country is structured, given the way society is
349 structured, spirituality cannot be brought into the public schools because it does deal with G-
350 d.

351 *Participant:* Right. I mean, you see where it gets to the public schools, you try to
352 introduce creationism versus evolution in the curriculum, that's a court case, so I mean, just
353 using that as an example, it just tells you right there that you're walking on very dangerous
354 ground, sad to say, and I think that, you know it's too bad that you can't even in general
355 terms just say G-d , I mean whether G-d is Allah to somebody or Jesus or whatever, I think
356 you're walking on dangerous ground in our society today.

357 *Interviewer:* I want to go back to one thing which you said previously. You were
358 talking about teachers of yours who were not role models and how it's important for you to
359 be a positive role model. Do you think that being a positive role model has anything to do
360 with spirituality?

361 *Participant:* Yes! Because of all of us know hypocrites, and not that all of us any of
362 us are perfect in any way, but people who have said they believe in one way, and that belief
363 stands for certain moral and ethical behavior that you strive for, versus what the person is,
364 how the person is actually living and behaving, and students above all, kids, can see through
365 what the adults are saying and what they're doing, more than anybody. That's why whether
366 it's spiritual or academic, or character wise. Like with me, it was having a physical education
367 teacher who probably weighed a lot, was a smoker, and drank Cokes all day, telling us we
368 needed to take care of our bodies and it just didn't work. It was very hypocritical, and I think
369 kids see through that even if you espouse to be a believer in whatever, and you're lying and
370 you're cheating and you're swearing and you're that, it isn't lining up with what you're
371 saying you believe in, and I think as adults we really need to watch that, because kids are
372 watching all the time, all the time.

373 *Interviewer:* Let me take that question one step further. If you have somebody who is
374 consistent, who does follow through on what he says, and is an ethical person, and let's say

375 this person is a teacher of whatever topic it happens to be, let's say it is a gym teacher, and
376 it's someone who cares about their students, somebody who is in very good shape and eats
377 very well and is a vegetarian even,

378 *Participant:* (Laugh)

379 *Interviewer:* and whatever else, but this person is an avowed atheist, this person does
380 not believe in G-d whatsoever, do you think that this person as a role model is still setting a
381 spiritual atmosphere in their classroom because they are following through on what they
382 believe in and they are setting that example?

383 *Participant:* Well going back to what I believe, in us there is a body, soul and spirit,
384 physically and academically or emotionally whatever, that person may be setting an example,
385 but if they spout out the mouth that there is no G-d, when I happen to think there is a
386 Designer and a Creator of all of this, I think more children are brought up believing in G-d
387 than are not. If that was my teacher, and I knew that this person was an atheist and they
388 actually did not necessarily brag about it, but made a point to say: I don't think there is G-d
389 or whatever, otherwise how would you know that, I would have a different way of looking at
390 that person, not in a real negative way, but probably in a sad sorry way. What I mean it's
391 hard to explain, I would just know that that person is missing something whether he knows it
392 or not.

393 *Interviewer:* OK I want to thank you for your answers.

394 *Participant:* You're welcome.

395 *Interviewer:* Was there anything you expected me to ask that I didn't ask?

396 *Participant:* No, no, not really As far as the public schools, because my daughter is
397 just fresh out of college, and that while it's really scary at the college campuses,

398 *Interviewer:* Were your kids in a parochial school when they went to elementary
399 school and high school?

400 *Participant:* No, they went through the public schools in high school and college.

401 *Interviewer:* And elementary?

402 *Participant:* Yes, well they went back and forth. But here's another thing. They could
403 go to a school, even if it is a Christian or what not, and still be receiving instruction that you
404 don't necessarily believe in, so I think it comes down, and I know it comes down to the
405 parents and the parents teaching, and modeling, and nurturing what they believe is truth, and
406 then as the child gets older they will take all of their experiences and ultimately they will
407 have to come to their own conclusions but at first, everything has to start at home.

408 *Interviewer:* OK I want to thank you.

409 *Participant:* You're welcome.

410 *Interviewer:* You have been a terrific participant, I have to tell you.

411 *Participant:* Oh, thanks, I love the topic.

412 *Interviewer:* And we'll meet again after the workshops for a follow-up interview.

413

APPENDIX 3

Spirituality Definitions

(Before Workshops)

A – Spirituality is a feeling of being connected to someone.

B – Spirituality is the deeper meaning of an event or story. The search for meaning and purpose.

C – Spirituality is looking inside yourself and out towards others. Inside you have feelings and impressions and beliefs about the mystery of life, the grandeur of life, and how G-d operates in the world, and you try to take that feeling and share it with others, and connect with others, with kids in school, and get them to recognize it and be in touch with it.

D – Spirituality is the feeling of sensitivity, caring, knowing who you are, consideration and a self image of what it means to be “you”.

E – Spirituality is the part of you that is intangible. The “soul” is another name for this. It refers to the part that finds meaning – that looks for higher purpose – that seeks a connection with G-d or perhaps what philosopher would call “goodness” It feels “bad” because of the conscience aspect, but it is the part of the person that causes him to feel good.

F – Spirituality is a feeling and belief system. It’s how a person handles life situations. It’s our feeling about G-d and religious ideas. How we put religious ideas to work in our daily lives and decision making.

G – Spirituality means to see the beauty and the miracle in everyday living, in every moment and in every event, to connect everything that is happening in our lives to a universal G-d who created every human in His image and had a plan for every creature and event. To be spiritual is to live a life with a mission of being good for the sake of good and appreciative.

H – Spirituality, to me, means a G-d given yearning or desire to seek after Him. After one desires or chooses to seek G-d, it becomes a relationship/lifestyle to the seeker. I believe G-d has shown Himself and continues to show Himself (and intervene) in our world. The Bible is a record of G-d's dealing and intervention in the lives of his people and those who had "eyes to see and ears to hear" what the spirit of G-d is saying to those who are diligently seeking Him. He said He'd be found by them

J – Spirituality means feeling something from within – a deeper sense of being – feeling moved – feeling there's something else you're connected to – something beyond one's self.

APPENDIX 4

Workshop Transcript

Number One

January 24, 2005

1 *Workshop Leader* - Good afternoon. Thank you very much for participating in this
2 workshop on spirituality in education in public schools. As you see I am going to be recording
3 the sessions, and two people are writing a transcription of what is being said. Be assured that
4 everything will be kept completely anonymous and private. That is why each of you has a
5 nametag with a letter on it. When the recorders write down something you say, it will be by the
6 letter, and not by your name, and that is only so I can later see on the transcript who said what, so
7 that I can analyze it. However, be assured that your will never be used at all. It will be important
8 for you to remember your letter so that next session you will keep the same letter. Before we
9 begin I'd like to mention one last thing, whenever you want feel comfortable to take snacks from
10 the back, I brought some drinks, there's ice, there are things to eat, and it's all heavy so I don't
11 want to take it home with me. So, I'd like to start off by just asking you to throw out, right now
12 whatever comes to your mind first, some questions that you may have about the recent new story
13 of the tsunami. I don't want factual questions; I don't want yes/no questions. I want thought
14 questions and philosophical questions, whatever comes up, just throw it out quickly.

15 *B* – Why did G-d allow it to happen?

16 *E* - What explanation can we find in the Torah that gives us an insight as to why this
17 happened?

18 *D* - How can one be blessed to have a daughter there when that occurred and she ended
19 up being fine?

20 G - Why were some people saved and spared and the others in the same situation were
21 killed?

22 *Workshop Leader* – Anybody else? - OK .According to a woman named Rachael
23 Kessler, these questions that you're asking, whether you mention G-d or not in them, could be
24 considered spiritual questions. I would like to read a story that she has written which shows her
25 view of spirituality, and why spirituality can be used in public school classrooms, because it is
26 not necessarily related to the idea of religion or G-d altogether. You may or may not agree, we'll
27 discuss that a little bit later. Listen carefully to the story, and I have to tell you, in advance,
28 forgive me, I've read this story about fifty times, either to myself or out loud, and every time I
29 shed a tear, I can't help it. So if I shed the tear, forgive me.

30 Rachael Kessler started a program called The Passages Program in middle schools and
31 high schools, and what she would do was, she would sit with students, once a week, and discuss
32 with them issues that came up in their lives, anything that was of interest and importance to
33 them, things that they just didn't get to talk about generally with people, and a wide variety of
34 things came up. After she had done this for a number of years, she ended up finding seven basic
35 themes around which all of the issues centered. If you open your folders now, you will see a page
36 there from her book with the title The Seven Gateways to the Soul in Education. These are the
37 themes that she found when she was working on this. What I would like for you to do at the
38 moment, is to sit in groups of two or three, read the seven different theme names highlighted in
39 bold print, choose one or two of them that you think are the most relevant, and give examples of
40 when you have encountered those themes in your own curriculum or interactions with students.
41 Think together about that for a couple of minutes, and then we will come back together, and then
42 I will ask you a question, and you will share some of your insights. OK, I'll give you three or
43 four minutes, and think about what I said. Pick one or two bolds, think how you have expressed

44 it in your own teaching, or how you've encountered it, and then we'll come back together. (Copy
45 of sheet in appendix C, page 2.). (Teachers begin working in groups, A with B, D with E, F with
46 G and I. They are discussing softly, and remain on-task throughout the exercise. Two and a half
47 minutes pass.) I'll give you thirty seconds and then we'll begin sharing. (one more minute
48 passes) Let's try to refocus, and I want to ask you the following question. You can discuss the
49 examples that came up in your mind in the context of this question, and my question is: The
50 examples that you thought of, and these themes, do you consider them really dealing with
51 spirituality. You may recognize them as being part of a class or school, but do you think that they
52 are really under the category of spirituality, and could they be discussed in a public school under
53 that category?

54 *E* - But you haven't defined spirituality.

55 *Workshop Leader* – I'm asking you to. That's the whole point. I'm going by your
56 definitions. According to Kessler, these things come under spirituality. What do you think?

57 *D*- We're not quite sure for younger children that all these would really be appropriate.
58 We just kind of felt that many of these, even though as important as they are, that many of them
59 don't really effect the younger child, and not that you can't take these and use them in the
60 classroom, but in order to create many of these you need to start with a certain base and let it
61 develop and to move forward, so we questioned a little bit about all of them being part of a very
62 early elementary classroom.

63 *I* – Except, D, number four, the hunger for joy and delight.

64 *D* – No, no, we picked two; I'm not saying all of them. We're just saying that some of
65 them, we think that you need to start with some of these, and then from there they go and
66 develop, and then you can expand it out.

67 *Workshop Leader* – Would they be considered spiritual?

68 *D* – I believe so. Yes.

69 *Workshop Leader* – Why?

70 *D* – Because even though you’re looking for a definition of spirituality, I think that every
71 person has that within them, and I think it behooves us to bring that out from within the child,
72 and out into the classroom, and out into their life, so when you’re taking these into how you, it’s
73 not just teaching them to spew back an answer to you, but how does this emerge inside of you,
74 and how does it effect you, and I think even more so because we’re in a day school, I mean I see
75 it every day in our classrooms when we bring in, and it still can be done in a public school
76 setting, I know I’m not giving you a real answer, but it’s the beginning of a start.

77 *Workshop Leader* – It’s excellent. Other answers. Other thoughts?

78 *B* – When a child asks you if there is G-d, I think that he is spiritual he’s thinking about
79 what’s behind the mysteries of what life really is, and children of a young age are asking you
80 about it, so they’re thinking about it, something much deeper in their lives.

81 *G* – I think that even without connection to G-d there are things that we’re discussing that
82 there’s a very strong sense of spirituality in relationship with human beings, and how we speak
83 to each other, relate to each other and so on.

84 *E* – If you take spirituality as something not necessarily in the formal confines of religion,
85 but something that is a meaning beyond the physical, striving towards something beyond
86 yourself, or to a greater good, then any one of these is really a tie, or a part of raising, or
87 appealing to the spirituality of the person, and certainly of a student and teacher relationship.

88 *Workshop Leader* – I’m going to use what you said to summarize two things that Rachael
89 Kessler say, and then we’ll move onwards... One thing that she says is: “I use the word *soul* in
90 this book to call for attention in the schools to the inner life, to the depth of dimension of the
91 human experience, to students’ longings for something more than the ordinary, material, and

116 *All voices*– Yes, I don't remember, it's been twenty-five years.

117 G – I, I and, Thou and I, that's his philosophy, man and man, and man and G-d, in a
118 relationship, right (?), I think.

119 (?) – I've heard of him but I can't tell you his philosophy.

120 *Workshop Leader*: Basically what he refers to are two kinds of relationships that you can
121 have, one is called an I-It relationship, and the other is an I-Thou relationship.

122 (?) – Can we write on these?

123 *Workshop Leader* - If you want to, you'll get to keep them in the end afterwards. An I-It
124 relationship is when you project to somebody a false sense of who you are, it's not a true
125 relationship, you use the other person, your relationship is based on fear, there's no confidence,
126 there's no trust, and you're manipulating them. An I-Thou relationship is a mutual relationship,
127 where you're involved with each other to the exclusion of anything else, you focus just on the
128 present, you're not manipulating the person, and you are just seeking truth together. That's the
129 point of the relationship. Now, Buber refers to three kinds of I-Thou relationships, an intellectual
130 one which is the lower level where each person just sees the point of view of someone else when
131 they disagree. The second level is a teacher – student relationship, where the two are not
132 completely equal, because the teacher still has a higher role than the student does, and the third is
133 when there are true friends who share a search for the truth together, so each can find their own
134 understanding of what truth means.

135 (?) – That's the spiritual

136 *Workshop Leader*: - That's the highest level. Right. Now, if you take out the sheet in
137 your folder on Buber, we're going to go through a couple of things pretty quickly here that he
138 says about how he applies this to education specifically. So would anyone volunteer to read the
139 first paragraph? Anybody... thanks.

140 *F – (Reads)*

141 The teacher... enters the schoolroom for the first time, he sees them crouching at
142 their desks, indiscriminately flung together, the misshapen and the well
143 proportioned, animal faces, empty faces, and noble faces in indiscriminate
144 confusion, like the presence of the created universe; the glance of the educator
145 accepts and receives them all. (Buber, 1965, p.94)

146 *Workshop Leader:* Can anybody summarize what is the main point that Buber is making
147 here? What does the teacher's relationship with the student have to be comprised of here?

148 *F –* You have to be willing to accept whatever

149 *All voices –* Accept them as they are, acceptance,

150 *Workshop Leader:* - Yes, the key word here is acceptance. You accept the students
151 exactly as they are. You're seeing them and that's who your clientele is. It's similar to a doctor, a
152 therapist and his clients, and other kinds of relationships like that. OK The second one, anyone
153 want to read that?

154 *A – (Reads)*

155 The teacher... must experience this action of his ever anew from the
156 other side. Without the action of his spirit being in any way weakened,
157 he must at the same time be over there, on the surface of that other
158 spirit which is being acted upon. (Buber, 1965, p. 100)

159 *Workshop Leader:* That's a little harder to understand. Anybody get a sense of what he's
160 saying here?

161 *I-* You can't let your biases affect your relationships?

162 *Workshop Leader:* Not exactly.

163 *(?) -* I was thinking he must see it from the eyes of the student. Empathize.

164 *Workshop Leader:* Exactly, exactly, you said it very well. You have to see yourself the
165 way the student sees you. OK, and from this we get to the idea of a role model, you have to
166 always know how the student is perceiving you, because the student is going to ultimately
167 imitate you, you are the role model of the student. OK, So these are two things that Buber
168 stresses in the teacher-student relationship, accept them all, and be aware how the student sees
169 you because you are the role model. The third issue that he brings up in education is the issue of
170 freedom, and it's very interesting the way that he explains it, it's a long paragraph, anybody want
171 to continue reading?

172 *E – (Reads)*

173 True communion between human beings can only thrive in an
174 atmosphere of freedom, i.e. freedom from constraint, and inner
175 freedom – that is, freedom of decision and choice. He (Buber) poses
176 this freedom as the prerequisite of education and not its actual aim. On
177 the other hand, Buber's insistence on freedom as the prerequisite of
178 true education does not lead him to a complete rejection of authority.
179 The teacher has to exercise authority, like a master in relation to the
180 apprentice, but he should do so in the most delicate and subtle way,
181 'by the rising of a finger or a questioning glance.' Any exercise of
182 heavy-handed authority with its concomitant demand on submission
183 provokes conflict 'by dividing the soul in the teacher's care into a
184 rebellious and divided part.' (Kurzweil, 1964, p.228)

185 *Workshop Leader:* Can anybody summarize this one?

186 *B –* That there should be a gentle authority.

187 *Workshop Leader:* One point is that the authority should be done gently. There should be
188 authority, but it should be a gentle authority.

189 *D – Respect*

190 *Workshop Leader –* And on the other hand, there should be respect and?

191 *E – Freedom*

192 *B –* But also submission.

193 *Workshop Leader –* Freedom so it's a very fine balance between freedom, and authority
194 and submission. So he's talking about how to try to achieve this very, very delicate balance. OK,
195 Now the fourth quote here, the third and fourth quotes actually are summaries of Buber, they're
196 not of his own writings, They're from books that talk about Buber. Who wants to pick up the last
197 one?

198 *G - (Reads)*

199 The true teacher is not the one who pours information into the
200 student's head as through a funnel – the old-fashioned discipline
201 approach – or the one who regards all potentialities as already existing
202 within the student and needing only to be pumped up – the newer
203 “progressive” approach. It is the one who fosters genuine mutual
204 contact and mutual trust, who experiences the other side of the
205 relationship, and who helps his pupils realize what it can mean to be
206 human. (Buber, 1965, p.xix)

207 *Workshop Leader –* OK So what is Buber saying here?

208 *(F) -* It's not the method so much, it's not which teaching method, it's just that you get
209 through to the kids in a way that is, I think just where you can pull out everything from them,
210 there's not one particular method, the idea is to get as much as you can from the kids.

211 *Workshop Leader* – Is he focusing on what you can get out from the kids? There are
212 actually two metaphors that Buber gives somewhere else for understanding teaching, one is like
213 a funnel where you pour everything into the kids, and the other is like a pump where you believe
214 the potentiality is there and you pump it out of them.

215 *I* – Right, trying to see what you can gain.

216 *Workshop Leader* – But I think he’s saying a third thing

217 *E* – He’s saying, he’s saying

218 *G* – You have to see yourself

219 *Workshop Leader* – Those are two options but I think that he is actually discarding them.

220 *A* – I think that he thinks that the most important thing is to build trust between the
221 student and the teacher, and that’s the most important part, rather than how he gains the
222 information, or how you get it out. First, you need some kind of mutual trust, at that point, that’s
223 the most important, and the learning will take place once there is trust, the child believes in you,
224 he will pay attention, he will take your words, he will understand you better once he trusts you
225 somehow.

226 *B* – Self esteem.

227 *Workshop Leader* – I think that is very close, self-esteem, the relationship, the process of
228 developing the relationship is more important than the content. The content is secondary here.
229 The learning, the studying, the teaching, that’s a secondary thing. What’s important is the human
230 relationship, the contact.

231 I’m going to ask you the same question that I asked you before. These are Buber’s views,
232 you may agree with them, you may disagree with them, they may reflect your teaching style,
233 they may not reflect your teaching style, but my question is going to be different. Do you think
234 that these things reflect spirituality, and notice again he hasn’t mentioned religion, he hasn’t

235 mentioned G-d, he hasn't mentioned anything like that. so, do these things reflect a spirituality
236 approach that could be used in a public school? That's my question.

237 *G* – Yes

238 *D* – Absolutely

239 *A* – My question is if we define it, that's what I found when you gave us this, when we
240 defined what spirituality means, to me spiritual always means something that has to do with
241 religion, but if we define it as relationships, it's how we treat each other, then if this is what
242 spirituality means, then it doesn't have to be, it's not connected just to religion, I mean if we
243 treat each other as human beings, it has nothing to do with the color, the size, with who we are,
244 from which country or whatever, so to me it depends how do we define spirituality. Is there a
245 religious aspect to it, then there's a different avenue. I always thought that spirituality means
246 more like when we started, does G-d cause the tsunami, how does G-d, this is to me what I think
247 spirituality is when we talk about it, but if we talk about human being relationships, and trust,
248 then of course it can be done anywhere, but the question is, is this what we call spirituality, so to
249 me it is very difficult, because unless we define what we are talking about, it is very difficult for
250 me to answer.

251 *Workshop Leader* – Well, my purpose

252 *A* – I knew that there was a purpose (laughing)

253 *Workshop Leader* – is to make you struggle with this question.. And that's why I wanted
254 you to give the definitions the first definition before we started talking about it, what your initial
255 impressions were before we started this discussion. Because, to let the cat out of the bag, I'm
256 going to ask you to redefine it when we finish this workshop, and we're going to see where we
257 go with this. Our struggle is going to be to define what spirituality means, and I am purposely not

258 giving you a definition, but you gave the definitions, they are in your envelopes, don't change

259 them now, leave them as they are, and we will continue next session. Thank You.

260

APPENDIX 5

Workshop Transcript

Number Two

February 7, 2005

1 *Workshop Leader* – Before I begin, I'd like to ask you if any of you had any thoughts
2 about what we did two weeks ago, did you think about it afterwards, I'm just curious if
3 anything came to mind.

4 *D* – I was just rethinking about what I wrote down, if I wanted to change anything or
5 if there were going to be things that I was going to add about spirituality.

6 *Workshop Leader* – Add anything in your teaching?

7 *D* - .In the classroom, in there, in here.

8 *Workshop Leader* – Your definition?

9 *D* – Um hm (in terms of agreement – yes).

10 *G* – OK I was thinking, you know we ended up the conversation, or part of the
11 conversation, was about why does G-d do certain things, His involvement, if spirituality
12 necessarily is involving G-d, or it's your outlook to the world, without necessarily bringing in
13 G-d or religion.

14 *A* – I thought after the session was done that actually, always when I thought about
15 spirituality, I always thought it had some relation to religion or G-d, but after this session, I
16 realized that it can be anything that inspires you. It doesn't need to be only connected with G-
17 d. I think it opened my way of thinking a little bit, in looking at it.

18 *Workshop Leader* – OK I want to do an exercise with you, so I'm going to ask
19 you for a couple of minutes to try to get comfortable. Close your eyes, relax, and I'm going
20 to read something to you. (Leader reads a two minute guided visual imagery exercise about

21 going underwater through a trap door, leading to a tunnel and stairway through and under the
22 sand, reaching a glass bubble from which one can explore the ocean in a calming, soothing
23 manner. Source: Miller, 2000, p.57). This scenario comes from a book by Jack Miller called
24 *Education and the soul, towards a spiritual curriculum*. Jack Miller teaches at the University
25 of Toronto, and I believe he is the only person in the country who has a department for
26 holistic and aesthetic education in a school of education where he teaches courses like
27 Spirituality in Education, The Holistic Curriculum, and similar things. This exercise is one
28 of a category that he calls visual imagery or guided imagery. It's one of the strategies that he
29 promotes for doing spiritual education. There are a number of visual imagery models that he
30 gives. He suggests that after you read this story, you have the children write a creative
31 writing story about it, by filling in the gaps of what happened, and that way connecting the
32 student with other parts of themselves creatively. There are other strategies as I said, for
33 instance, after recess, he has students relaxing, imagining a safe place, so instead of the
34 teacher yelling, calming everyone down, etc, the kids are used to coming in, and meditating
35 and finding a safe place. Another idea which he gives here in the book, and I actually
36 considered starting today with, is that he ties these guided imageries into subject matter, and
37 he does a whole imagery imagining you are water in a pond, and showing how the water
38 cycle goes from the pond, to the clouds, up to the sky, back through the mountains, through
39 the snow, comes back down, and goes back into the water. He teaches the water cycle that
40 way, as an example of how he connects the imagery to the discipline matter. He also shows
41 how you can use these imageries as guides to help students achieve goals, and also to teach
42 skills. For instance, he has one exercise in the book for teaching spelling, and he uses the
43 word astronaut, and he goes through the steps that a student would have to visually see, in
44 order to learn how to teach spelling through this strategy. He also uses it to teach

45 interpersonal skills, how to get along by having people visualize certain scenarios, when
46 they get into fights with people, and different ways of resolving the conflict, as well as
47 changing attitudes of people to certain topics. If you open your folder, the top page now gives
48 you his definition of what soul is, as well as some reasons as to why we should include
49 discussion of soul and spirituality in the curriculum. You see the top in the italics, “Soul is a
50 deep and vital energy that gives meaning and direction to our lives. Why should we infuse
51 our approaches to education with soul? “(Miller, 200, p. 9).

52 Would anybody read number one? (Four readers volunteer to read the four reasons
53 given in the text for infusing spirituality with education. They include the claim that
54 separation between secular and spiritual is false, soulful education reenergizes the process of
55 education, soulful education brings balance, soul helps to face the big questions of life.) So
56 these are Jack miller’s reasons for including spirituality in the curriculum, based on his
57 understanding of what it means. A few of his suggestions, in addition to what I said before
58 are the following. Number one, he talks about meditation. First of all, he talks about
59 meditation for teachers and stressing how important it is for teachers to become more
60 centered, more balanced, and more focused as to who they are. Regarding meditation for
61 students, there are a lot of questions as to what age you start. There happens to be at the
62 moment, here in Detroit, a charter middle school where a professor from the University of
63 Michigan is doing research on meditation for students. Her name is Rita Benn, and she has
64 found that meditation has helped their self-esteem, their stress management, their depression,
65 and anxiety. Some people say that elementary school is too young, and some disagree. Just
66 coincidentally, two weeks ago, I was watching Israeli television on cable, and there was a
67 program on an elementary –middle school in Israel which is based on starting the day with
68 meditation. They first taught the teachers, then taught the older students, and now the older

69 students lead the guided imagery for the younger students. They were interviewing all the
70 teachers, all the parents, all the kids, and everything else. Another thing which is very
71 interesting which he suggests is called dreamwork, in which kids write down their dreams,
72 think about them, and talk about them.

73 G – Dreams as dreams or as visions?

74 *Workshop Leader* – Dreams as dreams. He asks questions like what is the
75 background of the dream, what is the main action, what is your role, are you active or
76 passive, what do you feel, are you meeting things that you fear, what does the dream mean,
77 what can you learn if you act out the dream, and can you change the dream to get greater
78 satisfaction? Miller cites research that dreamwork can increase awareness and insight into
79 present problems, problem solving abilities, better class rapport, and spiritual links. It's
80 definitely an interesting approach that is not conventionally used in schools. Miller also talks
81 about more common strategies like writing autobiographies and journals, and he talks about
82 ecology and how important it is to be connected to the earth, and its processes, and he
83 describes schools which have special programs on ecology based on their locations which
84 include pastures, meadows, animals, and areas for the kids to plant trees and flowers so the
85 kids can learn how to enjoy interacting with nature. So now, with all of this in mind, I have a
86 question. I want you to take out your original definitions of spirituality, and I want you to
87 think and to share out loud, how is Jack Miller's model similar to your definition, and how is
88 it different from your definition?

89 J – Mine had a little bit more of a connection to religion, as we talked about
90 last week, which he hasn't really emphasized. He doesn't even mention that, it doesn't have
91 anything to do with the idea that he's presenting, it's more getting in touch with yourself, I
92 think is what he's focusing on.

93 *Workshop Leader* – So that’s a difference, is there a similarity also?

94 *J* – Yes, I wrote spirituality is a feeling that you have, it’s a feeling within you, that
95 there’s no one set definition for it, which I guess is part of what he’s saying, that you want to
96 be more in tune with yourself, or comfortable I guess, or open-minded.

97 *Workshop Leader* – Good, someone else?

98 *F* – Something that might be a similarity is part of my definition that it’s something
99 you feel beyond one’s self, so here you are here in this safe place, you’re kind of letting
100 yourself go into another area, being in another space, there’s something beyond.

101 *Workshop Leader* – That’s good. Anything different?

102 *F* – No.

103 *Workshop Leader* – Somebody else?

104 *B* – I wrote spirituality is a deeper meaning of an event or a story, the search for
105 meaning and purpose.

106 *Workshop Leader* – Do you find that similar to what Miller is describing?

107 *B* – No, I think that it’s more feeling; here it’s kind of a deeper meaning.

108 *Workshop Leader* – Are you saying that he is focusing more on the emotional, and
109 you are dealing more with the philosophical aspect maybe?

110 *B* – Um Hm (denoting agreement).

111 *Workshop Leader* – Ok that’s a good distinction to make. I think it’s important. He’s
112 more with the affect, and you’re more with the rational part, which I think are both valid, so I
113 think it’s an important thought to keep in mind.

114 *D* – Mine’s kind of the same way, I said feeling a sensitivity, caring, knowing who
115 you are, consideration, and a self-image of knowing what it means to be you and all of that
116 stuff.

117 *Workshop Leader* – And how do you think it relates to Miller?

118 *D* – Well, I think it does relate to him, but not taking it quite as far as, he’s taking it
119 more this way, while I’m taking it more this way.

120 *Workshop Leader* – Can you put words for “this way and this way?”

121 *D* – It’s hard, I’m not sure. I don’t know if I should share this, but when we’re talking
122 about this, I think I have a phenomenal example of something that has occurred in my own
123 life recently, and very quickly, I have a daughter that I have not had any contact with for
124 maybe twenty, twenty five years, and she happened to be in Thailand at the time of the
125 tsunami, and before it started she had certain feelings, and then after she wrote me a letter, I
126 can bring it in and share the words that she used, that as she was walking on the beach before
127 it, she realized the love of life, the love of water, things that her mother had given to her, and
128 after the tsunami, then she said she realized what it meant to be a mother, to lose a child, to
129 see what she saw all about her, and it looks like she’s a very spiritual person, she’s gone
130 through a lot of these different things, and it looks like we might be reconnecting, so it was
131 definitely very much a spirituality in the total sense that we’re talking about.

132 *Workshop Leader* – When you bring that story back to

133 *D* – to where we are right now. I’m looking at it more as being within yourself, where
134 I think he’s saying it’s within yourself, but then taking it and moving it into a larger outlook
135 on life or living life. So it’s not just about you, but it’s about taking it out a little bit further
136 from where you are. That’s how I’m looking at it.

137 *Workshop Leader* – And the story with the tsunami, do you think it is internal, or does
138 it also go outward?

139 *D* – Oh, I think it’s both, it’s definitely both.

140 *Workshop Leader* – Any other answers?

141 G – Well, I think like F here, I connected it a little bit to G-d, what I said was the
142 energy to see the beauty and the miracle in everyday living, in every event, and to share it
143 with others. Then I think it's similar to what he's saying, but then I connected it, maybe, in
144 our lives, it's connected to a universal G-d who created all of us in His image, so not a
145 specific G-d or something, that's a difference between my thinking and his.

146 *Workshop Leader* – So we see lot of things coming up here. We see the inner the
147 outer, the rational and the emotional, the religious and the secular, all of these things are
148 coming into the definition right now, and each one of you touched on different parts, and
149 Miller is touching on his own part.

150 B – I have a question. When you read before about teaching spelling, are you saying
151 that there is spirituality in teaching spelling?

152 *Workshop Leader* – He is saying that the methodology you are using to teach and
153 spell is a spiritual methodology, and that spiritual methods can be used for teaching the
154 disciplines like creative writing, spelling, math and even other things, so he is using the
155 techniques of spirituality to connect to all subject matter. OK we're going to continue by
156 jumping back to the year 1989. In that year, the Girl Scouts did a survey, and they found that
157 one child in 100 claims that no adult really cares for them. That may not sound like a lot of
158 people, but does anybody know how many children there are in America? I looked this one
159 up, about 70,000,000. So, what is 1% of 70,000,000?

160 *(Overlapping voices)* – 700,000.

161 *Workshop Leader* – Right. Now for something a little more shocking, 7% of the
162 poorest children felt that no adult really cares for them. Only one third of all the children said
163 they feel that teachers care for them, and only 7% would go to a teacher for advice.

164 A – What percent?

165 *Workshop Leader- 7.*

166 *A – Wow! (in tone of surprise, disbelief?)*

167 Workshop Leader – This I found in a book by a woman called Nel Noddings from
168 Columbia University. She is well known as a math teacher, a philosopher, and a feminist
169 writer. She speaks out against the focus of education being for technology and for economy.
170 What she is saying is that back in the 1950's there was a whole thrust of American education
171 to change the curriculum because we wanted to catch up with the Russians who sent their
172 first spacecraft Sputnik into outer space. In addition, there is also a feeling that we have to
173 prepare children for the work market so they have to be ready for the economic work force.

174 *F – And to beat the MEAPS.*

175 *Workshop Leader – So she stresses something else entirely, and the theme of her*
176 *book and the theme of her curriculum is something called care, and she thinks we should be*
177 *teaching children caring. A caring relationship, she describes, is a relationship between two*
178 *human beings, a carer, and recipient of care. There are a number of elements to this*
179 *relationship. One is engrossment, where your soul empties yourself of all your content in*
180 *order to be engrossed with the person that you are caring for. So, you wipe out everything*
181 *else. Does that remind you of anybody? (Pause) We studied last week (Pause)*

182 *G – Was it Buber?*

183 *Workshop Leader – Sure, Buber The I-Thou relationship, it's very similar. She talks*
184 *about motivational displacement where you put aside your own goals, and focus on the*
185 *person you're caring for, but also the relationship has to be mutual, as the person being cared*
186 *for has to receive, recognize, and give a response, and she gives an example of a mother and*
187 *a child, how a mother is with the child and caring for it, and the child is also receiving and*
188 *responding to the mother, and it goes back and forth. She also says further that the roles have*

189 to switch sometime, the one who is cared for has to care, and the one who is caring has to be
190 cared for, so it goes back and forth. That is in the most mature relationship.

191 *B* – But engrossment that endures – is that good? The engrossment occurs until you
192 don't exist.

193 *Workshop Leader* – No, it's for a certain amount of time, it's like the I-Thou
194 relationship, you can't maintain it forever. You go in and out of these relationships; it's not
195 completely forgetting who you are.

196 *B* – You're talking about being selfless?

197 *Workshop Leader* – You're talking about suspending right now your focus on
198 yourself. And focusing entirely on somebody else's needs, again, just like a mother would
199 do, or hopefully a teacher would do with their classroom, like when their cell phone rings,
200 they would ignore it in class. She says that teachers have to learn how to care, and teachers
201 have to teach students how to care. She describes six different levels of caring, caring for
202 yourself, caring for an inner circle, caring for strangers and distant others, caring for animals,
203 plants, and earth, caring for the human made world, and caring for ideas. Now take out your
204 folder again, and since we're running out of time, we'll condense our reading to the most
205 important selections. On the first page, Noddings describes how to build a curriculum. Who
206 would read please?

207 *J* – (reads paragraph about building a high school curriculum around themes of care,
208 with one-half of the day devoted to this curriculum)

209 *Workshop Leader* – I will go quickly through some of Noddings' specific suggestions
210 of how to create a caring school appearing on the second page. (Selections read include
211 looping, maintaining students in same building over time, reducing competition and testing,
212 encourage teacher exploration with students, describing spiritual questions) We don't have

213 time to go through all of the suggestions in detail, but I want to ask the following question,
214 Are either Miller's or Noddings' models of spirituality contained in your original definitions
215 of spirituality?

216 *G* – I think so, I look at it that every moment with the students in the
217 classroom can change, and our relationships are those of caring for each other, and we are all
218 created in the image of G-d, and care comes directly from that.

219 *Workshop Leader* – You're adding an element that they don't talk about
220 though, so I'm asking if their model fits your definition. You just mentioned G-d and their
221 models didn't do that, so do their models fit your definition?

222 *G* – I think so, my first definition, yes. Looking at life, the beauty of life, just
223 being together, looking at every event and every moment and everything that's happening in
224 our world as a wonderful thing, as a positive beautiful thing, then our experiences together
225 should be like that, without entering into the subject of G-d.

226 *J* – When I was looking at these I was thinking that they talked more of the
227 global and community, whereas mine was more of personal revelations and more intimate
228 within myself, whereas I see these as extending more community wide, school community,
229 family community.

230 *D* – Being you, I want the child to be themselves in the classroom, and not
231 like everybody else.

232 *Workshop Leader* – Is that what you said in your definition originally?

233 *D* – Yes.

234 *Workshop Leader* – So do you see these as following in with what you said?

235 *D* – Yes.

236 *Workshop Leader* – OK Anybody else? (Pause) Last question for thought. I
237 am going to give you a little homework assignment, we're not going to meet for another
238 three weeks because of the vacation, so your food for thought is that I want you to think
239 about any examples you find in this school, that represent any of the models that we have
240 been talking about regarding spirituality, whether they are in your classroom, or in the school
241 at large. Remember, we are talking about the models we learned, and not necessarily from
242 your original definitions, and we'll discuss those in our third discussion, and we'll use them
243 in our third discussion.

APPENDIX 6

Workshop Transcript

Number Three

(Note: Participants B.C, D absent)

February 28, 2005

1 *Workshop Leader* – Good morning and welcome all back. This is the third and final
2 session of our workshops

3 *E* – You’re not doing another one?

4 *Workshop Leader* – I didn’t say that. I’m just saying this is our third and final
5 scheduled session.

6 *Entire group* – Laughter

7 *Workshop Leader* - Whether we’ll be doing anything beyond this will be totally up to
8 you. I’m going to put you to work today. Instead of my giving you information, I’m going to
9 ask you to process and apply the information. And should you want more information, you
10 can think about it and we can then schedule another session, and we’ll talk about that at the
11 end of the day today. We have learned four different models so far of spiritual education
12 which supposedly can be used in public schools. One was... (in tone of question)

13 *E* – Buber?

14 *Workshop Leader* – Buber. (writes on blackboard)

15 *G*– You knew that last time.

16 *Workshop Leader* – OK Two was...

17 *E* – I want to just review what Buber was. Buber was this I-Thou business, right?

18 *Workshop Leader* - Correct. Any other names?

19 *F* – Kessler

20 *Workshop Leader* – Kessler (writes on blackboard), good.

21 *J* – Noddings

22 *Workshop Leader* – Noddings (writes on blackboard), and...?

23 *E* – John Miller.

24 *Workshop Leader* – and Miller, OK. (writes on blackboard). So, for the next ten
25 minutes, in groups, you are going to do the following. You'll take each one of these theories,
26 you're going to give the name of it, well, we gave you the name already, you will write a
27 summary, a summary means one and a half sentences of what is the idea or theory behind it,
28 any key terms in the theory, anything you can compare between the theories, what is the
29 focus that is different between this one and that one, what does this emphasize both in
30 content, and in how to apply it in the classrooms. It's two directions, at least two directions,
31 content and strategy. Then I want you to find a way to rank order them in your mind as a
32 group, which of these should be one, two three, or four, and figure out a rationale why you
33 did it that way. There are different ways of playing with it, and it's actually very interesting if
34 you figure out where you put one, what is ascending order, descending order, so think that
35 through. Where in school is that theory visible, here in XXX School, what do you do on a
36 community level at XXX school that reflects that theory, and further ideas what could you
37 do at XXX school that you haven't started doing yet that could further reflect that theory. (As
38 each of these tasks is mentioned, it is written on blackboard in a grid form, with names of
39 theories going down vertically, and tasks going across horizontally. Poster board is passed
40 out for teachers to copy and fill out their own grid.) So you have one, two, three, four, five,
41 six, seven things to do, ten minutes to do it, I know that time is crunched, maybe I'll add a
42 couple of extra minutes if I see it is going well.

43 *J* – Are you going to assign us?

44 *E* – I'm really at a loss. Is there any way we could do this whole group?

45 *Workshop Leader* – I think it will be better in small groups. I think your small group
46 should be able to bring you up to par.

47 *G* – Are you assigning us or do you mind if we make our own groups?

48 *Workshop Leader* – No, that's fine.

49 (Groups spontaneously form).

50 (Work in two groups A, G, E, / F, H, J for six minutes)

51 *Workshop Leader* - two-second interruption. In order to make things easier and faster,
52 after you do the first four, we will do the rest together.

53 (Continue working in groups for four more minutes)

54 *Workshop Leader* – OK You ready?

55 *E* – I wouldn't say we're ready. I'd say we did what we had to do.

56 *Workshop Leader* – OK, We'll take it from the beginning and you'll fill in any details
57 as we go along.

58 *E* – Can I just ask something just real fast?

59 *Workshop Leader* – Sure

60 *E* – What's the years of this? When did Miller, and Kessler, and Noddings, how
61 recent is this?

62 *Workshop Leader* – They're all in the past the years.

63 *E* – So this is pretty recent. Why is this? Why is this becoming such an issue?

64 *Workshop Leader* – Why? Because there is a realization in schools, a realization in
65 society that there is a very technological aspect to life, and something is missing, and you
66 begin to feel it..

67 *E* – In other words the heads of the concentration camps were PhD's. That kind of
 68 thing. The heads of the concentration camps were proportionately those with PhDs. In other
 69 words, they had the knowledge but they didn't have the soul.

70 *Workshop Leader* – A very stark example. So, Buber main term?

71 *E/G* – I-Thou

72 *Workshop Leader* – Kessler, main term?

73 *E/J* – Seven gateways

74 *Workshop Leader* - Noddings, main term?

75 Scattered answers – Caring, care

76 Workshop Leader – Miller, main term?

77 *Scattered answers* – spiritual curriculum, souls

78 *Workshop Leader* – Souls. OK. Now Summary, Buber?

79 *E* – See self as student

80 *J* – (cuts off *E*) Relationship with student is the primary concern over content

81 *Workshop Leader* – (to *J*) OK, and what did you (turning to *E*) say?

82 *E* – Accept student as s/he is, see self as the student sees us. Relationship is primary.

83 *Workshop Leader* – Relationship with the student, role model,

84 *J* – Mutual contact and trust

85 *Workshop Leader* – Accepts students. OK Kessler, summary in half a sentence.

86 *J* – Deep connection with self and others

87 *E* – Children have needs and try to meet the nonacademic needs when you are doing
 88 the curriculum.

89 *Workshop Leader* – Just change one word, Children have

90 *E* – Spiritual or nonacademic needs, spiritual come on, give me, affective domain.

91 What do you want to call it?

92 *Workshop Leader* – Children have

93 *E* – Needs

94 *Workshop Leader* – Close. Children have, we'll put down needs, and questions (with
95 emphasis). Needs and questions. We have to give them time for questions that are
96 nonacademic. OK.

97 *E* – Before or after the MEAP?

98 *Entire group* – Laughs

99 *Workshop Leader* – Care, what's the basic idea here?

100 *J* – Lovable, caring

101 *E* - To raise lovable, caring, competent people, competent, caring lovable, loving
102 people is the goal of education.

103 *Workshop Leader* – Teach to care, and the teachers must themselves role model it.
104 Jack Miller, soul? What's his basic idea?

105 *E* – Jack Miller is a spiritual curriculum, big questions of life, you cannot separate the
106 soul from the intellectual.

107 *Workshop Leader* – OK. Integration. Now I just want tell you that this (Buber,
108 Kessler, Noddings, Miller) is not the order in which I presented them to you. I presented
109 them in the following order One (writes one next to Kessler) two, (writes two next to Buber),
110 three (writes three next to Miller), four (writes four next to Noddings). I'm not going to tell
111 you why I did that, but I am going to ask you what order do you think makes the most sense,
112 from descending to ascending order, how would you rank order these?

113 *E* - Miller number one

114 *Workshop Leader* – Why?

115 *E* - Because it's just

116 *G* - What did you say? - I didn't hear her.

117 *J* – It's Noddings, Noddings should be one – it's just that you have to care

118 *E* – You did this one Kessler, two Buber, three Noddings, four Miller?

119 *G* – I would do Buber

120 *Workshop Leader* – Why would you do Buber first?

121 *G* – Because if I have to be a role model, first of all I have to accept the student, then

122 I can care about him, if I have my demands from a student and my expectations, then I can't

123 necessarily care, but if I see a human being,

124 *Workshop Leader* – Then where would you go for number two?

125 *J* – You know it's almost circular, like you have to accept to care, maybe you have to

126 care to accept. I see them as interchangeable, I see them as parallel.

127 *Workshop Leader* – Maybe there is a principle around which you could organize

128 them. If someone has to present them, you still have to choose an order. On what principle

129 should someone present them to a class?

130 *E* – The big question that has to be addressed is what's the purpose of a school, and

131 then the question is well, if the purpose of the school is A, then you try to do A, if the

132 purpose of the school is B, then you try to do B.

133 *Workshop Leader* – So where would you start?

134 *E* – Well, my concept of education is not in here, basically from these I would start

135 out with...

136 *A* – Maybe the children’s needs? If we think that the children are the most important
137 part of the school, maybe we’ll start with Kessler, which focuses on the children’s needs, and
138 then we take it from there.

139 *E* – Or maybe we should start with Noddings and say what’s the goal of education? –
140 To create competent, caring, loving, loveable people therefore, we realize that they have
141 needs, and Buber comes, and the way to do it, I think I would do it, Noddings, Kessler,
142 Buber, Miller.

143 *J* – I think it should be Noddings Buber, Kessler, Miller.

144 *Workshop Leader* – So there are two options coming up now One (Noddings) Two
145 (Kessler), Three (Buber) Four (Miller), or One (Noddings), Two (Buber), Three (Kessler),
146 Four (Miller), starting with the rationale Noddings is giving the big picture, and then you’re
147 saying how to apply it into different levels. Now I’m just curious (turning to E) you said none
148 of them reflect your philosophy of education. What is your philosophy?

149 *E* – It’s pretty much what George Wills says in his book *Statecraft as Soulcraft*, is
150 that the whole purpose of the school is to give over what the values of society are, and that
151 will, if you have a competent system or society, that will accomplish all of the other things,
152 bring out the best of the child, meet their spiritual needs, meet their physical needs, and
153 enable them to live competently in the society that they are being raised for. The reason that
154 there was just a conference by governors about high school is because high schools are doing
155 everything except making kids who can function in society, that’s what the problem is. We
156 can have caring for kids as much as we want, but if they can’t get a job at the Ford factory,
157 we’ve failed them. So, to me the purpose of the school is to see to it that when the kids finish
158 they can function in society which they cannot do.

159 *Workshop Leader* – And what is the difference between your point of view and all of
160 these points of view?

161 *E* – I think these are much too mushy, I think they emphasize the child as opposed to
162 where the child is going. We can end up with a bunch of caring, loving, wonderful people
163 who cannot get a job and will have to be drains on society, except they throw in the
164 competence over here, I'm not sure where they get that from.

165 *Workshop Leader* – Are these models saying this is the only part of education, or it is
166 a component of it?

167 *E* – Well you'd like to think it's a component.

168 *Workshop Leader* – I don't think anyone is saying education is exclusively just this,
169 as Miller was saying, we teach
170 academics in a spiritual way.

171 *H* – That's what I was just reading here – We need to have a balance between the
172 inner and the outer, things have just tended to be too much on the quantitative.

173 *E* – Well Dickens recognized this in the 1800's If you read all of his novels they are
174 all about people as machines. There's no question we have to deal with the child, but I think
175 a lot of these, if you go with these things you're going to end up with what you had in the
176 seventies, a bunch of feel good kids

177 *H* – Flower children

178 *E* – Love, caring and totally incompetent.

179 *H*- But I remember being in school and being in math or whatever and asking what
180 does this have to do with anything, the kids are always asking that, so with a lot of these
181 things, then you can go off into, well, what do you think it could mean, you could delve into

182 some of the areas other than just practical mechanical aspects of math, you could say OK,
183 where else could this be applied

184 *E* – But the trouble is again what is the purpose of school. If the purpose of school is
185 to prepare the kids for the outside world then we have to figure out what that outside world is
186 going to demand of the kids, and then what happens when that outside world keeps
187 changing? Then you have to give the kids the personality to deal with, and the character traits
188 to deal with that.

189 *Workshop Leader* – Or go a step further

190 *E* – Which is?

191 *Workshop Leader* – A step further is maybe education is not to train the kids to
192 simply function in society as it exists, but give the children the values that they can go and
193 change society and make it better.

194 *E* – And the knowledge, and the ability and the work ethic, and the non-bullying of
195 other people, and the ability to get along, I mean, there's so much that we're demanding of
196 the school.

197 *Workshop Leader* – But that is, I think, is what is behind all of these models. They're
198 saying we don't want a competitive kind of work force, where everybody is out to get the
199 other, we don't want the kind of work force where some people are making million dollar
200 salaries and some people are working just as hard at their level but are getting pennies for it.
201 So I think one of the ideas behind this is we want to change society, not just training kids to
202 work in society as it exists, but training kids instead of inheriting society, to be the ones who
203 are going to bring the level up a little higher. That is just another thought there. I would have
204 rank ordered this completely differently. The fact that I did what I did was completely by
205 fluke. I started here one day (pointing to Kessler) because the tsunami was going on, and

206 that's why I did it as a trigger to lead into everything. Personally I probably would have
207 started with Buber because that is the smallest relationship, it's the I-Thou, two people. You
208 start with the smallest unit. That is where I would have started. He's talking just about the
209 relationship part. From there, I would have gone to Kessler because she is talking about
210 groups, working with groups on issues the group shows an interest. Then, I would have gone
211 to Noddings who is working with an entire school and bringing in theories of spirituality and
212 how to create a school around it, and then I would bring in Miller who is actually saying
213 integrate the spirituality into the general curriculum, teach math in a spiritual way, teach
214 writing in a spiritual way, as we last session he gave examples exactly how to do that. That
215 was the way I saw it, but again you can go either way. Where in school here do you see
216 examples of any one of the theories here being expressed, just things that are going on in the
217 school – any ideas.

218 *E* – The Buber is constant, I mean our relationship with our students. I agree with the
219 Haim Ginnot quote in this business that I am the most powerful factor in my class, that I can
220 make the kid feel garbage or feel...I think that that happens all the time from the moment a
221 kid walks in

222 *Workshop Leader* – OK Any other examples, school wide things?

223 *E* – For all of them or for Buber?

224 *Workshop Leader* – Anything, whatever comes up.

225 *Different voices together* – We tried at XXX to do the program, The Ten
226 Commandments program, The Gemilut Hasasdim (Acts of loving-kindness), Tikkun Olam
227 (Repairing the world), Tsedakah (Charity), we tried all that.

228 *Workshop Leader* – When you say you tried, did you succeed or did it not work well?

229 *H* – Well it's always an ongoing thing

230 *E* – I won't know until the bullying stops in school. When the bullying stops, we'll
231 know that we've succeeded.

232 *Workshop Leader* – So there is bullying going on here?

233 *E* – Well, not in my class!

234 *Workshop Leader* – I noticed that there was a bulletin board for mediation.

235 *F* – Yes it just started this year, it just started a couple of months ago, fourth and fifth
236 graders were trained as mediators and now they're out in the, but like I said it just really got
237 going in the last month

238 *G* – They're there not to be the judges; they're just there to listen.

239 *Workshop Leader* – Do you think that follows any of these theories?

240 *F* – Well I think in a way it taught them to care, because the peer mediators who were
241 trained were taught how to listen to each other and they kind of role model how to talk and
242 how to listen, and when they mediate, but it's not like school-wide because the only kids who
243 are going to see that process are the kids who need to see it, somebody who runs into a
244 problem and needs a mediator will be able to see how that works, how to listen and how to
245 respond in a non-bullying, non-threatening way, so I think it works in that, but it is a little bit
246 smaller scale because not everyone, although they did do a demonstration for everyone.

247 *E* – But a great deal of this has to do with the religious school, you're going to find
248 the soul is integrated in just about everything, and the school uses terms like *olam haba* (the
249 afterlife) and is it a *mitzvah* (commandment), and we do that here as well. We try to make the
250 kids, with *mentsch* cards – the whole concept of integrating.

251 *Workshop Leader* – Can *mentsch* cards be done in public schools also?

252 *Voices* – Sure, oh definitely, I think for sure,

253 *F* – There they do caught you being good in the public schools, here we just call it
254 caught you being a mensch, so it's the same concept, just the title is different.

255 *H* – Under Noddings I can see where they are doing the team teaching in the middle
256 school, having the teachers stay with the same group of kids now,

257 *E* – Which works if it's a good relationship with the teacher and the student?

258 *H* – But now they're attempting to do that

259 *Workshop Leader* – Since time is short, and we started late I'm going to have to finish
260 up very quickly, so I want you to take out your old definitions of spirituality. I'm going to
261 give you a new piece of paper and I'm going to ask you to do three things before you go, I'm
262 going to ask you to write a new definition if you think that you have a new one, or you can
263 say that you don't If you do have one explain the differences, and then say what in your
264 teaching reflects your definition of spirituality, and what could you do to further try and
265 reflect the definition.

266 *J* – Can I keep the definition and just add to it?

267 *Workshop Leader* – Yes.

268 (Three minutes of silence pass while teachers are writing.)

269 *Workshop Leader* – As you are finishing writing just listen for half a second. In order
270 to complete my work with you I need you to fill out two short surveys related to teacher
271 satisfaction. So, next Monday, I want to meet you to do the surveys, and those who want can
272 then stay longer for an additional workshop.

273 *E* – I'm glad that people are dealing with the topic.

APPENDIX 7

Interview Transcript Participant C

(After Workshops)

March 15, 2005

1 *Interviewer:* I want to thank you. This is our last interview trying to
2 summarize things that have transpired since we started this process.

3 *Participant:* You're welcome.

4 *Interviewer:* We learned four models basically about spirituality. The first one was
5 Buber, with the I-Thou model, especially in terms of the teacher student relationship. The
6 second one was Kessler with the gateways to education, where she talked about how we talk
7 with children about issues that are relevant and important to them in their lives.

8 *Participant:* Right

9 *Interviewer:* The third one was Noddings who talked about creating a caring
10 environment within the school, and emphasized teachers who care and who teach students to
11 care for their environment, which she describes in progressive circles of caring for self, the
12 family, classroom, community, etc.,

13 *Participant:* Right

14 *Interviewer:* and the fourth one was Miller who talked about how you can integrate
15 spirituality into curriculum, for instance, How you can do math exercises, or English
16 exercises as creative writing, through having the kids close their eyes as they imagine certain
17 scenes, and you can read them through a guided imagery. So he described many different
18 ways in the curriculum that you can do it.. So we have these four models, Buber, Kessler,
19 Noddings, and Miller. My question is: Do you regard these as spiritual or not? We'll take

20 them one by one. Buber, talking about I-Thou relationships between teacher and student. Do
21 you think that has anything to do with spirituality per se?

22 *Participant:* I never thought it did because as I read it, and as I read Kessler in a way,
23 I felt that these are aspects of good teacher student relationships. It never struck me that that
24 was quote unquote spiritual. To me it was more the ultimate of what a good teacher should
25 be. And I never looked at it, for instance, “any exercise” as Buber says, “any exercise of
26 heavy handed authority with its concomitant demand on submission provokes conflict ‘by
27 dividing the soul in the teacher’s care into a rebellious and divided part’” (Kurzweil, 1964,
28 p.229). To me that was an obvious statement of what a good teacher would do and what a
29 poor teacher would engage in, and I never put it under the label of spiritual education.

30 *Interviewer:* OK, Kessler, talking to students about questions that are important to
31 them, there are the seven different gateways, seven different categories of things which she
32 talks about,

33 *Participant:* Right

34 *Interviewer:* , do you consider that a spiritual model of education?

35 *Participant:* (Looks at sheet with Kessler sources.)

36 *Interviewer:* You can glance at it. Glance at it a minute.

37 *Participant:* Yes, yearning for deep connection, the longing for silence and solitude,
38 yes , yes I do, to a certain extent I do, but again, the search for meaning and purpose, the
39 yearning for deep connection, to me those are human elements. I mean if you want to call it
40 the soul in education I can appreciate that, I never thought of it in those terms, but the
41 compassion, the character, the creative drive, those are all part of what should be in any
42 education situation.

43 *Interviewer:* OK, Fine, let's continue with the other two. Noddings, the caring
44 community, would you be saying the same thing basically?

45 *Participant:* I don't have good sense of Noddings to be honest with you.

46 *Interviewer:* The idea you have to care for yourself, you have to care for the
47 community, you have to care for the school, you have to care for ideas,

48 *Participant:* Yes, I see that a little more spiritual, for instance (starts reading from
49 Noddings sheet) helps students to think of the school as theirs, those are all, that's just good
50 education.

51 *Interviewer:* So it's the same thing as the other two basically.

52 *Participant:* Basically (reading from sheet again). Get rid of competitive grading, It's
53 nothing I agree with, but, if you're saying, the world is made up of competition, to avoid
54 competition I don't agree with that, (reads again from sheet) encourage teachers to explore
55 with their students, we don't have to know everything well to teach well, these are all basic
56 principles of good pedagogy.

57 *Interviewer:* OK, Fine. Let's take the last one. Miller, Miller was talking if you
58 remember we did the exercise with guided imagery,

59 *Participant:* Right, and I wrote down also meditation dream work.

60 *Interviewer:* Right, and how I told you he did a thing with a raindrop, how the
61 raindrop goes up to the sky,

62 *Participant:* Right, and how it comes back down,

63 *Interviewer:* and the whole water cycle, and he's using guided imagery to teach that.

64 *Participant:* Right, Now I see that as more of the spiritual aspect of education. That I
65 can see, because it's different from what I see, these (pointing to sheets of Buber, Noddings,
66 Kessler) are principles, these are guidelines. This is one (reads now from sheet on Miller)

67 “the soul is a deep and vital energy that gives meaning and direction to our lives,” (Miller,
68 2000, p.9) I think that’s taken in some way out of the context of education in talking about
69 life in general. I equate that to my immersion in yoga, and meditation with yoga, that same
70 kind of thing, it isn’t necessarily part of a challenge within my expertise as an educator, it’s
71 who I am as a person, not necessarily in a pedagogic environment.

72 *Interviewer:* Do you think that your own original definition of spirituality, you had
73 told me at the beginning that it’s a question of looking inwards, who you are, and what you
74 are made up of, and seeing how you are connected to something beyond yourself, have the
75 workshops in any way influenced your thinking, or broadened your definition, or sharpened
76 it?

77 *Participant:* Well as I said to you, these pieces are all part of the definition and so it
78 brought to my mind that spirituality is not quite, it’s not just as I defined it, but it’s more of,
79 it’s almost understanding the students with whom we work, understanding their needs to a
80 greater level, that seems to be a lot what’s being stated here.

81 *Interviewer:* Do you agree with that, or are you telling me that you don’t agree with
82 that?

83 *Participant:* I do agree with it, I do agree with it, I’m not at all, as I said to you I think
84 the ideal educator incorporates these things.

85 *Interviewer:* Do you agree with it under the label of spirituality?

86 *Participant:* I think I’m relearning it. In other words it’s something I never thought
87 necessarily was, but according to the way they’re purporting it, I can see why it’s stated as
88 spirituality. But this one (pointing to sheets on Miller) seems more, out of the four of them,
89 this one seems more related to spirituality from a philosophical sense. This one is day to day

90 as an educator how I create spirituality within the realm of a classroom, and working with
91 students. This is more personal, education of the soul is more personal.

92 *Interviewer:* How would you include any of these models of spirituality in teaching?

93 *Participant:* I agree almost with all of it. I would look at Buber, I would look at
94 Kessler, I would certainly take pieces from all of them, in actuality they all present pieces
95 that I would use in education

96 *Interviewer:* I want to go back now to something from your original examples in the
97 first interview. I am trying to analyze something about them, and perhaps you can help me
98 out. You seem to have drawn a fine line between universal, secular to religious spirituality.
99 I'll give you some examples of what I'm referring to. When you were talking about .the
100 concept of wonder and awe when you see things in the world and the fact that there's some
101 force behind these things, and you went as far as to say that in a public school classroom you
102 felt that you'd be able to get across to the children the point of view that there is a high
103 intelligence, there's something which is behind these things.

104 *Participant:* Right.

105 *Interviewer:* You quoted somebody who said that a great educator said I don't know
106 if there is a G-d but I know that someone greater than man created this. So you're making a
107 distinction, you can't talk about G-d, but you're getting as close as you can to there. When
108 we talked about disabilities, you said that you can't talk about the image of G-d in a public
109 school classroom, but you'd get as close to talking about that as you could.

110 *Participant:* Right

111 *Interviewer:* When I looked at that, I had a sense that you were saying the following,
112 there is a humanistic kind of secular spirituality, and above that there is a higher level of
113 religious spirituality,

114 *Participant:* Right

115 *Interviewer:* and in public schools you can only go so far, and if you were in a
116 religious school you could go higher, you could go above to the next level.

117 *Participant:* Absolutely.

118 *Interviewer:* So the difference between humanistic, secular spirituality, and religious
119 spirituality, is a difference in degree. How far up the ladder you can go? You can almost
120 reach up to the point where you talk about G-d but you can't go beyond that point. That's
121 what I felt you were implying or hinting at.

122 *Participant:* Yes, absolutely.

123 *Interviewer:* Now my question is this – Having learned all of these different views
124 and models, do you still think it's a question of a difference in degree, in other words the
125 difference between secular and religious spirituality is just a different measure on the same
126 continuum, or are they differences in kind?. In other words, there are two separate things,
127 there is religious spirituality, and there is secular spirituality,

128 *Participant Right.* (in a thinking tone)

129 *Interviewer:* it's not a question of a continuum, but they're separately two separate
130 kinds of things.

131 *Participant:* Separate kinds of things (simultaneously). Yes, I can see what you're
132 saying. As I said, if I look at Buber and what I underlined that's definitely how I feel. I can
133 exercise any and all of this in a public school classroom. What's new to me in this, is that this
134 has become, this is titled spiritual education. So, it was something new to me. I wouldn't
135 have called this spiritual education.

136 *Interviewer:* What might you have called it?

137 *Participant:* Good education, understanding, human understanding, maybe just
138 humanistic, humanism if you will, understanding the individuals with whom you work,
139 helping them to realize their own strengths, and acknowledge their weaknesses and work on
140 those. In other words that's humanism I guess. But I guess what I didn't realize is what I'm
141 seeing here, and I agree with all of this, is that you really call it spiritual education, or
142 spirituality in education.

143 *Interviewer:* So is it simply a semantic issue, an issue of labels?

144 *Participant:* In some ways certainly. I guess the word spirituality in my provincial
145 thinking is related to religion and G-d, and that's what put a block in front of me, that
146 spiritual to me denotes religious spirituality, and even when I'm impressed with the wonder
147 and all of what the world is all about, it still relates back to the concept of a greater Being, G-
148 d, so to divorce spirituality from G-d is hard for me, but I can see where they're going
149 without using the concept of a Deity, a G-d, of a greater Supreme Being.

150 *Interview:* So you can see that there are two distinct approaches here.

151 *Participant:* Yes, definitely, definitely. Isn't this what we've always thought was the
152 ultimate of good education? We, I talk about educators who strive for the highest, you're
153 never quite able to achieve it, but aren't these the kinds o goals we all ascribe to?

154 *Interview:* I'll take that as a rhetorical question!

155 *Participant:* Yes (laughing).

156 *Interviewer:* They are clearly the goals to which you aspire.

157 *Participant:* You don't?

158 *Interviewer:* I'll take that also as a rhetorical question.

159 *Participant:* Really, OK.

160 *Interviewer:* I'm simply not the one being interviewed, that's all.

161 *Participant:* Oh, OK.

162 *Interviewer:* So when you said at the beginning of this interview that you had never
163 thought of Buber as spiritual, now, has your position, your thinking changed?

164 *Participant:* Ya, obviously these were short pieces. I mean if I could have studied
165 them more intensely, had more intense, prolonged discussions with my colleagues, yes, but
166 let's be honest, at a quick shot, yes, yes I can see, the titles are there, yes I have changed my
167 definition of spirituality in education. Or spiritual curriculum. This (pointing to Miller) isn't
168 so much, I mean using things like meditation, imagery and closing your eyes, I've done that
169 myself in writing classes in English, things like that, but most people don't use it to a great
170 extent. I would believe that in certain environments, certain people, be they your colleagues,
171 or your parents, would call you on this and say: What kind of garbage are you feeding him?
172 I've never been in a situation like that, but if I were in a neighborhood school, where you've
173 got a lot of parents who might object to this kind of education.

174 *Interviewer:* So you think it does run a risk.

175 *Participant:* Oh, definitely. This one does, the meditating, the image in your mind,
176 taking your mind out of your body and going somewhere. Yes, there are definitely parents, I
177 don't know any, but I know they're there, who would object to what you're doing with my
178 kid's mind. Just teach him, teach him how to write, teach him how to compute, don't play
179 with his mind.

180 *Interviewer:* I want to follow that up with a question. Let's say we accept the premise
181 that we're going to call these things spiritual education, from the point of view of educators,
182 Do you think that parents would get upset that we are calling something which is not related
183 to G-d, spiritual, because there may be parents to whom the concept of spirituality only refers
184 to things that deal with G-d, and they feel that we are diluting the term?

185 *Participant:* Yes, I think that given certain aspects, certain people in our population,
186 definitely.

187 *Interviewer:* So there's a big risk in using this kind of

188 *Participant:* Not a big risk. Knowing your population and knowing how you proceed,
189 I think, would also, in other words, I think if I were a new teacher, I wouldn't delve into this
190 right away. I would establish myself, so that people respected me as an educator, saw their
191 children were learning, that's more of what Buber is talking about, mutual respect, mutual
192 trust, he doesn't take you off into distant pathways. So, if I could establish myself as a strong
193 educator, and then I decided to do something like meditation, then I think I would have the
194 trust of the parent body, or my superiors who would understand what my goals are, but I
195 think if I were a new teacher and jumped in like this, I think, depending where I was, I think
196 definitely you would be suspect by certain kinds of people.

197 *Interviewer:* Just by the strategies that you use, or also by calling it spirituality?

198 *Participant:* Both

199 *Interviewer:* By both. Do you think you could ever get to the point where you called it
200 spirituality?

201 *Participant:* That's what I said, once I establish myself.

202 *Interviewer:* I thank you for sharing your answers with me. If you could just tell me in
203 one sentence, this whole experience, the workshops, everything else, what did you get out of
204 it?

205 *Participant:* Well as I said earlier I think, it opened my eyes to what really was meant
206 by spirituality. It reawakened in me the ideals of what a good educator should be, and should
207 involve themselves in, and as I say, it broadened my definition of spirituality in terms of
208 education, and I found it very interesting, off the record, on the record, I really did find it

209 very interesting, I told you earlier that my only frustration was, it was so quick, I mean these
210 are the kinds of, each one of these authors I could see sitting down and having a really long
211 conversation, a really long give and take of ideas, and proceeding from there. I felt a little
212 frustrated because I didn't have enough time to delve more deeply. But interesting.

213 *Interviewer:* OK Thank You very much.

214 *Participant:* You're welcome.

APPENDIX 8

Interview Transcript Participant H

(After Workshops)

March 15, 2005

1 *Interviewer:* This is our follow up interview on the workshops that you were part
2 of.

3 *Participant:* Right.

4 *Interviewer:* I want to ask you some questions to see how the workshops have
5 influenced your thinking, and I also want to ask you some questions to help me analyze a
6 little better things that you said earlier. SO I'm going to ask you questions from your original
7 interview so I can understand what you said better, plus I'm going to ask you on some new
8 issues.

9 *Participant:* OK

10 *Interviewer:* We learned four models of spirituality, the Buber one which described
11 the I-Thou relationship, the Kessler model where she was talking about seven gateways to
12 spirituality and talking with the students about different issues that were on their minds,; the
13 Noddings model where she's talking about developing an atmosphere of caring in the school,
14 and Miller who was talking about how to integrate spirituality in the entire curriculum in
15 different areas. Of fall these models, do you regard any of them as really dealing with
16 spirituality, or do you think that they are just nice educational models that have nothing to do
17 with spirituality.? We can take them one by one.

18 *Participant:* I think that they can dovetail into spiritual discussions or matters, but I
19 think after reviewing a lot of them, I think that they all tie into what the schools right now are
20 calling character education, and different approached to building character, and caring, tying

21 everybody together, the whole community feeling, we are all responsible for each other and
22 all of that. I think it basically is molding those types of thoughts together in different ways,
23 but I really see them all fitting into what we're characterizing as character education,
24 especially in public schools, and them also almost being mandated to do so within their
25 curriculum, so, I think if it gets, I would be concerned because it's just such a big division,
26 area of division, in concern with the wall, this mysterious wall of separation between church
27 and state, and church I mean spiritual matters, I would put that under spiritual matters, and
28 secularism, and I think teachers would be very leery of treading into those waters if it deals
29 with matters of spiritual, because for different people spirituality means different things. And
30 so I don't know in the public school setting how that would come into play legally even.

31 *Interviewer:* So when these people refer to their curriculum as spiritual, dealing with
32 spirituality, you don't really accept their claim that it's spirituality, this is what you're saying.

33 *Participant:* Not by my definition. For me spirituality is the issues dealing with G-d
34 and man, and the relationship, and the beliefs, so, maybe I have a different definition of what
35 spirituality is, versus character or morality or things like that. I'm talking about the soul, soul
36 is more the emotional, intellectual realm of things. Now that may be a way that they can get
37 around it. You see what I'm saying.

38 *Interviewer:* It's still a way of getting around, it's not the real thing.

39 *Participant:* No.

40 *Interviewer:* Did the workshops sharpen or broaden your thinking at all? Did they
41 influence your thinking?

42 *Participant:* No. to me it's just different authors and different people who have
43 studied it, and giving their views, and how basically variations on a theme, if you will, and I
44 found them all interesting, and there's validity to all of them.

45 *Interviewer:* Were any of them close to your definition of spirituality?

46 *Participant:* Well, this one (pointing to sheets of Miller), as far the soul, Miller, was
47 the one that I felt got the closest to what might be possible because it's talking about the big
48 questions of life which are rarely addressed in wanting to perhaps facilitate some discussion
49 on it in schools, in like the way, the balance to education, the qualitative and the quantitative
50 because I think with the emphasis on testing and the MEAPs and ACT's SAT's, you hear
51 teachers say it's almost like we have to teach to tests, and it's almost like programming them
52 for this event, and maybe a lot of soul of education is being lost in the midst of that mentality
53 of education.

54 *Interviewer:* So, in the sense that he's including this issue of soul and balance he's
55 getting closer to what you're calling spirituality, although you're saying he's not reaching
56 there.

57 *Participant:* Right, he's venturing into that area by acknowledging that it's an area
58 that we need to develop and look into without going into matters of G-d. I haven't seen
59 anything about G-d in his article even, which to me separates what I think is spirituality
60 versus soulful or character education.

61 *Interviewer:* I'd like you to help me try to analyze something at the moment. It's
62 something I've been thinking about in the first interview I did with you, and two specific
63 examples come to mind. We were talking first about how you taught about the body in a
64 fitness class in a junior college and you were talking there about how you were able to tell
65 them that they should take care of body because it was created with perfection, and that you
66 referred that it was created by G-d, etc., which you weren't reticent to put in, you felt
67 comfortable. Then you explained, of course, that in a public school you wouldn't be able to

68 teach that way, you would teach something similar but without referring to the G-d part. Like
69 you would say everything but the G-d part.

70 *Participant:* We have been given a, yes, you have to tailor it according to who your
71 audience is.

72 *Interviewer:* Right. Now, we also were talking in the end about an atheist where you
73 had said he can be role model and a very upstanding person, but if he's an avowed atheist
74 you said I kind of feel sorry for him that he hasn't reached a certain realization in his life.
75 Now I'm concluding one thing from what you're saying. My impression was that the way
76 you looked at it when you described it was that there are secular ways of looking at the
77 world, and there are secular conceptions of spirituality that bring you up to a certain point,

78 *Participant:* Um hm (agreement)

79 *Interviewer:* and beyond and above that is a religious view of spirituality which is a
80 higher view.

81 *Participant:* Um hm (agreement)

82 *Interviewer:* and it's sort of a difference of degree, when you go up the ladder, you go
83 higher and higher, then you reach the realization

84 *Participant:* (interrupting) It doesn't mean that you're a better person

85 *Interviewer:* (completing sentence - simultaneously) in a religious sense.

86 *Participant:* But I think that you're missing out on the totality of our being and why
87 we were created, but some people think we just (snaps fingers) and then we're just gone, so
88 that's their opinion.

89 *Interviewer:* Do I understand correctly that you were seeing it in terms of that one can
90 lead up to the other, and one was on a higher level, or am I misreading that?

91 *Participant:* You mean the person who would think more on a spiritual level is at a
92 higher level?

93 *Interviewer:* The one who would think on a spiritual level in religious terms.

94 *Participant:* Is at a higher level than an atheist? I think they're exploring a dimension
95 that's on a different level, as far as intellectually I don't think it makes one person better than
96 another, but if they're exploring that dimension of their being, I think it's a fuller experience
97 just in my opinion. I don't, because if the atheist never explores it, or does it or maybe they
98 do but they don't believe in it, I don't know, to me it's just hard to think that. I can't in my
99 mind fathom a belief in nothing at all, that we just exist, because I think genetics and science
100 is proving that there is an intelligent design behind it all, with external things coming into
101 matter, time, space and everything, that it would be like taking this watch and taking the
102 pieces and throwing them on the table thinking through millions of years it's going to come
103 together and be a working of anything, let alone the way the body is designed, it's just one
104 miraculous piece of creation, so in my mind I can't even fathom someone not thinking that
105 there's anything behind it all, or anyone.

106 *Interviewer:* And those who see it differently, is it a difference in the degree of
107 spirituality that they have, or in the kind of spirituality that they have?

108 *Participant:* Kind or degree? How could they have spirituality if they don't believe in
109 spiritual matters?

110 *Interviewer:* So it's a difference in kind, it's not a difference of degree.

111 *Participant:* Yes, because if they don't have it, they just don't have that spiritual
112 dimension intervening in their lives, they may not have the desire to nurture that or explore it.

113 *Interviewer:* So, it's two separate things, there are religious ways of looking at
114 spirituality, and there are humanistic secular ways of looking at life, but they cannot
115 incorporate spirituality if they're not religious or G-dly based.

116 *Participant:* How would they - How would they do it?

117 *Interviewer:* OK I'm just trying to understand what you're saying.

118 *Participant:* (interrupting) Right, that's where we get scared, how would they

119 *Interviewer:* It's a question of, it's a quantitative difference, it's two separate things.

120 *Participant:* I don't know how they, I don't know how an atheist would be able to
121 answer someone who is spiritual, or children who are seeking or questioning. I would be very
122 concerned from a parent point of view, from an atheist teaching my child anything of a
123 spiritual matter. Bottom line. And that's why introducing spirituality into a public arena, I
124 would as a parent like to say, who's teaching my child, and what are they teaching them?
125 Because with parents, as you know, spirituality is a very, very personal aspect of their family
126 and their lives.

127 *Interviewer:* If I understand, you're saying that not only spirituality shouldn't be
128 taught because you can't do it in a public school, but I think you're also saying that as a
129 religious parent you wouldn't want the school calling something which is character education
130 by the term spirituality, because then that waters down what spirituality really is.

131 *Participant:* I think there's character education within your spiritual beliefs, the Ten
132 Commandments, and other issues that deal with morality, and the way we should behave, and
133 not to behave, and all of that.

134 *Interviewer:* The Ten Commandments do start out talking about G-d.

135 *Participant:* Right, but within that is you can't kill, you can't steal, obey your parents,
136 and all these are the rest of the content of that, you can definitely bring into character
137 education.

138 *Interviewer:* So if you call it character education in the schools that rests comfortably
139 with you as a parent, but if we have the label spiritual education in the schools,

140 *Participant:* (interrupting) I would be concerned what they're teaching.

141 *Interviewer:* You'd be concerned because then you're afraid your kid was getting the
142 wrong message what spirituality is.

143 *Participant:* Well, and a lot of people think spirituality is taking yoga and doing a lot
144 of the eastern mysticism type of things, and I'm totally against bringing that into schools for
145 my children, and it seems to be the thing to do right now, I just think we're treading on some
146 interesting waters if we go that rout, and we're going away from Judeo-Christian principles
147 into a lot of other things that are like the new kick in the world, so, to the point where the
148 whole Ten Commandments thing in our courthouses which are part of our historical markers
149 and our laws, and the whole judicial system came out of the Bible and everything, even that
150 is being yanked out under the guise of separation of church and state, so it's pretty scary
151 what's going on in American in my eyes, it's very interesting what's happening, it's almost
152 like anything but going on.

153 *Interviewer:* I hear you saying two things, it's very interesting. I hear you saying that
154 because there is separation of church and state we can't bring things into the public arena,
155 whether it's the courts

156 *Participant:* No, we should be able to.

157 *Interviewer:* But we shouldn't have separation of church and state, or it shouldn't be
158 defined that literally?

159 Participant: I think in the context of education it can be a part of it because it's part of
160 our history, but right now teachers who are even trying to teach it as historical, or the
161 influences through the years, they're being brought up with charges and this and that, and
162 I'm sure you've read incidences in the paper about teachers who have been taken to task
163 about something they brought up something about our forefathers, and this document or that
164 document that happens to mention (gasping sound) G-d, and all of a sudden they're teaching
165 religion in the schools, when this is a document, a historical document from our government
166 that has quotes from these people and I think we're really going into some strange territory.

167 Interviewer: So you think that in terms of the historical perspective it should be
168 legitimate, but now it has become delegitimized.

169 Participant: Right. Under the guise of we don't want, the separation of church and
170 state, it didn't say separation from, it says we should be able to exercise our rights to discuss
171 it, to talk about it. It's almost like it can't be discussed any more and when I think the kids
172 are missing out on how others view. Although in the high schools I know that they do study
173 the different religions and all of that, so they're able to do it multiculturalism and
174 comparative religions and things like that. So, they get into discussions that way. I don't
175 know. Things are changing.

176 Interviewer: OK, Again you have been fascinating to talk with, and I appreciate your
177 time and your cooperation.

178 Participant: It was interesting. You're welcome

APPENDIX 9

SPIRITUALITY DEFINITIONS

(After Workshops)

A - Caring, inspiring someone, opening new avenues of thinking and direction are all ways of feeling spiritual. In my teaching experience when I show a student that I care deeply about them and motivate them to continue to do well by constantly praising and mentioning their improvement and watching the smile on the student's face, it is very rewarding.

B – Spirituality is promoting self-esteem, a feeling of self-worth, getting in touch with the inner feeling, and the search for the deeper meaning of an event. It is something that comes out from the soul and enters into the soul.

D - Spirituality is who you are, what you bring to the classroom, as a person and teacher, and how you relate to the people around you.

E – (Same definition as before.) In class you have to be aware that the student is not an automaton but can be easily embarrassed or hurt by hurtful attention, and made to feel like a million dollars by constructive attention. Particularly with weaker students, the I-Thou has to be particularly nurturing so that the child doesn't collapse under the weight of feelings of inferiority or incompetence. For a more able student, the teacher has to strive to make sure that academic success does not breed arrogance or superiority. Overall the teacher has to balance the whole child in her day to day interactions. One must share and enlarge knowledge of facts while helping the inner self blossom as well.

F – Spirituality is the way we think about life and how we relate to others. The best way to teach is by example and discussion. Use classroom situations as a springboard for discussion. If it's something important to the students at the time they will be more open to

discuss and be more receptive to ideas. It is more important to be a good, caring person than just being smart.

G – (Add to definition) If my thoughts are what I wrote then I see in every student the beauty of an individual who has needs, and I can possibly be one of the people who helps him to fulfill them. I always teach in my class to care (hopefully they see me modeling it) and try very hard to integrate spirituality in my curriculum (stories, comments, quotes, etc.). Spirituality is a feeling and belief system.

H –

J – (Add to definition) Spirituality is integrated throughout activities of daily life, i.e. feel spiritually moved by a loving comment a student may remark to you. Example – I listen to my students when they speak. I make modifications to let the child know I understand what they feel/mean. Talk to kids respectfully

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ABSTRACT

SPIRITUAL DIMENSION OF EDUCATION

by

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A pilot study was conducted to determine effect of workshops presenting educational models of spirituality to teachers. The research questions pertained to teacher attitudes toward spiritual education in public schools. This study also served as the beginning of a longitudinal study to determine effect of exposure and use of spirituality models in classroom on teacher levels of stress, and retention. Models taught to teachers included those by Kessler, Buber, Miller, and Noddings. Teachers were interviewed before and after the workshops. Teachers who participated in the workshops filled out MBI and CASE teacher satisfaction surveys, as did a control group who had no exposure to the concepts. The workshops were analyzed using qualitative methods. A paradigm shift was uncovered as teachers began to consider spirituality from an educational perspective, with pedagogical applications as a result of the workshops. Stress was showed to bring about a significant reduction in emotional exhaustion. Analysis of the CASE data indicated the treatment group differed from national norms in the subsets of building/maintenance, and communication, and differed significantly from the control group in the subscale of Parents and Community. Suggestions for the follow-up include enlarging scope of study in a public school, increasing the time spent in workshops, and follow-up application of workshop material in the

classroom. A comparison between teachers implementing different models of spirituality is warranted, along with a survey of parental reaction to such curricula. The exploration of the appropriateness of different pedagogic strategies at different student ages should also be considered.

AUTOBIOGRAPHICAL STATEMENT

Amittai Rudavsky Benami has is in the midst of a full career in education. Born in Framingham Massachusetts, his previous academic work includes both B.A. and M.A. degrees from Brandeis University, as well as an Ed.M. from Harvard University. He has been serving as a principal and teacher in private schools in the United States. He spent a decade in Israel as an educator and principal in different cultural settings. His approach to education is primarily child centered and progressive, as he looks for ways to combine progressive education with religious instruction. He has been involved in spiritual education in religious settings, and is recently becoming interested in exploring more universal aspects of spirituality. This paper is the culmination of his work at Wayne State University in pursuit of an Ed.D. degree under the tutelage of Dr. Shlomo Sawilowsky.